

THE
HULL TEMPERANCE PIONEER.

AND
RECHABITE JOURNAL,
EDITED BY R. FIRTH,

SECRETARY OF THE HULL TEMPERANCE SOCIETY.

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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 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."

**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 wars 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 strong hold, 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 drunkery 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 rechabites 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 candle, 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 labour, I feel satisfied, that no man can go forth, under firm convictions and divine dependance, whose devoted labours the divine being will not bless. Mr. M. here adverted to the work on intemperance, the idolatry of Britain, written by the Rev. W. R. Baker, and 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 temples, 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 her husband Adam as illustrative of the efforts of poor people to comply with the pernicious custom of offering ministers spirituous 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 the 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 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 their 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 ecstatic 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 Hesledon, 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 anything 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. 1v. "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 a house without an inhabitant, a casket without the gem.

"Who steals my purse, steals trash; 'tis something, nothing;
'Twas mine, 'tis is, 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 artisan, 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 dissension 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 irksome, 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 disavowal 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 juxtaposition, 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 Teut, 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 led 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 6s. 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 yon 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 will 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 Wharncliff, 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 jouse 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 vilage in the country. The press would teem with information; the pulpit and magazines pronounce their eathemas 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.

Greenwick, 1838. J. G.

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.

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THE
HULL TEMPERANCE PIONEER.

AND
RECHABITE JOURNAL,

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

[No. 23. Vol. II.]

THURSDAY, AUGUST 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."

DOES IT FALL WITHIN THE PROVINCE OF TEMPERANCE OPERATIONS to endeavour to secure legislative enactments for the suppression of Intemperance?

This is a question of vital importance. The fear of mixing temperance questions with politics has, to a considerable extent, stultified the understandings of the leading journalists. Arguments addressed to the apprehensions instead of the reason, have been employed; and, hence, one field of labour has been left unoccupied. J. C. Buckingham, Esq., in advance of the age, struck out a path which at first excited, in the House of Commons, general ridicule. His efforts, though highly commended since, have not been seconded, as they deserve, by the friends of the Temperance Society. The consequence has been, that beer-shops have multiplied; and, notwithstanding the efforts of teetotalism, the moderation society in their last report, as announced in the newspaper now before us, (apparently to ridicule and bring into contempt the devoted labours of teetotalers—though most strangely inconsistent with themselves, inasmuch as they prop up and perpetuate these very shops of vice and profligacy) allude to the increase of beer-shops in Leeds, Manchester, &c., where teetotalism most flourishes. The moderation society first propagated the doctrine of passive obedience to the will of beer-shop and gin-shop legislation; and it has unfortunately been transmitted, in some degree, into the minds of many of our well disposed and informed advocates. The spell however of misapprehension must be broken; and, casting aside our fears, the understanding untrammelled be directed to calmly investigate the lawfulness of such a demand on our blind acquiescence.

If it can be shewn, that temperance operations can be extended, in perfect agreement with our moral and constitutional liberty, to the enactment of laws affecting the sale of intoxicating liquors, our course will be clear. We shall then be required to act as one man, and

use every constitutional means for the abolition, ultimately, of all intoxicating liquors. This must be our aim in the end; for we are thoroughly convinced, so long as the powerful protection of the law throws over the traffic, its gourd of defence, intemperance will march forth in spite of all the labours of patriotism and philanthropy now employed.

The affirmative of the question under consideration, stands upon infinitely higher ground than either toryism, whiggism, radicalism, or any other ism which may find its way into the politics of the nation. It is founded in the loftiest patriotism and philanthropy—that system of legislation, which, irrespective of the influence of any faction, aims at the establishment, in the cottage of every operative, a system of morality, ensuring to its possessor, notwithstanding the flitting changes of government, comfort, domestic happiness and peace. This can be accomplished by the combined efforts of all political economists, without a forfeiture of their respective political creeds; hence, the course recommended involves no political movements which have for their object the elevation or depression of any one class of politicians. This question therefore may be carried out, and yet our standing motto of "freedom from party politics" be preserved in all its purity. But it may be objected, that the interference of the legislature would be an infraction upon the liberty of the subject; and, therefore, such a course is unsound, and should not be pursued. Let us first inquire into the principles of true freedom? Genuine freedom respects all, and no one individual alone. Human nature, when under no restraint, degenerates into pure despotism; hence, the cannibal chief, as a punishment, without concern, will strike to his foot the offending serf. Liberty without control is the licentiousness of the savage; genuine liberty, executive power in the hands of enlightened freemen holding the just balance of equal rights. The former is the will of one, the quintessence of whose life, is self-glory, to gratify which reason, law and equity are outrageously yet unceremoniously sacrificed. The latter, though it aims at

the highest degree of mental, moral and physical excellence, puts a check to its desires to promote the public weal. The former is the freedom of the robber, whose temple is the highway, and whose song is outlawry; the latter, the punishment of the thief and murderer for the preservation of safety and order. The former respects nothing but self; the latter, others equally as much as self, founded upon that golden precept: "Do unto others as you would that they, in similar circumstances, should do unto you." Hence, it is evident, that there is a most marked difference between freedom under the form of unbounded licentiousness, and freedom founded upon reciprocal rights, public morality and general peace. Based upon this definition of genuine freedom, nothing can be tolerated in a free country, which saps the foundation of prosperity and usefulness. Thus, were any one engaged in any employment that entailed death upon the inhabitants in its vicinity, true freedom would require its immediate suppression, as promptly as the punishment of a highwayman. With as unerring certainty as the robber plunders the honest and innocent tradesman, intoxicating liquors rob most of the inhabitants of their health, property and reason; and, therefore, as the traffic causes the destruction of immense property and life, it cannot exist without infraction on the liberty of the subject: consequently, it is the duty of the legislature to suppress it.

Acting partially on this view of freedom, the British Legislature have enacted some laws, for the preservation of morality in closing the theatres on the sabbath, the suppression of the slave-trade, the punishment of crime, and the suppression of vice. But it may be said, "all this is very well; but what has it to do with the question?" A great deal. It recognizes the power in the British Legislature to enact laws on moral subjects. Upon some points the principle is admitted almost without a dissenting voice. Who disputes their power to legislate on the slave-trade? to establish a system of national education? to suppress the sale of obscene prints? the punishment of animals? Dog and cock fighting, boxing, bull and bear baiting? who disputes their power to punish the keepers of drunkeries for allowing men to get drunk? to punish swearing and perjury? Laws for these purposes are in our statute book. Why? to preserve the morality of the nation. But the existence of these practices might continue under a state of licentious freedom. The requirements of genuine freedom, however, demand their suppression, because founded upon infraction of the personal comfort, happiness, and peace of others; for no family could live in the midst of such general depravity, however cautious to preserve moral purity, without being infected by its noxious atmosphere.

The principle therefore to legislate on moral subjects, is recognized by our present code of laws. Were a butcher to sell bad meat, or a miller to mix noxious drugs in his flour, he would immediately on discovery have to pay the penalty of the law; if a chandler has his shop or any person carries on a business so as to corrupt the healthy atmosphere of the inhabitants,

he can be indicted for a nuisance. Nay, a common nuisance is punishable on refusal to remove it, so particular in some points, is our law. If the legislature is empowered to legislate on one moral subject, it is in another; and, if extent of crime, ruin and death to the nation, calls for the exercise of its judicial power, the existence of dram, spirit, wine, and beer-shops, furnishes one of the strongest cases that can possibly be found. It is an admitted fact that one-half of the madness, three-fourths of the crime, and four-fifths of the beggary in our country arise from intemperance. Judges testify their office would be a sinecure, were drink abolished. The whole paraphernalia of our law establishment would dwindle into comparative insignificance; our poor rates, county rates; our police establishments; our prisons, our vessels for the transportation of convicts to penal settlements, would all have holiday. More than one-half of our ships would not be shipwrecked; our trade and commerce would abundantly flourish! and we "should be a happy people, whose God is their Lord." Thus, a frightful case of evil is made out against the existence of all these poison shops; and, therefore, if in any thing the law is extended to lessen misery, it ought in this. In matters affecting what pertains to some things, our law is very particular. If we shoot a covey of game, set a snittle to catch a hare, though upon our own land; if we throw a drug into a fish pond, canal or river preserve, we are liable to a heavy penalty. In the general employments of the inhabitants, no one is suffered to make any infringement upon the health or freedom of his neighbour; yet there is one great exception in favour of intoxicating liquors. If the government can legislate upon the sabbath bill, the national education bill; if they can enact laws for the suppression of crime, and the preservation of morals; if they can enact laws sanctioning the sale of beer, they have power to repeal them! if they deem it not beyond their province to punish butchers for the sale of bad meat, it cannot be so to prohibit a traffic which brings more curses upon the people than all crimes else together; if they deem it right to preserve fishes from being poisoned, surely they ought to extend the same salutary law to immortal beings; if they prohibit men from brandishing fire arms, to take away human life, surely they should prevent the manufacturers and venders of intoxicating liquors from taking away annually the lives of forty-five thousand men; if they require the removal of a chandler's shop, when a nuisance: then, by every argument legitimate and fair, they should abolish one of the most infamous traffics that ever desolated our world! Their power to do so, is recognized in that of enacting laws sanctioning the trade; and, therefore, it remains for us to consider, as specially referring to the members of the Temperance Society, whether they can co-operate in the use of every legitimate means to influence government finally to abolish the traffic?

Is the slave-trade the subject of legislation? teetotalers assert and use the rights of petition; the sabbath bill or any other bill involving the rights of conscience and freedom of the subject. If so, in a private capacity, then, as members of a national body, involving a national object, acting under national and civil

duties, it is right and proper, that their collective wisdom and energy be applied to the attainment of the object; and, therefore, in common with the usages of national societies in rendering more effectual their operations, to act in combination by petition, by influencing the elections, and purging them of those corruptions which have entered into every section of politicians. The Temperance Society aims at one grand national good. For this purpose it must necessarily call into activity various modes of action. The slave question became almost a demand from the candidate for parliamentary honours. The committee of that body found it necessary to urge, in their official capacity, the consideration of that question! and no person wishing to be M. P. durst, to an enlightened and a free constituency, open his mouth against the abolition of slavery. Thus the country, from the Atlantic to the German ocean, stamped the traffic as a sin, and obtained its abolition. If then, in this moral question, which, in point of entailed misery, sinks into insignificance, compared with the misery and sin caused by strong drinks, it was proper to act as a body, so is it likewise just and right for the Temperance Society.

It may be objected, such a measure would interfere with the investment of capital and freedom of industry. Industry is lawful according to the nature of the business it has to serve. The traffic in intoxicating liquors being immoral, it can never be sound to render it lawful. The preparation of arsenic or laudanum to be used as a beverage is just as much entitled to the name of industry, as the manufacture of intoxicating liquors. Every one would deem the former wrong; hence, the latter can not be right. Intoxicating liquors, as a beverage, possess not one redeeming quality. They produce unqualified evil. As just would it be to dilute prussic acid, and use it as a drink. Nothing either scientifically or practically, can be said on their behalf.

To assert, then, that to abolish the traffic altogether is an invasion upon the freedom of capital and industry, is to assume the very thing upon which the conclusiveness of the position rests. There is no species of lawful industry at all on a parallel with it. Industry is expended in improving the wealth, arts, and science of the nation. The merchant supplies the market; the artizan, the work for the merchant; improvement in the produce of merchandize by the man of genius: thus the arts, sciences and commerce blend their common uses, each contributing to the prosperity of the other; but intoxicating liquors rob the merchant of his produce, the artizan of the fruits of his labour, and the man of genius of his reason, and send all of them to a premature grave, and, when through the vicissitudes (caused by strong drink) through which manufactures have passed commerce spreads her sails to the breeze of heaven to waft her stores to distant climes, grog drives the bark upon some shelving rock, and engulphs the industry of millions in the deep. If by argument, we can prove wrong, right; falsehood, truth; idleness, industry; if by a perversion of words and sophistication of ideas, we can blind reason, and annihilate common sense; if the whole theatre of nature can be inverted; if man can be taught to walk on his head; if his thoughts, reason and judgment can be whirled round to the inversion of their nature: then, perhaps, and only

then, will men who have at all thought on the subject, be led to think favourably of alcoholic drinks.

From the above it appears that, as it is the duty of government to suppress immorality and crime; and, as the alpha and omega of teetotalism, are the banishment of intoxicating liquors, it is the duty of the Temperance Society to use every constitutional means to attain their end. Their object is not the ascending of a fraction, but the removal of great obstacles which lie in their way. Whilst they are using every effort in their power to close public-houses by causing them to die of inanition, other public-houses are opened in fresh districts; and, thus the labours of the Temperance Society are in some cases rendered abortive. Though we now contend for the necessity of the Temperance Society to act as a body in influencing elections on behalf of the objects of our cause, we do not for a moment forget the imperative duty of diffusing, through every circle of society, sound information on the nature and properties of intoxicating liquors. To legislate for a people in ignorance, would be futile. So much rioting and drunkenness as have disgraced the elections hitherto, and so regardless apparently are the government financiers of the morality of the nation, that in our opinion, a strong case of imperative necessity is made out for the Temperance Society to adopt such prudential measures as may ultimately check greatly the evils which at present afflict our beloved country.

RECHABITISM.

The following question has been proposed by a Rechabite, requesting an answer:

"Can a person be a Rechabite, and be allowed to pay for liquor given to his customers, when he himself does not order it of the landlady?"

Certainly not. Such a case supposes one of the grossest evasions of principle that has come under our notice. It would be not only a perversion of the pledge, but an act of the grossest hypocrisy, based upon, sanctioned and sustained by the love of lucre. Gain is its alpha and omega, and is the very same principle as that which builds the brewery, opens the gin palace, the public-house and the jerry shop, with this difference in favour of the latter, that these are what they profess to be—poison dispensers without admixture of deception.

The following is the Rechabite pledge. (vide general laws of the Independent Order of Rechabites.)

"I hereby declare, that I will abstain from all intoxicating liquors, and will not give nor offer them to others, except in Religious Ordinances, or when prescribed by a physician; I will not engage in the traffic of them, and in all suitable ways will discountenance the use, manufacture, and sale of them; and to the utmost of my power, I will endeavour to spread the principles of abstinence from all intoxicating liquor."

The above pledge prohibits giving and offering, the use and sale, and pledges its member to the utmost of his power to spread the principles of abstinence. Let us examine the question. The case supposes the person meets his tradesman at a public-house to transact business. He says, I am a Rechabite

and cannot give you any liquor; but, if you'll call for it, I'll pay. The motive to procure liquor, in his mind, is as real as if he himself were to give the order: hence he uses his tradesman as an instrument to accomplish his end. If a man uses a pistol to shoot an enemy, is he or the pistol culpable; and which would be amenable to the law? Let the gallows answer. The motive or end creates and qualifies the action, without which the action could not exist! and hence, as the motive is that which renders the deed criminal, it matters not whether the Rechabite order the liquor or not, he is equally culpable, and guilty of a violation of his pledge. But his pledge requires him to discountenance the USE and SALE of intoxicating liquor. Is to discountenance the sale, to pay for it to be drunk? To discountenance the sale, to pay for its being bought? Away with such equivocating hypocrisy. Upon the same ground, we could open a wine and spirit vault by saying to our neighbour B, you shall give the orders and procure the consumers, and I will advance the capital and receive the gain. Just so with the person in question. He tells another to give the order to please his customer. Why so? To secure the customer's trade, and consequently gain. Gain then is the motive of the Rechabite; and to obtain it, he sacrifices his principle, and consummates his impiety by a gross act of covert hypocrisy. It is to be hoped, there are no such nondescripts. How such men could pretend to consistency of principle is utterly incomprehensible. The Rechabite Society, like every other, is liable to imposition. We would have Satan to be consistent. If a man signs to take a little drop, let him take it; if the personal adstainer, let him be a personal abstainer; but let him not hypocritically purloin the feathers of teetotalism, and pride himself on the golden plumage. Hypocrisy and deception are the worst principles of human character, and the source of endless trouble. Once tamper with the principle of a society, and its defence and bulwark are broken down. There is no end to the evil.

LINES WRITTEN ON SEEING A NEW AND SPLENDID
LAMP OVER THE DOOR OF A GIN-PALACE IN
HULL.

Saw you yonder brilliant light?
Ask'd you why it shines so bright?
Why 'midst all the rest 'tis seen
Vari'd, crimson, amber, green!
Sure, 'tis lit to warn from danger
Neighbour, friend, and passing stranger,
Or to lure to joy and gladness
Those who're overwhelmed with sadness.
List! I'll tell you what's oft' told,
"All that glitters is not gold;"
Nor is all that shines so bright
Pure, celestial, heavenly light.
Would you shun the path to ruin;
Would you 'scape your soul's undoing;
Enter not these gates of death;
Shun their pestilential breath.
Hark! what sounds of mirth and madness,
Oaths and curses, sighs and sadness;
See, what babbling and contention,
Woe and sorrow not to mention;
Eyes of redness, pill'd faces,
Causeless wounds and faltering paces;
Trace them to their cheerless hearth;
Mark what misery want and dearth;
Weeping children, wife heart broken,
Of peace and plenty not one token.
Surely then this brilliant light,
Is presage sad, of endless night?
Of sorrows deeper I could tell:
Flee then, O flee, these gates of hell.

[T.]

MARKET-WEIGHTON

The friends, at this place, held their first tea meeting, June 20th, in the extensive barn of John Rivis, Esq., who very obligingly lent it for the occasion. It is a very fine building. All the inns in the town, except one, readily accommodated them with tables and trussles. The ladies in Weighton and its vicinity, kindly sent small presents of tea, bread and cheesecakes. The day was ushered in by its brilliant luminary, and the church bells gave a merry peal in honour of the occasion. Ladies and gentlemen came from Pocklington with banners. The barn during the day was like a bee-hive. Tables groaned beneath the weight of teetotal fare. At four o'clock the barn began to fill, the big kettle of the Hull Temperance Society attracting no little attention. Two hundred and seventy sat down to tea, and a more orderly tea meeting we never attended. The tea was of the richest quality, and gave general satisfaction. After tea Mr. Firth, Hull, addressed the audience till a little past six o'clock, when they adjourned to the Wesleyan chapel, kindly granted for the occasion. The Rev. J. Flocker, independent minister, appropriately opened the business of the meeting with prayer. Edmund Thompson, Esq., Armin, was called to the chair, who gave a very feeling address on the importance of the question as affecting the health and happiness of the nation. He was followed by Messrs Jackson and Hopwood from Pocklington in powerful and eloquent strains, exposing the evils of intemperance and the practices of moderate drinking. Mr. Firth followed, and dwelt on the physical effects of moderate drinking in sapping the stamina of the constitution and transmitting them to children. The chapel was crowded to excess. The addresses were received with great applause. The proceedings closed at half-past nine o'clock with singing the doxology. Judging from the rivetted attention of the audience, a great impulse has been given to the cause in Market-Weighton. The society was established March 31st. 1837. With little patronage it has struggled through great difficulties. Its number of staunch members is one hundred & fifty-eight, thirteen of whom are reformed characters, and some members of a christian church. A vote of thanks to the trustees of the chapel, to J. Rivis, Esq., and to the ladies for their presents, and also to those who had kindly volunteered their efficient services in arranging and conducting the tea meeting.

THE CURIOSITIES OF COMMON WATER.

Many of our friends have urged us to publish the following old treatise on the curiosities of water. It accidentally fell into our hands. Its age is a powerful recommendation, and shews that aqua fontana, the beverage of teetotalers, unlike every artificial drink, is always the same. Part of the pamphlet will appear in each number. Part of the title page was torn accidentally, which contained the date of publication, but we think we remember it to have been, 1723.

The Curiosities of Common Water: or the advantages thereof in preventing and curing many distempers. Gathered from the writings of several Physicians, and also from more than forty years experience, by John Smith, C. M.

For the benefit of mankind in general, I have taken pain to give the world an account of what I have found written in the works of the most eminent physicians; concerning the good that mankind may receive from the use of common water, and of the informations I have had concerning the benefits thereof from others by word of mouth; and of what I have discovered by my own experience, from frequent trials during a time that hath intervened from that of thirty to seventy-four years of age; which is sufficient to confirm the stupendous effects thereof in many particulars, that shall be mentioned as my own discovery with respect to this excellent remedy, which will perform cures with very little trouble, and without any charge, and is also to be had wherever there are any habitations, which is what can hardly be said of any other thing: so that in some sense, water may truly be stiled an universal remedy, since the diseases it either prevents or cures may have this remedy applied to all persons, and in all places where men do inhabit.

The first commendation of common water that I shall mention, is that which is written concerning it by Dr. Manwaring, in his method and means of enjoying health; wherein, he saith, that water is a wholesome drink, or rather the most wholesome--being appointed for man in his best state; which doth strongly argue, that drink to be the most suitable for humannature--answering all the intentions of common drinks, for it cools, moistens, and quenches thirst; it is clear, thin, and fit to convey the nourishment through the smallest vessels of the body--and is a drink that is a rule to itself, and requires little caution in the use of it, since none will be tempted to drink of it more than needs: and that in the primitive ages of the world, water drinkers, he says, were the longest livers by some hundreds of years--nor so often sick and complaining, as we are.

Dr. Keil, when he treats concerning the stomach, in his abridgement of the anatomy of human bodies, saith, that water seems the fittest to promote digestion of the food that we eat; all spirituous liquors having a property by which they hurt, rather than help digestion; the sad effects of which they are sensible of, he saith, who by a long use thereof have lost their appetite, hardly ever to be restored without drinking water, which seldom faileth of procuring a good appetite and a strong digestion.

Dr. Prat, in his treatise of mineral waters, shews it to be his judgment, that if people would accustom themselves to drink water, they would be more free from many diseases; such as tremblings, palsies, apoplexies, giddiness, pains in the head, gout, stone, dropsy, rheumatism, piles and such like; which diseases are most common among them that drink strong drinks, and which water generally would prevent. Moreover, he also saith, that water plentifully drank strengthens the stomach, causeth an appetite, preserves the sight, maketh the senses lively, and cleanseth all the passages of the body, especially those of the kidneys and bladder.

It is said also by Dr. Duncan, in his treatise of hot liquors, that when men contented themselves with water, they had more health and strength, and that at this day those who drink nothing but water, are more healthy, and live longer than those who drink strong liquors, which raise the heat of the stomach to excess, whereas water keeps it in a due temper. And he adds in another part of the book, that by hot liquors the blood is inflamed, and such whose blood is inflamed, live not so long as those who are of a cooler temper: a hot blood being commonly the cause of fluxes, rheums, ill-digestion, pains in the limbs, headache, dimness of sight, and especially of hysteric vapours. He also imputes the cause of ulcers to hot blood, and declares, that if men kept their blood cool and sweet by a moderate and cooling diet, they never would be troubled with ulcers, or other breakings out.

Sir John Floyer also, in his treatise of cold baths, does affirm, page 109, edit. 5. That water-drinkers are temperate

in their actions, prudent, and ingenious; they live safe from those diseases which affect the head; such as apoplexies, palsies, pains, blindness, deafness, gout, convulsions, trembling, madness; and the drinking water cures the hiccough, foetus of the mouth, and of the whole body, it resists putrefaction, and cools burning heats and thirsts, and after dinner it helps digestion--and if the virtues of cold water were seriously considered, all persons would value it as a great medicine, in preventing the stone, gout, asthma, and hysteric fits; and to the use of this children ought to be bred from their cradles. And in page 434, he saith, that as water is in chief the universal drink of the world--so it is the best, and most salubrious. And in page 437. That he hath known where a regular drinking of spring water hath done considerable cures, by washing of the acrid scorbutic salts from the blood, and strengthening the coats and fibres of the stomach and bowels, and hath brought on a good appetite, and a strong digestion.

Having read over an old book written by one Sir Thomas Eliot, intitled, The Castle of Health, he there declared from his own experience, that in the county of Cornwall, though it was a very cold quarter, the poorer sort, which in his time did never, or but very seldom drink any other drinks but water, were strong of body, and lived to a very great age; to which relation that of Sir Henry Blount is very agreeable, who affirmed, in his Book of Travels into the Levant, where under the Turkish government the use of wine was forbid, and where the common drink is water, that he then had a better stomach to his food, and digested it more kindly than he ever did before or since.

And in the treatise of the Vanity of Philosophy, written by Dr. Gideon Harvey, it is affirmed by him, that it is not heat that causes a good digestion, but a proper ferment or liquor provided by nature, to dissolve the food into a substance like unto pap made with fine flour; which dissolvent, he saith is much depraved by hot spirituous liquors; and therefore he commends water above all other drinks to promote digestion.

Water-drinking is also said by Dr. Allen to be good to prevent two deplorable distempers, the gout and the hypochondriac melancholy; for says he, the gout is generally caused by the too great drinking of fermented liquors, and is never said to have assaulted any drinker of water; and he saith also, that melancholy hypochondriac is kept off longest by drinking water instead of strong drink. To which let me add, that I once knew a gouty gentleman, who to avoid his drinking companions in London, retired to New Brentford, where I then lived; in which town, by a very temperate diet of one meal a day, and drinking only water, he lived two whole years free from pain; but being visited by one who came that way, and invited to drink but one bottle of claret between them, he fell next day into a terrible fit of the gout, which held above a month after; of which being recovered, he by the same course continued well till I left the place, which was about a year and a half after.

The good properties of water are further manifested in preventing the breeding of gravel in the kidneys; for Zechias, in consalt 17, as he is quoted by Salmon, affirms, that nothing doth so much abate the heat of the kidneys, and free them from those recrements which cause pain in the back, one great sign of gravel, as water does; but he adviseth to drink it warm, by the use of which, he saith, the unnatural heat in time will be so extinguished, that no more of that matter causing gravel will be produced in the body. Which assertion, by experience I have found to be true; for observing much gravel to be voided by me, as also abundance of matter floating in the urine like bran, with a great number of recrements like cuttings of hair, some above an inch long, which substances were found in all the water I made in above twelve months; for which I could get no remedy; I was advised to drink water, which in about

half a year did entirely free me from these symptoms, which some out of ignorance imputed to witchcraft; so that from that time to the present I never have been troubled with it.

(To be continued.)

A COPY OF THE RESOLUTIONS PASSED AT A MEETING OF DELEGATES, FROM THE VARIOUS SOCIETIES IN THE BOSTON TEE-TOTAL DISTRICT, Held in the Wesleyan School-room, Red-Lion street, April 11th. 1839.

Moved and Seconded—That Mr. Robert Hubbert be the chairman of the District.
Mr. J. Bailey, District Treasurer,
Messrs. J. Mumford and H. Benson, the Secretaries.

And that the following persons compose the District Committee for the coming year:—The chairman, treasurer, and secretaries of the District, with Messrs. Trolley, Gunby, Small, Tindall, Richardson, Rt. Mumford, Josh. Hall, Sissons, the Rev. Mr. Holt, and all Ministers, resident in Boston, being members of the Society.

2nd. Moved by Mr. North, seconded by Mr. Eno.—That any person, being a member of a committee belonging to any of the societies in the District, who shall be in Boston during any Meeting of the District Committee, shall be allowed to attend and vote at the same, provided there be not more than two members from any particular Committee, and that such members can adduce satisfactory proof of their official character.

3rd. Moved by Mr. KITCHEN, Seconded by Mr. Waller. That no openly avowed Infidel be permitted to hold any office in the Society, or allowed publicly to advocate the cause of Temperance.

4th. Moved by Mr. THOMPSON, Seconded by Mr. COVILLER.—That the long pledge of neither giving nor offering any intoxicating Drink, be the accredited one of the district; and that this pledge only be presented to those who may hereafter become members.

5th. Moved by Mr. THOMPSON, Seconded by Mr. COVILLER.—That Lecturers be, from time to time, engaged to visit the principal Towns in the District; the supervision of whose labours and the payment of whose expenses shall devolve upon the District Committee.

6th. Moved by Mr. KITCHEN, Seconded by Mr. FAWCETT.—That a fund be created to meet the necessary expenditure of the District; which fund shall be supported by quarterly contributions of the members; a quarter always to be paid in advance; and which contributions shall in no instance be less than at the rate of 6d. per annum. This fund to be under the control of the District Committee.

7th. Moved by Mr. THOMPSON, Seconded by Mr. MUMFORD.—That the District pledge itself to support the following Temperance Periodicals, viz. Temperance Advocate and Document—Hull Pioneer—Examiner—and Temperance Intelligence.

8th. Moved by Mr. FAWCETT, Seconded by Mr. ROBERTS.—That to secure the advancement of Temperance principles, it be recommended, that all our public Advocates do adopt a phraseology of a mild and winning character.

9th. Moved by Mr. J. MUMFORD, Seconded by Mr. THOMPSON.—That the next District Meeting be held at Boston, on the second Thursday in April, 1840.

[Signed.] ROBERT HUBBERT, Chairman.

BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE.

This society held its annual conference at Liverpool, July 16, 17 and 18th. The proceedings of the

conference were characterized by unanimity and a strong desire to advance the interests of the temperance cause.

The much lamented and beloved president, Robert Guest White, Esq., having lately departed this life, R. Firth, Hull, was unanimously called to the chair.

Delegates,—Mr. Hodson, Bolton; Messrs. Biscomb Gath, Halifax; H. Washington, Huddersfield; C. Corkran, H. Brown, Dublin; B. Leach, Wakefield; James, Teare, West of Scotland Temperance Union; S. Hague, Rev. F. Beardsall, Manchester; J. Meredith, Esq., J. Dunlop, Esq., Rev. W. R. Baker, deputation from the New British and Foreign Temperance Society; R. Firth, Hull; S. Morton, Strabane; J. Channiler, Chester; J. Bownron, Prescott; Rev. F. Howarth, Bury; Jos. Andrew, G. Greig, C. Walker, J. Blakey, Rochdale; J. Ellis, T. Nunnick, Colne; R. Bayldon, Barnsley; J. Ells, Burnley; W. Wood, Stockport; Rev. J. Bowes, Edmond-st. chapel, Liverpool; J. Stubbing, Esq., Birmingham; Rev. J. Holt, Louth.

The reports of the delegates having being given, the subject of union between the New British and Foreign Temperance Society and the British Association, came under consideration. After some discussion it was referred to a sub-committee appointed for this purpose.

Resolved.—That Messrs. Andrew, Crossley, Greig and Farghar be a sub-committee to meet the deputation from the New British and Foreign Temperance Society for the purpose of ascertaining the practicability of effecting a Union between that Society and the British Association, either on the conditions of union proposed at the last conference, or on any others of which the present conference may approve; and to report thereon.

The following resolutions, founded upon the report of the sub-committee were passed:—

The conference having received the report of the sub-committee appointed to confer with the deputation from London respecting the union of the New British and Foreign Temperance Society with the British Association, resolved,

That it is exceedingly desirable that a Grand National Association of all the Temperance Societies in the United Kingdom, upon thorough going principles should be established in order to carry out more effectually the great designs of the temperance reformation; and that this conference rejoices in the increasing disposition manifested by the various societies and unions for the accomplishment of this object.

Moved by Mr. Jos. Andrew, Leeds.

Seconded by Mr. Corkran, Dublin.

That from the statements submitted to the conference by the sub-committee of the impediments at present existing on the part of the Association, this conference is of opinion, that the Union of the New British and Foreign Temperance Society and the British Association, cannot be immediately effected,

Moved by Mr. H. Washington, Huddersfield.

Seconded by Rev. Beardsall, Manchester

That this conference, in order to manifest its anxiety or the accomplishment of this desirable purpose, does hereby authorize the executive committee to appoint a deputation to the next annual meeting of the New British and Foreign Temperance Society fully instructed and empowered to negotiate the conditions of such union, which negotiation shall be subject to the approval and confirmation of the next meeting of the Association.

Moved by Mr. J. Ellis, Burnley,
Seconded by Mr. C. Walker, Rochdale.

That this conference, rejoicing in the advanced position now occupied by the New British and Foreign Temperance Society, does cordially hold out to them the right hand of fellowship, assuring them of its perfect willingness to co-operate with them in the great work in which both associations are engaged, and deferring only the actual union until the existing difficulties be removed.

Moved by Mr. B. Leach, Wakefield,
Seconded by Mr. S. Hague.

That the Conference accepts the report now presented by the Executive Committee respecting the publication; and while it expresses its high approval of the manner and spirit in which the publication has been conducted, would impress upon societies and individuals the importance and advantage of extending its circulation.

Moved by Mr. Greig,
Seconded by Mr. Washington.

That while the conference acknowledges the benefits of the labours of the association during the past year, yet it cannot refrain from expressing its regret that there has not been that cordial and active co-operation on the part of various societies, which the great objects of this association so richly deserve; and they, therefore, earnestly but affectionately exhort every Temperance Society, to increased efforts in support of the great principles of our glorious reformation.

Moved by Mr. Greig. Seconded by Rev. F. Beardsall.

This Conference having received with great pleasure a report of the details of a system of Visiting and Tract Distribution adopted in Leeds, resolved that it be printed, and earnestly recommended to the attention of the societies throughout the United Kingdom with a view to the general adoption of a similar plan.

Moved by Rev. F. Beardsall. Seconded by Rev. J. Bowes.

Being deeply impressed with the importance of a more regular system of organization throughout the country, for effectually carrying out the objects of the British Association, resolved, that the executive committee be requested to correspond with the several temperance societies, and respectfully but earnestly urge the immediate formation of District Associations.

Moved by Rev. F. Beardsall. Seconded by Mr. S. Hague.

Having been proved, to the conviction of the conference, that the cause of temperance has been greatly injured by the immoral conduct of some popular travelling advocates, the conference strongly recommends that no travelling or local advocates be countenanced, or be elected as members of committees whose moral character will not bear the strictest investigation.

Moved by Mr. Corkran. Seconded by Mr. Biscomb,

That the auxiliaries of this association be requested to make a collection in aid of the funds of this association at least once a year: such meeting to be attended by a deputation from the executive committee.

Moved by Mr. Jrs. Andrew. Seconded by Mr. Greig.

That this Conference, being anxious to testify the deep respect and veneration in which it holds the character and exertions of their late president, Robert Guest White, Esq., pledges itself to use its best efforts to have a suitable testimonial erected to his memory; and that the following gentlemen, as well as the secretary of every Temperance Society in the association, in conjunction with the committee originally appointed for this purpose, be appointed to carry the object of this resolution into effect.

Messrs. Baker, Bridgenorth
" C. Corkran, Dublin
" J. Teare, Preston
" H. Brown, Dublin
" Hodson, Bolton

Messrs. J. Andrew, } Leeds
Crossley, }
Mr. Farghar, Isle of Man
J. Livesey, Preston
R. Firth, Hull.

That the resolution of the last conference be repeated, denouncing the drinking usages of Great Britain; and that the subject be strongly recommended to all members of Temperance Societies.

THE FOLLOWING LETTER, PUBLISHED SOME YEARS AGO, DESERVES TO BE GENERALLY KNOWN.

When the sound of threatened invasion reaches the national ear, it is calculated to act and it has acted as an electric shock to rouse to action the most indifferent and most devoid of courage, as well as the patriot and the man whose spirit burns within him at the approach of dangerous enterprise. Shall this be said of a nation when its civil rights or its national independence is threatened with invasion? And shall we find the same nation looking with indifference on the scene of moral and domestic devastation which an insidious enemy is daily and hourly spreading, through the length and breadth of the land? may even hugging him in its arms, or by secret or half concealed encouragement giving strength to an audacity which a manly resistance might at once have suppressed? Is the figure overstrained which thus attempts to describe the conduct of Englishmen in reference to the moral monster Intemperance that now stalks through our beloved land spreading firebrands, arrows and death wherever it makes its hateful appearance; reducing honesty to crime, industry to beggary, modesty and virtue to shameless prostitution and reckless vice, making the wife of a man's bosom a widow in heart ere in name, depriving the children, the future support of the national greatness, of that education which alone can fit them for acting a useful part in life, nay more, even depriving them of that food which may make them capable of barely supplying the place of inanimate machinery? You may be apt to exclaim, "But why address me in this strain?" What have I to do with the drunkenness which pervades the land, which demoralizes the nation which desecrates the sabbath, which all but defeats that gospel which was preached to the poor; which spreads misery and death on every side of me? In answer to your interrogatory we say, much every way: you may do much by your example, and by your precept, and it is therefore that we have taken the liberty of addressing you now, and of presenting to your notice a few of those things by an attention to which, from the extensive nature of the influence which you exercise over hundreds of your fellow creatures, you may be of incalculable service in the cause of diffusing decency and moral health throughout the nation; but in neglecting which, we believe you will be leaving untried what appear to bear with them the fairest claims to be considered as among the means of removing the causes and consequently the effects of Intemperance.

Intoxicating liquors are frequently given to carters, draymen, and other persons employed in the delivery of goods or parcels; this is an unnecessary means of refreshment and has an obvious tendency to form or foster in such persons a fondness for strong drinks, and innumerable instances could be adduced of the evils which have resulted from this practice. The motive for giving such strong drink in these cases and in many others where the amount of labour done may not seem so much to justify it is doubtless good, and those who give have probably not the most remote idea that they are contributing their quota towards the formation of the character of a drunkard; but such a character is no less certainly the frequent result of workmen having such continually recurring opportunities of receiving strong drink gratuitously; and those who continue to present it cannot, we are convinced, consider themselves as altogether blameless of the result.

Another practice exists fraught with a multitude of evils, viz. that of giving strong drink to persons employed in various laborious occupations, in order to incite them to do an over quantity of work in a certain time, or as an equivalent for working unreasonable hours. The drink thus given may appear for a time to supply the place of food, but experience proves that this is not the case. The practice has laid the foundation of the character of many an habitual drunkard, and has, in numerous instances, converted good into bad, honest into dishonest servants. The practice may thus be illustrated: There are, we will suppose, two or more workmen leaving the place of their employment at a late hour, as ten, eleven or twelve o'clock at night they find themselves exhausted and thirsty (having done in a few hours full half as much labour more than an ordinary workman can get through in the same time, or than any reasonable employer ought to require.) In this state they look out for a place where they can obtain more drink, and having found one, they generally, in taking what they think will make up for lost strength, take what overturns their reason, and it frequently happens that if they arrive at home in safety, their conduct to their families is very different from what

ought to characterize respectable and honest workmen, or affectionate husbands and fathers: But not unfrequently their riotous conduct in the streets at the unseasonable hour at which they are obliged to return home; such as to require the interference of the police, of which a frequent result is that the parties are taken to the police-office; the characters of the individuals are thus injured, and a repetition of such conduct is followed by a loss of situation. The dismissed servant is obliged to make intercession with his employer to recover his situation, and it is well known that many masters seize this opportunity which they themselves have been the means of creating, to propose a reduction of wages. To this proposal the drinker (we will not yet call him drunkard) is often obliged to submit, for probably there is no other person who will employ him. He will remain a very obedient servant for a short time until he falls in with his pot companions again, and over a friendly glass, the masters are called tyrants for lowering wages; the habit of drinking strengthens, he continues to indulge in it, but soon finds that his low wages will not support it; what follows? he begins to carry away the property of his employer to pledge or sell it for drink, he is detected, committed, tried, convicted, imprisoned or transported as the case may be. Thus masters are deprived of good servants, wives of husbands, children of parents, and all in consequence of giving men intoxicating drink in order to induce them to get thro' a great quantity of work, and to work to unseasonable and unreasonable hours.

There is another practice existing in large manufactories and mills, which cannot be too strongly reprobated, we mean the practice of workmen bribing and treating the overlookers and other upper servants, in order that these may procure for them a better kind of work and consequently enable them to obtain higher wages; hence the false weighings, and rendering in accounts of more work than has actually been performed. By the favouritism arising from this practice many masters have been robbed and a great portion of their honest workmen unjustly treated. The whole of these evils may in a great measure be done away with, if all employers will use their influence, in their respective establishments to prohibit entirely the use of intoxicating liquors on their premises, and neither give them to the servants of others nor allow their own servants to ask them from other masters. Another very injurious system exists to an alarming extent, by which honest tradesmen both employers and employed are prevented from obtaining the fair reward of honourable competition; we mean the system of purchasing work by presents. Many large establishments employ individuals whose business it is to look for and obtain as much work as possible; this, in many cases, cannot be done, without giving drink to those in the different departments who have the delivery of goods to the parties referred to. By this practice servants in warehouses are made drunkards, are dismissed from their places, and frequently become most abandoned characters, while the effect on the buyers of work is frequently ruinous in a pecuniary point of view. We may describe the process thus: The buyer of work when he enters the various departments addresses the workmen thus "come, mark off these for me and I will give you a glass." He obtains this order for one glass, but the next time he applies he is probably obliged to give a quart, then follow spirits, after which the parties, every time they meet on business, adjourn to a public-house, for an hour; something to eat must be had with the drink, the expenses accumulate (for the buyer of work cannot offer less than he did before,) the applicant for work pays for all, until he finds that the money he spends to obtain his work is far more than the profit arising from it, and many large establishments have in consequence been ruined. The masters whose work is given out are materially injured, in having their work done in an inferior manner, for the servants who accept of these presents will pass over inferior and bad work, and the parties who do the work, will not do it justice knowing that it will be passed over by their "friend at court," indeed, to such a sum does their present-making amount, that they are compelled to slight the work in every possible way, in order in some measure to indemnify themselves for the expenses, of their presents; there is great competition among the buyers of work and those who treat most have generally the greatest number of orders, and preference shown them, in dull times, altho' others do the work as well or better, whose only fault is that they do not give so much: Masters are thus imposed upon and robbed in consequence of a system founded on an evergrowing fondness and frequently indulged appetite for intoxicating liquors.

Another great cause of intemperance among the working classes is the absurd custom which prevails in most of our workshops of giving

footings; or rather the evil lies in the manner in which these are disposed of, being almost universally expended in intoxicating drink; it is not uncommon on these occasions for the man who pays the footing, with two or three of his shopmates, to enter upon a drinking bout of several days, and thereby lose their situations; the men who fill up their situations pay their footings and thus in some shops, the practice is the source of a weekly round of drunkenness.

In some warehouses too, where females are employed, the practice of paying footings is adopted with the most disastrous consequences to their morals and their future conditions in life; for it not unfrequently happens that on these occasions is laid the foundation of those habits which lead to an attendance on the ginshops thro' life, and thus is the practice rendered the source of shame, infamy and misery to thousands of families. It is the duty of every employer of men to look well to their moral character, and no custom ought to be permitted in any establishment which has a tendency to demoralize them. Since therefore it is obvious that the practice now referred to has such tendency and is daily producing the most disastrous consequences, would it not be well to abolish it altogether.

Another practice which cannot be too strongly condemned, is that of paying wages in public-houses. This practice it is true has been abandoned by many of the most respectable firms, but it still exists in many places, and is fraught with the most disastrous consequences; the landlords of these houses will trust their liquor to the men, any day during the week, assured of being paid when the men receive their wages; in many instances men are in these houses every night of the week, and on the Saturday night the landlord receives the greater portion of the wages; we leave it to the human and reflecting mind to picture to itself the misery and destitution to which the families of such men must thus be reduced: yet to this misery and destitution manufacturers are contributing (unknowingly, we are assured) by suffering the existence of the practice which we reprobate.

Another evil similar in its nature to the one mentioned is that of suffering workmen to wait for their wages long after the hours of labour have expired: men who are fatigued and worn out by the day's labour are often obliged to wait for an hour or two before they can obtain their wages, a frequent consequence of which is the adjournment to a public house, and a scene of intoxication: we are in some measure aware of the difficulty of paying a great number of workmen without considerable delay, but we feel persuaded that if the evil consequence of delay in the case now mentioned were duly appreciated masters would find some means of abridging the time necessary for men to wait in receiving their wages.

In conclusion, we beg most earnestly to press upon your most serious attention the daily increasing evils resulting from drunkenness, the physical and moral destitution which it produces, and to entreat you, as you value the best interests of your country, to endeavour to devise some means by which you may render yourself instrumental in imposing a check on an evil which the voice of reason, the calls of humanity and the plain declarations of the word of God so loudly condemn.

I remain, Sir your's very respectfully,
(On behalf of the Manchester and Salford Temperance Society)
GEORGE D. THOMSON, M. A. SECRETARY
THOMAS TAYLOR,
WILLIAM GRIMSHAW,
NATHANIEL SANDERS.

Letting the Cat out of the Bag.--One day last week, a girl went into a respectable druggist's shop, in the Hillgate, and asked for a pound of *Cocculus Indicus*, a very pernicious drug, to a considerable extent poisonous, which is introduced by some unprincipled persons into the brewing of ale, in which state it acts as a strong narcotic. The worthy shopkeeper being rather astounded at the quantity required, though without asking for what purpose it was wanted, suggested to the girl, that she was mistaken, and that an ounce was the quantity she was to procure; to which however, she replied:--"Nay, mon! I'm reef, father's going to brew his own."--Stockport Paper,

✉ Letters post-paid, and parcels delivered free of expense, to the editor, Ward's Temperance-Hotel, 47, Myton-gate.

✉ H. G.'s Poetry not sufficiently correct.

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AND
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SECRETARY OF THE HULL TEMPERANCE SOCIETY.

[No. 24. Vol. II.]

MONDAY, SEPTEMBER 2, 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."

ON PENITENTIARIES.

These institutions are most important and valuable auxiliaries to the practical operations of the Temperance Society; but their efficiency depends upon the principle upon which they are conducted. At this day, little is requisite to demonstrate their absolute necessity. Neglected and despised by friends, the unhappy woman who has fallen the victim of licentiousness, is driven to a life of profligacy and vice. Though she momentarily repent, the consciousness of her situation induces despair and she abandons all hope of reformation. Her life becomes a wreck of all that is dignified and excellent in the female character. What has reduced her to this state? If the cause of her abandoned life can be discovered, it will serve as a means for determining the principle upon which penitentiaries should be founded. This being known reason and policy will suggest its adoption, because physically and morally demonstrated the most efficient. If strict enquiry be made of those unfortunate victims, it will be generally found, that "strong drink" is either the immediate or remote cause of their fall. Some commence their career of wickedness at a fair or wake, having been enticed into the dram, beer-shop or public-house. Excited by alcoholic liquor, by the merriment and buffoonery of these nests of sin, reason and judgement lose their influence, and the innocent girl becomes the prey of the designing libertine. Others are taught to drink by parents or friends. A liking for the liquor is thus created. This liking grows with their years. Extravagant habits are contracted; and in this penniless condition they seek the means of subsistence in prostitution. Once abandoned to idleness and crime, they continue their evil practices, because they feel they are shunned by all sober and virtuous people. "Strong drink" is, generally, the cause of their ruin. To consider, therefore, the principle the most calculated to ensure the object of a penitentiary is of vital importance. In this nothing should be allowed to interfere with a calm and rational consideration of the subject. In all our connexion with the operations of the Temperance Society, we never knew a single case (and we have known many) in which

prostitution was not accompanied with drunkenness. Those females who have become members of our Society have dated their shame to the influence of strong drink. We may therefore lay down as a general fact, that the candidates for a penitentiary are rendered such, for the most part, by intemperance. It now remains to inquire whether drunkenness is a physical disease? If so then it will require a physical remedy: a remedy which every penitentiary either ostensibly supplies, or should supply. Dr. Buchan says:—Malt liquors render the blood sizzly and unfit for circulation: hence proceed obstructions and inflammations of the lungs. There are few great beer drinkers, who are not phthisical—brought on by the glutinous and indigestible nature of strong ale. Those who drink ardent spirits, or wine, run still greater hazard: these liquors inflame the blood, and tear the tender vessels of the lungs to pieces. Dr. M'Nish in his Anatomy of Drunkenness, states that "In seven cases out of ten, malt liquor drunkards die of apoplexy or palsy." Dr. Darwin:—"When a man has not been accustomed to strong liquors, drinks a quart of wine or ale, he loses the use of his limbs and understanding; he becomes a temporary idiot; and though he slowly recovers, is it not reasonable to conclude, that the perpetual repetition of so powerful a poison must at length permanently affect him? Under the names of brandy, rum, gin, whiskey, wine, cider, ale and porter, alcohol is become the bane of the christian world. Dr. John James, U. S. "The moderate use of intoxicating liquor undermines the constitution." Dr. A. Carrick, of Bristol, "Though spirit is the most pernicious liquor, being the strongest and most concentrated poison, all other strong liquors, wine, beer, cider, &c., are injurious in proportion to their strength or quality of alcohol they contain." Sixty physicians and surgeons in Birmingham testify, "that the habitual use of all intoxicating liquors, is not only unnecessary, but pernicious." The testimony of forty physicians, U. S. "That disease and death are the inevitable result of the continued use of alcohol upon the healthy human system—that the disease of an habitual drunkard will generally run

its course, uninfluenced by medical treatment, Amer-Temp. Doc. Testimony. Similar to the above might be adduced almost to any extent, shewing that alcoholic liquors occasion a physical disease; and, hence, the inmates of a penitentiary are labouring under a physical disease in consequence of their previous intemperate habits. This is an important fact; and, before we proceed we wish to impress it strongly upon the minds of our readers, especially if they are connected with one of those institutions of mercy: upon full persuasion of this fact, will depend the adoption of a suitable regimen. In addition therefore, to the implantation of moral principle, the inmates of a penitentiary have to be cured of a physical disease, without which all other means will, it is greatly to be feared, (if we be allowed to judge from the influence of intoxicating liquors) be rendered abortive. How shall this cure be effected? Some may say, allow each to have only a small quantity of beer. But is such a plan, in the nature of things, likely to answer the end? If we have a wound, do we heal it by applying a plaster which produced the wound, or which irritates and inflames it? Nay, do we not apply mild and soothing treatment, calculated to remove the inflammation and effect a cure? Alcoholic drink generates the disease: will then alcoholic drink cure it? Such a supposition is preposterous. If in the former case, we apply no irritating medicament, so in the latter must no alcoholic liquor be taken to effect a salutary cure: hence in penitentiaries, we respectfully submit the propriety of disallowing the use of all alcoholic drinks.

But it may be urged, such a plan would not be safe in practice. We have personally known some hundreds of reformed characters, who have tried with perfect success, the system of instantaneous total abstinence; and, if any gentlemen or ladies question this testimony, we engage to take them to scores of reformed characters, male and female. This testimony is confirmed by the keepers of prisons, and universally throughout Great Britain, Ireland, and America. Our limits prevent us from adducing a phalanx of medical testimony to confirm the truth of this evidence, as well as that of all members of Temperance Societies, whether they were, previous to membership, moderation men or drunkards. The cause of the disease being removed, the restorative principle of the human economy brings back the balance of the system: all its organic operations being carried on by one unerring law. But when alcoholic liquor is taken, nature has to struggle not only against the organic disease, but that which occasions the disease. There are two substances of which the human body is composed, solids and fluids. Food is the basis of both. Food supplies the solids, and liquid the fluids. Now, water is universally admitted to be the best diluent, and consequently, substantial food and water, as a diluent, are the best calculated to impart the best health and the greatest amount of strength. In this case, it is a duty then, to abandon the prejudices and habits of our ancestry and education, and ground our philanthropy upon the discoveries of science and experimental evidence. In the Guardian Society at Leeds, the object of which is similar to that of a peni-

mentary, not a drop of intoxicating liquor has been allowed since its establishment. Health and cheerfulness have characterized its inmates. In a private society at Liverpool, within eighteen months a hundred abandoned females have been restored. No intoxicating liquors are allowed. "In the summer of 1829, Mr. Powers, agent and keeper of the penitentiary at Auburn, New York, declared, that during several years' residence in that institution, he had never known an individual whose health had not been benefited by the total abstraction of spirit and every other stimulating drink and narcotic from his diet. Amer Temp. Doc. page 495." These constitute only part of the evidence which might be adduced to demonstrate the practicability, efficiency and safety of immediate total abstinence from all intoxicating drinks by all persons, however emaciated and broken may be their constitutions: hence, in point of health, instead of injuring, the adoption of total abstinence would improve the health of the inmates of penitentiaries. Unless, therefore, this evidence can be invalidated, every person connected with the management of such institutions, must see the practicability and propriety of establishing them upon total abstinence regimen.

But it may be objected, the females would not submit to it? The fact has been proved otherwise. Indeed, were any one to object, it would be a sign, that she would, in all probability, after having left the institution, return to her former habits. Such institutions, are to RECLAIM; and every person wishing to enter, would gladly, if desirous of being restored to society, comply with any arrangement of this kind. She knows better than any other, that the cause of her ruin has been strong drink: her feeling being such, if she takes any that little creates and keeps alive the desire for more. To those only who are desirous of being reclaimed, the institution can be beneficial.

Again: There are other powerful motives to be considered than those of curing them of a physical disease, namely the establishment of sound moral principle, and a life of repentance and prayer. Any thing coming in collision with this object, should be avoided. Entrenched within a penitentiary, its inmates know they are surrounded by christians and moral men. Hence they will regard these, and deservedly too, with a degree of respect and veneration. Every sentiment and action of these will be carefully watched. Every practice will be scrutinized. Every indulgence appreciated; and, if good men regard intoxicating liquors as allowable, this sanction will give, to the habit of drinking them, the validity of the bible; for it must ever be remembered that, notwithstanding the depravity of man, in its wildest and most licentious form, he is so constituted as to admire virtue, especially when it sheds its lustre around his wretchedness. Thus, if intoxicating liquor is allowed, their sentiments and habits instead of correction, will receive confirmation; and, however subsequent reason may urge its claims, if they relapse into their former state, they will ever remember that Mr. or Mrs. philanthropy, said they might take a little in moderation. They will be educated in regard to their most insidious foe. Such persons are only safe, when they

look upon all intoxicating liquors with utter abhorrence. We can testify to this fact from all our experience; and, perhaps, there is no one in Hull who has had more extensive opportunities of judging on this point. Have we a person reformed, and does he look upon intoxicating liquors as an article which may be allowed? His firmness to his principle is as inconsistent as the mariner's needle. But fix in him an utter abhorrence to all alcoholic drinks, he avoids them as his tempter, and tries to persuade others to imitate his example. If drink or beer of any kind forms part of the regimen in any penitentiaries, the inmates, it is true, may be sober, while under surveillance; but, it is more than probable, that the little they have been accustomed to take, will, when their own masters, accumulate and, like a rolling avalanche gathering strength, ultimately plunge them into all the depths of former misery and depravity. This is neither speculation nor opinion: we can point out very many instances, nay all that have come under our notice, proving that he who has been once a drunkard, if he tamper at all with the liquor, lives in perpetual danger. Not one we ever knew remained firm, who indulged in his little drop. If, therefore, this kind of evidence is allowed its due weight, we respectfully ask, upon what principle can the granting of this liquor at all in penitentiaries be reconciled with their ostensible objects? By the banishment of intoxicating liquors, an impression is made that such are pernicious and tempting; and, consequently, this feeling would ever remain. On the ground then of moral and christian principle, "Lead us not into temptation," is it not a duty to teach abstinence? By the moderate glass our churches and chapels have been disgraced, The high and low, the rich and poor have suffered. How many families, in which are children nourished and educated with all the tenderness and care of the most affectionate parents, but who, notwithstanding, have become the bloated sots and staggering drunkards! The Rev. W. R. Baker, in his treatise on intemperance, the idolatry of Britain states, page 70, "that he has now had nearly twenty years' experience in the ministry, and the result of his observations and enquiries is the firm conviction, that full five-sixths of the cases, in which christian professors have either been expelled from christian communion, or have been obliged to withdraw from it, have been cases of intemperance;" and the Rev. R. Knill adds, "that nearly all the blemishes, which have been found on the characters of ministers, for the last fifty years, have arisen directly or indirectly from the use of intoxicating liquors." If then this is the case with many christian professors, how highly important is it to introduce no intoxicating liquors into penitentiaries!

Should these remarks, affectionately made, be perused by those connected with these excellent institution and be approved of, the labour of writing them will be amply rewarded. Our object is to lessen crime, ameliorate human suffering, and to promote general happiness, concord, and peace, by the adoption of the safest and the most appropriate and efficient means.

OPEN AIR MEETINGS.

The friends in connexion with the Scarbro.' Teetotal Society have been holding meetings in the neighbouring villages. The attendance has been good, and considerable interest appears to have been awakened. A little opposition was manifested at two of the meetings, but the friends of the society have reason to believe that such, instead of retarding, has tended to give additional weight to the society.

Cold water, the minister of Justice.—"A few days ago, a backsliding tee-totaller who was on board one of the steam boats, wishing to have a drop of the mountain dew, without running the risk of being turned out of the society, stepped into a small room, and pulled what he supposed to be a bell, to summon the steward, when down came a shower of water on his devoted head, and he discovered when too late, that the place which he supposed to be the steward's room, was nothing more or less than a shower-bath. Greenock Advertiser.

TEMPERANCE ADVOCACY AND THE SPIRIT OF TEMPERANCE PUBLICATIONS.

If there is any thing important in the movements of the Temperance cause, it is decidedly found in its lectures and its publications. There are those who imagine if they can talk or make a noise for an hour, they achieve "wondrous things." As all noise is not sense, and rant eloquence, injudicious advocacy inflicts great injury upon the cause it professes to promote. We are wishful to give a little friendly advice, feeling assured, that those whose object is truly to diffuse more widely our principles, will peruse our remarks with pleasure, even though their zeal may occasionally have overstepped the boundaries of discretion.

Not content with the principle of teetotalism, some advocates launch into bold assertions, which they leave unsubstantiated. In this case instead of good, positive injury is inflicted on the cause in the estimation of rational men. These leave the meeting with disgust. Moreover, as Dr. Johnson says, in speaking of style, "The defects of an author are more easily copied than his beauties," such assertions are almost certain of being repeated by advocates less informed, though possessing equal zeal. In this way our principles get misrepresented; and, with great numbers, fall into disrepute, which might be easily avoided. As an instance among many, we quote the following, which we have frequently heard:—"If a man take intoxicating liquor at all, he is an incipient drunkard." Now whatever meaning may be attached to the words by the speaker, taken in their popular and legitimate sense, the assertion is incorrect. According to the above doctrine, if a person taking a tea-spoonful weekly, monthly or yearly, not as medicine, he is an incipient drunkard. Such doctrine is preposterous! Incipient drunkard is a drunkard who has just commenced the practice of getting drunk; and a drunkard is one who drinks till he drowns his reason, and outrages the common decencies of humanity; therefore, an incipient drunkard is one who has just come

menced the practice of drinking, till his reason is drowned. What individual therefore would maintain, before an informed audience, that the man who takes a thimble or half a glassful of wine or beer is such a character as the above? It would, we add, be a perfect burlesque upon the rationality of Teetotalism. It is with pain we are obliged to rectify any thing wrong in a zealous advocate; but we were more than once placed in awkward situations, last month, with cross examination by rational well disposed men, on hearing this doctrine propounded, who were wishful "to arrive at truth for truth's sake." We found, as will generally be the case, that such unsupported assertion operates very injuriously on the minds of those who think long before they decide, but who, when they do decide, are the staunchest and firmest and the most constant friends of the cause. We hastily leave this part of the subject with urging all friends to bear in remembrance, as their object is "to convince," that "hard arguments and soft words," will most effectually subserve this end.

The second branch of our subject is more important; for, while a speech is, in some measure, limited in its application, and may probably be forgotten, according to the Roman adage, "Scripta litera manet," the voice of the press is ever speaking, and remains to the author either as a diadem of intellectual and moral glory, or as a beacon of misshapen and distorted humanity to warn future aspirants, that the only true way to be useful and esteemed is to write for public utility and public utility alone. There is no solitary individual who exercises so powerful influence over the minds of the public, as he who addresses them through the press; and hence the truth of the sentiment of a celebrated statesman, "tell me what paper a man has been accustomed to read a length of time, and I will tell you his politics." There is an atmosphere emanating from every publication, which more or less affects those within its influence. Upon the same principle, we feel delighted and edified with the intercourse of good men, and are almost involuntarily led to imbibe their sentiments and feelings. Hence the responsibility of an editor is very great; and he should, consequently, exercise more than ordinary vigilance and discretion over not only his own papers but those of other writers, before he commits them to the press: otherwise, by publishing rancorous and pernicious documents, he commits a moral suicide, and spreads around firebrands and death. There is, except the use of intoxicating liquors, no human instrumentality among peaceful citizens and nations, which is calculated to do so much injury as the perverted use of the press. It is the most efficient engine either to demoralize or exalt a people; and were we required to investigate the character of any nation, we should first inquire into that of its press. Too many lamentable instances there are, at present, in various sections of the community, illustrating our position. We shall therefore apply these general remarks to what we denominate the temperance press.

In America the operations of the Temperance Society have been chiefly conducted by means of the press;

and, through the influence of this mighty engine, the most astonishing results have been secured. In England the press has not been so extensively engaged; and we should have rejoiced, had we been able to testify, without exception, to its healthy state.

There are those who would write for the public, imagining, if they can string a few sentences together, and launch out their thunders in vulgar personalities, they "achieve valorous deeds." Such vain empty scribblers, who are as proud of their half-dozen lines, as Sir Isaac Newton over his Principia, wanting both talent and common sense, are noisy in proportion to the quantum of their froth. They should therefore, be allowed by editors to erect their own tombstone in the valley of oblivion. If editors will not, it becomes the duty of others to guard the friends of the cause from imbibing the poison.

We feel it our duty to put our friends on their guard as to the publications only they ought to countenance; and, that our task may be the less invidious, lay down a few general directions for their guidance.

- 1st. A Temperance publication should avoid all personalities.
- 2nd. A Temperance publication should contain no private difference.
- 3rd. A Temperance publication should never descend to abuse or obloquy.
- 4th. A Temperance publication, in cases of difference of opinion, should hold private character sacred.
- 5th. A Temperance publication should breathe a spirit of charity, kindness and forbearance.
- 6th. A Temperance publication should let the principle of the society be its main spring, and the burthen of its song; should give a dignity of feeling and loftiness of sentiment, which will elevate and not depress; civilize and christianize, not sink the standard of moral purity, and sow the seeds of discontent and disunion.

These are some of the leading features which should characterize Temperance periodicals. All Committees, Secretaries influential friends should, therefore, out of regard to general peace and unity, discountenance all publications that are in any way, employed in throwing firebrands into our ranks.

In conducting a Temperance periodical, the editor should ever remember that he has to model the rude materials of untutored habits into civilized moral forms. Those who have been drawn from haunts of dissipation, should have nothing presented to their intellectual appetite, but upon which they may ruminate with advantage. They know enough already of the dark side of human character. When they associate with men in a higher circle of society, they naturally look for a high standard of moral propriety, which they may beneficially try to reach; and, therefore, it is of great importance that all persons, whose duty is to write for them should at all times exhibit a standard of moral propriety, which will tend to cement, purify and consolidate their principles, and not scatter them into atoms, as if it were a rule in ethics to sport with the elements of corrupt nature. On the contrary, if persons of influence unconnected with our society see any thing of a rabid personal nature, they enquire (as we painfully heard such inquiry lately) "what have the public to do with these personal matters?"

The publication of private and personal difference is highly injurious to the cause; and we importune the friends of the cause to suffer no private differences to draw their minds from the great end of the Temperance question, but treat with merited silence a rancorous spirit, and evident hostility to their future peace and harmony.

CURIOSITIES OF WATER, by JOHN SMITH, C. M. 1723.

(Continued.)

Water also is commended as efficacious to prevent the breeding of the stone in the bladder, for it hath been observed, that in some who have been cut for the stone, that new stones have been engendered, so that some young persons have been cut several times. Now to prevent this, the drinking water hath been advised with success; for by this that intemperate heat in the body was abated, which did occasion the distemper. Some have advised to drink it warm, and others cold, and in particular Van Heydon, a physician of Ghent in Flanders, in his book, entitled, *Help for the Rich and Poor*; which, he saith in p. 49. is sufficiently insinuated by Piso and Alexander, who do assure us, that the taking a draught of cold water in the morning, hath done so much good, that several after the voiding of a stone, never had any more stones grow in them.

Which experiment, may give light to the discovery of a way to cure the stone without cutting; for if the growing of new stones, can be prevented by drinking water, let it be hot or cold; it may prevent a stone from growing bigger when begun; and if the adding matter to increase a stone, new begun, can be prevented, nature in time may waste that which is begun, especially if some drops of sweet Nitre be added to all the water drunk, which will powerfully help to cool, and is known to * * * Or the water may be sweetened with honey, which is now much in use among the gentry, as I am informed by an ingenious Apothecary, who told me, that among them at present pump-water and honey were in great repute to give ease in gravel and the stone; that what is proper for one, will be suitable to both, and will prevent the growing of both.

Water is also stiled in Sennertus's Works, the balsam of children, the drinking of it by the mother being one of those things whereby children may be strengthened in the womb, and will prevent those injuries that are done them by drinking strong liquors; which Sampson's mother was not allowed to do, for she was commanded not to drink Wine or strong Drink, Judg. 13. 4. But I will not say, if all women should do this, their children shall be as strong as Sampson was; yet this I will say, if they would do this, they would find their children more free from distemper and frowardness, and so much more easy to nurse and bring up, and be less liable to immature death; the want of which abstinence from strong drinks is the cause why so many rich people find it hard to bring up children, in comparison to what is done by the poor: for these last are born of mothers, who not only are prevented from being gluttons by their want of dainties, which are deceitful meat, Prov. 23. 3. but they seldom taste wine or strong drink; whereas the rich not only feed high, but they also drink strong drinks, which in most constitutions, do over-heat and corrupt the humours of the body, and that blood, by which their children are nourished during their pregnancy. Which injury to unborn infants would be prevented, if the mother would be temperate in diet, and drink water, especially at meals, by which the blood of the mother would be kept cool and clean; which must needs communicate a healthful substance to the child within her, and prevent all those distempers which infants do bring with them into the world.

And here it may be proper to add, what by divers experiments have been found to be true, that the drinking water by nurses while they give suck to children, will wonderfully increase milk in those that want it, as every one will find, who can be persuaded to make use thereof. I have advised many to make use of it, who have found that by drinking a large draught of water at bed time, they have been supplied with milk sufficient for that night, when before they wanted it, and could not be supplied by any other means: and besides, they who have found their children restless, by reason of too much more heat in their milk, do find them much more quiet after their milk is cooled by water-drinking.

By drinking water also, the want of food for a time may be suffered without starving; for I have been informed by a credible friend, who was an officer at sea, that being sent down to Stafford to take care to see some men conveyed on ship-board, (that had been pressed by Act of Parliament for the sea-service,) he found in the prison, where they were kept, a lusty fellow, who had declared he would starve himself rather than go to sea, and taking particular notice thereof, he found upon due enquiry, that for twenty days he had refused to eat ~~any~~ ^{any manner} of food, only he drank each day about three pints or two quarts of water hoping thereby to get himself discharged: But when he found his pretensions to be in vain, and that in about two days they should all march for London, he condescended to eat some food, beginning with a little, and in the march he was observed to travel as well as the best man. I find also an account in Dr. Car's letters, of a certain crack-brain'd man, who at Leyden, when the Doctor resided in that University, pretended he could fast as long as Christ did; and it was found that he held out the time of forty days without eating any food, only he drank water and smoked tobacco. And I once had a sad complaint of a poor old woman, of the greatness of her want, affirming that oftentimes she had not eaten any food for two or three days; upon which I asked her, if she did not then suffer much uneasiness in her stomach; she said she did, but found a way at last to assuage her hunger, by drinking water, which did satisfy her appetite. Water is also of great use to strengthen weak children, for we are informed by Dr. Joseph Browne, in his treatise of cures performed by cold baths, that the Welsh women do preserve their children from the rickets, by washing them night and morning in cold water, till they are three quarters of a year old, p. 79. And it is said by Sir John Floyer, in his treatise of cold baths, that a lady in Scotland, who had lost several children through weakness, did by the advise of a beggar woman, preserve those she had afterwards, by washing them daily in cold water. And I myself did advise a neighbour, whose child began to be ricketty, to treat the child in the same manner; but she, instead of washing, dipt it over head and ears every morning, it being then in the summer-time: The event of which was, the child became strong, and had a good countenance, though before it was in the face very pale and wan. Which shews how great the power of water is, when used outwardly, to invigorate the spirits, and strengthen nature.

It is also a known custom, to prevent the swellings that follow bruises in the faces of children, by immediately applying thereunto a linen cloth four or six times double, dipt in cold water, and new dipping it as it begins to grow warm; for the cold repels or prevents the flowing of humours to the part, which otherwise would cause great swelling, and after turn blackish: And if upon neglecting to do so, a swelling should succeed, it may be discussed by fomenting night and morning, for an hour at a time, with water as hot as can be endured; for that will give vent to the humours to transpire through the skin, or dissolve them, so as to make them capable of returning back.

Moreover, by means of water all sickness at the stomach may be cured, which is done thus; Take four quarts of water, make it as hot over the fire as you can drink it; of which water let a quart be taken down at several draughts; them wrap a rag round a small piece of stick, till it is about the bigness of a man's thumb, tie it fast with some thread; and with this, by endeavouring gently to put it a little way down your throat, provoke yourself to vomit up again most of the water; then drink another quart, and vomit up that, and repeat the same the third and fourth time. You may also provoke vomiting by tickling the throat with your finger, or the feather-end of a Goose-quill; but the cloth round a skewer maketh one vomit with most ease, which is done with no trouble when the stomach is full. And by this way of vomiting, which will be all performed in an hour's time, that vitious and ropy phlegm in the stomach which causeth

the sickness, will be cast up, so that the party in that time will be free from all that inward disturbance, if you use the remedy at the first.

(To be continued.)

IMPORTANT.—A STEP IN ADVANCE, BY ANOTHER BODY OF RELIGIOUS PROFESSORS.

If the Wesleyans in New Jersey have in effect declared that it is immoral to sanction a practice which produces so great an amount of immorality and sin, will the Wesleyans in Great Britain deny the position? We presume not. No religious body in the kingdom has borne more decided testimony to the evils of strong drink, or have themselves experienced more sorrowful devastation from its use, than the Wesleyans. In their official organ, the Methodist Magazine, for December, 1836, when speaking on the subject of intemperance, they state—"It is our settled conviction, that more of our ministers and members have been degraded by this sin than by any other; and again, verily believing that this single sin is destroying more souls than all the Ministers in Great Britain, are instrumental in saving." More decided or stronger testimony to the evils resulting from the use of strong drink can scarcely be imagined. Nor is their judgment on the christian duty of their members, in regard to the remedy for those evils, less unequivocally declared. Take the following admirable paragraph--others could be quoted. "We profess to love our neighbours as ourselves; and doing so we are bound personally to renounce, and by every means in our power to discountenance in him, an evil which tends to starve his family, dethrone his reason, brutalize his passions, enervate his constitution, abridge his life, and ruin his soul. We cannot escape from the duty which devolves on us in relation to this matter, except it be by asking with the first murderer, "Am I my brother's keeper?"

The Wesleyans, in this country, if true to their own principles here laid down are undeniably called upon to adopt the resolutions of their brethren in New Jersey, who, it would seem, have simply carried into practice the views thus ably and energetically declared, some years previously, by their fellow professors in the mother country.

To attempt to limit the application of the before named truly christian principles to the use of ardent spirits, as has hitherto been generally the case, when it is notorious that the evils referred to are mainly occasioned by fermented drinks, is become so manifestly absurd to be much longer persisted in.

At the New Jersey Conference of the METHODIST EPISCOPAL CHURCH, held at TRENTON, May 1st, 1839, the following Resolutions were passed.

1. Resolved, That the progress of temperance principles in our land, and in other parts of the world, is cause of devout thanks giving to God, and is clear evidence of his approbation of the efforts of his people to promote the principles and practice of temperance.

2. Resolved, That the only safe temperance principle upon which men can act, is total abstinence from all intoxicating liquor, as a beverage; and that it is the imperative duty of every Christian, and especially of every Christian Minister, to labour zealously for the establishment of this principle.

3. Resolved, That as knowledge upon this subject is essential to the success of the cause, it is important that the Executive Committee of the New Jersey State Temperance Society should continue the publication of the Temperance Reporter, and to aid in sustaining it, we recommend to all the ministers connected with this conference, to use their influence in circulating it in their respective circuits and stations.

4. Resolved, That the secretary be instructed to furnish a copy of the above for publication in the Christian Advocate and Journal and Temperance Reporter.

I certify the above to be a true extract from the Journal of the New Jersey Conference.

Trenton, N. J. May 1, 1839.

WM. A. WILMER, Secretary.

Whereas the 8th section of the 2nd chapter of the Book of Discipline, indirectly, at least, sanctions the sale and use of intoxicating liquors so fearfully destructive to the present and eternal welfare of human beings, therefore—

1. Resolved, That it be respectfully recommended to the General Conference, at its next meeting, so to alter the said 8th section of 2nd chapter of the Book of Discipline, that it may read as follows—

Question.—What directions shall be given concerning the sale and use of intoxicating liquors?

Answer.—No member of our church shall engage in the traffic of intoxicating liquors as a beverage; and, if any member shall violate this rule, the preacher, having the oversight of the circuit or station, shall proceed against him as in the case of other immoralities, and the person accused shall be cleared, censured, or excluded, according to his conduct, as on other charges of immorality.

2. Resolved, That it shall be the duty of each presiding elder to bring this subject before each quarterly conference in his district, and ascertain, as near as he can, the views and wishes of all the official members on the foregoing alterations.

3. Resolved, That it be the duty of each preacher within the bounds of this conference, to circulate memorials among the people of his charge, praying the General Conference to make the alterations in the Discipline above mentioned.

4. Resolved, that the editors of the Christian Advocate and Journal be respectfully requested to publish a copy of the above resolutions.

I certify the above to be a true extract from the Journal of the New Jersey Conference.

Trenton, N. J., May 1, 1839. WM. A. WILMER, Secretary.
From the Christian Advocate and Journal, New York, May 17, 1839, Bristol Herald.

"Let discipline employ her wholesome arts;
Let Magistrates alert perform their parts,
Not skulk or put on a prudential mask,
As if their duty were a desperate task,
Let active laws apply the needful curb,
To guard the peace that riot would disturb;
And liberty, preserved from wild excess,
Shall raise no feuds for armies to suppress."

Do I forebode impossible events
And tremble at vain dreams? Hear'n grant I may!
But the age of virtuous politics is past,
And we are deep in that of cold pretence,
Patriots are grown too shrewd to be sincere,
And we too wise to trust them. He that takes
Deep in his soft credulity the stamp
Design'd by loud declaimers on the part
Of liberty, themselves the slaves of lust,
Incurs derision for his easy faith,
And lack of knowledge, and with cause enough:
For when was public virtue to be found,
Where private was not? Can he love the whole,
Who loves no part? He be a nation's friend
Who is in truth the friend of no man there?
Can he be strenuous in his country's cause,
Who slights the charities, for whose dear sake
That country, if at all, must be belov'd. COWPER

The following petition has been sent to the Town Council of the Borough of Kingston-upon-Hull.

To the Mayor, Aldermen and Councillors of the Borough of Kingston-upon-Hull.

The Petition of the Hull Temperance Society and the undersigned occupiers and inhabitants of the Borough aforesaid.

SHEWETH, That this our petition is presented to you as the popular elected Guardians of public virtue, on whom, in November, 1835, devolved the important trust of employing power not for the aggrandizement of party alone, but in forwarding works of benevolence, in preventing the wicked devouring the

righteous, the oppressor the innocent, and in placing the body at large in a sound and vigorous state.

Our complaint is, that the town is and has been, for a long time past, in a most degraded state, unfit for the residence of virtuous youth, educated or uneducated. That three in every sixty-four of the population go annually before the authorities upon charges principally arising from intemperance, which number is equal to about one in every five of the whole male adult population. That one in sixty-four of these is from that dreadful and degrading cause reported suspected criminals.

Who can wonder at the amount of poverty, crime, disease, and death produced, when our Guardians have become passive in the principal cause of these crying evils, which is the mal-administration of the laws against the sellers of intoxicating liquors.

That it appears to us, having caused the number to be counted, that there are a great many more public-houses licenced than necessary for the wants of the inhabitants, and for the entertainment of every description of persons resorting to it for purposes of pleasure or business.

That the evils of intemperance and crime, in this country, will always be found augmenting and decreasing in exact proportion as the laws are enforced against tipping and drunkenness in public-houses, and the degradation or elevation of the licenced publicans as a class, which class are at present under very little restraint, and utterly regardless of the tenor of their licences, perverting, to such an extent, that trust by law reposed in them; that their houses have become the hot beds of intemperance and crime, as will manifestly appear to you by the police reports, and to every one who is not an infidel, in every thing that has not a direct tendency to his own personal or party interest.

That the judges are frequently urging the authorities to put down this crying evil. The following passages occur in addresses to Grand Juries at the last York Assizes:—"If persons could be dissuaded from getting drunk, the office of a judge, at the assizes, throughout the Kingdom, would be almost a sinecure."

"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.

In the course of an Inquest held on Wednesday, the 12th day of the present month, Thomas Wakley, Esq., the Coroner for Middlesex and Finsbury said:—"We had reason to believe, that from 10,000 to 15,000 persons die in the Metropolis annually from the effects of gin drinking, on whom no inquests are held." "Since I have been Coroner," said the patriotic gentleman, "I have seen so many murders and suicides by poison, drowning, hanging and cutting the throat, in consequence of drinking ardent spirits, that I am confident the legislature will, before long, be obliged to interfere with respect to the sale of liquors containing alcohol. The gin-seller will be made as responsible as the chemist; and I think it is right, that publicans should know that even now they are to a certain extent responsible in the eye of the law. If a publican allows a man to stand at his bar, and serves him with several glasses of gin, and sees him drink it, until he gets intoxicated, and if the man should afterwards die, and a surgeon depose that his death was accelerated by the gin so drunk, then is the publican liable to be punished for having aided in bringing about that death."

Four years, next November, will have passed since life was infused into this representative council. The establishment of a police, followed with several reports exposing the evils of intemperance, but the application of the proper and only remedy was suspended.

We cannot see why you did not proceed in the work of improvement so meritoriously commenced, unless it was that you waited for petitions from your constituents.

We conceive that justice demands the immediate appointment of an ample number of superintendents of public-houses out of the force, to enforce the laws against tipping and drunkenness therein, that the Borough may be better and more quietly governed, the morals of our youth preserved, and that some beneficial result may be secured to the rate-payers from the establishment of the force.

We deem it our duty to recommend the practice of enquiring, in every case before conviction for being drunk, at which of the houses the party had been suffered to abuse himself.

Your petitioners trust this crying evil may be taken into consideration in open Council, and without delay fully remedied. And your petitioners will ever pray.

Hull, 20 June, 1839.

Castleford, August 17, 1839.

Dear Sir.—It is with feelings of pleasure, that I witness the progress of the Total Abstinence Cause in this village, proverbial for immorality and drunkenness. Much good has been accomplished. We now number a hundred consistent teetotallers including twenty reclaimed characters, some of whom are united with the people of God. They are respectable, comfortable and useful.

On July 29th, we held our half-yearly Festival in the National School, when a hundred sat down to tea. After tea we had a public meeting, Mr. Thomas Wilson in the chair. Delightful and heart-stirring addresses were delivered by Messrs. Samuel Hall, J. Parker, G. Hewitt and W. A. Palister, of Leeds, and by Mr. J. K. Russell, of Castleford. At the close, several signed the pledge, amongst whom was a youth deaf and dumb. We have much opposition by the intemperate and the professors of religion. Although we have nothing to fear from the open attacks of the former class, the apathy manifested by the latter is exercising a deadening influence by deterring numbers from joining our ranks. Our motto is onward, until the customs of society are changed; until intemperance, with all its evils, is annihilated, and sobriety, harmony and peace universally reign.

JOHN FIRTH, Secretary.

Mr. Ralph Halker lectured to attentive and numerous audiences, August 13 and 14th, in Hull; at Beverley, on the 15th. He was enthusiastically received.

Beverley.—Mr. Firth, Hull, gave two lectures in Beverley, August 16 and 17th. Messrs. Firby, Johnson, Winham and several friends from Hull attended early on Sunday morning following, when out door meetings were, held at nine o'clock, Potter's hill, and on Corn-hill, Market-place, at a quarter-past four, p. m. The latter meeting was numerously attended. Addresses were given by Messrs. Firby, Johnson, Firth and Winham, and a good impression seemed to have been produced. A local preacher, from Hull, had been, the previous Sunday, pronouncing his anathemas against the holding of temperance meetings on the Sabbath. We intend to take up the subject in the next number.

ADVICE TO A DRUNKARD.

If we would live, within our proper sphere,
Dear to ourselves, and to our country dear,
Assume the human form divine,
And drop the voice and sense of swine.

HORACE.

BURLINGTON ANNIVERSARY.

The members and friends of Tent, No 97, Bridlington, celebrated their first Anniversary, Friday the 28th day of June. Though the morning was wet, at one o'clock, the officers and brothers, in full regalia, headed by their own banner, and the Bridlington Teetotal band, proceeded to the Union-chapel, Bridlington, when a very able discourse was delivered by the Rev. G. Ryan, Independent minister, from the 35 chap of Jeremiah, the 18 and 19th verses. After the sermon, the procession was joined by many friends, consisting of two-hundred, proceeded to the town-hall, to regale themselves with tea. The procession again walked through the principal-streets back to the town-hall, where a very interesting meeting took place. Mr. Porter, from Skipsea in the chair. The meeting was addressed by Mr. Addleshaw, Brigg; the Rev. G. Ryan, Bridlington and others. Thus closed a day long to be remembered. At present we number fifty-nine, and candidates are proposed every tent night. Thus amid the clamour of pre-justice, interests, custom and appetite. we continue to increase

I love the temperance cause,

Because it does me good;

It tends to sooth my woes,

And leads my mind to God;

It gives me comfort in my cot,

And renders mine a happy lot.

I love the Drunkard too,

He is my fellow man—

To him the way I show,

That only will or can

Restore to him domestic peace,

And make his share of suffering less.

I love the little Band,

With whom I now unite,

Who nobly lend a hand,

To put the Drunkard right;

I hail the day when we shall say,

The Drunkard has begun to pray.

The Drunkard shall awake

And leave his wicked way,

Of Gospel grace partake,

And rise to endless day,

That glorious hour is now in sight:

The drunkard's been at Church to-night.

The Temperance cause I love,

And hope it will succeed;

May Heaven from above,

Send us the help we need;

We'll give the praise to 'home 'tis due,

For having form'd our lives anew.

ADDLESHAW.

Sir. I have the pleasure to inform you that some time ago, the "Teetotaler's Victory Tent" was formed at Skipsea, near Bridlington.

In ancient days, the Prophet told

That Rachab's honoured band

(A happy and a numerous race)

Before the Lord should stand.

Great Driffield, July 30th, 1839.

M. G.

Call to the Intemperate in our next No. [Ed.]

INTELLIGENCE.—The Dublin Weekly Herald gives most cheering intelligence of the spread of Teetotalism in Whiskey Ireland, respecting which a correspondent, in the Bristol Herald, writes:

I attended a meeting which the Rev. T. Matthews holds with his people every Sabbath after Mass, not so much for the purpose of speaking to them, as to administer the Pledge, which he did by having five or six before him at once, and causing them to repeat the pledge after him; their names were then entered in a book, and at the end of a month they had cards of membership. I saw one man take the pledge, who had come all the way from Michels town on purpose; and many I was informed, came from the most remote parts of the counties Kerry and Clare, on purpose to take the pledge of Father Matthews; many coming 100 and 120 miles. On my way to Limerick from Cork, I travelled with one man who had been to Cork from Killrush, 117 English miles, solely to take the pledge; and he said though they had no meetings or lectures there, that there was more talk of Tee-totalism there than even in Cork itself; great numbers having, on the recommendation of their Priests, been to Cork to take the pledge; and as he said, they went to Cork the greatest drunkards in their neighbourhood, and returned without a desire for a taste of it.

The Scottish Temperance Journal, a judicious publication, gives most interesting information from different parts of Scotland. Teetotalism is running, like wild fire, through Great Britain and Ireland. Error stands appalled, and pre-justice is "hiding its diminished head."

Intemperance, the Idolatry of Britain, addressed particularly to the Christian Church, by the Rev. W. R. Baker, Pasco, London.

At a time when the christian church are making great efforts to evangelize the Heathens, may we not justly enquire how many heathens we have in our own land? Intemperance is the crying evil of every section of society. The Church is cursed, as well as our civil institutions, and every department of state by strong drink. "Intoxicating liquor is the bane of the Christian world." It is bound up in all religious services. Even the most trivial affairs cannot be attended to without it. One exception to the general rule obtains in the Missionary and the Bible Society Meetings. Then, it is true, cold water is found in the decanter. To be consistent, it should be supplanted with wine. If wine is the achme of good, why not use it publicly at these meetings? This would be rather too glaring. But if wine is so good, as is represented, why not used here? The answer is plain. If then wine can be dispensed with, at these meetings, why not on more private occasions? A good is a good, and an evil an evil under all circumstances; and unless there is a tacit admission of the evil inseparably attending wine, there is as much propriety in introducing it upon the Missionary platform, as keeping it in a snug cupboard of a vestry, under the pretence of strengthening the preacher.

The evils of intemperance, as connected with the christian church, are graphically described in this excellent little work. The Author has conferred upon the church of Christ a great blessing by his able expose of the practices which wear the garb of christianity. We most heartily recommend it to the attention of every disciple of Christ, as meriting his careful perusal.

SACRAMENTAL WINE.

Mr. Firth, Secretary of the Hull Temperance Society, respectfully informs the public, that he receives orders for the unfermented Wine for the Rev. F. Beardsall, Manchester. Price 2s. per bottle. All orders must be accompanied by remittance, post-paid.

A TREATISE ON ANCIENT AND MODERN WINES, including the wines of the scriptures critically considered, with answers to popular objections: by the Rev. Francis Beardsall, Vice President of the British Association for the Promotion of Temperance; also a brief account of Mr. B.'s Continental Wine Tour. To be had of Ward, Temperance-Hotel, 47, Myton-gate, Price Sixpence.

Mr. G. Wells is appointed Collector of subscriptions by order of the committee, R. Firth, Secretary

ERRATMA.

In last No. 3rd page, 2nd column 8th line, for fraction read faction.

WESTON HOWE, PRINTER, 36, SCALE-LANE, HULL.

THE
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 rasing 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 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 braggadocio 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 “*bring*” (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. Pounded 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

altars, 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 "spraining 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 is a desecration of the sabbath. If a man jumps from the steps of a gin-palace, falls and breaks his neck, we are then to stand by, and look on; if a brewer, in his vocation, on the sabbath, tumbles into a vat, the teetotallers must not pull him out? Eh? If the moderation man 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 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 effect physical good, is permitted to prescribe on the sabbath, why should not the christian and moralist prescribe a panacea to the drunken appetite? Good is good, whether of a physical, a moral or a spiritual nature; and, hence, as 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, cælum 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 sunday. Expose the "iniquity of the traffic." Shew that to manufacture, buy, or sell the poison, is equally a sin. The manufacture 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 country "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 gout, 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 gout, 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 the 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 drinks, 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 internal 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 in his time, and was found by the weekly bill to kill more than now 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 so take off the sharpness of the matter offending, and wash it out, that the party in a little time became well. And the same was the practice of Sigismundus Grassius, who commends pure water in a vomiting and looseness to be drank in large quantities; for thereby, he saith, the corrosive or sharp humours will be so weakened, that they will no more offend; and he saith, it may be drank 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 whereby 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 adviseth a large drinking of cold water as the best of remedies; but then no other substance must be taken till the disease is cured. And another great physician, by name Lusitanus, affirms, cent. I. 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 therefore 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, is 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 degrees the body for want of due supplies consumes; which obstructions, 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 Praxis Catholica tells us, that he knew a man cured very soon of a consumption by drinking pure water. And it is said by another, that some have been cured of consumptions by drinking no

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 ocularily 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 and 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 untried. 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 teetotalers." But oh! how begone they looked, when I said "I am a teetotaller." 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, hat 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; 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 wo't have it. They are a bit like the quaker who would have all the dogs shot but he forgoth 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 nail 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 Aylesbury; 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 concealed 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 asingle 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 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! (Ulster 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. SECR.

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 hearing 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:

Sir
Your obed servt
Wm AYRE Jun
Sep 11th, 1839,

Sir,

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,
R. FIRTH, Hon. Sec.

To Wm. Ayre, Esq.

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. Fargher, 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 188, col 2, line 38 omit *and*; page 192, col. 1, line 48, for *whome*, read *whom*; col 2, last line, fo Erratma, read Erratum.

HULL TEMPERANCE PIONEER.



No. 26. Vol. 11.]

FRIDAY, NOVEMBER 1, 1839.

[PRICE ONE PENNY

AURORA.

Aurora, the harbinger of light; Temperance Pioneer, the harbinger of knowledge, virtue and religion.

Aurora, according to the opinions of the ancients, opened the gates of day; and, after having attached the horses to the chariot of the sun, preceded it in her own. She is sometimes represented in a saffron coloured robe, with a wand or torch in her hand, coming out of a golden palace, and ascending a golden chariot. Homer describes her as wearing a flowing veil, which she throws back to denote the dispersion of night, and as opening with her rosy (rododaktulos) fingers the gates of day; others represent her as a nymph, crowned with flowers, with a star above her head, standing in a chariot drawn by winged horses, while in one hand she holds a torch, and with the other scatters, as illustrative of the flowers springing from the dew, which the poets describe as diffused from the eyes of the Goddess in liquid pearls.

Aurora, now, fair daughter of the dawn,
Springled with rosy light the dewy lawn.

Iliad VIII. 1, 2.

But when the rosy messenger of day,
Strikes the blue mountains with her golden ray;
Ranged at the ships, let all our squadrons shine,
In flaming arms, a long extended line.

Iliad IX. 828.

The saffron morn, with early blushes spread,
Now rose refulgent from Tithonus' bed;
With new born day to gladden mortal sight,
And gild the courts of heaven with sacred light

Iliad XI. 1 to 4.

Aut redit a nobis Aurora, diemque reducit;
Nosq; ubi primus equis oriens afflavit anhelis,
Dicit sera rubens accendit lumina Vesper.

Virg. Geor: Lib. 1. 257

Or when AURORA leaves our Northern sphere,
She lights the downward Heav'n and rises there;
And when on us she breathes the living light,
Red VESPER kindles there the tapers of the night.

Dryden.

Jamque rubescebat radiis mare, et zethere ab alto
AURORA in roseis fulgebat lutea bigis:
Cum venti posuere, omnisque repente resedit
Flatus, et in lento luctantur marmore tonæ.

Verg. Æn. VII. 25.

Now when the rosy morn began to rise,
And wav'd her saffron streamer thro' the skies;
When Thetis blush'd in purple, not her own,
And from her face the breathing winds were blown:
A sudden silence sat upon the sea,
And sweeping oars, with struggling, urge their way.

Dryden.

From the above description of Aurora, it will require no great effort of mind to perceive the use made of Her to represent "The Pioneer." At her approach "darkness flies away." As she advances, she "tips the hills with gold," and scatters roses in and about her path. She first yokes the horses to the sun, and then

ushers in the morn; just so with the temperance principles. Having attached their coursers to the sun of truth, they usher into the benighted regions of the drinker's mind the coruscations of light: "the wilderness is made glad, and the desert blossoms as the rose." The youth, as graphically described by Homer:

"A youth there was, Elpenor was he named,
Not much for sense, nor much for courage fam'd:
The youngest of our band, a vulgar soul,
Born but to banquet, and to drain the bowl.
He, hot and careless, on a turret's height:
The sudden tumult stirr'd him where he lay,
And down he hasten'd, but forgot the way;
Full headlong from the roof the sleeper fell,
And snapp'd the spinal joint, and wak'd in hell."

Odys: X. 659.

correctly personates millions of our race, that plunge, through intoxicating liquors, into a drunkard's grave and a yawning hell.

Ulysses descends into Tartarus, and, meeting the wandering shade of Elpenor, accosts him thus:

O say what angry power Elpenor led
To glide in shades, and wander with the dead?
How could thy soul, by realms and seas disjoint,
Outfly the nimble sail, and leave the lagging wind?

To which Elpenor replies:

To hell my doom I owe,
"Demons accurst, (INTOXICATING WINE) "dire ministers of
woe!

My feet, through wine unfaithful to their weight,
Betray'd me tumbling from a towery height!
Staggering I reel'd, and as I reel'd I fell,
Lux'd the neck joint—my soul descends to hell."

Ulysses promises to erect a monument upon Elpenor's grave, but still tortured by infernal powers, Elpenor, felt himself in hell. Ulysses adds:

"Still as I spoke, the phantom seem'd to moan,
Tear followed tear, and groan succeeded groan;
But, as my waving sword the blood surrounds,
The shade withdrew, and mutter'd empty sounds."

Od. XI.

In these modern times, however, the Aurora of true Temperance Teetotalism, has opened the moral gates of the intellectual world of thousands of moderation men and abandoned drunkards, "and the sun of glory has come in." All hail, then, to the Aurora of teetotalism!

THE TEETOTAL MISSIONARY MEMORIAL,

respectfully addressed to all ministers of the established Church of England, Scotland, and of the Independent Wesleyan Methodists, New Connexion Methodists, Primitive Methodists, general and particular Baptists, or any other orthodox christian section of the universal Church of Christ Jesus our Lord.

Gentlemen,

Returning from an extensive Gospel and Temperance Mission through the south, east and south west coasts of Scotland and north of England, I arrived in your town yesterday morning, and was immediately struck with the appearance of your walls, placarded very naturally, as they are with announcements of past, present, or future Missionary Societies, Sermons and Public Meetings; and yesterday, Sep. 19th, I read, in your Hull Eastern Counties Herald, the receipts of our chief Bible and Missionary Societies, amounting, in voluntary contributions, to about five

hundred thousand pounds, or *half a Million*. Permit me solemnly, humbly, and respectfully to assure you that, however holy, pious, excellent and praiseworthy these noble collections are, yet they have utterly failed through your Bible and Missionary Societies generally to moralize the heathens, according to the blessed design of their worthy founders and promoters, I am well aware, that to pronounce in Hull our Bible and Foreign Mission Societies a failure, and that one half of this £500,000 is utterly inefficient to the object for which it is promoted, must alarm the whole Evangelical world, and notwithstanding all the eloquent sermons, speeches and writings of the best of ministers and men, I am bound to declare this solemn conviction, proclaimed through Scotland and England, and last night in your Freemasons'-Lodge, in a total abstinence lecture.

Let me not be misunderstood in asserting that your Foreign Bible and Missionary exertions have encountered a total failure, as far as regards the moralizing of the heathens abroad, not a breath of censure is there passed upon the directors at home or missions abroad: immense good has been done, and ever must be done when the gospel is faithfully preached, but a most awful *counteracting influence* has unhappily been suffered to prevail, and extend from this country, so as utterly to destroy the one half of your labour, and render one half of your pious Bible and Mission collections totally inefficient. That influence has arisen from the drinking usages, and habits at home, and the exported poisons, vices and examples of your country abroad; for it has been well ascertained that where Christianity has one missionary for god from Gt. Britain, satan, "the prince of darkness," and "the god of this world," has a *thousand Missionaries for evil*. This was foreseen and announced, hundreds of years since, in the spirit of prophecy. It was indeed gloriously predicted that, in the triumphs of the Messiah, "so shall they fear the Lord from the west, and his glory from the risings of the sun"; yet it was also declared, in the same verse, "*That the Enemy shall come in like a flood,*" Isa. LIX. That overwhelming deluge is intemperance; and it has rolled onward from this county with all its concomitant evils and diseases. It is now on official record, that the one half of the Aboriginal heathens of the islands, and places we have colonized from this country, have been destroyed by British drinks and British vices; and, by the same agency, the remainder of the heathen nations are actually threatened with utter extinction. These facts are too fully demonstrated by a mass of parliamentary and literary documents to admit, for one moment, the slightest contradiction; and therefore, notwithstanding all our preachings and boastings over our societies, of what we are doing *for the heathen*, taking every atom of real good to its fullest extent, we are bound to consider also the amount of the fatal injuries we are promoting *against him* in body and soul to all eternity.

I have said that intoxicating drink is the fountain, the flood, the fiery deluge that is pouring forth its volcanic lava upon all the heathen world from the intemperance eruptions of this country; and I must now add, that the chief instruments who assist to roll the waves of this flood over the heathen desolated bones, bodies and souls, are, *first*, our exporters of intoxicating drinks;

secondly, our military and maritime population; *thirdly*, our escaped convicts from the penal settlements; and *fourthly*, a portion of our emigrant population, whose drinking habits have been formed in this country, and whose love of gain and vitiated propensities induce them to become importers and venders of intoxicating drinks, with all their evil consequences.

For all these assertions we have such abundant and horrible evidence as to defy all contradiction, and prove that, according to the royal proclamation of our sovereign and the word of God, we are actually endangering whole nations, and provoking God to inflict the scourge of famine, pestilence or war, that he may be avenged on such a people, excepting as the proclamation declares these things be "*timely remedied.*" Allow me then to trace our series of evidence as follows: *First*, a committee of the House of Commons, of which J. S. Buckingham, Esq., M.P. for Sheffield, was chairman, it is called, in the Parliamentary Report, "The select Committee, appointed to enquire into the extent, causes, and consequences of the prevailing vice of intoxication among the labouring classes of the United Kingdom, in order to ascertain whether any legislative measures can be devised to prevent the further spread of so great a NATIONAL EVIL."

This committee in enumerating on the consequences of drunkenness to our national welfare, fully corroborate my assertions respecting the failure of Missions in the following statements, copied from the Report they presented to the Imperial Parliament and the nation as the result of their labours.

"The extensive loss of property by sea, from shipwrecks, founderings, fires, and innumerable other accidents, many of which, according to the evidence of the most experienced *shipowners, nautical men*, and others examined by your Committee, are clearly traceable to DRUNKENNESS in some of the parties employed in the navigation and charge of such vessels, whose vigilance, had they been sober, would have been sufficient safeguards against their occurrence.

14. "The comparative inefficiency of the navy and army in both of which according to the testimony of eminent naval and military officers examined by your committee, Intemperance is a cankerworm that eats away its strength and its discipline to the very core; it being proved beyond all question, that one-sixth of the effective strength of the navy, and a much greater proportion of the army, is as much destroyed as if the men were slain in battle, by that most powerful ally of death, intoxicating drink; and that the greater number of accidents occurring in both branches of the service, seven-eighths of the sickness, invalidings and discharges for incapacity, and nine-tenths of all the acts of insubordination, and the fearful punishments and executions to which these give rise, are to be ascribed to DRUNKENNESS alone.

15. "The injury to national reputation abroad, by the intemperate habits of our soldiers and seamen, the excesses committed by them in foreign parts, where they form the largest class of British subjects usually met with, and from whose conduct erroneous and injurious impressions are formed of the character of the nation to which they belong, as testified by the evidence of ship-

masters, merchants, and others, given before your committee, as well as the direct and immediate contamination and injury of sober races of men in new and uncivilized countries visited for the first time by our ships, many of which leave no traces of their visit behind them but the vice of drunkenness, first introduced there by their crews."

"The retardation of all improvement, inventive or industrial, civil or political, moral or religious; the hindering of education, the weakening of good example, and the creation of constant and increasing difficulties in the propagation of the sound morality and sublime truths of the gospel both at home and abroad, according to the testimony of teachers, pastors, and others, examined by your committee; the sum expended in intoxicating drinks in the City of Glasgow alone, being stated by one of the witnesses from that neighbourhood to be nearly equal to the whole amount expended on public institutions of charity and benevolence in the United Kingdom.

"That the mere pecuniary loss to the nation from the several causes already enumerated, namely, the destruction of an immense amount of grain subjected to distillation; the abstraction of productive labour from the community; the property destroyed by sea and land; the diminished efficiency of the navy and army; the disease and deterioration of the physical and mental powers of the population; the increased pauperism; the spread of crime; and the retardation of improvement caused by the excessive use of intoxicating drinks, may be fairly estimated at little short of FIFTY MILLIONS STERLING PER ANNUM."

Gentlemen, ministers of Hull and of Yorkshire in particular, as depending so much upon foreign trade, and commerce, and so intimately connected with foreign Missions, I ask you solemnly, as before God Almighty, and as I shall meet you all in the day of judgment, are these things to be trifled with? Is God to call you to consider intoxicating drinks as the great curse of our nation, the army, the navy, and the heathen; and will you not immediately come forward with all your piety, liberality, wisdom and energy to apply an immediate remedy for such a national source of degradation and universal demoralization? What is all your half-million of Bible and Missionary collections, announced in the Hull Herald of this week, compared with the intoxicating flood that destroys annually FIFTY MILLIONS, sterling? *Secondly*, the large report of the committee of the House of Lords, respecting the Colonization of New Zealand, or the Bay of Islands, a subject that I found in my mission, was generally agitating Scotland, English and Scottish Companies being now formed to promote emigration to those islands. I have read the evidence in this report, respecting sailors, convicts and our depraved countrymen, with dismay, grief, tears and horror, shewing by our dram and gin-shops, and the spread of licentious and infectious diseases, we have become a fatal curse to the heathen Aborigines, whom in Hull and Yorkshire generally, you profess to benefit by your pious and excellent Missionary Societies. Surely God will visit a nation like this unless we repent and reform, and carry this reform out to the heathen abroad. I have made

selections from this report for our October Mariners' Church Temperance Soldiers and Sailors' Magazine, and am determined to cry aloud, and spare not against the demoralizing influence of our intemperate habits among the heathens, warning every man, and teaching every man that the responsibility and blame of the evil rest not upon me; and this I will do, as God commanded Ezekiel, "whether they will hear or forbear." Our *third* evidence is taken from a most interesting volume published by the Quakers or the Society of Friends, in London, with the journal of Mr. Daniel Wheeler, a most benevolent and philanthropic quaker, who went out in the Henry Freeling, a mission ship, purchased for the occasion of his pious and benevolent temperance mission visits, to the islands of the south seas. This vol. contains such an awful description of the drunkenness and debaucheries, introduced and diffused among the heathen by our shipping and countrymen, that no minister now can be excused, and no christian congregation blameless, that does not adopt some remedial measures for the benefit of the heathens at large. It is through this volume, that a chief appeals to England; and I will say to Hull and Yorkshire in general, have mercy upon them, and send no more intoxicating drinks to them, by which so large a portion of the heathen inhabitants have been cursed and destroyed. Surely the respectable body of quakers, who published this volume, and who, at their meetings in Yorkshire, sanctioned Mr. Wheeler's noble mission to the south sea islands, will do something at home to remedy this fatal evil among the heathens abroad. Our *fourth* evidence is from a book just published, and now introduced through the public journals of Edinburgh and Glasgow, entitled "New Zealand in 1839, or four letters to the Right Hon. Earl Durham, Governor of the New Zealand and Company for the colonization of that island, and on the present condition and prospects of its native inhabitants by the principal of the Australian College, and Senior Minister of the Church of Scotland in new south Wales, just published by Smith Elder and Co., Cornhill. It may be sufficient to say of this work, that it amply confirms all I have mentioned concerning the horrid evils of our intemperance and vices among the heathens; and positively declares, that of all the French, American or English whalers, the latter are the most fatally destructive to the poor heathens of New Zealand. In addition to all this testimony, I may add the published sentiments of Dandeson Coates, Esq., lay secretary to the Church of England Missionary Society, the Rev. Mr. Beecham, Sec. to the Wesleyan Methodists' Missionary Society, The Rev. Mr. Ellis, the Rev. Mr. Arundel, the late Rev. Mr. Morrison, D. D. of the London Missionary Society, the Rev. Mr. Harris of the Countess of Huntingdon's connexion, the returned Missionaries of all denominations, the vol. of the Rev. Mr. Williams, who as sailed in a missionary ship, and who recommended that Her Majesty's government should station a ship of war in the south seas, to protect the heathens from the excesses of drunken English sailors. Mr. Williams, it is well known, gives a most affecting account of one island, where he had laboured for years, being suddenly overcome by drunkenness, through the landing of drams from English

shipping. To all this may be added the evidence lately published in the Evangelical Magazine, and in addition to the whole, the continued testimonies we receive in all the sea ports of Great Britain respecting the dram-shops, drunkeries, and crimp vice trainings of our seafaring population, so that I must now include the Port of Hull, and the Mariners' Church society of Hull, and say to them also, our Seamen's Societies generally, as well as our Bible and Missionary Societies, are a failure as to the grand object we had in view, namely, the moralizing as well as the evangelizing of our maritime population in general, and, through them, promoting religion and morality throughout the world. Great and incalculable good has, no doubt, been effected among our coasting seamen, and partially many of our sailors trading to Foreign parts; but the tide of drunkenness connected with the self interests of importer manufacturers, dealers and exporters, has so set in against us, that a most horrible counteracting influence prevails through our Rum Rations, admission of prostitutes into the royal navy, and our landsharks, who prey upon sailors' vices in all our sea ports chiefly by means of intoxicating drinks. Something far more effective must be promptly done, or the children of this world will indeed prove, that they are wiser and infinitely more energetic in their generation, than the children of light. Addressing therefore all the ministers, congregations, and religious societies in Hull and Yorkshire, I should say, here in our own country, is the fountain head of all the heathen demoralizations abroad. "Physician heal thyself;" must be the grand remedy. This cannot be done by the mere preaching; the church and chapel denominational efforts usually carried on. We must advance to new and more enlarged measures, according to the example of enterprising men in companies and exertions in the present stirring period of great excitement.

Let us begin at home, begin at home, begin at home; and, in the list of remedies for those evils abroad. I shall now draw your attention to, first, the total abstinence temperance reformation. It is my firm and increasing conviction, that what is now termed teetotalism, is as much from God as the gospel, the bible, and christianity itself; and that as an auxiliary of infinite wisdom blessed by Him to counteract the horrid evils of intemperance of the nations at large. This I gather not from any books, persuasion, or mere reasoning, but from actual observation in England, Scotland, Wales, and Ireland, to a greater extent than any public character, as a minister, has made in this kingdom. The LIX. ch. of Isaiah, is an awful description of national sins, and divine interference; and the national remedy, respecting "islands" preparatory to the glorious Millennium promised in the LX. ch., when "the abundance of the sea shall be converted;" and when "the ship of Tarshish" shall be employed in preeminently promoting the work of God in the world, as stated in v. 5. and 9. Then indeed will the prophecy be realized concerning our great commercial country, when "her merchandise and her hire shall be holiness to the Lord." "Her merchandize" shall in this distinguished manner, promote the benefit of christian ministers, and by these as labourers, a harvest of souls shall be gathered into Christ from all parts of the world. Isa. XXIII 18.

I must now beg your serious attention to Isa. LIX, in which it is declared, that, "when the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him." It is my solemn conviction, that, next to the gospel of Jesus Christ, abstinence from all intoxicating drinks is the standard, which the Holy Spirit is now lifting up, in Great Britain and America, to put the enemy to flight, as the words read in the margin of our old bibles. Blessed be God, I have seen and known, that this is the case in some thousands of instances in this kingdom, even where all the usual means of preaching against drunkenness have not been successful. God works by means, and he has given total abstinence now, as his grand means of a nation's reformation from drunkenness; and awful will it be, if the nation does not avail itself of this Divine Remedy in connexion with the gospel of our Lord Jesus Christ; not as a substitute for it or as a universal panacea for all evils, but as a great, grand, and blessed restorative and preservative for a nation and a people preeminent for intemperance.

I do therefore, in the name of my God, and on the ground of compassion to the heathens, love to the Lord Jesus Christ, and zeal for the enlargement of Messiah's kingdom, most earnestly lay aside every other engagement in Hull this morning, to call upon you,

gentlemen, ministers and congregations of Hull and Yorkshire; also upon you, gentlemen of the church and dissenting seamen's societies, and declare that the most effective remedies for all our heathen demoralization, in connexion with Christian Missions and Gospel Teachings, will be to adopt the principle of total abstinence from all intoxicating drinks yourselves and your families, and to urge it upon the managers and supporters of all bible, missionary, seamen and other religious societies, that all persons amongst them, who have any connexion with the trade of intoxicating drinks, may give it up immediately in the fear of God, and live no longer upon the destruction of the human race, as it must ultimately become unlawful for any person to trade in alcoholic poisons.

TRAVELLING MINISTER OF THE GOSPEL.

IMPORTANT LETTER.

Richmond-place, Limerick, Sept. 24, 1839.

Sir, As coroner, the numerous instances of sudden deaths, arising from intemperance, which continually come under my observation, are most appalling. I have had about one hundred and forty inquests since the first of October, and I can safely affirm that half that number was caused either directly or indirectly by intoxicating liquors. There were eight cases of death, by drowning, while in a state of intoxication; several by burning while do.; many from apoplexy, do.; and within a short period of each other, four persons committed suicide while under its hellish influences; but, thank God, a brighter prospect is now dawning. Your unparalleled exertions in the cause of temperance have been, under God, crowned with most signal success, and I believe in no place more so than in Limerick. A moral regeneration has taken place among the people of this city, which is really most astonishing, and truly gratifying to every philanthropic mind. Our police reports are much lessened, petty sessions' business considerably reduced, and even summonses in the court of conscience have fallen off one third. Our streets and places of public resort, are regular and quiet; and that which must be most gratifying to you is the fact, that although reports have, at different times, been industriously circulated of members of your society having broken their temperance pledge; I have not been able to make out a solitary instance of such being the fact—but those who have for so many years fattened on the demoralization of the people, will die hard, although they may as well give up the ghost quietly, as their game is completely up. That you may live long to continue the work you have so successfully undertaken, is the sincere wish of, reverend Sir, your faithful, humble servant,

O. H. FITZGERALD,

The Rev. Theobald Mathew, &c. Mayor of Limerick,
Dublin Herald.

A SAILOR AT A TEMPERANCE MEETING.

"Please your honour, said the old boatswain, 'I've come down here by the captain's orders, and if there's any thing stowed away in my old weather-beaten sea-chest of a head that may be of any use to a brother sailor, or a landsman either, they're heartily welcome.

"Please your honour, it's no very pleasant matter for a poor sailor to go over the old shoal where he has lost a fine ship; but he must be a shabby fellow that wouldn't stick up a beacon, if he could, and fetch home soundings and bearings for the good of all others who may sail in those seas. I had good and kind parents; they brought me up to read the bible and keep the sabbath. My father drank spirits sparingly, my mother never drank any. Whenever I asked for a taste he

was always wise enough to put me off: 'Milk for babes, my lad,' he used to say; 'children must take care how they meddle with edged tools.' When I was twelve I went to sea, cabin-boy of the Tippo Saib, and the captain promised my father to let me have no grog; and he kept his word. After my father's death I began to drink spirit, and I continued to drink it till I was forty-two. I never remember to have been tipsy in my life, but I was greatly afflicted with head ache and rheumatism for several years. I got married when I was twenty-three. We had two boys—one of them is living. My eldest boy went to sea with me three voyages, and a finer lad—just then something seemed to stick in the old boatswain's throat, but he was speedily relieved and proceeded in his remarks:—'I used to think father was over strict about spirit, and when it was cold or wet I didn't see any harm in giving Jack a little, though he was only fourteen. When he got ashore, where he could serve out his own allowances, I soon saw that he doubled the quantity. I gave him a talk; he promised to do better, but he didn't, I gave him another, but he grew worse; and finally, in spite of all his poor mother's prayers and my own, he became a drunkard. It sunk my poor wife's spirits entirely, and brought mice to the water's edge. Jack became very bad and I lost all control over him. One day I saw a gang of men and boys poking fun at a poor fellow who was reeling about in the middle and swearing ferribly. Nobody likes to see his profession dishonoured, so I thought I'd run down and take him in tow. Your honour knows what a sailor's heart is made of; what do you think I felt when I found it was my own son!— I couldn't resist the sense of duty, and I spoke to him pretty sharply; but his answer threw me all aback, like a white squall in the Levant. He heard me through and doubling his fist in my face he exclaimed, 'You made me a drunkard.' It cut the lanyards of my heart like a chain-shot from an eighteen pounder, and I felt as if I should have gone by the board.' As he uttered these words the tears ran down the channel of the old man's cheeks like rain. Friend Simpson was deeply affected, and parson Sterling sat with handkerchief before his eyes. Indeed, there was scarcely a dry eye in the assembly. After wiping his eyes on the sleeve of his pea-jacket, the old sailor proceeded:—

"I tried night and day to think of the best plan to keep my other son from following on to destruction, in the wake of his elder brother, I gave him daily lessons of temperance; I held up before him the example of his poor brother; I cautioned him not to take spirit upon an empty stomach, and I kept my eye constantly upon him. Still I daily took my allowance; and the sight of the dram bottle, the smell of liquor, and the example of his own father, were able lawyers t'other side. I saw the breakers ahead, and I prayed to god to preserve not only my only child but myself, for I was sometimes alarmed for my own safety. About this time I went to meeting one Sunday, and the minister read the account of the overthrow of Goliath. As I returned home I compared intemperance, in my own mind, to the giant of Gath; and I asked myself why there might not be found some remedy for the evil, as simple as the means employed for his destruction. For the first time the thought of total abstinence occurred to my mind. From the brook and the shepherd's sling! I told my wife what I had been thinking of; she said she had no doubt that God had put the thought into my mind. I called in Tom, my youngest son, and I told him I had resolved not to taste another drop, blow high or blow low. I called for all there was in the house and threw it out of the window. Tom promised to take no more; I never had reason to doubt that he has kept his promise. He is now first mate of an Indiaman. Now your honour, I have said all I had to say about my own experience. May be I've spun too long a yarn already. But I think it wouldn't puzzle a Chinese juggler to take to pieces all that has been put together on t'other side."

CURIOSITIES OF WATER, BY J. SMITH, C. M. 1723.

(Continued from our last.)

Other drink but water, avoiding all malt liquors and sharp wines: For wine or any other strong liquor is pernicious in this distemper.

Some there are who are much troubled with flushing heat in their face, and others with a heat in the back; in both which cases, water used as a common drink, is the best remedy, with a spare cooling diet: and it is also excellent for such as have red blotches in their face, which proceeds from a hot fretting blood, which by water drinking, and a moderate diet, will be kept under: For as Dr. Duncan, before quoted, doth affirm, those who keep their blood cool and clean, are never troubled with breakings out, like many others, who may be known to be drinkers of hot drinks, and use a hot full diet, by their faces being full of blotches.

Water is also commended by the learned for the cholick; thus Riverius affirms, that in the cholick large drinking of water hath been found to be an excellent remedy: and it is said by Fortis, that when he practised at Venice, he often gave cold water in the cholick with good success. With whom an English physician, Dr. Wainwright, in his mechanical account of the six non-naturals, concurs; for he saith, that water drinkers are never troubled with the cholick, and that many thereby have been cured when all other remedies failed.

And in the small pox, water hath also been proved to be an excellent drink. Salmon, in his Synopsis Medicinæ, saith That in this distemper you may safely give the sick fair water, of which, says he, they may drink liberally to quench thirst; the want of which plenty of drink hath been the death of many a patient. Which opinion of his was right, as by experience I have found in two of my own children, when sick of this distemper; to whom, after I had given a gentle vomit of Emetic Tartar, I gave no other drink but water, and they both recovered safely, and were not in the least light-headed, as two others before were in the same distemper, when treated otherwise: and I remember that one Dr. Betts being consulted in a case where the eruption did not come out kindly, did order two quarts of cold water to be drank as soon as could be; upon which they came out according to expectation, and the party did well.

It is also certain, that in what we call burning fevers, water is found to be a safe and effectual remedy. It is said by Dr. Primrose, in his popular errors, that many great physicians have commended the drinking cold water in diseases, and they attribute to it the chief place in fevers, where the sick must drink largely: for thus taken, it will quench all heat, page 374. And Galen is said by an english author, to reprove Crasistratus for denying cold water in burning fevers; and says, that this is a remedy for any fever, providing it be drank in great abundance. With which opinion I find Dr. Oliver to agree, who, in his essay on fevers, says, that in Fevers we must drink oftener than thirst calls for it, and such draughts as are plentiful; and the drink he prescribes, is either cold water or barley-water. Dr. Wainwright affirms also, that water is proper in fevers, and that the Ancients gave as much of it as the patient could drink. And by another it is said, that if you give the patient nothing but water for three days, that in the third day the fever will be cured generally; but if it is not, give for food a little barley-broth, and the fever will not exceed the seventh day. And by another we are informed, how one in a fever, that was past hope, being forbidden to drink water, which he greatly desired, did find means, in the absence of his nurse, to get a large pot full, which he drank off, and lay down again, being well cooled; after which he fell into a sweat and so was cured. And I find that Dr. Cook, of Warwick, in his book of observations on English bodies, does prescribe for the cure of fevers, first a vomit, and afterwards as much cold water as the patient can drink; and he saith, that if he sweat upon it, the sweat must

be continued as long as it can be. And it is said by another, that it is an excellent remedy in fevers to drink a quart of hot water, and sweat upon it, being covered warm. There is also one Dr. Quinton, who, in his book of observations, writes, that to one in a malignant fever, whose pulse was so low it could scarcely be felt, there was three quarts of water given, at several draughts, to make him vomit; but it did not operate that way, yet the event was this; that it did refresh him, much raised his pulse, brought him into a breathing sweat, and passed off by urine: which lowness of the pulse my own experience hath often found to be raised by drinking water plentifully; and I know a woman, who, though she in a fever had the advice of two Doctors; yet became distracted: I bid the nurse give her a pint of cold water, which she drank up, and in three or four minutes came to her right senses; and desiring to drink more, she recovered. And I have observed, that when, in fevers, the patient can relish no other drink, yet water is always drank with pleasure, as it also will always be after the eating sweet things, that spoil the relish of other drinks; which is one excellence peculiar to water, and shews it to be most agreeable to the nature of mankind, though now so much slighted. And besides this, it is a drink that will not turn sour in the stomach, as all fermented drinks will do, to the increase of distempers already begun there.

And as for the gout, which Dr. Harris saith, in his Anti-Empiric, is gotten either by high feeding, or drinking much wine, or other strong drink; it may be cured, as that Author doth affirm, by a very spare diet, and drinking water; according to what is said also by Sir Theodore Mayhern, who, in his medicinal councils, adviseth to leave off all strong drinks in this disease, and drink only water. And Van Heydon saith also, in his treatise of help for the rich and poor, that there is not any greater remedy for the gout than drinking water, not only by young, but old men; many of whom, he saith, have drank cold water for many weeks, which hath succeeded so well, though they were far gone in years, that they found great ease thereby, without that offence to the stomach, or hindrance of digestion, which some did seem to fear. And he also commends the large drinking of water in the sciatica or hip gout, he having often cured this distemper, by this means, in less time than could be reasonably be expected; and the same myself have found to be effectual in a pain in the shoulder, which had continued very bad for three months, for, being taken with a fever, I drank in one day about four quarts of water; which though it did not make me sweat, because I lay not in my bed, yet it cured me so that I slept well that night; and in the morning when I rose, I did find that the pain in my shoulder was not felt, neither did it ever return. And the same success I have had in the pains of other parts, whereby I judge, that in all pains whatever, the drinking of water is proper, as well as in the gout; and accordingly I find cold water advised to be drank largely for the cure of the head-ache from hard drinking; that pain proceeding from the same cause the gout does, namely, from heat, as all pains do, that are not from bruises.

It is said also by Dr. Wainwright, that in the itch, scurvy, leprosy, and in all hot inflammatory distempers, such as pleurisies, rheumatisms, and St. Anthony's fire, water is a proper remedy; but he adviseth to drink it hot in some cases, as doubtless ought to be done in Pleurisies. He also saith, that water is proper in head-aches, catarrhs, vapours, falling-sickness, dulness of sight, melancholy, shortness of breath, scurvy in the mouth, and windiness in the stomach, I, by long experience, have found it the best remedy, who, in the former part of my life, through a disorderly diet, and drinking strong drink like others, was never free from windy belchings, and sometimes very sickish qualms after meals, from which I was at length delivered, by drinking only water at meals, so that for above forty years I have been seldom troubled; and if I find myself troubled, a pint or more of cold water, in less than half an hour, will set me free, by drinking of it.

A petition to parliament to procure from the legislature better regulations for gin and beer shops, has lately been opened for this county by the Magistrates at the Petty Sessions, York Castle, and the originator of this great object, Mr. Magnus Klein, who is well known for his close resemblance to Napoleon Buonaparte, and who for a considerable time has been indefatigable as a philanthropist, is getting up petitions in several counties preparatory to the opening of next session of parliament. He has been honoured with the good wishes for its success of His Grace the Archbishop of York; and has received various acknowledgments of his gratuitous services in the form best suited to one whose worldly goods are few. We see many of the clergy, Wm. Gray, Esq., and other highly respectable gentlemen of different denominations in York, as well as Leeds, at the head of the petition. A certified copy of the petition is lying for signature at our office.—LEEDS INTELLIGENCER.

All that are desirous of the spread of morality, acknowledge the evils attendant on beer shops and gin palaces. The evils rest not here. Intoxicating liquors of all sorts are destructive to health and morality; and, hence the question will not be properly probed, until the sale of them has been rendered penal. However, glad should we be to see the least legislative enactment for the suppression of part of the cause of so much crime and disease. It is preposterous to establish in a Borough a police force entailing an expense of some five or ten thousand pounds annually, and grant licenses for the sale of liquors, but for which the police force would be wholly unnecessary. In Hull there are upwards of 400 licensed public houses, which furnish 3824 criminals in one year from intemperance. Great efforts are made for the Heathen; is it not high time that every christian should make an effort for the drunken criminals at home, who are in a worse state than the Heathen abroad, by removing from them these houses of temptation, sin, and death?

THE HULL TEMPERANCE SOCIETY held a Temperance Tea Meeting October 11th, in the Freemasons' Lodge. Rev. Mr. Penrose, Primitive Methodist Minister, in the Chair. The friends were very ably addressed by the Chairman, Messrs. Hewitt, Hordon, Kelsey, Rev. Mr. Cook, Town Missionary; Rev. J. Stamp, Sheerness; and Mr. Ancock, Sheffield. Another Tea Meeting was held the following Monday Evening. Our limits prevent us reporting the many excellent addresses given on the above occasions.

Extracts from the Bradford Tem. Festival, Rev. W. Morgan, in the Chair. Mr. J. Andrews stated, that he had remonstrated with a minister on his practice of taking a glass of gin and water before going into the pulpit, who was recently taken up in the streets of the town in the circuit to which he was sent, in a state of intoxication.

Mr. JAMES TEARE, of Preston, had attended many teetotal meetings, and heard many reports read, but had never heard one which pleased him so well as the one he had just heard. They had 2000 members, nearly 700 of whom had been added through Mr. BISCOMBE'S INSTRUMENTALITY; and out of that 700, 100 were reformed characters. No one knew the fatal effects of intemperance better than he, for he had been in every county in England, and almost every town, besides a great many in Scotland, and had met with drunkenness. Magistrates, doctors, and ministers, all bear witness to the crime, disease, and irreligion produced by it. He then stated, that more particularly in Scotland the clergy lamented those evils. In Glasgow there was 20,000 unoccupied sittings, and 60,000 who never made a practice of attending any place of worship. There were 2,000 gin palaces, public-houses and beer-shops, and 1,500,000 gallons of ardent spirits were consumed there annually. Whilst they spent £3 annually in intoxicating drinks for each person, they gave only 1s 6d. to the support of religious, missionary, tract, and other societies of the same nature. The Temperance Society could show thousands of drunkards snatched as brands from the burning, who were now respectable members of society, and hundreds of them members of christian churches. He had himself been instrumental in restoring one clergyman, and two dissenting ministers from the degradation into which they had fallen through drunkenness. He gave them advice how to set about the reformation of drunkards. They were of various tempers; they must first find out their tempers, for some are like Irish pigs, if you pull one way they are sure to

go the other. He argued on the immorality of drinking intoxicating liquors on the same grounds that ministers argued against card playing, cock fighting, theatres and other vices of the same nature, not because they were expressly forbidden in the Scriptures, but because of the sin and misery they produced. In Cornwall they had taken this ground, and the consequence was, that teetotalism prospered more there than anywhere in England. At St. Ives, 3,000 out of 5,000 were teetotallers; every beer-shop was shut up; and the mayor stated that crime had diminished three-fourths. Yet, let me tell you, that notwithstanding all your temperance you will never be happy without Christ, and with all your reading, read the Bible. He sat down amidst loud and long continued cheering.

The REV. JAMES SHERMAN, of London, was received with loud and long continued cheering. He was happy to see his Bradford friends once more, and to be able to tell them he was alive, for it had been reported that poor Sherman was killing himself by his obstinate adherence to teetotalism. A gentleman of his acquaintance met him and lifted up his hands with astonishment and said, "Is that you, why I was told you were dead and buried, that you had killed yourself with teetotalism." But here he was alive and well, and as much attached to teetotalism as ever. He had been suffering under a local complaint, brought on by his exertions at the late glorious revival, when 260 had been added to the christian church in five months, and he had told his medical attendants that if they thought wine would do him good he would take it, but they all told him he had better go on as he was, for he was physiologically correct, but they had not the moral courage to avow it openly and act upon it. He might mention the names of Drs. Davis and Farne! Great success had attended them in the metropolis. He would mention one or two remarkable instances. He was relating at one meeting the opinion of Dr. Beddoes, of Bristol, pronounced sixty years ago, and the proof he gave of the correctness of that opinion. He had declared that intoxicating liquors were not necessary for working men, and the Bristol doctors all agreed with him, but told him he might as well expect to be able to stop the falls of Niagara, as to make the working men believe that they could do without them. He, inquiring what men had the hardest work, learnt that the anchor smiths were considered to have the most laborious. Government supplied them with beer, and their was always a barrel of beer with the head staved in to which they ran, when they had been standing striking the large masses of red-hot iron, and dipped in their cans whenever they liked. He went to Woolwich and told the men they would be better without the beer, and in order to induce them to try, he laid down £50, which he would give to any four men who would engage to drink nothing but water for two months. Four were at last found. The first day they felt some little inconvenience from the want of the usual stimulant, but on the second they got over it, and on the third were able to stand longer at the iron than any of the men, with less fatigue, thus proving the truth of Dr. Beddoes's theory. He related this anecdote at a meeting, and the stoker of the Phoenix gas works, who happened to be present, determined to try it, and put his name to the pledge. About six months after his man servant told him there was a gentleman and lady requested to see him. It was the stoker and his wife, who had come to thank him, and the stoker made application for admission into the church. He sent two of his elders to visit him, and they not only expressed themselves satisfied, but said it was one of the greatest treats they ever enjoyed. The neighbours all bore testimony to the great change which had taken place, for instead of being one of the most miserable families in the neighbourhood, it was now one of the neatest, cleanest, and happiest. During the recent revival at Surzev Chapel a gentleman, a M. A., from one of the Universities, who had fled from Ireland to hide himself from his friends whom he had disgraced by his profligate conduct, was attracted while passing the chapel, and went in. He was convinced of his sin, and some time after came to visit him (Mr. Sherman). He was not in, but Mr. Kirk had an interview with him, and he told such a tale of vice and profligacy as he never heard in his life. When he had done he said, "Oh

Go down on your knees and beseech Almighty God to pardon your sins.' He said, 'Oh! Sir, I never prayed.' Try said Mr. Kirk. He went down on his knees, and the first sentence he uttered was as follows: 'Oh, Lord Jesus, thou hadst a mother on earth; I once had a mother, but I killed her by my drunkenness; have mercy, oh Lord, upon me. He continued to pray earnestly for some time in broken sentences like these. He became a member of the Christian church, signed the total abstinence pledge, and that gentleman was now the tutor of his son, and was actively engaged in Sunday schools, the distribution of tracts, and other labours of a similar nature, he urged his hearers to advocate the cause with love, to cherish a kind heartedness to the poor drunkard, and if he is passionate or obstinate bear with him, and do not be ready to knock a man on the head because he is blind; recollect you were once blind, and love works wonders. Exert yourselves, do not leave it to others, consider it your own duty, advocate the cause with your friends and neighbours, and if you cannot convince them all at once, do not get into a passion, but let them see that you can triumph over your temper. Wait a bit (hear, hear). I waited a bit for my wife and my dear child, and they are now both of them teetotallers. They had one man in London who was the gin spinner of the neighbourhood, that is he reduced the strength of the gin one half, and then added drugs to make it up. He put in one drug to make it have a head, and that was worth 500 l. a year where they had a good trade; another that would make it hot, so that they could feel it to their fingers and toes; another to make it thick, the real "Cream of the valley." This man had given up his trade, although the only means he possessed of gaining a livelihood, and went and worked with his brother as a journeyman sailmaker, and might now be seen every Sunday distributing tracts in the neighbourhood of some of the gin palaces. Mr. Sherman exhorted the teetotallers to come forward more liberally to the support of the society, and urged those persons who perfectly agreed with them and respected their principles, but there stuck fast, to do so no longer, but decide and above all let them every one decide for God.

NORWICH TEMPERANCE SOCIETY held its Festival, Wednesday, October 2nd. The proceedings were of an animated character. The Meeting was addressed by the Bishop, Mr. Wiseman, Rev. Mr. Scott, Mr. Spencer, Mr. Whittaker, Rev. Mr. Thompson. Silver medals were presented to Mr. Wiseman and Mr. Samuel Jarrold, as mementos of their ability and zeal in the Temperance cause.

Dear Sir,

Barton, Oct. 16, 1839.

Near two years have elapsed, since the principles of total abstinence from all intoxicating drinks were first advocated in this place, by yourself and others. The most pleasing reflection arises from recounting the number of individuals reclaimed from the degrading vice of intemperance. Though at the commencement, the opposition to this noble cause was great, yet such have been the grand and glorious results that our opponents have been compelled not only to give way, but, in many instances have come forward to our aid. Now we are going on well, and the unremitting zeal of our friends has belied the false prophecies of our opponents. We are resolved to increase our energies in the spread of our godlike principles, that more out-cast inebriates may be raised from the pit of misery and destruction to a happy position in life, exchanging wretchedness for happiness and peace.

Amongst the many pleasing addresses I have had the pleasure of hearing was one by a reformed character of ours, on the 8th instant, who adopted the principles a few weeks ago, but so far satisfied is he, that he hopes never to touch the deleterious draught again. He states that the time he had been as a teetotaller from all that can inebriate, he had enjoyed more happy moments with his family, than in 30 years before. His address left a good impression upon those presents, I cannot now give a full detail of my own experience or that of others; but such are the blessed heart cheering results from the principles you were the honoured instrument of introducing in this place, that

with other of my teetotal brethren, I am resolved to raise my voice in some humble form against the hydra-headed monster alcohol. Imploring the divine blessing upon that cause, by which so many of our fellow-men have benefitted, until the drunkard's drink shall be no more known, but sobriety, harmony and peace have universal reign.

J. S. RICHARDSON, Secy.

EFFECTS OF DRUNKENNESS. On Monday last, whilst the Laurel steamer was making her usual trip from Hull to Barton, a young man, named John Parsons a passenger, being intoxicated, incautiously seated himself near the engine, when he lost his balance and fell backwards among the machinery, and was instantly crushed to death. The engine was immediately stopped, and the body with some difficulty taken out. On the following day an inquest was held on the body before Mr. Marris, when a verdict of accidental Death was returned. No blame appeared to attach to the people connected with the packet. The unfortunate deceased was a single man, about 28 years of age and was a native of Limber, where his grandfather, J. Parsons, resided for many years, at Lord Yarborough's brick yard.

THE JOURNAL
OF THE NEW

BRITISH & FOREIGN TEMPERANCE SOCIETY,

PUBLISHED WEEKLY, PRICE ONE PENNY.

This journal, conducted upon teetotal principles, in addition to original articles, contains a regular account of the progress of the temperance cause, both foreign and domestic. Its advocacy is founded upon christianity, and endeavours to exhibit the principles of the temperance society in an unexceptionable light.

Sold at the office of the Society, 14, Tokenhouse-Yard, London; Mr. Whinham, Waterworks-Street, Hull; and may be had through all Booksellers.

BRITISH TEMPERANCE ADVOCATE
AND JOURNAL.

PRICE THREE-HALFPENCE.

No. 18, published October 16th, contains the following Articles:--Temperance an Auxiliary to Religion--Secrets of the Prison-House--Examples to Clergymen--Important Communication from America--Pleasing Effects of the Gratuitous Circulation of the Temperance Advocate, and miscellaneous information of the progress of the cause.

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. Fargher, Douglas, Isle of Man; and of all Temperance Agents.

Weston Howe, Printer, 36, Scale lane, Hull.

HULL TEMPERANCE PIONEER.

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No. 27. Vol. II.]

MONDAY, DECEMBER, 2, 1889.

[PRICE ONE PENNY.]

That our Branch Societies may be furnished with Mr. Fothergill's address, for the purpose of distributing it to medical men, ministers and gentlemen in their respective vicinities, an extra quantity of Pioneers, for this month, containing the address, has been struck off to afford them a supply. A more important service they could not do than making it generally known. We most earnestly urge them to do so.

TO THE MEMBERS OF THE MEDICAL PROFESSION, INCLUDING PHYSICIANS, SURGEONS, AND GENERAL PRACTITIONERS.

A physician has been defined as "an unfortunate gentleman who is every day requested to perform a miracle"—namely, to reconcile Health with Intemperance. In the researches which have for some years been instituted, as to the causes that have induced, and are perpetuating, the great prevalence of intemperance, the medical profession has come in for no small share of blame, as having given a sanction to the ordinary dietetic and convivial use of intoxicating liquors, and having invested them with an importance, as remedial agents, to which they are not entitled. For this accusation, it is to be feared, there is so much ground that it would be difficult to plead "not guilty" to the charge. It is the object of this paper to invite the attention of the profession to an examination of the position in

which they stand in reference to this subject. It is sufficiently important to claim their serious and candid consideration, in the first place, on their own account; because it must be known to every individual of common observation, that no very small proportion of the profession have suffered from becoming addicted to habits of intemperance. There are, indeed, circumstances connected with their professional life which render them peculiarly liable to this temptation. The arduous and anxious nature of their avocations; their frequent loss of rest; the ceremonies and usages of society, on various occasions, in which they take a prominent part; the kind and well-intentioned, but injudicious, hospitality of friends, whom it is their interest as well as pleasure to conciliate; all have a tendency to bring them in frequent contact with intoxicating liquors, under circumstances which, if anything could, might plead excuse for their indulgence. Need we wonder, then, that many a hopeful and accomplished young man has fallen an early victim to intemperate habits; and that many, who have lived to more advanced age, have had their health destroyed, their circumstances straightened, and their well-earned reputation forfeited from habits gradually, and, to themselves, imperceptibly, acquired by compliance with the ordinary customs of society?

This is no imaginary view of the subject: the picture

is drawn from real life; and there are few towns or villages in which a retrospective glance at the history of their medical practitioners, of the present and preceding generations, would not furnish numerous examples. Even since beginning to write this article, I have heard of a fine young man who commenced practice a few years ago under most promising circumstances: with superior natural abilities, respectable professional attainments, and good connexions, he succeeded in establishing a very lucrative practice, but yielding himself an easy prey to the insidious tempter, his fair prospects were blighted, the hopes of his friends disappointed, and his circumstances ruined. With a wife and children depending upon him for support, he is now struggling with adversity, a slave to strong drink, and a victim to injurious customs.

Another young man, not many years ago, commenced his professional career, well qualified, and well recommended, outstripping most of his competitors, and becoming a general favourite; yet, in a very short time, he became addicted to strong drink. He associated with the most worthless companions, became reduced to a state of degradation and ruin; he was generally to be found at some low public-house; or, if at home, under the stupifying influence of liquor, of which he inured himself to the strongest kinds. Tincture of ginger, made with rectified spirit, was an especial favourite; and laudanum was subsequently added to his other means of becoming intoxicated. He was several times the subject of delirium tremens, and died in early life, a tremulous, haggard, emaciated, drivelling sot. It has been my lot, too, to behold the complete wreck of what was once a medical practitioner of considerable acquirements; one who had begun life with cheering prospects, and enjoyed a large share of public confidence; but who had ruined himself, body, soul, and estate, and abandoned himself entirely to strong drink. He was to be seen, ragged, dirty, and besotted, wandering about from one public-house to another; procuring drink, amongst other means, by writing prescriptions for the maudlin guests who happened to have money left to share with him, but without sufficient discernment to perceive his utter unfitness to prescribe. I might multiply examples from my own observation, for they crowd upon my recollection while I write; but every reader can supply sufficient, if more were wanted, to show that, for their own sake, medical men should beware how they tamper with the insidious bowl.

But there are other reasons why it is incumbent on them thoroughly to investigate the subject. Their own personal habits give a tone to their prescriptions for others. One of the individuals above alluded to frequently recommended fermented and distilled liquors to his patients, under circumstances in which no practitioner, equally well informed, but not under their influence, would have considered them to be indicated. It is, then, especially as guardians of the public health, that I invite attention to the subject before us. According to modern temperance reformers, both professional and non-professional, it is assumed that no kind of intoxicating liquors is necessary or beneficial to persons in health; but that, on the contrary, they are always injurious. This proposition the public appear to be de-

termined on deciding for themselves. They are experimenting on a bold and magnificent scale, for there are hundreds of thousands of persons, from all stations of life, and engaged in every kind of employment, many of whom have been accustomed to drink intoxicating liquors of every variety, and in all qualities, who now entirely abstain, and the eyes of the world are upon them. If the experiment should result in confirming the views of the temperance reformers, popularly called teetotallers, then it follows that the generality of medical practitioners have been sanctioning a delusion, and contending habits most detrimental to the community; habits which are sapping the health, ruining the morals, and destroying the souls of multitudes of their species. But if, on the contrary, these liquors are not only harmless, but beneficial; and not merely beneficial, but absolutely necessary to persons in health; then it is surely high time for those who are the professed guardians of the public health, to counteract, by every means in their power, an error of such magnitude.

If intoxicating liquors are really so beneficial to persons in health as the use and recommendation of them by the generality of medical men would seem to imply; if they are really necessary in some stage of almost every disease that comes under medical treatment, then the temperance reformers of the present day must necessarily be altogether wrong, and their efforts must produce a deleterious influence upon the health of the community, commensurate with the extent and success of their exertions. The case stands thus: temperance reformers hesitate not to assert that fermented and distilled liquors are not only unnecessary, but injurious, in health; that as medicines they are rarely, if ever, necessary; and that, upon the whole, they are productive of infinitely more harm than good. The bulk of the medical profession, by their practice and their writings, would appear to consider them of the greatest use, and as necessities of life. Teetotallers deny that any of these liquors are entitled to be classed amongst articles of nutriment; in medical writings they are treated of as nutritious articles of diet. The change that teetotallers are attempting to introduce must have a powerful effect in improving or deteriorating that health which it is the province of medical men to preserve. If the former, then medical men ought universally to co-operate with them; but if, on the contrary, they are diminishing the sum total of health, it must be equally the duty of the medical profession to counteract these efforts, by proving the teetotallers to be wrong, and warning the public against such false principles.

It is very clear, taking this view of the subject, that they cannot occupy a neutral position, without dereliction of duty. As a body of men, the medical profession enjoy the public confidence: they are supposed to have carefully investigated every circumstance relating to life and health; and their opinions, whether correct or otherwise, have a corresponding influence, not only affecting the times in which they live, but extending to succeeding generations; for the popular views of any age may frequently be traced to the medical opinions of a former one. Medical men have really a great deal to do with the drinking of intoxicating liquors. It is a subject on which they are every day consulted. When individuals are beginning to have some qualms of conscience as to the propriety of indulging in their little drops, and yet feel reluctant to abandon them, they endeavour to persuade themselves that they are required medicinally, and they like to be able to plead medical advice. It removes their scruples to throw the weight of responsibility on their own doctors; and if medical men lend their sanction to this view, they are not only fostering a destructive habit, but instructing their patients and friends to procure for themselves any kind or quantity of seductive liquor, under the idea of medicine, from the brewer, the publican, or the wine and spirit merchant.

Perhaps there are few medical men of any standing in the profession, who have not been thus implicated in cases where they have had painfully to witness the fatal consequences of their connivance. But there are practitioners who have insisted on their patients taking intoxicating liquors; to which cause many drunkards attribute their first steps in the career of intemperance, and many who have scrupulously practised abstinence for a number of years, have relapsed into their former habits, in consequence of taking wine or malt liquor, through the urgent advice of their medical attendants. Two of the latter instances shall be adduced by way of example. The first is related in Baker's "Curse of Britain." The wife of a respectable architect, residing at the west end of the metropolis, was in such a state of health as to require a stimulating mode of treatment, and her medical adviser prescribed a certain quantity of wine and other such liquors. The remedy appears to have proved beneficial; but it produced such an unconquerable appetite for intoxicating drink, that, from being an amiable and highly-respected character, she became a confirmed drunkard! She was first cast off by her husband, then by her own family, and at last, in a fit of madness, brought on by her intemperance, she terminated her life by suicide, at the age of twenty-six. The other most glaring instance of the pertinacity with which some men persevere in upholding their preconceived opinions, and disregard the well-grounded scruples of total-abstainers, is recorded in the "London Temperance Intelligencer," vol. ii. p. 58. A reclaimed character, who had suffered much from intemperance, implored his medical man to prescribe some other stimulant, however nauseous, instead of wine, as he dreaded the consequences of tasting it. The doctor said he could not recommend anything more 'simple' and 'suitable.' He would not listen to the entreaties of the patient, but persisted in his recommendation. The patient reluctantly complied; his worst fears were realized; in a few weeks he became again a determined drunkard; his piece of mind was succeeded by compunctions of conscience, so severe and distressing that he committed SUICIDE! Who will take the responsibility?

These are so far from being rare instances, that there is scarcely a town or district in which temperance societies have not had to lament the relapse of members from incautions, I might say reckless, medical advice. It is no doubt the duty of medical men, whenever it is in their power, to preserve life and restore health, and it is generally considered that they are justified in resorting to every means that are likely to contribute to these primary objects. But even life itself may be purchased too dear, and they should be well assured that no other means would prove equally efficacious, before employing those, which, by their very nature, are calculated to induce an evil greater than that which it was intended to avert. I have heard of an individual bringing an action for damages against a person who had rescued him from drowning, but in effecting his deliverance from a watery grave, had unfortunately destroyed one of his eyes. Would not as good a ground for an action lay against him, who, in curing a fever, had made a drunkard?

In the last paragraph of a declaration recently signed by a number of eminent medical practitioners in London, &c., they say, "that when a man is in a state of temporary debility from illness or other causes, a temporary use of alcoholic drinks, as of other tonic medicines, may be desirable; but as soon as he is raised to his natural standard of health, a continuance of their use can do no good to him even in moderate quantities, while larger quantities (yet such as by many persons are thought moderate) do sooner or later prove injurious to the human constitution, without any exception." This paragraph has always appeared to me extremely unsatisfactory. It speaks of alcoholic drinks and other tonics just as if it was a matter of indifference which was employed. But the insidious nature of distilled and fermented liquors places them on an entirely different footing from all other medicines, except, perhaps, opium. Other "tonic medicines" are in no danger of being continued after they have effected their immediate object: whilst these liquors are a constant source of danger in this respect. In prescribing

arsenic, iodine, mercury, digitalis, and other poisonous remedies, there is no danger of the patient becoming so fascinated by their agreeable flavour, or the pleasurable excitement which they produce, as to take them daily as an article of diet or of luxury, as a means of enhancing the enjoyment of social intercourse, as a sovereign specific for all their sorrows, and as the only thing for enabling them to fulfil the courtesies and duties of life. Yet this danger attaches to the prescription of intoxicating liquors, and, in order that it may be done with safety physicians should possess the power to arrest their use at the precise moment when they have accomplished their purpose--- at that moment when, from being a friend, their character is changing to that of an enemy, and before that boundary is overstepped, beyond which those who have signed the document declare that positive injury must inevitably be inflicted. Unless this can be done, the prescribing of intoxicating drinks is a more serious affair than is generally apprehended.

Even strictly as medicines, there is sufficient difference of opinion amongst the most intelligent of the profession, to show that the question is not set at rest as to their necessity at all. A recent writer in favour of wine in typhus fever, acknowledges the difficulty of prescribing it with safety, and endeavours to lay down some specific directions by which it may be ascertained, with certainty, when to give and when to withhold these stimulants. If medical men were already in possession of these distinctive signs, they would not now have had to learn under what circumstances they should be administered; and if they have not been in possession of such guides, then it follows that hitherto they must have prescribed too much at random. But if this had been the case professionally what injury must have been inflicted upon society by their popular use! A powerful, active, seductive medicine, which requires the utmost skill and caution for its administration, is recommended with the greatest confidence, by friends, neighbours, ministers, and lady Bountifuls, notwithstanding that it is undermining the constitutions, impairing the faculties, prematurely destroying the lives, and ultimately closing the avenues to eternal happiness, of thousands of immortal, accountable beings. And has not this state of things arisen, partly, from hearing wine, porter, &c., so frequently and highly extolled, and seeing them professionally administered, with so little apparent hesitation as to divest these persons of the idea of difficulty or danger? Ought not medical men, if they value their own and the public safety, to discourage altogether the popular use of intoxicating liquors? And can they do this more effectually than by manifesting, on all occasions, their reluctance in having recourse to them, and by respecting the scruples of those who conscientiously abstain?

It is true that advice to abstain from these drinks is sometimes unwelcome, and it requires some moral courage and some devotedness to the public good, at the risk of individual loss, to enable a medical man faithfully to discharge his duty in opposition to public sentiment. But medical practice and popular usage have a reciprocal action. When a medical man is going the downward course to intemperance and ruin, those individuals whose mistaken kindness has led him on his way, are the first to exclaim, "Ah! poor man, it is a pity he has not conduct: he was a very nice man, but he's been the worst for himself." And when he is dead and gone, his memory calls forth expressions of mingled pity, censure, and contempt! Yet these very people contributed, unintentionally I admit, but still effectually, to his fall. But it is not true that he has been the worst for himself, for he has extended around him the effects of a baneful example: he has formed a circle of intemperate characters of every grade, and his influence will be felt when the individual is forgotten.

Were the members of the medical profession, generally, impressed with the enormous amount of evil inflicted upon mankind by alcoholic drinks; were they aware to what extent it has been induced and perpetuated by their sanction; and would they, when thus sensible, turn their attention to the best means of retrieving themselves from this unenviable position, and rescuing their fellow-beings from the fatal delusion under which they labour; great as has been their influence in producing the intemperance of our country, it would be equally powerful employed in the opposite direction.

To this subject, as one of individual, national, and vital importance, for their own sake, and for the sake of suffering humanity, the serious and candid consideration of the Medical Profession is earnestly and respectfully invited.

JOHN FOTHERGILL, M.R.C.S.
Darlington 10th Mo. 17th, 1839.

The second Anniversary of the Barton Temperance Society, was held, Nov. 5. About 150 friends took tea in the National School. Rev. John Winterbottom was in the chair. As we expect the report, we here briefly state, that the society is in a very flourishing condition. Provisions and arrangements were excellent. The meeting was addressed by the chairman, Messrs. Firby, Jones, Smith and Firth from Hull, and Mr. Addleshaw from Brigg. The band was in attendance, and with much taste diversified the interest of the evening. At ten the meeting separated, each being animated with fresh zeal to press forward our noble cause.

The *Dublin Herald*, a valuable temperance periodical, gives most cheering information as to the progress of teetotalism, in Ireland. Rev. Theobald Matthews, a catholic priest, has been the means of adding 60,000 teetotalers to the ranks of the Temperance Society in Ireland! Surely the clergymen and ministers of all denominations in Great Britain will, at length, forsake the brandy bottle and wine decanter, and come over to our help. We say it in sorrow, that their apathy, even against distilled spirits, is a strong proof of their being far behind either in the advanced knowledge or practice of the times.

HULL DISTRICT TEMPERANCE UNION.

At a meeting of the committee of the Hull Temperance Society, held Nov. 1, 1839, the following resolutions were unanimously passed:

1. Impressed with a deep sense of the vast importance of efficient organization and concentrated effort, this committee begs to recommend each large town to form a district union, including the villages and hamlets in the vicinity, with a view to the establishment of a county union.

2. That the Hull Temperance Society forthwith invite the neighbouring towns and hamlets to the immediate formation of a district.

3. That the Hull Temperance Society send out an advocate to all the societies within such district free of expense, except board and travelling expenses.

4. That the corresponding secretary be empowered to draw up a letter, embodying this invitation; and that the same be inserted in the *Hull Temperance Pioneer*.

5. That all societies be respectfully requested to remove every obstacle in the way of so desirable a measure, and render all the assistance in their power to its accomplishment.

At the last conference of the British Association, held at Liverpool, July 16, 17, 18, "it was resolved that the executive committee be requested to correspond with the various temperance societies, and respectfully, but earnestly, to urge the immediate formation of district associations." On the establishment of the Moderation Society in this country, that society commenced a course of lectures in most of the large towns in the kingdom, for the twofold purpose of collecting funds and disseminating information. Imagining that the machinery of the Bible and Tract Society adequate to work the

Temperance Society, they applied and still employ it. An annual visit, to give a lecture and drain the coffers, appears to be the summum bonum of their plans. The inefficiency of this system must be apparent on a moment's consideration. The Tract and Bible Societies are universally deemed part and parcel of the ministry of the Word; and, therefore, the duty of supporting them is considered as imperative as the Christian religion; but to support the Temperance Society, through depraved appetite, the ignorance of the nature of intoxicating liquors, and the extent of their pernicious effects, is not felt so binding. Different from the Bible and Tract societies, the Temperance Society has to struggle against the opposition of self-interest, appetite, many christian professors and ministers; and, consequently, instead of an annual meeting, answering all the purposes required, as in the Bible and Missionary Societies, the Temperance Society, without any other aid, has to sustain public sentiment, the zeal of the members, rouse public feeling, and draw continually moderation men and drunkards within its ranks. To meet therefore these respective demands, it is absolutely necessary to depend not upon an annual visit, as if a single lecture were all that is requisite; but to develope, combine and concentrate latent energies—try to be independent of Foreign aid—and, by wisely directed effort, to work every part of the district systematically and effectually. This being done, periodical visits from distant parts, will be very acceptable. It is desirable, however, that such visits be not calculated upon, but that the whole machinery of a district be in such working order, as not to require them. It is a serious mistake in practice, for a Temperance Society to be always expecting foreign aid. By this means, a society never becomes conscious of its own strength. Every society has within itself the means of self-support in advocacy, if it will but THINK and TRY. The principles are so simple, and the evils of intoxicating liquors so great and diversified, that, if the members but look around them, they cannot avoid stumbling upon a speech. We most earnestly urge upon societies serious attention to this part of temperance labour. Neglect in this respect, has been the ruin of many good societies.

Again, when districts have been formed, and got into working order, other means can be employed. For example: suppose Hull, Louth, Selby, Leeds, Bradford, Halifax and York to be formed into districts; and they have an advocate; these districts might exchange their advocates. Loss of time and expense in travelling long journeys, would be saved; and the whole country would be like a bee-hive. Instead thereof, the present system exhausts both the time of the advocates and the treasures of the society in needless travelling.

District unions having been formed, a county union would naturally follow; and an annual meeting of delegates might be convened in a central town or otherwise, for the purpose of reporting the progress of public sentiment, passing resolutions on the immorality of the traffic, and the participation of this immorality by those who create the market for the sale of intoxicating liquors. These resolutions would become a kind of standing axioms of moral truth to regulate the opinions and tone of both advocates and members. The country by this means, would be thoroughly imbued with the general sentiment. This being accomplished, the public would cease to use, and the gin palace, the brewery, public-house, beer-shop and wine vaults no longer poison and ruin the people by wholesale.

Out of the county unions, might be formed one Grand

National Union of Great Britain and Ireland, the president and vice president of each county union to meet annually for the purpose of mutual conference and agreement on great questions of public utility and national policy. Thus the whole country would be animated by one soul. Our opponents of every grade would quail before such a phalanx of moral power; and those that now pipe in secrecy, would have to wail in the desert. Sudden converts would spring up in abundance; the presence of intoxicating liquors in the family circle be deemed the companion of drunkards only; and thus the nation be freed of the greatest curse that afflicts our world. What a desirable consummation!!

The committees of the societies in the various towns, villages and hamlets in the vicinity of Hull, are hereby requested to take the above resolutions into serious consideration, and write to the secretary of the Hull Temperance Society, stating whether they are disposed to be included in "The Hull District Temperance Union." On receiving a certain number, arrangements will be immediately made for the agent to commence his labours.

By order of the Committee,

R. FIRTH, Corresponding Secretary
of the Hull Tem. Society.

CONGREGATIONAL TEMPERANCE SOCIETY IN CONNECTION WITH THE NEW JERUSALEM CHURCH

At a meeting of the members of the Lord's new church, held in Bethel-chapel, Prince-street, Hull, on Sunday, Nov. 10, 1839, the following resolutions were unanimously passed:

1st. That in accordance with the infinite mercy, benevolence and compassion, evinced by the Lord in all his dealings with his intelligent creatures, and in all his works of creation, providence and grace, it is the duty and privilege of every christian, in general, and of the members of the Lord's new church, in particular, to promote, by every lawful and proper means, the welfare and happiness of the whole human race.

2nd. That while the present disturbed state of the public mind, the spirit of inquiry into the reason and fitness of things, now so universally diffused, and the splendid improvements of arts, sciences and literature, which characterize the present age, demonstrate that we live in the most memorable era of the world's history, it is a melancholy fact, that the use of intoxicating beverages, and the drinking customs of this and other countries present a formidable, and unless removed, an insurmountable barrier to the intellectual, social, civil and religious advancement of mankind.

3rd. That it is, therefore, a matter of paramount and urgent necessity that the principles of total abstinence from all intoxicating liquors should be brought under the notice, and recommended to the serious and unprejudiced consideration of all classes of the community.

4th. That a Congregational Temperance Society, in connexion with this church, on the total abstinence principle, be formed, with a view to the carrying out, as the Lord, in his infinite love and mercy, shall enable us, the following objects:

1st. To promote the recovery of the degraded drunkard from his vice, and to restore him to the paths of sobriety and happiness.

2nd. To secure the moderate drinker from becoming a prey to the destructive habits of intemperance.

3rd. To unite with our brethren of all denominations in promoting, as far as our example and influence extend, the moral renovation of the people.

4th. Especially to promote the spiritual good of man, by diffusing around us a more extensive sphere of benevolence and charity, and by placing before the contemplative faculty of the inquiring mind, those rich and saving truths, of which by the divine mercy of the Lord, we ourselves are in possession.

5th. To aid in the cultivation and improvement of the youthful mind by thoroughly imbuing the rising generation with the principles of temperance, combined with religious knowledge and fervent and universal charity.

6th. To promote, as we may have opportunity, the formation and extension of Rechabite Tents, as a most efficient means of providing against the time of sickness and death: their very constitution binding them to discountenance all kinds of vice and immorality, and to foster and maintain a spirit of genuine brotherly kindness and good will.

A Teetotal Sermon was preached by Mr. R. Firth, on Sunday Evening, Nov. 17, when a Congregational Temperance Society was formed. Arrangements for meetings will be announced in our next number.

Temperance Lovefeast will be held at six o'clock, in the Freemasons' Lodge, Mytongate, second Sunday, Dec 5.

Members' meeting, first Thursday in every month; Weekly meetings on Tuesday. Each commences at half-past 7 o'clock.

THE DUTY OF MEMBERS' SUBSCRIBING TO THE FUNDS OF THE TEMPERANCE SOCIETY.

TO THE MEMBERS OF THE HULL TEMPERANCE SOCIETY,

MY ESTEEMED FRIENDS.—In conformity with the following resolution of the Committee, Nov. 1, 1839:

"That the secretary be requested to draw up a letter on the duty of members subscribing to the funds of the society," I beg to direct your attention to the necessity of attending to this important duty. It has been asserted, that no sound grates so harshly on the ears of men as the call for money. Since the establishment of the Temperance Society, it has been argued that we want members, and not their money. This mode of treating the subject is a delusion, both to the propagators of such a doctrine, and those who receive it; and has done immense mischief to the Temperance Society. It generates a spirit of selfishness, (which in itself is a sin,) and forever closes the sluices of supplies; for it cannot be expected by any but those unacquainted with the difficulty of getting subscriptions on behalf of a society, which attacks appetite, self-interest, and ignorance, in their worst forms, that those *out of the society* will continue to support it, when it assumes a gigantic form, capable of influencing and directing the omnipotence of public sentiment. That it will be capable of doing this, in a few years, is certain; and, therefore, we are desirous of placing this part of temperance duty upon a right foundation. We also importune the conductors of other temperance periodicals to co-operate in retrieving this lost ground. By trying to avert the objections of those interested in the "craft," that "ours is a money-getting system," we stab the vitals of our own energies, and leave our enemies "to laugh in their sleeves," because we have been so foolish as to listen to their mortified selfishness. Let us then be candid, and acknowledge ours is "a money-getting system;" but, in the first place, for the moderation-men and drunkards to put it into their own pockets, and then to assist, as far as lies in their power, that cause from which they have derived so much benefit. No person who gives the subject a moment's consideration, can deny that this is a duty. If a duty, the neglect of it is an evident sign of morbid selfishness, and sad lack of a just sense of the importance of an institution to which he must be conscious, he owes many comforts and mercies. That you may not think we deal in assertions, instead of argument, we shall adduce proof. Conscious of the intelligence you display on all subjects connected with the temperance cause, we have no fear of your approbation on this attempt to exhibit, in its true light, a subject which affects not only Hull but every town in the kingdom. If you have not assisted at the member's meeting, or otherwise, we ascribe the cause to our own ill-advised timidity in bringing forward, as they deserve, the claims of the temperance cause. In this month's *Pioneer*, you will see that measures are in contemplation to extend our sphere of action; and, as it will necessarily impose upon the committee much additional labour, they respectfully and affectionately invite your pecuniary aid. First, then, we propose to shew that it is the duty of every member, throughout Great Britain, to support the temperance cause. Every society is a consociated body, for the purpose of promoting each other's weal, whether political, moral, or religious. To the idea of membership'

is always attached some immediate or prospective benefit. Now a society cannot exist without rules, regulations, meetings, travelling, printing, advertisement, rooms, &c., &c. This cannot be done without expense; and, hence, every society hitherto, except the temperance societies, has taken for granted, and founded its operations upon the supposition, that every member should pay something, either weekly, monthly, quarterly, or annually, towards its support. We beg you to pause for a moment, and call to your remembrance all the societies of which you have any knowledge for confirmation of these remarks. If, then, we are to be regulated by the usages of other societies, we have shewn that it is the duty of every member to support the Temperance Society.

It may, however, be objected, "this is very true, but the Temperance Society is philanthropic, and supported by the religious community." Granting full latitude to this objection, if you suffer it you thereby acknowledge yourselves public paupers, and objects of charity. Would you like this to be said of you? This objection acknowledges the society to be philanthropic, then, we contend, if you are not needy and in poverty, you must either unite in the spirit of its charity, or you implicate yourselves in selfishness, and, consequently, are involved in inconsistency.

But it is also objected, "every person cannot aid the funds." We do not believe this can be the case, except in great stagnation of trade, or an extraordinary reverse of fortune. If so, how then could you previously purchase a pint of ale, and some of you a gallon per day, (an article you acknowledge to be diluted poison,) if you cannot spare a halfpenny or penny per week? We cannot believe such a statement. "Where there's a will, there's a way." Again, we shall endeavour to shew you, that it is not only a duty from necessity, which the very existence of the society imposes upon its members, but a MORAL DUTY.

The fundamental principles of the Temperance Society are charity and benevolence, in the diminution of crime, and the suppression of intemperance; the means which these principles call into action, are abstinence from alcoholic drink, and "neither to touch—taste—nor handle the unclean thing." When you become a member, you thereby acknowledge your obligation and obedience to these principles. Should you not comprehend the full extent of your pledge as a moral duty at first, you cannot avoid doing so in a very short time. Your pledge, in addition to neither giving nor offering, requires you "to discountenance, in every suitable way, their use throughout the community." This is the threshold of your moral duty. One suitable way is, to expose the evils of strong drink; another, to assist the society in doing so. The society, in doing so, incurs much expense: therefore, is it a moral duty on your part to aid its funds. The end of the society is, under the blessing of the Lord, a grand moral regeneration of the nation from the evils of intemperance. The responsibility of this great enterprise, rests not on the committee alone, but is equally diffused among its members; and, therefore, you, in common, share in this responsibility. The committee are responsible for the funds. But the committee are only your officers to transact the business of the society: hence you are responsible for the supply of the funds; and, therefore, viewed in whatever light the Temperance Society may be, the conclusion is one, namely, "THE IMPERATIVE NECESSITY OF EVERY MEMBER TO AID ITS FUNDS."

We wish to be plain and pointed, that we may throw off the delusion, which, like a benumbing dark cloud, has not only enthralled the minds of the members in midnight, but stultified and rendered abortive the best concerted plans for the diffusion of our principles. The Temperance Society will soon be the largest in the Kingdom. Who is to support it then? Now is the time of its difficulties. Misguided ministers and professing christians; the brewers and publicans, wine and spirit merchants in the church of Christ, and the town council of every borough in England; the government of the country; a revenue of about twenty eight millions of pounds sterling, arising from the sinful traffic; the marriages and intermarriages of the "clash"; their influence in the country: all are arrayed against our godlike cause. Hence, if ever, the time is now for your aid!

Thus then we have shewn you, from the usages of other societies, the moral duty of your own, and the difficulties which beset your path at every step, you are called upon to contribute something weekly, or monthly, to the support of the cause.

It is high time, the Temperance Society should be placed upon a right foundation with respect to its funds; and it never will, until it requires, as a condition of membership, a regular weekly or monthly payment. We are too much subject to despise what is

cheap. Let us have a proper conception of our duty, and then we shall go on gloriously!

In conclusion, after this appeal, we hope we shall see every member at his post at the members' meeting, held in the Lodge, the first Thursday in every month; and that the payment of twopence monthly will never again deter any member from attending a members' meeting. The cause is yours—bleeding humanity is calling for your help! "Work then, while it is called day; for the night cometh, when no man can work."

I am, my esteemed friends, your affectionate friend,

On behalf of the Committee,

(To be continued.)

R. FIRTH, Sec.

REPORT OF THE BARTON TEMPERANCE SOCIETY.

This society was established, Oct. 31. 1837. Its operations have been crowned with the most triumphant success. On the formation of the society, much ignorance and prejudice existed on the nature and properties of intoxicating liquors. That prejudice is giving way to a more healthy state of public feeling, and ignorance has been supplanted by enlightened sentiment and general recognition of the practicability and utility of our principles. The last year's operations have been manifest, more in the general change of public feeling and sentiment, in favour of total abstinence, than in the acquisition of members, though upwards of 200 of staunch members have been obtained within this period. The society numbers upwards of 400 staunch members; sixty of whom are reformed characters, and many of them have joined christian churches. Eight beer shops have been closed in Barton in consequence of the operations of total abstinence. The sobriety in the streets, has become remarkable, especially when contrasted with the debauchery and scenes of licentiousness which formerly existed. Many persons who at first opposed the society, conceiving it to be founded in error, have become active members; and gentlemen of the town are frequently bearing testimony to the valuable results of our principles in elevating the tone of public morality. This must be very pleasing to every philanthropist and christian.

A Rechabite Society, whose object is to render assistance and aid, in cases of sickness and death, was formed, 8th, of May, 1838, and now has 51 consistent and zealous members, two-thirds of whom are reformed characters. This is another delightful feature of temperance labour: that men, who were formerly a disgrace and burthen on the town to which they belonged, should now mutually combine in rendering each other aid in cases, in which, had they been leading a life of intemperance, would have been applicants on the poor law relief, thereby increasing the rates of the parish, and thus impoverishing its funds.

In conclusion, the committee cannot but rejoice—exceedingly rejoice—that their labours have resulted in the moral reformation of the lives of so many of the adult population, and ardently hope, that the good will join the ranks for the sake of example, founded upon the precept, "Love thy neighbour as thyself;" that those, who are as yet sunk in the lees of drunkenness, will range themselves beneath the banner of total abstinence, and thus derive all the benefit which springs mentally, morally and spiritually, under the blessings of God, from the operation of principles, which have universally received the recognition of Heaven, and the approbation of the Holy spirit.

POCKLINGTON TEMPERANCE HALL.—This neat little hall was opened, Oct. 16. On the prospectus of this hall and temperance hotel's being issued, the brewers, publicans, and sioners of Pocklington were convoked in solemn deliberation over the prospective ruin of their "profession." To revenge their ire upon the offending shop-keepers, who had taken shares, they threatened to establish a joint stock company for all kinds of domestic articles, and the teetotallers with "*sad bread*" by refusing these obstreperous cold water men any of their classical "*balm*." But lo! "*mus nascitur*," the mountain was in labour; and, like enchained tigers, they are left to growl over their clanking fetters. A glorious opening of the hall and hotel it was. A splendid procession passed through the town, during the day, with flags, banners and band. Tea was served up in the hall, and scores of applicants were unable to gain admission.

Several articles are unavoidably omitted.

BIRMINGHAM TEMPERANCE SOCIETY.—The ninth anniversary meeting of this society was held, Nov. 13th, at the Town-Hall. The chair was taken by the Rev. JOSIAH ALLPORT. The following are extracts from the report of the society for the past year:—

"It imparts uncommon and unexpected pleasure to your committee, that they are warranted in addressing you on the present occasion, the ninth anniversary of the Birmingham Temperance Association, in terms expressive of warm congratulation, as heretofore, and of lively and unfeigned gratitude to the omnipotent Controller and Disposer of human events. Our friends have thus been enabled, uninfluenced by continual excitement, fairly to decide on the safety and utility of that principle, which the experience of successive years demonstrates to be the only one sufficiently potent, through the Divine blessing, to restore and secure personal and national sobriety. The result is most decisive and cheering, and, in our opinion, it must finally prove to the satisfaction of the most sceptical, that total abstinence from intoxicating drinks neither endangers the health nor enervates the mind, nor retards the progress of moral and religious improvement; but, on the contrary, improves the constitution, invigorates the mental powers, and expedites the amelioration of the community, by being promotive of the cordial reception of the everlasting gospel. Amidst all the unfortunate occurrences of the last few months, the knowledge derived from an actual and careful investigation of the state of our society is sufficient to animate the most lukewarm and desponding to make renewed and more strenuous efforts than ever; for, comparatively, few persons have been induced by evil counsellors, or old associates in vice, to violate their pledge through resorting to scenes of inebriety; and even many backsliders have returned, like the Prodigal Son, and rejoined our ranks, while the generality of our members have signally displayed their unshaken attachment to temperance by promptly rallying in one firmly united phalanx around our sacred and widely floating banner. The system of visiting the members weekly, by means of district committees, has been more extensively tried than in preceding years, and found most beneficial in its effects; but your committee deeply regret, that this part of their plans has not been regularly pursued, through the frequent change of the parties who had undertaken the responsible and interesting office. Some of the districts have consequently been occasionally neglected. Abundant proof has, notwithstanding, been obtained from the imperfect trials of the system, that weekly visits to our members, by punctual and efficient agents, are most conducive to the stability of our association and the diffusion of its principle. The sum of £33. 12s. 8d. has been collected since last November, chiefly from contributors of a penny a week. To each of them a copy of the **BRITISH TEMPERANCE ADVOCATE AND JOURNAL** has been monthly de-

livered. After deducting the expense of these publications, the remainder of the money has been disbursed in the purchase and circulation of tracts, in the necessary expenditure for small meetings, and in various other ways calculated to promote the accomplishment of our designs and the attainment of our objects. A large portion of the toil of effectively forwarding these works of mercy and love has been sustained by the active members of the Working Men's Committee. It is, therefore, a mere act of justice to bring under your notice their steady zeal and assiduous perseverance. Some of them especially, though exposed to serious opposition and annoyance, have maintained the importance and manifested the blessed influence of our principle with unwearied diligence and unalterable determination. In short, they have borne the burthen and heat of the day. The Working Men's committee has been merged in the general committee by consent. This arrangement, it is hoped, will meet with general approbation, as it will tend to preserve harmony and produce increased vigour in all our future transactions, by establishing a complete unity and cordiality in the combined operations of your officers. It is with heartfelt sorrow, that your committee are constrained, by a paramount sense of duty, to direct your attention to this lamentable fact, that twenty-two additional spirit licenses have been recently granted. The palpable inconsistency and inconsiderate cruelty of thus increasing the incentives and temptations to immorality and crime, lead your committee to conclude, that those who have sanctioned this augmentation must either be ignorant of its tendency or indifferent to its consequences. For these reasons we wish to recall to their minds the records of offences committed in this borough; to exhibit before their eyes the enormous and alarming amount of criminality which immediately springs from the use of intoxicating drinks as a daily beverage, and from frequenting dram shops, beer shops and public houses. With this view, we would refer them also to our hospitals and gaols, to our workhouses and lunatic asylums, and to every other establishment for the alleviation of human misery and punishment of violations of the law, since in all these places there will be found incontrovertible confirmation of our assertions. In conformity with these representations, we fearlessly declare, as our decided conviction, arising from observation and enquiry, that inebriating liquors are more corruptive and destructive of public and private morality, as well as more preventive of the further spread of pure and undefiled religion, than all other sources of evil. The Temperance Tract Depot, (lately removed to 26, Freeman-street,) has been efficiently managed by the registrar. This establishment has been a serviceable auxiliary, by its co-operative instrumentality in disseminating our principles and circulating our publications, and to such an augmented degree during the last twelvemonth, as inspires us with well-founded expectations of extensive usefulness. About five hundred persons have voluntarily signed the pledge since the last anniversary. Many have called at the Tract Depot to enrol themselves, and others have subscribed their names at the close of our meetings. These have been held, as usual, on Monday evenings, and the greatest order and decorum have generally prevailed. The speakers, with very few exceptions, have strictly adhered to the object of our weekly assemblies. There have been also smaller meetings in different districts of the town, and occasional out-door ones. On reviewing the progress of the temperance reform here, and in other parts of this country, we feel assured that there are just grounds for thanking God and taking courage, and going steadily forward like the children of Israel through the Red Sea. Let your war-cry, then, be 'Forward'; and remember, for your encouragement, that every victim snatched by our efforts from the jaws of intemperance stands as a monument of Divine mercy, and evinces the undeniable and never failing efficacy of our system for reforming drunkards, and saving the sober from danger and ruin. May we not then exclaim as a solemn and friendly caution to our opponents, 'Beware; lest ye be found to fight against G. D.'

ACROSTIC.

Hard was my task at first and dangerous too;
Unruely trees and close wrought shrubs did grow;
Large, tough and stubborn-wood, with weeds entwined,
Left me but little hope, or peace of mind.

Tought by the maxim, "progress brings the end,"
Each towering tree I thought at last may bend;
My little axe of TRUTH I then applied,
Progressing slow, 'tis true, on either side;
Each stem grew weaker, as I plied the stroke,
Rattling their boughs against each neighbouring oak.
A while, I cut them through; and O! the smell *
Near suffocated me—but down they fell;
Ceaseless I strove, nor were my labours vain,
Enjoying labours most, when foes are slain.

Prosper'd thus far, I cut and cut again,
Intending soon to clear the vast domain;
On every hand, delighted now I see,
Nearer and nearer comes the end to me;
Entirely on my "axe," I still depend,
Expecting soon to see my labours end.
Resolv'd to shew the world the Lord's my FRIEND.

* The horrible stench of alcohol in public houses, beer shops, gin palaces, and wine vaults.

TEMPERANCE SAVINGS. Suppose a young person, at the age of twenty, was to place 1s 6d. a week in the savings bank instead of spending it in drink or in folly, the amount saved at the end of one year would be £3 18s. to which if he added 2s. he would be entitled the interest of £4. let him thus add £4. every year to his savings, and continue to do so till the age of 40. that is to say, for twenty years; at that time he would find that, though he has placed but £80. in the savings bank he has become entitled to upwards of £120; in fact, the interest (which he has not taken out, but put back into the bank as it has become due to him) has amounted to above half as much as the whole sum he had saved. If a man of twenty-one years of age begins to save four shillings a week, puts it to interest every year, he will have at thirty-one years of age £130, 15s 1½; at 41, £371 7 3¼; at 51, £795 14 11¼; at 61, £1229 5 2¼; at 71, £2296 0 4¼. Let those who spend shilling after shilling in drinks which do them no good, but on the contrary, inflict serious injuries on their constitution and character, diligently ponder the above statement; and let the moderate drinker, too, see how much he might save by giving up his little drop.

THE JOURNAL

OF THE NEW

BRITISH & FOREIGN TEMPERANCE SOCIETY
 PUBLISHED WEEKLY, PRICE ONE PENNY.

This journal, conducted upon teetotal principles, in addition to original articles, contains a regular account of the progress of the temperance cause, both foreign and domestic. Its advocacy is founded upon christianity, and endeavours to exhibit the principles of the temperance society in an unexceptionable light.

Sold at the office of the Society, 14, Tokenhouse-Yard, London; Mr. Whinham, Waterworks-Street, Hull; and may be had through all Booksellers.

Ladies and Gentlemen, to whom the Pioneer has been sent, if they be disposed to encourage it, or desirous of having it monthly, are most respectfully requested to leave notice to this effect at Ward's Temperance Hotel, 47, Mytongate; and it shall be punctually sent to their residence every month.

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TO ROAD MEN.

Wanted several steady, active, able, and intelligent persons to work with, and act as foremen of labourers employed in repairing turnpike roads. They will be required to keep accounts of all workmen and teams employed on the district of road, (say one or two miles,) placed under their care. None else but Teetotallers need apply, nor unless they have had considerable experience in repairing important lines of turnpike roads on Macadamized principles.

Character as to capability, or any other communication, must be sent, postage paid, to Mr. Richard Baydon, road surveyor, Barnsley, Yorkshire, before the 15th of December next.

N.B. Persons friendly to the cause of total abstinence, will be kind enough to put this advertisement into the hands of persons likely for the situation.

Barnsley, Nov. 10, 1839.

BLESSINGS OF TEMPERANCE.

The great blessings conferred on the community by the establishment of Temperance Societies, cannot be sufficiently appreciated—how many families have been brought from a state of poverty and wretchedness to comparative affluence by joining these valuable societies; how many shopkeepers have reason to thank the members of these societies for the great support their *ultra condition* enables them to give. The Proprietor of the ROYAL HAT DEPOT tends his grateful acknowledgements, and in return begs to state that he has been induced to make a still further reduction in the price of his Celebrated Hats—Silk Hats, 2s 6d. 3s 6d. 4s 6d. and 5s 6d.

THE FAMED ECONOMICAL TEMPERANCE HAT, 4s 9d.

Real Fine Patent Dyed London Finished Stuff Hats,
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Royal Hat Depot,
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Weston Howe, Printer, 36, Scale-lane, Hull.

THE
HULL TEMPERANCE PIONEER,

AND
RECHABITE JOURNAL.

EDITED BY R FIRTH.

SECRETARY OF THE HULL TEMPERANCE SOCIETY.

27. Vol. II.]

WEDNESDAY, JANUARY, 1, 1840.

[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."

ON THE FUNDS OF THE TEMPERANCE SOCIETY
 CONTINUED.

To the members of the Hull Temperance Society,

MY ESTEEMED FRIENDS, In the last Pioneer, in conformity with a request from the committee, we addressed you on the duty and responsibility of rendering aid to the funds of the Society. We trust sufficient proof was adduced, to shew your imperative duty to do so; and, when the advantages of united pecuniary aid, are exhibited, we trust you will the more readily contribute to carry out a plan, the excellency of which every sincere mind must admire. Supporting our society to consist of 1000 members, and each member to contribute a half-penny weekly; this would amount to £2 1s. 8d. weekly; £8 6s. 8d. monthly; and £108 6s. 8d. annually; and a penny weekly to £216 13s. 4d. With the small sum of one penny weekly, we should be able to maintain three temperance advocates in Yorkshire and Lincolnshire—by a judicious system of saving unnecessary waste of time in travelling. We have thought much on the plan now laid before you. We earnestly invite your best feelings to its consideration. Let no one look to his neighbour, but every one to principle and duty. Hoping you will cordially co-operate in promoting a more general and energetic system of domestic and local agency,

I am, my esteemed friends,

Your sincere fellow labourer,

R. FIRTH, SEC.

CONVERSATION BETWEEN Mr. WINEVAULT
 AND HIS SERVANT JOHN PORTERBARREL.

Scene in the Garden, at 9 o'clock, in the Morning.

MASTER. Well, John drunk again last night, and just got to work! this will never do.—(angrily)

JOHN. I just got a little too much, sir, I must admit; but I did not go with an intent of getting tipsy. When I had just got a glass, and was ready for coming away, an old friend came in, and so we thought we would have a little friendly chat together. This is how it was.

MASTER. Yes! you have always some excuse;—but it's no use—I really cannot do with it. You must indeed leave off your drunken habits, or we must part. This is really the length and breadth of the matter: we must part, unless you will reform your drunken habits.

JOHN. I beg pardon, sir, but I hope you will forgive me this once—

MASTER. This once! why you are always onceing it, and there is no end of your onces. Have I not, times without number, warned you? and have you not as often promised me amendment? I am quite tired of your ways.

JOHN. I am very sorry, sir; but what must my wife and twelve children do, if you turn me off?

MASTER. You should have thought of your wife and twelve children, when you were sitting over your "glass or so," or what you may call your drops. Are you not ashamed of yourself, to waste your money instead of taking it to your wife and family?

JOHN. I am very sorry, sir; but you know, sir, I was sober and—

MASTER. How many sons and daughters have you?

JOHN. Seven sons and five daughters.

MASTER. How many shoes, frocks, jackets, &c. has each boy and girl?

JOHN. The boys have no shoes, but the girls have a few old ones my Mrs. gave them, out of pity for my large family. My boys have no jackets, but a sort of gherkin which my thrifty old woman makes—as well for the girls—and I find, though rather cold, they serve them in our humble way.

MASTER. And how much body linen have they?

JOHN. Oh, sir! that is what we do not think about—any of us but myself, and I am obliged to have it for appearance sake.

MASTER. Here I give you two pounds a week, as my principal gardener, besides many perquisites; and I find your wife and children are next to a state of nudity. What have you to dinner at home to day (Tuesday)?

JOHN. A pound and a half of beast liver; and my wife intends to ask neighbour Jones, if he will trust her a quarter of a stone of rye flour till Saturday.

MASTER. Hem! a pound and a half of beast liver, and the trust of a quarter of a stone of rye flour!—How many chairs have you? JOHN. None, sir. MASTER. How many stools? JOHN. Two, sir; one for me, and one for the old woman, MASTER. What do your children sit upon then? JOHN. Bricks, sir, (*John hangs down his face abashed.*)

MASTER. Is it possible, that I can have a man, earning two pounds weekly, upon my premises, in so miserable a state of abject penury and wretchedness! (*aside*)

JOHN. I was sober once, you know,

MASTER. Yes, I do know; and through that sobriety, I elevated you to a station of great responsibility and credit. You might, the last twenty years have been like a gentleman.

JOHN. From my youth, till I was thirty, I never tasted a drop of intoxicating liquor; and, I am sure, I could do my work well, and I never was happier.

MASTER. How was it, then, you began to make such a fool of yourself?

JOHN. Well, sir, just before I entered into your service, we, a number of friends, began to have little dinners and suppers together. For instance: Timothy Merry, being the life of our friends, a number of us agreed to have a dinner in honour of him. We must, of course, comply with good old English customs; and this compelled us to *drink many toasts*. We did so. I could not myself endure the taste of good old English ale or porter at first, but in a little while, I got used to it; and I soon liked it as well as any of my comrades.

MASTER. Well, but you should have been temperate, and used it in moderation: then you would have been safe.

JOHN. That was just our doctrine—but some how or other, I can hardly tell, we got a little drop too much; and, I believe, I am the steadiest among all my old acquaintance.

MASTER. Steadiest! why you are scarcely ever sober. How many had you? JOHN. Seven.

MASTER. Where are they now?

JOHN. In the grave, except two.

MASTER. How did they die? JOHN. Drunkards, sir.

MASTER. (*displaying some misgivings about his moderation.*) You should stop, when you have got enough.

JOHN. That we thought of doing, sir, but the fact is, sir, we got into a way, that we never thought we had had enough. So long as the landlord of your Inn, the Tunbarrel, would draw, we would drink; for the more we drank, the more we liked it.

MASTER.—Now you may clearly see, that you may date your fall from the dinners you had.

JOHN. True, sir, but then it was quite (and is yet) a common custom. For instance: members of parliament and such like have their dinners; why might not we, in our innocent way? I can see no reason, why a poor man should not enjoy himself, as well as the rich.

MASTER. It seems you have tried to enjoy yourself;

and you now experience the consequences of your misguided folly.

JOHN. Folly, sir? Why, sir, the gentlemen, whose sons went to the College, when my brother's boy was educated for the University, and intended for one of the learned professions, used to give the masters a dinner—what for, God knows: I don't pretend to divine.

MASTER. Well, and what by that?

JOHN. Well, sir, among these gentlemen, were tradesmen, physicians, surgeons, christians and ministers: and surely, they know what is right and proper for man, if any persons do. You may be quite sure, that they would not do any thing wrong, especially when in the eyes of the public. For instance: a physician knows what is right for the stomach; for would it not argue a want of the greatest folly, imprudence and medical foresight, were medical gentlemen, of high standing in their profession, to sanction that which may be productive of evil? Again christian ministers are so well acquainted with the human heart, as well as God's holy word, that you may be quite sure, they would do nothing wrong. From these things, I drew, and my friends too, this inference, that such a plan was a grand scheme for friendly celebrating each other's praise, and making it known to the public. Now, sir, I do contend that, if there is an innocent way of meeting together, in this manner, for reciprocal pleasure and objects among the higher circles of society; there can be no possible reason, why the humbler classes should not do likewise—I am open to conviction; and if you can shew me my error, I shall be glad to be instructed—We concluded so; and we have, I must confess, by this example, had many "*a rare jolly spree.*" Oh! (*forgetting himself*) for the good old times again!

MASTER. Do you know to whom you are talking? Am I not reproving you for your misconduct?

JOHN. Oh! I beg you pardon, sir: I thought I was doing my duty in answering your question, "How I began to make such a fool of myself?" While I am your servant, I must obey you; and, hence, I have been endeavouring to shew you, that I became a drunkard by following the example of the rich.

MASTER. Had you followed their example, you would have been right.

JOHN. Well, sir, just let us reckon. There were, at the above Collegian dinner, at least three or four masters, a president, and many other gentlemen, who received the honours of the day. Supposing a dozen toasts (though bye the bye more,) were drunk; and that at each toast half a glass of Port or Madeira, it is quite plain, according to a tutor, published by a professor of the London University, each gentleman must have drunk at least six or seven glasses of wine. Now from Brande's table it appears, that port and sherry contain an average of 22, 96 and 22, 27 per cent of alcohol, which, as I am informed by the same authority, is the intoxicating substance in all distilled and fermented liquors. Allowing, then, that each person at the dinner drank seven glasses, the calculation will stand, taking the mean of the above two averages. $\frac{22.96 + 22.27}{2} = 22.61$
 $\frac{22.61}{100} \times 7 = 1, 5827$, or upwards of a glass and a half

pure alcohol, a quantity which, if taken in its pure state, would, I have no doubt, cause immediate death. Now, sir, allow me to calculate, how many similar glasses of porter it would take to contain as much alcohol; and then, you know sir, it will shew how much porter I should have drunk to have just been on a par with these gentlemen, physicians, christians and ministers. Brande, the aforesaid authority, states the average of London porter to contain of alcohol 4,20 per cent. The quantity of alcohol, in a glass of porter, will therefore be represented by $\frac{1}{100}$; and if the above quantity of alcohol, in seven glasses, 1, 5827 be divided by $\frac{1}{100}$, it will give 37, 683, or nearly 38 glasses of porter. There are about eight glasses in a pint, a measure: hence, sir, to imitate these said gentlemen, we were in our dinner celebrations, allowed 38 glasses of London porter, or five pints nearly, and be within the boundaries of moderation: a quantity at one sitting which no moderate person could find fault with, being sanctioned by so high authority. I say then, taking your recommendation, "doing as they did," we could take the very moderate potation of nearly five pints of porter, no very extraordinary share to be sure, for a jolly son of Bacchus. Now then, sir, as you have frequently supported "toleration," and "freedom of speech," when done in a right spirit, can you blame me, and the poor of the land, for imitating such worthy examples? You must bear in mind, we all have stomachs; and every man likes his own the best.

MASTER. You are an old servant, or I would not allow this freedom you take.

JOHN. You always impressed my mind with "obedience to the powers that be;" and as you are the "be to me," I have thus presumed, for which I ask your pardon, to shew you a short calculation, which one of my own comrades, one of the only two surviving, named Mr Decimals, taught me to salve my wounded conscience, when I was learning the doctrine of ad infinitum moderation. I do so as some justification of my conduct, and mathematically demonstrate that, had Newton been present with his differential calculus, he could not have been more particular than I was. By this I candidly avow, I wish to diminish the enormity, as you think, of my guilt by placing my system in juxta position with that of so high authority; and now, sir, allow me to ask you, where is the difference: mine was moderate, being their's; for, as the great Euclid says, or something like it, "things which are equal to the same thing are equal to each other:" hence mine was theirs, with this difference only, that my beverage was London porter, the drink of working men; theirs wine, that of gentlemen, physicians, christians and ministers.

MASTER. You puzzle me with your mathematical logic. I know not what to make of it. You know, I do not trouble my head with such things. Let us talk sense, which I can comprehend. You are destroying not only your family, but corrupting the morals of the rising generation by your bad examples.

JOHN. This is another point, however I own I am not guiltless; but then, sir, if I am corrupting the minds of the young, who corrupted mine? and, if I am responsible for the bad example I set, who is respon-

sible for the one set me, which caused me to mix in and sanction alcoholic dinner parties, and has, in the end, you say, caused my ruin? If I am guilty, they are equally guilty. Is the fountain, in your garden, which sends forth a poisonous liquid (and which we have never been able to stop) to escape; and the river which springs from it, to receive all the blame? If not then the fountain head of the evil is responsible, and therefore, as my drinking is not the fountain, but portion of the river of death, (as you please to call it) the fountain is the origin of that death: hence their system, which allowed me nearly five pints of London porter, being the origin of my moderate drinking, is responsible.

MASTER. John, I am sorry you did not use your intellect to better advantage. You might have been a credit and honour to your species, but for this drunkenness.

JOHN. I thank you for the compliment: but you should, begging your pardon, have said, but for "this moderation drinking." I was, sir, a water drinker, till I was thirty years of age; and had I continued so, I should have been wiser, better and happier. The example of moderate drinking, has slain me and millions more. Oh! that this example had never been seized upon by friend Decimals as to how much in quality of London porter, those gentlemen drank, when they met together to celebrate the fame of the heads of the College. But who is yonder in the distance?—I declare, I verily believe him to be my old blessed friend, Decimals, whom I have not seen for several years.

MASTER. Nay, I am sure he is not. Though I do not know Mr. Decimals, I am quite certain you is not he. You represent him to be a worse drunkard than yourself. You gentleman is a fine, steady, straight, active old man, who seems to have brandished all his life, the shepherd's crook in the fresh breezes of the mountain air, and not a crippling—staggering—tottering piece of a machine like you.

JOHN. (Rubs his eyes, which are yet suffused with inflammation, arising from the previous night's debauch) I declare, (exclaims he,) if you his not my old merry Decimals, my name is not John Porterbarrel. He skims the ground like the butterfly over a summer flower; and by his attitude, seems to have been re-modelled into the image and likeness of a man. He sees me, and recognizes me too. He is entering the garden. It is indeed my old friend Decimals! (John runs to meet his friend; and, after mutual congratulation, they advance towards Mr. Winevault, to whom Mr. Porterbarrel introduces his friend.)

MASTER. I have been warning John against intemperance. I want him to be temperate—take as much as will do him good but no more.

Mr. DECIMALS. I wish he would follow your advice to the very letter: I am quite certain, he would thence derive unspeakable benefits.

MASTER. Yes, I would not, like these stingy teetotallers, deprive a working man of 'the good creature,' but, as the Rev. Owen Clarke and his friends recommend, just as much as will do him good.

Mr. D. Why, sir, the last three years, I have taken as much as did me good—no more; and find it the best

thing I ever did. I was once a confirmed sot; but by acting up to this principle, I have redeemed my affairs, am happy, comfortable, and, the Lord be praised, I am a member of a christian church.

M. Really, sir, I am much delighted to have seen you—It strikes me your case (anonymously if you please,) would be very suitable to be published in the moderation magazine, Aldine, Chambers, Paternoster-row I do love to see a man rescued from the appalling slavery of drunkenness, and especially upon a principle I so much admire.

Mr. D. Hem! I—

M. You know, sir, if all men were to abandon drinking, I should have to close my wine vaults, and brother Brewery discontinue his traffic. We are both deacons of one church; and, hence, we feel it our duty to subscribe largely for the support of the minister, the Sunday schools, Bible, Missionary and Tract Societies, as well as for the relief of the widows, orphans, &c. of the poor members of our church.

Mr. D. How did their husbands die?

M. I am sorry to say, sir, every one from drunkenness. They backslided from their profession of faith in Christ, and died without hope, inebriate sots.

D. Sad story! sad end!

M. Moreover, in other churches, it is much the same; and, if the means of supporting the "Lord's vineyard," were taken from our hands, the consequences would be serious—but you will excuse this short digression—what I was going to add, your case ought to be published from Dan to Beersheba; as it will serve as a standing argument against the assertions of teetotallers, that moderation is inadequate to reclaim the drunkard. I wish you would do so—I'll pay all expenses. I do remember seeing an instance like yours in the moderation magazine, mentioned by Rev. Owen Clarke, of this sort, some nine months or a year ago, a member of the British and Foreign Temperance Society.

Mr. D. I remember it too; but, begging your pardon, though a member of the moderation society, the man abstained entirely. I merely mention this as a passing remark for the sake of correctness; as, no doubt, being so long since, it may have partially escaped your memory.

M. (exhibiting signs of restlessness,) do you think so?

Mr. D. Yes, sir;—But to the point: I am gratified with your sympathy for my redemption and present happiness. I must however beg to rectify a slight misapprehension, into which you have fallen. I did not say I was reclaimed by moderation.

M. What then? Did not I say, I recommended John to take just as much as would do him good?

Mr. D. Yes, and I say so too.

M. Why then, what do you mean?

Mr. D. I mean strictly what I say;—but my time has nearly expired, and I must decipher this ænigma for you at another opportunity, as I perceive I have interrupted your conversation with John, animated as it appeared to me in the distance.

M. I should have liked to hear this incomprehensible doctrine expounded, more mysterious to me than

the dogmas of John Wesley. However, my man John will give you a brief idea of the subject of our discussion.

John obeyed, and closed his remarks with the argument, that if he (John) was responsible for setting a bad example, the gentlemen who taught him the system of holding alcoholic dinner parties, at public-houses, and teaching him the system of toasts, was responsible for such misconduct too.

M. What think you, Mr. Decimals?

Mr. D. In my opinion, John's argument is conclusive; and, if you think otherwise, I should be very happy to be convinced accordingly.

M. Our Saviour made wine—

Mr. D. That is nothing to the point. Answer the argument by rebutting its sophistry, or disprove its logical correctness.

M. D. St Paul says, take a little wine for thy stomach's sake.

Mr. Come,—come,—to the point! If you cannot answer the argument, say so candidly at once, and don't shuffle; for I never yet conversed with any moderation man, but who invariably, when in a corner, answered with evasion instead of argument. You must, sir, excuse my honest sincerity: Sincerity is the best test of friendship, though engaged in the exposure of your error. When I was a drunkard, I frequently answered logical arguments with dogmatic evasions; but now, that I am a sober man, I expect argument against argument and not to be silenced with high sounding words and titles, however entwined in the wreaths of reverend and learned assertion. Ecclesiastical records lamentably demonstrate, that some of the most dangerous dogmas that ever bedimmed the glory of truth, have sprung from this source.

M. (Feeling his situation rather uncomfortable, looked towards his dining-room window; and, as his little infant, Winebibber, was holding out its playful arms, he conveniently broke off abruptly with the compliments of the day, and hoped, at a future time, to hear Mr. Decimals' ænigma explained (Exit.)

Mr. D. Friend John, your master has some curious notions about the method of supporting the church,—the influence of example, &c. Next time I meet him,—if ever I should, and I'll make it in my way to do so— I'll give him such information as he seems little aware of. I have seen in a letter, on this very subject, something so very extraordinary, sent to the Editor of your Hull Temperance Pioneer, that if all teachers, physicians and ministers did but see it, I think they would feel it their duty, for the sake of the rising generation, to give up the use of ALCOHOLIC wines at their dinner parties.

J. Why what is that pray?

Mr. D. Nay, I shall not tell you now;—but have you never been to the Freemasons' Lodge, to hear the Lecture on Malt Liquor, proving the grand delusion that's in it?

J. Not I indeed! I have heard that it's true of a person being deluded who writes a publication of that name, but I am informed, he's cracked—nay, I'm verily assured, he is gone nearly deranged; and, friend Decimals, we know so much of the right path to the attainment of mental philosophy, as never to be guided by the aberrations of disordered intellect.

Mr. D. I only wish you were one of his disciples then. Through the crevices of his cracked cranium, you would peep into a landscape so beautiful, you would never rest satisfied, 'till you had built yourself a little cot in that earthly paradise.

J. If I have said anything wrong, I beg pardon. I only go by hear say—-which, as you know, Virgil represents upon the house top with many tongues. However, I am determined I'll go next meeting night; and if it be such as you describe, neither man nor Satan shall prevent me from listening to the truths of science, and the deductions of enlightened reason. Having received a good education, I shall in some measure, be able to judge—-but I say, did you notice how uneasy my master

Winevault was? I guess, as our old American friend said - (dead, poor fellow, died drunk,) he'd had enough, and so he wanted to be off. (They laugh.)

Mr. D. One word before I leave you. Go to the Freemasons' Lodge, and hear what they have got to say. It will do you good, I shall walk over again next month, when I hope to hear better news from you. God bless you, adieu.

J. Adieu. (To be continued.)

PROGRESS OF TEMPERANCE.
EXTRAORDINARY PROCEEDINGS IN LIMERICK.

Ireland is now the theatre of the most extraordinary scenes that perhaps ever were exhibited to the world. The people in many parts of the South have banded themselves together as one man against intemperance; they have solemnly pledged themselves never again to use the drink of the drunkard. From the accounts which had reached us from different districts in the South, we were almost prepared for anything; but we certainly did not expect the amazing intelligence which we have received this week, of the progress of temperance in Limerick. We shall give the facts as we have gleaned them from the Limerick papers. It appears that the Rev. Mr. Matthew was invited to Limerick to preach a charity sermon in one of the chapels of that city, on Sunday last. After he had delivered a discourse, which, from the outline we have perused, breathed the purest and most fervent spirit of charity and universal goodwill, he commenced the giving of pledges in the Court-House. The crowd who had been expecting him was so dense, that he was obliged to proceed thither in a covered car, attended by his friends. The LIMERICK REPORTER says, "that from Denmark-street to the site of the Court House there were thirty thousand people moving!" As the car approached the railings of the Court House, the rush of people was awful. Many climbed up the spikes to gain a view; and before dinner time, immense multitudes had been enrolled members of the Total Abstinence Society. The ceremony of administering the pledge was renewed by Mr. Matthew at five o'clock the following morning, at the residence of Mr. Dunbar, his brother-in-law; but the pressure against the railings of the house became so great that they were forced in, and we regret to add, that a female, amongst others, precipitated into the area, lost her life! Mr. Matthew proceeded to the Court-House at 9 o'clock, and continued to administer the pledge until three; the crowd then became so dense as to taint the atmosphere, and at the suggestion of the Rev. Mr. Raleigh, a Roman Catholic clergyman, the military were sent for; their aid being deemed essential for the preservation of Mr. Matthew. With the assistance of a troop of the Scots Greys, the avenues to the Court House were cleared, and Mr. Matthew was thus liberated. He then proceeded, accompanied by a military escort, to Mr. Dunbar's house, and in a green space close by he received the people in thousands; the most perfect order and regularity being preserved. The account goes on to state; "that about 10,000 persons knelt down in Mallow-street, covering every superficial inch, while a guard of the military acted as a protection to the Rev. Gentleman, who went through them all administering the pledge, while every head remained uncovered. Mr. Matthew then proceeded to the Steam-boat quay and received 700 men who had come from Kiltrush, not allowing them to disembark, and increase the confusion prevalent at that hour over the city." The price of provisions, owing to this extraordinary state of things as well as to the immense number of strangers in Limerick, rose to an enormous height. A penny loaf sold for three-pence; a quart of milk for six pence; and in numerous cases two shillings were paid for standing room in cellars in the Irish town. Mr. Seymoure, an extensive tea dealer, admitted 200 persons into his auction room at the Commercials, kept two large fires burning all the night, and supplied the people with bread and coffee. The large coffee room

of the Commercials was also thrown open, fires were lit up and the lustre kept burning during the night. There were 500 men and women in this room; making a total of 700 thus sheltered. Early on Tuesday morning Mr. Matthew resumed his labours: The people from the adjoining counties continued to pour in; and thousands were again enrolled. When one batch of 500 were received, they moved off, and gave way to another. The numbers thus received during the three days, are stated by the Limerick Reporter to amount to one hundred and fifty thousand! This we think must be greatly over stated. All accounts, however agree that the numbers enrolled were enormous. Owing to the tremendous pressure, and the forcing in of the railings of Mr. Dunbar's house, when a large body of persons were thrown into the area, two lives were lost, and several persons wounded, some slightly, others dangerously. The results of these wonderful proceedings have already exhibited themselves; many have given up vending intoxicating drink, and commenced the sale of tea and coffee for which they find a ready demand. Notwithstanding the astonishing progress of temperance in Limerick, as detailed in the foregoing part of this article, we must express our deep sorrow that it should have been marred by the distressing circumstances attending it—we allude chiefly to the deaths which were occasioned, and the injuries which the several persons sustained, from the crushing of the crowd assembled during the three days in the streets of Limerick.

Mr. Teare's visit to Hull has been productive of great good. On Tuesday Evening, Dec. 10th, the Freemasons' Lodge, was literally packed. Sixteen signed the pledge, and many went away not being able to get to the platform. Several drunkards joined the Society. On Sunday, Dec. 8, Mr. Teare conducted a temperance lovefeast in the lodge, which was full. Thirteen reformed characters, who had all joined christian churches, one of whom being a female, gave their experience. It was truly a christian and edifying meeting; and read a most important lesson to all that take an interest in bringing the lost and degraded to the feet of Jesus. Mr. Teare visited Barrow and Beverley.

Report of the New British and Foreign Temperance Society.--This is a very cheap valuable document, embodying within a small compass, much interesting and important matter on the progress of the temperance cause in this country. It ought to be in the hands of every teetotaler in the kingdom as a permanent document, shewing the difficulties which beset, and the success which attended the earlier labours of the society.

Rental of Publicans and Beersellers.--A parliamentary return of the rental of the houses occupied by publicans and licensed sellers of beer, in the several collections of England and Wales, has been printed by order of the House of Commons, which will throw some light upon the operations of the proposed change in the law for regulating houses licensed for the sale of beer. That bill, it will be recollected, fixes the rent of houses for the sale of beer at £15 in London; £10 in cities, towns and boroughs with 5000 inhabitants; and £5 elsewhere; and raises the annual duty from £3 3s. to £5. The total number of publicans and beersellers in England and Wales are as follows:—

Under	Publicans.	Under	Beersellers
£10..	18,379	£2	239
"	20.. 20,185	"	3 629
"	25.. 3,303	"	4 990
"	30.. 2,257	"	5 1,787
"	40.. 3,649	"	10 11,870
"	50.. 2,405	"	15 11,944
At and over	51.. 5,335	At and over	15 8,525

It appears from the above, that the total number of beer-shops in the country under £5 rental is 3615. Amount 91497.

PROGRESS IN IRELAND, Nov. 12.

The Rev. John Foley, catholic priest, accompanied with an immense procession, swelling on its march to twenty thousand as it entered Stradbally. He was met by the Rev. Mr. Veale, P.P. of Kill, and his curates, Messrs. M'Grath and Power; Rev. M. Power, P.P. of Stradbally, and curates, the Messrs. Mangan and Mahar, and Rev. Mr. Casey, P.P. of Cummeragh. The interest of the scene was here considerably heightened by a very novel, and hitherto unparalleled feature in popular assemblages: upwards of three hundred of the fair sex—the wives and daughters of the Bonmahon miners, attired in holiday garb, and marching with as much military precision as if they had been drilled by Zenobia herself. Their cleanly and respectable appearance was highly creditable to them, and their arrival was hailed with loud and long continued cheering. The work of enrollment then commenced. After the rev. gentleman had concluded a brief address, upwards of four thousand persons took the pledge! amongst whom were almost the whole population of Bonmahon, and in no place will the institute produce happier results, as it has been hitherto a chartered depot of drunkenness. After the rev. gentleman had concluded his Herculean day's labour, the multitude dispersed to their respective homes, deeply and religiously impressed with the solemnity and importance of the engagement they had entered into, it is needless to say, in good order, and he, attended by his Dungarvan escort, wended his way towards town, wearied in body but fresh in spirit, carrying with him, as his only meed of reward, the countless benedictions of a grateful people. It being generally known that he was to renew his labours in Dungarvan on Monday morning, the country for miles around, poured in its population, and at celebration of eight o'clock mass, by the rev. gentleman, this magnificent edifice, capacious as is its extent of accommodation, was literally packed, presenting a dense array of human beings, such as was never before assembled within its hallowed precincts. The pressure of the crowd was so great within the edifice that, at the suggestion of the very rev. pastor, it was thought prudent to adjourn to the yard, and the Rev. Mr. Foley, standing within an enclosed square, the people kneeling without, administered the pledge to five thousand persons, thus confirming in all NINE THOUSAND DISCIPLES OF TEMPERANCE IN THE SPACE OF TWO DAYS!!! The ceremony occupied from eight o'clock in the morning until two in the afternoon, during which period he never tasted food. Much to the regret of the inhabitants he was obliged to take his departure for Youghal (of which parish he is curate), about three in the afternoon. Several highly respectable persons, whose habits precluded any necessity on their parts, took the pledge, amongst them one gentleman, who successfully opposed Mr. Carr, of Ross, in his attempt to found a temperance society here some two years back.

A word or two now with regard to the good effects already perceptible from the progress of temperance. In the first place, the public-houses, shebeen shops, and dram-counters, are now deserted as Goldsmith's village ale-house. Number one, the apartment in our bridewell, designed for the reception of drunkards, is now at the service of any elderly lady or gentleman who may be in want of a good dry lodging in a retired situation. Our meat shambles are crowded with the wives and daughters of tradesmen, labourers and fishermen, laying out their money hitherto spent in whiskey. The sale of tea, coffee, bread oatmeal, and all other necessaries, which may be deemed luxuries to the humbler classes, have increased in a ratio of 60 per cent. while the business of petty sessions' courts, within a circuit of 15 miles about Youghal and Dongarvan, has decreased in a ratio of 80 per cent. These are the temporal good effects already visible, and it is to be presumed, from the altered demeanor of the people, their improved habits of industry, respect to, and increased anxiety to gain the confidence of their employers—the total abstinence of the rioting, blaspheming, and quabbling which usually disturb our streets, particularly on

market evenings, that the moral good effects more than correspond. It is quite evident, in fact, that among those who have taken the pledge, a spirit of self-respect has sprung up, and that not alone do they think it incumbent on them to observe the strictest sobriety—but also that they should show their sincerity in this instance by refraining from all manner of vice—by observing an improved conduct in every relation, and carefully abstaining from giving any manner of scandal. They consider, in fact, that they have taken out a new patent of character, and that their reputation, their interests and station in life, would be the forfeit of any unworthy act. With such dispositions on the part even of the most ignorant, this holy cause must prosper. Conceive for a minute what benefits must arise to this town from the measure. It numbers seventy-four houses in which whiskey was sold, including grocers' shops, and after patient inquiry and consulting the best authorities, I find that on an average their sales amounted to £15 a week each house—here was a weekly outlay of £1125 sterling for porter and whiskey, and a yearly expenditure of fifty-eight thousand five hundred; in the town and parish of Dungarvan the population is eleven thousand. This vast sum, of course, I don't mean to say, was drained from the parish exclusively, but it came from somewhere, and no matter from whence, it had better be thrown over the arch of the bridge for any good derived from its outlay. I think I may safely assert that out of the eleven thousand who compose the population of this parish, there were one thousand persons who spent sixpence a day in drink; this will amount to twenty-five pounds daily, one hundred and seventy-five pounds weekly, and nine thousand one hundred annually for the town and parish of Dungarvan. Here is a fact that requires no comment—a fact that speaks trumpet-tongued for the abolition of the nefarious system which sanctioned, nay, encouraged this absurd be-potted prodigality; but, say some wise men, what will become of the revenue? The answer is simple, perish the revenue, the excise, distillers, rectifiers, publicans, et hoc genus omne—rather than have a brave, a generous people, any longer the victims of their sordid cupidity—pining in want, clothed in rags, a melancholy result, which I have no hesitation in ascribing in a great measure to the demon of intemperance. Other wise men say there will be no price for corn; the price for corn will continue the same, if every man who heretofore consumed malt will substitute bread in its place. If the one thousand persons who spent in this parish nine thousand one hundred pounds annually on drink, now spent it on bread, it comes to one and the same thing, so far as the price of corn is concerned; while the manner of the outlay will add to the comfort, happiness, and respectability of society at large. It is the duty of every man then to come forward at this interesting crisis, and contribute his mite of exertion to forward the grand moral revolution now in progress, the most extraordinary, the most unprecedented in the annals of mankind, one which will hereafter shine forth conspicuous in Ireland's chequered history, as the forerunner of justice to Ireland in the most extended sense of the word.—So far for our Dungarvan correspondent. We have to add, with delight, that the Waterford Society is making rapid headway, recent though the date of its formation be.—Dublin Weekly Herald.

Sir, At this important period, when mankind have, I may say, arrived at the zenith of wickedness and profligacy, it is delightful to see so many societies founded for the good of man. Among these stand preeminent the Temperance Societies. Of all the vices of which mankind are guilty, none are so prejudicial as that of drunkenness. Besides being in itself detestable, it is an enemy to peace, comfort, and every kind of domestic happiness. In all ages, drunkenness has been a curse to the earth. Under its influence, have been caused murders, robberies, destruction of property, and every species of moral and social disorders.

The effects of intoxicating liquors upon the constitution,

is at once awful and deplorable; and it is a source of deep regret, that a being, endowed with reason and intelligence, should subject himself to their destructive influence. Some persons assert that the moderate use of intoxicating liquors, is essential to their support. It will however be found on trial, that water is the best beverage. If an individual is engaged in hard labour, and takes a small quantity of liquor, he momentarily derives a little false strength; but by degrees it dies away, and leaves him in a worse state than it found him in: consequently, he requires an additional quantity. What follows? The nervous system becomes affected, weakness is produced, appetite lost, and finally death ensues; or frequently, when the brain has become affected, the unfortunate sufferer commits suicide.

This is powerfully confirmed by the history of the inhabitants of New Zealand. When first discovered, a more vigorous and healthy race of human beings did not exist. Their old men had the elasticity of youth. Disease was scarcely known amongst them; but now that our intoxicating, life-destroying liquors are among them, they are a weak, emaciated, and fallen race. This commenced with a little drop.

It is the opinion of eminent writers, that drunkenness, like many other diseases, is hereditary. How doubly awful, and how deeply ought the truth of this physical law to sink into the bosom of every father and mother, that they may avoid destroying not only their own health, but the constitution of their children.

The celebrated Combe, in his admirable treatise on the "Constitution of Man," relates many facts to prove this case: "A friend," says he, "told me that in his youth, he lived in a country in which the gentlemen were much addicted to hard drinking; and that he too frequently took a part in their revels. Several of his sons born at that time, although subsequently educated in a very different moral atmosphere, turned out strongly addicted to inebriety, whereas the children born after he had removed to a large town, and formed more correct habits, were not victims to this propensity." I am aware that, I am advocating a principle which is at variance with the customs of a great majority of the English; and yet no society that was ever formed, religion excepted, no principle ever presented before the public, would be of so much service, if carried into full effect, as the Temperance Society. Is it not then an incumbent duty of every person who only takes a little, to desist from that little? What will be the result of thus obeying nature's laws? Health, peace and prosperity. Let ALL BEWARE.

W. G.

During Mr. Teare's lectures, in Hull, 63 persons signed the pledge, 23 of whom were drunkards. Mr. Teare and John Hockings have visited Howden, 23 signed.

They laboured, during great part of Nov. and December, in Yorkshire and Lincolnshire. At a temperance lovefeast, Oct. 27, in the Freemasons'-Lodge, Mytongate, conducted by Mr. Teare, ten drunkards spoke, eight of whom had joined christian churches.

New Jerusalem Congregational Temperance Tea Meeting, was held, Nov. 22, in the Freemasons'-Lodge, Mytongate, president, Rev. W. Hill, in the chair. The meeting was addressed by the chairman, Messrs. Smith, Firby and Firth. Five signed the pledge. The first public meeting of this Congregational Temperance Society, was held, Nov. 25, in the Freemasons'-Lodge.

North Frodingham ---The Skipsea friends held a temperance meeting at this place, Friday, Nov. 22. Five signed the teetotal pledge. Through the exertions of Mr. Williamson and others, the number increased to 22 in a few days. Mr. Firth, Hull, and Mr. Taylor, Beverley, held a meeting in the primitive methodist chapel, on Saturday evening, Nov. 30. At the close nine signed, among whom was one most notorious character. There are 31 members. A most favourable feeling has been produced in this village to genuine temperance, and the society has bright prospects of increasing usefulness.

John Hockings, the Birmingham blacksmith, requests us, and desires other temperance periodicals to notice this paragraph, to remind secretaries of temperance societies, when they write to him that in common courtesy they ought to free him of their postage. The tax to him has become ENORMOUS. We mention one instance: the secretary of a certain society, to be in time for John's arrival at Malton, wrote to him directed for Malton. Not having arrived, the letter at Malton was immediately enveloped and sent to John, and thus occasioned double postage. Secretaries should know, that when they write for aid, especially to private individuals, it is their duty to pay the postage of their letters. During his late temperance tour in Yorkshire, 600 signatures were obtained, among which are the names of two ministers.

Flourishing success of the British and Foreign Moderation Society. At the Anniversary of the Moderation Society, York, the Yorkshireman states, besides the reporters, there were present 7 ladies and 41 males, including the chairman and secretary, who were addressed by the Rev. Owen Clarke. In their Magazine for Dec. in a letter the Rev. gentleman says, with respect to Scotland, 'I entertain the hope, that the cause is on the whole, is improving.' He proceeds in a tone, as if the teetotalers, do not depend upon God for success. Thus he is continually gulling the public, and bearing false witness against his neighbour. This will not do "at all, at all;" and teetotalers can afford to smile at his efforts to injure the teetotal cause. The song "stand oy, for I am holier than thou," is understood by the public, as is evidenced at the present York Anniversary, when 7 ladies and 4 males were present.

CURIOSITIES OF WATER, by J. SMITH, C.M. 1723,

(Continued from page 206.)

And that water is the best remedy for the mischiefs that come by hard drinking, experience teacheth; there being nothing that so effectually frees from those nauseating and reaching qualms the next morning, as the drinking a pint or more of fair water; which effectually allays the inflammation of the bowels, occasioned by strong or hot drink, which spoils the strength of the stomach, as it doth the strength of all other parts; nothing being a greater enemy to the vigour of the nerves and sinews, since by much drinking, men make themselves unable to stand or go. Which effect would never follow, if liquors that abound with spirits, were strengthening; and if they were strengthening, the fibres of the stomach would not be so weakened after drinking strong drinks, as to make men sick; which sickness will soon be recovered by the drinking cold water this being also the best remedy, if taken largely, for that heat of urine which is often occasioned by hard-drinking.

In colds, water is the best of all drinks to prevent floods of rheum from the nose and mouth, as my long experience testifies and the drinking thereof will prevent coughs; for a cough will seldom succeed a cold, if water is used from the first as common drink. And if, through neglect, a cough should become troublesome, the use of water, avoiding all wine and strong drink, will contribute much to the cure. Some order the water to be drank warm, but others say, that the drinking it cold vastly excels the using of it hot in a cough. 'Tis said by Van Heydon, that some may think it strange to advise water in such diseases, which most do account to proceed from crudity or indigestion; but, he says, that in any disease where the case is dangerous, the use of water is the only friend to nature; cold water being a preventor rather than a cause of crudity, since, by all experience, it is proved to be a promoter of a good digestion. And at this time I know a woman, seventy-eight years of age, who for this ten years past hath had a great cough, and spit much tough phlegm, that this present winter 1722, hath been persuaded to leave off all strong and small fermented liquor, and drink only water at meals, and sometimes a dish or two of tea; and hath found herself much less subject to cough than before, and scarce coughs at all in bed, though subject before to cough very much in the night; she also drinks at bed time half a pint of cold water, and the same quantity first in the morning, and finds herself more comforted by it at so great an age, than wine hath at any time afforded.

It is the general opinion of most Physicians, that Wine and Strong drinks are not proper for Children, and that the smaller and cooler their drink is, the better it will be with them; and that nothing conduceth more to the health of children than drinking Water which will prevent the foundation of those Diseases that are caused in many by Strong Drink, and do show themselves in their more advanced Age, wherein many also do suffer much by the Mother's ill custom of making them Gluttons, by constantly cramming their Stomachs with Food, many being thereby destroyed among the Children of the rich before they come to years of Maturity; when the children of poor country people, who fare hard, stand their Ground till full grown: For fewer children die in the Country than in great Cities, where luxury in diet doth more abound; which is one reason why so few Housekeepers in London were born in it, the great supply of inhabitants being from the country, children being brought up more hardy there than in London, where great numbers are killed by over-pleasing their palates. Which mischief would be in a great measure prevented by their being accustomed to eat less, and drink water; which, by experience, is found to make young children free from that frowardness which is commonly caused by a sharp and hot, or feverish blood, which engendereth wind, and causeth pain or gripes. For there is no pain but is the consequence of heat, if it is not caused by blows and bruises.

Water, I have found, by long experience, to be of excellent use in burns and scalds; for in all burns and scalds that are slight, if the parts are plunged immediately into cold water, the colder the better, the pain will instantly be taken off; and it will fetch out the fire, if continued so long, as will be required to do it by any other remedy. And if the burn be so considerable, that other remedies must be applied, none of which will take off the smart of themselves in less than two or three hours; yet if you apply cold water presently, after other applications are made to the part, the pain immediately will cease, till the remedy becomes effectual: so that the ease water will give in such cases, makes it of good use. Which remedy, as it hath not been discovered till now, appears to transcend all other remedies in this case, because, in a moment, the great smart will be eased, if the water is cold, and will be felt no more if the part afflicted be kept immersed in it till the fire is extinguished, either by the water, or the medicine applied. Besides, it is a remedy every where ready at hand, which cannot be said of any other; which generally requires so much time to get it ready, that much pain will be endured, if blisters do not arise, which do much increase the trouble. If the part burnt or scalded, cannot be dipped in water, you may apply water to it, with double linen cloths dipped therein, and new dipped as they grow warm; by which means I have cured burns and scalds in the face without blistering, when applied immediately before blisters did arise.

I once knew a large ulcer in the foot, made by the running of melted brass into the shoe, that was kept in hand by a surgeon nine weeks, without any probability of healing, because of the great inflammation that attended it; but the party being a lover of angling, was persuaded to go with some others to Hackney River: some of them went bare-legged into the water, to come at a certain hole where much fish was sometimes found. The sport was so good, that the lame man, having pulled off his stockings and plaisters, went in also, where he staid above two hours, and coming out again he found the ulcer, which appeared very red and angry when he went in, did look pale; he put on his dressings, and came home, and in less than a fortnight his ulcer healed up: which doubtless was occasioned by the abating of the inflammation by the coldness of the water. And I have had an account also from an acquaintance, that was surgeon to a merchant ship, that their gunner, at a time when the captain treated some friends on board, going to charge a gun that just before had been fired off, the cartridge he was ramming down took fire, whereby he was blown into the water, and had some of his fingers torn off, and it was about an hour before a boat could be got to take him up: but they found that the coldness of the water had almost stopt the bleeding, and the cure was effected so speedily, that other surgeons wondered at it; which he imputed to the water, which kept back the humours by its coldness, from flowing to the part at the first: so that there was no impediment from inflammation, to hinder healing: for the chief impediment to healing, is inflammation in wounds or ulcers.

And as for strains and sprains in the joints, cold water affords the best and most speedy remedy, as Van Heydon affirms; who saith, that by bathing in cold water all harm so received may, by

this remedy, be cured more safely and more speedily than by any other without loss of time, cost or trouble; for no more is to be done, as I have often found, than as soon as can be, to put the part into a tub of cold water for about two hours, which will prevent all swelling and pain, by repelling or keeping back the humours that otherwise would flow from the part. And if it should be the shoulder, or any other part, which is so hurt, that cannot well be immersed in water after this manner, water may be applied by dipping towels folded up into it and laying them to the part, as is done; in effect, to the wrenched joints of horses, about which if you wind oftentimes a thick rope made of hay, and then cast upon it divers times a pail of cold water, the wrench will be cured; which experiment is now commonly practised by those concerned about horses.

Death from Rum--Michael White, aged 44 years, landlord of the Half-moon Inn, Barbby, near Howden, died about two o'clock on Thursday morning, the 7th of Nov. from drinking a portion of rum supplied him by some other individuals, who had been drinking at another public house, in the same village the previous evening.

"I understand the consumption of whiskey and porter has lessened to an important extent. I hear the brewery in Dungannon has stopped brewing altogether. I also heard that a large whiskey dealer, who was in the habit of selling 15 puncheons on a visit to his customers there, sold last trip but 15 gallons. What a wonderful reformation in this delightful county, Tipperary. I calculate we shall soon require neither Poor Laws nor police. Dublin Herald.

During Mr. Teare's Lecture at Beverley, thirty signed the pledge. Mr. Teare went forward to Market-Weighton and Pocklington.

The labours of this indefatigable advocate in Lincolnshire, Hull and its Vicinity, have been abundantly blessed.

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HULL TEMPERANCE PIONEER,

AND
RECHABYTE JOURNAL.

EDITED BY R FIRTH,

SECRETARY OF THE HULL TEMPERANCE SOCIETY.

28. Vol. II.]

SATURDAY, FEBRUARY, 1, 1840.

[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."

TO THE EDITORS OF TEMPERANCE PUBLICATIONS.

We intend to send to the Editor of every publication a copy of the Hull Temperance Pioneer, and shall thank them, if they will oblige us with a copy of theirs. The penny postage will facilitate this object, which will render essential service to the diffusion of information on our good and holy cause.

CONVERSATION BETWEEN Mr. WINEVAULT AND HIS SERVANT JOHN PORTERBARREL, AND Mr. DECIMALS.

Scene in the Garden, at 9 o'clock, in the Morning.

(CONTINUED FROM OUR LAST.)

Mr. D. Good morning friend John. I have come according to promise.

John. Good morning, sir, I am glad to see you. Since I saw you, I have heard strange things. You recommended me to go to the Freemasons' Lodge, to hear I knew not what. I've been; and instead of finding the lecturers "cracked brained," I find them cool, deliberate and rational. I assure you, I never was half so much pleased with Mr. Merry in his highest of bacchanalian flights. They appeal to science and experience; (which just suits me) and so thoroughly convinced was I of the truth of their principles, that I have become a member of their society.—Bye the bye, don't tell my master, if he happens to come. for I am given to understand, he has got to hear I have joined the moderation society, and he is so pleased!—In fact they just advocate what I practised, as you well know, till I was thirty years of age. Oh! how pleased I am! I have tried the principle ever since I signed, and I am healthy and comfortable in mind. I have again begun to attend, with my thrifty old woman, the House of God. The Lord be praised for his tender mercies in sparing you to direct me to the Freemasons' Lodge by exciting my curiosity. I find there nothing but what is good going

on; & I shall ever feel grateful to you, my dear Decimals

Mr. D. I told you to inquire for yourself, you now see, how to estimate the opinion of the little drop men in styling the reasonings of those men, the aberrations of disordered intellect. In my opinion, if the high and mighty had to reply to these "aberrations," they would, if they did not exercise great circumspection, have to shrink into "quod"

John. I think so too.

Mr. D. Has your master risen? I have come to see him, as well as you; for I have many subjects to converse with him upon: *The influence of example, his method of supporting religious institutions, and the orphans and widows of the church of which he is a deacon.* He also will expect me to unravel my *Ænigma*, which puzzled him so much, and which I see published in your January Pioneer. I shall however contrive to postpone the answer to the *Ænigma*, if I can, for the purpose of gaining other opportunities of conversing with him.

John. Yes, he has risen. I expect him every moment to look at these plants. Here he comes! now Decimals, speak the truth, the whole truth, and nothing but the truth in Godly sincerity.

Mr. D. Leave that to me.

Mr. W. Good morning Mr. Decimals, are you here so early!

Mr. D. Good morning, sir, I hope you are well. I called according to promise, just a month since I saw you last. I hope you have thought on the influence of example, as shewn in *alcoholic public dinners.*

Mr. W. Yes, I have and I think them perfectly right, especially as nothing but *wine* is used, which the bible declares a good creature of God. I am confirmed in this opinion by the public dinner given to the Mayor of this borough, on his retirement from his Mayoralty. There winers were drunk by the gentlemen; and who is the man who will dare to question the principles of such a man as him?

Mr. D. I am not the man who would judge (which you mean by *question*) my brother christian, but I claim

the right of investigating the nature and tendency of any *public customs*, especially if pernicious, though they were sanctioned by the Archbishop of Canterbury. If we were to embrace every thing which a good man may sanction, either from mistaken judgement, too great weakness in compliance with the frailties of others, or the influence of customs to control his better judgement, we must cast our bible into the Humber, and become at once epicures and bacchanalians. Do not you see all classes of society: high and low, rich and poor, learned and unlearned, christian and infidel, the moralist and the worldling, comply with some of the worst customs of the land? men are but men in their best estate, and where is *the man*, be his cloth what it may, unless he is a Teetotaller, who has moral courage to oppose and refuse to sanction these, what I cannot but denominate, Bacchanalian revelries? The higher circles of society give *tone* to the customs and practices of all the humbler classes of the community; and therefore upon those devolve an immense weight of responsibility, if we are to believe in the doctrine of responsibility—a doctrine which you were urging, a month ago, on your servant John. These customs and others reduce their votaries to bondage and abject slavery; and the fear of “not doing, when at Rome, as Rome does,” in the social and civil circle, has been the cause of not only bankruptcy and ruin, but in many instances, a life of debauchery and depravity. Families have hereby been ruined, and many poor immortal souls lost in fathomless perdition. I do not assert, that the agents perpetuate such bad customs, with a *design to do wrong and commit sin*, but I do maintain, that we are not justified in *sanctioning and perpetuating* them, if we cannot, by a change in regimen, divest them of their evil consequences. This is my ground; and it matters not, who are the persons that encourage *alcoholic* dinner parties, and thus perpetuate *alcoholic* customs, now that the drinking practices have become a *national vice*, they thereby are guilty of sin against the Living God.

Mr. W. Then do you mean to assert, that the public dinner to the heads of the college, mentioned by my servant John, a month ago, was pernicious and detrimental to the morals of the rising generation?

Mr. D. Decidedly—most pernicious! At that dinner were assembled the parents of the children and their masters. The children would be deeply impressed with this public festivity. Bottles, decanters, glasses, and intoxicating liquors, would be associated with their earliest impressions; and as the papas did, so will the children do when men. Before they ascend out of their “teens,” they will begin to practise the example set them by their superiors, fathers and teachers. Thus commencing an early life of vicious practices, they will squander their property. The immolated martyrs at the shrine of paternal practices become the victims of remorse and despair; and, in too many instances, stripped of character and property, commit suicide, or terminate their miserable existence, if not upon the gallows of their country's wrongs, in beggary and loathsomeness. Should they escape the penalty of their country's law, they carry with them, in the midst of all their gaiety, a worm which eats away the vitality of every pure and physical en-

joyment. How many millions of young men and women, are led astray by treading in the wake to customs; else why should there be so great neglect of divine things among the young men of our country? The cause is in a vicious education propped up by appetite, interest and ambition.

Mr. W. These are not your sentiments, are they?

Mr. D. They are indeed! Mr. Winevault. Do you propagate them, where you live: and are you not afraid of being deprived of your livelihood?

Mr. D. In my conscience, I believe them derived from the word of God, and confirmed by observation and experience. I propound them from duty.

John. Friend Decimals. After my master left us, last time, you stated, “I have seen in a letter, on this very subject, (i. e. influence of example and responsibility) something so very extraordinary, sent to the editor of your Hull Temperance Pioneer, that if all teachers, physicians, and ministers, did but see it, I think they would feel it their duty, for the sake of the rising generation, to give up the use of *alcoholic* wines at their dinner parties: pray inform us; yes, rejoined Mr. Winevault, I shall like to know: it may be of use in regulating my own practices.

Mr. D. Nothing but an imperious sense of duty, urges me to allude to it. It confirms the position I have been establishing; viz,—that the influence of example extends from father to son, from teachers to pupils, and from superiors to inferiors. When children get out of sight of their parents and teachers, they “ape” men; indeed, what are men but children of a larger growth? The following is an extract from the letter. “Convinced that the future well being of society, depends, in a great measure, upon the principles inculcated into the young and rising generation, I make bold to make a few remarks, by way of advice to the principals of a certain college in the neighbourhood of Hull, a part of whose students do not deem it improper to *indulge to excess in intoxicating liquors; as it is not unfrequent to see ten or twelve carousing over two or three bottles of wine!*”

Mr. W. Is this authentic?

Mr. D. The writer was an eye witness.

Mr. W. I am greatly surprised. How sorry should I be to see my infant Winebibber grow up in such early habits!

Mr. D. How can you be surprised? I am not—As certain as the law of gravity, which regulates falling bodies such vicious customs will be found among children, if their parents and preceptors practise them. Here is a lesson for those who say, they can keep themselves sober. Can they keep their children sober? Here is an example. When one of the colleges had been established a year, the principals and committee gave their young gentlemen a treat of wine negus; but, being noticed by the Hull Temperance Star, as leading the youths into temptation, the committee have exercised the good sense not to repeat it. I see that the masters of the grammar schools at Leeds and Halifax, have been celebrated in a similar manner; and as if it were a subject worthy of being printed through the world, the *alcoholic* dinners, were advertised in the Leeds Mercury. Need we wonder, that the morals of our youth get so early tainted, when we see

such pernicious customs sanctioned by preceptors and eachers. Youths drink—then gamble—then swear—then become bankrupts—then rush to the gallows and eternal death.

John. During the last month, I went to a temperance meeting; and Mr. Teare, from Preston, was lecturing. He stated, a little before he went to Oxford, three years ago, a Collegian "ordered a barrel of ale to be taken to his room in the college. He invited several of his friends, and they got beastly drunk." They were however expelled from the college.

Mr. W. They deserved it.

Mr. D. I ask you then Mr. Winevault, whether such alcoholic public dinners among the parents and preceptors of children, are not highly detrimental to the morality of the rising generation? and, if so, whether to encourage them is a sin?

Mr. W. I am almost disposed to think as you do, Mr. Decimals; but really, man, you must not talk so to the world!

Mr. D. Why not? If a thing is bad, the world should be warned of its dangers; if it is a sin, no time subserviency, no mistaken refinement, no false civilization, no tender sympathies for the vicious customs of society, should stifle the voice of conscious truth. We are responsible to God and not man, who at the great day of account, will award to every one a just retribution for "the deeds done in the body, whether they be good or evil." Therefore by warning men to flee from that which is fraught with so much evil, we are performing the highest exercises of charity, which our holy religion inculcates: we shall not have the blood of our brother in the skirts of our garment.

John. Allow me, sir, to apply Mr. Decimals' argument to my case. You were, a month ago, reproving me for intemperance. I shewed you, that I had been led astray by these alcoholic dinners, established in imitation of the collegian alcoholic dinner, so clearly exposed by Mr. Decimals. I maintain, using your "argumentum ad hominem", that if I was responsible for my bad example, they were responsible for theirs which I imitated, and upon which Mr. Decimals founded his calculation, that to drink as much alcohol, as the gentlemen did in the form of wine, I should have to take 38 wine glasses of London porter. Now, sir, I agree with you, I was responsible; and, therefore, you must agree with me, that they were responsible likewise. In this is a perfect parallel; and I cannot, for the life of me, see not even a crevice, through which they can creep. We all blend our actions, principles, practices and customs; and, as a plague cannot tenant one region without extending to the next, so cannot we live bandied together by common interchanges and social relationships without affecting, more or less, the whole mass of the community: Hence I draw, from the preceding arguments, this corollary that man as a citizen is not at liberty to do what he pleases to gratify his own appetite; that he is bound by the law of God, to study his neighbour's good, and especially to foster the minds of the rising generation in virtuous precepts and exemplify these in his own life, that he may the more effectually defend the young man every noxious tendency to evil.

Mr. W. I quite agree with this corollary, John, as you call it.

Mr. D. Therefore, also, that alcoholic dinners among the parents and preceptors of young gentlemen, are highly detrimental in the formation of their character. If members of parliament and mayors of boroughs would, they might easily put an end to the poisonous compounds of Italy, France, Spain and Oporto, by requiring nothing but the pure juice of the grape on these days of public festivity.

Mr. W. Have you heard, Mr. Decimals, that my man John has joined the temperance society. I have long wished him to do so. I hope he will never get too much ale again. I shall want him to send his case to the temperance Penny Magazine. I am sure the committee at Aldine Chambers will be glad to receive it. I want our instances of good to be made known. These teetotallers, whom I hold as dear as Tom Brown did Dr. Fell, when he exclaimed:—

"I do not love thee Dr. Fell,

The reason why I cannot tell;

But this I know, and know full well,

I do not love thee Dr. Fell."

are as active as bees in publishing their operations. I have no doubt, if our society were as active, we should do more good.

Mr. D. You are as active, at least your travelling secretary is very active; but the fact is you have no such instances, and therefore you cannot publish them.

Mr. W. To tell you the truth, I cannot endure the name of teetotalism.

Mr. D. May be.

Mr. W. John, you have joined the Temperance Society, I am informed, by my daughters Champaign and Sherry. How do you feel?

John. Oh! never better.

Mr. W. How can you do your work?

John. Never better.

Mr. W. How long have you been a member?

John. Four weeks, sir.

Mr. W. And you feel altogether better in every respect.

John. Yes, sir.

Mr. W. Will you publish your case?

John. I have no objections.

Mr. W. I'll pay all expenses. Now you see Mr. Decimals here is a case in point in my man John, of the good of our society. I shall make it known every where, that I may confound these Teetotallers.

Mr. D. Stay—stay a moment. What society have you joined, John?

John. The Hull Temperance Society.

Mr. D. What is their principle?

John. Teetotal.

Mr. D. Now then Mr. Winevault, is any thing more necessary you wish to know? The moderation society has not reclaimed your man John; and as you have pledged your word, to pay the expenses of publishing your servant John's case, I beg to assist you in making it well known. (Mr. Winevault looked

unutterable things, and ardently cast his eye towards his window; but there was no infant Winebibber, with its little arms extended to share its parental affections (Mr. Winevault contrived to divert the subject of conversation).

Mr. W. You talked last month about your Ænigma, "of taking just as much as did you good," and yet you did not agree with me, when I spoke of a moderate use of "the good creature." As you do not forget to remind me of my promises, I hope I may be allowed to remind you of yours, and now, sir, I expect you to perform it.

Mr. D. Do'n't be angry, and I'll keep good faith with you. I said, "I took as much as did me good." To take any at all, does me an injury; and, therefore when I take none. I take as much as does me good. Friend John, how much did you take, till you were thirty years old?

John. None, and I was far better than when I took it in moderation. I am better now.

Mr. D. I bear similar testimony. Thousand and tens of thousands bear similar testimony. Eighty of the most eminent of the faculty in London and elsewhere confirm it. Alcoholic drink, sir, in your ad infinitum moderation, is a curse to the human system and the morality of the nation. The combatants in the Olympic and Roman Games took none; the wrestlers and boxers of modern times take none; the birds of the air; the beasts of the earth; and the fishes of the sea take none; nature in all her three kingdoms denies it a habitation; it is not found in the works of God, as come immediately out of his hands. It is the product of man's hump-backed ingenuity; for to produce it, as in many other things, the clumsy hand of man spoils the symmetry, beauty and usefulness of the Almighty's works: hence Mr. Winevault, you commit a sad mistake when you call alcohol "the good creature of God." Creature signifies what is made by him; but, as alcohol is not found in the three kingdoms of nature, you cannot call it "the creature of God." You may feel this corn pinch, but I must apply the "keening" of the surgeon, or it may give you pain hereafter. Now, sir, to the point, and let us have argument instead of wrath. I taught your servant the calculation of 38 wine glasses of porter to be on a par with the quantity of alcohol in wine, as drunk by the gentlemen at the collegian dinner; and I am happy—doubly happy in having discovered my error in drinking intoxicating liquors. Why should not you?

Mr. W. (in a passion), Am I to be talked to in this way on my own premises?

Mr. D. whilst Mr. W. was going away, added "Let not the sun go down upon your wrath." (Exit Winevault.)

Mr. D. Friend John, your master is in a terrible passion. I saw he was goaded nearly to death. His admissions were extorted from him. The truth is powerful, and it must prevail. Did you notice his inconsistencies. This is just the case with most of the little drop men. They assume that which is to be proved; and if they cannot ford the depths of their own inconsistencies, "they cut their stick."

John. I am glad you have spoken the truth in all sincerity. When shall you come again?

Mr. D. First day in next month. I have something in store for him. Truth in love and honest sincerity. Exit, Mr. D.

John's soliloquy. I am really surprised, that my master sticks so closely to his little drops. But, then, it is his trade. He sells wines and spirits; and it is hard to give up even a sinful calling. I would not have been so closely pinned for something, as my master was by Decimals. How he did pitch it into him. All my master's arguments and admissions were turned against his own doctrine. I'll think about this tectotalism more than I have done. I am quite delighted with it. If this is to be "cracked brained," I hope I shall go to Heaven so.—Mr. Winevault calls, angrily. John, what's the matter now! (Exit John)

Frodingham, Jan. 5th. 1840.

Sir. I am glad to inform you, that we are still on the increase, our number being 59. We had Mr. Hockings on Saturday night last; and he almost turned the town upside down. The chapel was crowded. We are trying, as well as we are able, to advocate the cause ourselves. The collection amounted to £1 2 9½, leaving a balance of 8s 2d.

I remain yours respectfully,

G. WILLIAMSON, SEC.

We have been absent from Hull several weeks, which accounts for the order for Pioneers not having been attended to. (ED)

SOCIAL CUP OF TEA.

I've felt the drunkard's flow of soul,
That health and strength impair;
I've lingered at the midnight bowl,
Which brought the morning care;
But now unclouded reason reigns,
Proclaims the captive free—
At home I hoard my little gains,
And drink my cup of tea.

To find the happiness of earth
Let thoughtless mortals roam,
'Tis on the temperate coter's heart,
With soberness at home;
There sits his happy, smiling wife,
With cherub on her knee—
There he enjoys a peaceful life,
With a social cup of tea.

Ye Rechabites still brothers be,
May God your union bless,
What more demands our sympathy
Than brothers in distress;
Unite in love, and while I've life,
My ardent pray'r shall be,
That you, and each Tee-total wife
Ne'er want a cup of tea.

JOHN RAYSON.

CORK, Dec. 13.--No less than sixteen spirit dealers took the benefit of the insolvent act in this city, who imputed their insolvency to the spread of temperance principles. [Cork Standard

It is a fact that almost every village in the country has already got up a sign post of "Cork Temperance Coffee" over the door-way, and the shebeen houses are fast disappearing.

Dr. Coen stated, in a meeting at Loughrea, Dec. 12th that he had given directions to all the clergy of his Diocese to forward, as far as possible, the glorious revolution.

"The celebrated Matthew is here this day, receiving total abstinence pledges from the people, who are literally crowding to him by thousands. A large body of additional police and dragoons are come to town on the occasion, and have quite enough to do to keep order and regularity. The people are admitted in masses of 50 to 100 at a time, and the ceremony or whatever we may call it does not occupy five minutes for each set; and there is no lack of fresh material to work upon, and no delay. "Since I wrote the foregoing postscript, and before the ink was quite dry, a large body of people from a neighbouring town, preceded by a band of music, &c., have passed by on their way to join the cause. The excitement in town is almost indescribable.--Clonmell, Dec. 17. Dublin Herald,

CLONMELL, IRELAND, DEC. 18.--Thirty thousand persons took the pledge from father Matthew this day.--Dublin Herald.

Upwards of three hundred thousands have been enrolled by father Mathew, who have all received their medals and tickets, and one hundred thousand more are waiting for theirs. Upwards of 130 publicans have retired from business; and in many places, eating houses and cook shops are now seen, where nothing but ardent spirits were retailed before. Injuries and casualties arising from intoxication, have been reduced nearly one half at the hospitals. Butchers have increased their sale of meat, and baker's shops been multiplied. A few nights ago a young man flung himself into the river--when rescued he said, he had broken his pledge, and life would, henceforth, be a burden to him. When a delinquent is found, he is expelled from their society, and his name forwarded to the head quarters. Drunkenness has ceased to be tolerated by the lower orders. All the small brewers in the country towns, have stopped. Noble disinterestedness of father Matthew.--The brother of father Matthews is a distiller, his brother-in-law is a distiller, and a third brother is married to the sister of a distiller! Dublin Herald.

LEEDS.--The anniversary of this society was held on Christmas-day; 800 sat down to tea in the music hall. Lawrence Heywood, Esq., in the chair. The meeting was addressed by Messrs. Smith, London; Greig, Hockings, Rev. J. Robinson, and Jno. Andrew, Junior.

OPENING OF THE TEMPERANCE HALL, LITTLE BOLTON.

This building was formally opened on New Year's Day. The principal characteristics of the front elevation of this edifice are of the Grecian style of architecture. It occupies a frontage to Saint George's Road of 79 feet. The structure consists of a spacious room, measuring inside, 75 feet by 50 feet; a gallery 75 feet by 13 feet; a platform, 24 feet by 13 feet; two ante rooms under the gallery, for committee meetings; and a back room under the platform, with fittings (of an entirely new construction) for heating and preparing tea, water, &c. Peter Rothwell, Esq., in the chair. The meeting was addressed by the chairman, Rev. F. Beardsall, Manchester; Rev. S. Slate, Preston; Mr. Pollard, Manchester. Tuesday evening, Brotherton, Esq., M. P. in the chair. In the course of his address, he stated by the returns laid before parliament respecting the consumption of spirits in the year 1838, the quantity of ardent spirits consumed in Great Britain and Ireland exceeded thirty-one millions of gallons. (Hear, hear.) In England, the consumption averaged seven pints for every man woman, and child; in Ireland it was thirteen; and in Scotland, twenty-three pints for every individual. And what was the consequence? In England, one in 1000 of the population was insane; in Wales, one in 800; in Ireland, one in 700; and in Scotland

one in 574. (Cries of hear, hear.) In the experience of the conductors of lunatic hospitals, one half of the inmates were victims to intoxication; in France, a much more temperate country than England, the insane, from intoxication, were only as one in 13. Three-fourths of the pauperism, and nine-tenths of the crime from which our country suffered, were occasioned by drunkenness. The amount wasted every year in the purchase of liquor, was not less than fifty millions; (hear,) in twenty years it would pay off the national debt. (Hear, and loud cheers.) The honourable gentleman glanced at the various schemes legislative and local, for making the people virtuous and intelligent, and declared that they would be ineffectual while the master evil existed.

Mr. Corkran, Dublin, stated that 340,000 were on father Matthew's Books; and when he was not engaged in wholesale business, he did a little retail at the rate of 4000 weekly. The audience was addressed also by Mr. Ainsworth, M. P. for Bolton and Mr. Grubb. Friday evening, H. Ashworth, Esq., in the chair. The chairman's address, which lasted an hour and a half, abounded with close reasoning and statistical facts enforcing the principles of the Temperance cause. Mr. Grubb then delighted his audience by one of his thrilling and exciting speeches. Mr. Corkran addressed the friends again on the Saturday evening. On Monday evening, R. Heywood, Esq., Mayor, in the chair. This was the most crowded meeting during the Festival. Speakers were Messrs. Swindlehurst, Teare, and Anderton. Preston; and R. Firth, Hull. Tuesday evening, J. R. Barnes, Esq., county magistrate, in the chair. Speakers were Messrs. Anderton, Firth, and Teare. All the meetings have been of the most delightful and edifying character. A choir of singers executed each evening, suitable pieces of music from Handel. Having visited Bolton, on this interesting occasion, we cannot suffer this opportunity to pass without expressing our sincere delight on seeing this very beautiful and noble structure---a standing monument to the industry, perseverance and zeal of the teetotalers as well as liberality, of the Ladies and Gentlemen of Bolton. £800 have already been raised towards the expenses. The Gentlemen who presided, respectively expressed their high satisfaction and honour on being invited to participate in the pleasures of this Festive scene, each testifying to the sterling value of the teetotal society, as an institution deserving the support of every well ordered mind. The room will accommodate about 1500. Reference is made in some of our extracts, from the Bolton Free Press, to the arrangements of the tea tables. Every third form consists of a plank, in the shape of a form, with two leaves, about 5 inches wide, turning on hinges like the folding leaves of a table. These are supported by feet of the same height as those of the regular forms, but to the bottom of each foot is attached an iron upright, which passes through a circular iron ring in the floor, when wanted as tables, the form is raised to the proper height, and pegs are put through holes in the uprights. Thus in a few moments, the tables can be raised to receive their burthen of teetotal fare. There are two boilers, from the bottom of each of which passes a pipe through the furnace, and the water is drawn off by three taps, by this contrivance, the water is kept boiling till it is received into the tea pots. All the arrangements display great ingenuity, judgement and taste. We wish every large society would imitate the example. The temperance hall is the best public building in the town; and no doubt, it will be found of essential use for all the charitable, and religious institutions of the borough. In conclusion, May the Bolton friends live long to be a blessing to the Town, and an honour to their species.

New Village, near Howden.--A meeting was held December 13th. in the school room, Mr. Brittain in the chair. An animated and lively address was given by Mr. Winship, Merchant, Barton. At the close 30 signed the pledge.

North Cave.--Mr. Winship also lectured in the Wesleyan Chapel, North Cave, December 14th. Fifteen joined the society.

TEMPERANCE SERMON.—On Sunday evening last, a sermon on the subject of temperance and temperance societies, as relatively connected with christianity, was preached in the Independent Chapel, Bridlington, by the Rev. Geo. F. Ryan, the stated minister of that church from Romans xiv. 21:—It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." The circumstance of the rev. gentleman having recently become a teetotaller, and his popularity as a preacher, caused the chapel which holds between 700 and 800, to be completely filled. To offer any remarks here on the sermon might be deemed out of place, and certainly, unless they were numerous, and embraced a large portion, it would be doing an injustice both to the preacher and subject. Suffice it, therefore, just to observe, that it was a masterpiece of argument, a clear development of that christian philanthropy, which has already put into operation those societies, that have effected incalculable benefits to both the bodies and souls of many thousands. The impression made cannot possibly be easily or soon forgotten.

HORNSEA.—Public meetings were held at this village, Dec. 18th. In the afternoon, in the Wesleyan chapel, John Wade, Esq., president of the Hull Temperance Society in the chair. The meeting was opened by the Rev. Mr. Jackson, Wesleyan minister, and addressed by the chairman and Mr. Firth. In the evening, in the Independent chapel, John Wade, Esq., in the chair. The meeting was addressed by the chairman, Messrs Scholey, Miles, Cowing and Firth, from Hull and Braimbridge, from Skipsea. The meeting was well attended. Twenty eight signatures were obtained during the afternoon and evening. A very strong impression was made, and the cause wears a promising aspect for extensive usefulness in this village.

ALCOHOL AS A MEDICINE, By Mr. John Higginbottom, Surgeon, Nottingham.

1. No medical man will risk his reputation in the present day, by saying, that alcoholic drinks are necessary for persons in health, or adapted for any peculiar constitution. So that question is for ever set at rest.

2. Spirits, wines, ales, porter, &c., cannot with propriety, be prescribed by a medical man to his patient as articles of nourishment; as by the test of the most eminent chemists, spirits contain no nourishment; wines have not any, to claim attention; and seven or eight pints of ale contain not more than one pennyworth of nourishment, and that in a deteriorated state, and mixed with alcohol.

3. Alcohol is a powerful narcotico-acrid poison;—and although it be prescribed so liberally and thoughtlessly by medical men, and taken so fearlessly by the patient, is a very dangerous agent.

4. Any admixture of alcohol with other fluids or vegetable matter, as in wines, ales, porter, &c., does not alter its property; they retain the same intoxicating or poisoning principle unchanged.

5. When alcohol is taken into the stomach in any form, it is carried into the circulation and enters every fibre of the body, and is found in the different secretions unchanged in its nature. We have the most respectable authority for these facts. A late valuable one is contained in the Prize Thesis by Dr. John Percy, of Nottingham printed in the present year, 1839, for which Thesis a gold medal was awarded by the medical faculty of the university of Edinburgh.

6. Alcohol taken into the body paralyzes and weakens the nerves hardens, and contracts the animal fibre; the arteries, veins, lymphatics and other canals and ducts for conveying fluids are lessened in their diameter and ultimately obstructed, so that the foundation is laid for many diseases.

7. Alcohol has no specific effect on any disease, or upon any

particular organ of the body; no disease can be cured by it; on the contrary, the taking of it is a principle cause of disease; every disease is aggravated by it; and some are generated by the use of it. It is "a mocker," even as a medicine; it promises strength from the temporary excitement it gives, and deceives, by adding no permanent strength, but on the contrary an increased debility.

8. Alcohol has no right to its situation even on the apothecary's shelves: having no claim as a legitimate medicine; not being in possession of any medicinal principle implanted by the Creator, as in genuine medicines—such as emetin, in ipecacuanha—rheum, in rhubarb—jalapin, in jalap—quinine, in peruvian bark, &c., &c.

9. In those cases where alcohol is usually given medicinally, medical men have many substitutes which may be given by them with decided advantage, and with less danger, and not the same temptation for patients to repeat, such as cold water, hot water, coffee tea, &c. Ammonia, camphor, cayenne pepper, ginger, mustard, essential oils, hyosciamus, morphia, quinine, &c., &c.

10. From the testimony of some thousands of reformed drunkards, and the evidence of jailers, where the prisoners are directly put on prison allowance; there is no doubt remaining that alcoholic drinks may be discontinued at once.

11. It is the duty of medical men, as the guardians of the health of the people, to use all their best efforts not only to cure disease, but to prevent it; and in no wise to pander, to the depraved appetites of their patients, although it may be to their pecuniary loss.

12. It is highly creditable to the medical profession that so many hundreds of them in England have given their declaration to the injury of alcohol to the health and morals of the people, and to its producing so great a share of disease, poverty and misery, to the community at large.

CURIOSITIES OF WATER, by J. SMITH C. M. 1723
(Continued from our last.)

Bathing in cold water hath also been found to be a good remedy to strengthen weakness in the joints, as Sir John Floyer, in his treatise of cold bathing, hath shewed; and which by experience I found to be true in a certain woman, who complained of great weakness and pain in her ancles; I advised her to dip the part in cold water every morning for a quarter of an hour, and to do the same at night; and in about twenty days she became as strong in that part as she was in the other. And Sir John tells us of a boy who could not stand, his limbs were so weak, that by bathing in cold water, perfectly recovered his strength in a little time.

Great pain in the head hath been also cured by this means; for we are told by Van Heydon, that one Sir Toby Matthews had for twenty years been troubled with great pain in one side of his head, and a great defluxion of rheum from his nose; but he at last was cured, by applying cold water to the part every day for about a quarter of an hour. Upon reading of which, I tried the experiment upon myself, who for a long time had been troubled with the running of much clear water from my nose, with great spitting of thin rheum: for I let a water-cock run upon the mold of my head every morning, by which, in about six weeks time, I was eased of my trouble. And since that, I had a credible information of a certain servant-maid, who was afflicted greatly with a rheumatism and an intolerable pain in the head, who being put into St. Thomas's Hospital, her nurse was ordered by the doctor to apply to her head towels four times double, dipped in cold water, changing them as they became warm, which she was to continue doing four or five hours; in which time she was freed from that pain in the head, and was afterwards cured of the rheumatism by other means.

The want of sleep in fevers may be cured likewise by the application of cold water. For to a near relation in a fever, who could not sleep for three days and three nights, I ordered a towel to be several times folded up, and then to be dipped in water, and a little wrung out, and so laid upon her forehead, and to be new dipped as it grew hot; which in about two hours time so cooled her head, that she fell into a sleep, and continued

in it five hours; and I ordered the same to be done the next night, with the same success. And we find that Dr. Cockburn, in his treatise of sea diseases, did order for the want of sleep in fevers, to dip a towel four times doubled in oxycrat, which is six parts water, and one part vinegar, to be bound about the head and temples; which he saith will cause sleep with wonderful success. But cold water only will have the same effect, as I often have proved.

And that the use of cold water in swoonings is of great effect, common experience teacheth; for if a dish or cup of cold water is thrown strongly upon the face, the person in an instant will recover his senses, though for a time he seemeth dead, and perhaps might not have recovered in some cases, if cold water had not been so applied; such faintings being sometimes deadly, which proceed from poisonous vapours ascending up to the brain from a foul stomach; for such effects there are, as I have found by experience, who, in my young days, did swoon away twice; at both which times I was sensible of a collection of wind in my Stomach, from whence I plainly felt a fume or vapour ascend to the Head, that in an instant deprived me of all Sense: but being both times in the company of a person who had seen the thing tried, he dash'd some cold water against my face, which I remember made me start, as if I had been suddenly awaked. And I am apt to think, that some die in such a Fit, when none are near to help them; and especially when so taken in their sleep, which I believe none need fear who live temperately, or that eat no suppers; none who have refrained from suppers, having been ever found to die in sleep.

Dangerous bleedings at the nose have also been cured with cold water largely drank, syringing cold water up their Nostrils and applying towels round their Necks dipt in cold water, changing them as they grow warm; for 'tis said by a good writer that this will so cool the heat of the Blood, and by the coldness of the water syringed up the Nose, so contract the mouths of the Veins which bleed, that it will put a stop to the bleeding. Such bleedings have also been stopt by dashing cold water often into the face, as a French Writer hath affirmed, whose name was Flamand; and the same also is affirmed by Cook; in his Marrow of Surgery.

Cold water is an absolute cure for all small Cuts in the Fingers, or other parts; for if when cut, you close the cut up with the thumb of your other hand, keeping it so closed for a quarter or half an hour, this will infallibly stop the bleeding; after which, if you double up a linen rag five or six times, dipt it in cold water, and apply it to the part, binding it on fast. This, by preventing Inflammation and a Flux of Humours, will give nature time soon to heal it without any other application, as is seen in the common practice of Surgeons when they let a man blood; for all the application they make to the Vein so cut is a pledget of Linen dipt in cold water, and bound on with a fillet; for all wounds without loss of substance will heal of themselves, if inflammation is prevented, and the lips of the wound are kept close together.

We also are told by Van Heydon, that in his time some were of an opinion, that a person bit by a mad dog might be preserved from that symptom, call'd, the fear of water, which generally follows and proves so mortal, by applying cold water to the place bitten; and this, he says, they conceive to be no unlikely thing, if there is any credit to be given to what Cornelius Celsus writes, who saith, that the only remedy in this case is to throw the party who is in this condition, or hath the fear of water upon him, into a Pond or River, and when plunged over head and ears, to keep him in the water till filled with it, whether he will or no; and by this means both his Thirst and dread of Water will be cured. For if this Immersion be of use when the party is so far gone, why should it not be of greater force in preserving from it, if speedily applied and repeated?

To be continued in our next.

AN AMERICAN ODE ON COLD WATER DRINKING.

In Eden's green retreats a water brook, that play'd
Between soft mossy seats beneath a plain tree's shade,
Whose rustling leaves
Danced o'er its brink,
Was Adam's drink
And also Eve's.

Besides the parent spring of that young brook; the pair
Their morning chant would sing, and Eve to dress her hair
Kneel on the grass
That fring'd its side,
And make the tide
Her looking glass.

And when the man of God from Egypt led his flock,
They thirsted, and his rod smote the arabian rock,
And forth a rill
Of water gush'd,
And on they rush'd
And drank their fill.

Would Eden thus have smil'd, had wine to Eden come;
Would Horeb's parched wild have been refresh'd with rum;
And had Eve's hair
Been dressed in gin,
Would she have been
Reflected fair.

Had Moses built a still, and dealt it to that host,
To every man his gill, and pledged it with a toast.
How large a share
Of Israel's sons
Had laid their bones
In Canaan's land.

Sweat fields, beyond death's flood, stand dress'd in living green;
For from the throne of God to freshen all the scene,

A river rolls,
Where all who will
May come and fill
Their crystal bowls.

If Eden's strength and bloom cold water thus hath given;
If e'en beyond the tomb, it is the drink of heaven;

Are not good wells
And crystal springs
The very things
For our hotels?

IRELAND.--In Ireland the most extraordinary movements, in the Temperance cause, are taking place that were ever known. The facts stagger belief; and, whilst we contemplate the passing events, we stand aghast with wonder and astonishment. The Dublin Herald, December 21st, gives an account of another movement of that excellent man, Rev. Theobald Mathew, catholic priest. On his arrival in Waterford, Tuesday evening Dec 17th, the people the three following days, poured into the city from the adjacent counties, like the tide of the ocean. In two days ninety thousand took the pledge; and, on the evening of the second day, father Matthews, was persuaded by his friends to stop, in consideration to the safety of the people. Among the "postulants" who took the pledge, were men of every class of society, The third day he left Waterford, but the people flowed into the city like mountain torrents. Coffee houses, and eating houses, are being opened in all directions. Ballad singers are changing the "quality" of their calling. Instead of profane songs, they now sing the praises of teetotalism. The country is heaving with teetotalism, as if shaken by an earthquake. The deliverance of Ireland from her many ills, has at length arrived. The catholic priests are coming forth for the salvation of their country, from the ruin of intemperance.--- The following are from the Dublin Herald:--

A number of public houses in this city have already shut up for want of customers. At night they appear dull, lonesome, and deserted, though heretofore the focus of bacchanalian riot and uproar. The change is quite notorious to any observer who walks the street.--Limerick chronicle.

Just published, price 1s 6d. sewed or 2s. cloth lettered,

THE
Temperance Emigrants,
A DRAMA;

Illustrative of the operations of, and the difficulties, and encouragements incident to Temperance Societies, and the occurrences of genuine Temperance Life,

BY JOHN DUNLOP, ESQ.,

One of the Vice Presidents of the New British and Foreign Temperance Society, London, and President of the Scottish West Temperance Union.

Also by the same Author, 12mo., price 5s.

THE
**Philosophy of Drinking Usage
in the United Kingdom ;**

Containing a detail of 297 British drinking customs, compulsory and artificial, with anecdotes and illustrations.

HOULSTON & STONEMAN, 65, PATERNOSTER-ROW, LONDON.

Ulceby, Lincolnshire.—The first meeting, in this place, was held December 27th. by the following friends from Barton; Messrs. Jackson, Pickard, Credleton, Nicholson, Chapman, Willingham, and Mr. Adleshaw, of Brigg, Mr. Winship, Merchant, Barton, in the chair. Thirty two signed the pledge. A society was organized the same evening.

Another full meeting was held in the Wesleyan Chapel, kindly granted by the Trustees, January 17th, Mr. Winship in the chair. The audience was addressed by Mr. Thistleton, Barrow, and Mr. Firth, Hull. Twenty five signed the pledge.

Respected Sir.—After three years experience, I feel myself bound, from a sense of the great obligation I am under to yourself and other friends of the Hull Temperance Society for having rescued me from the slavery of strong drink, to give this public testimony of its efficacy. I am a working man. The first year and half, after I became a teetotaler, I worked as a labourer. In this capacity, I had an opportunity of testing the principle in a variety of ways. I have worked among deals, timber, corn, coals, bark, bones, &c., and in all the modes of employment, in which I was engaged, I found myself competent to do my work without strong drink, as ever I was with it. After I had been about one year and half a teetotaler, a better prospect presented itself. A respectable firm, from whom I had received much employment and for whose kindness I hope I shall ever be grateful, commenced a new oil mill, in which they gave me constant employment. Though I had never worked in an oil mill before, I was put to work a press from the beginning, and received full wages, though this is not a regular custom. I believe I was the first teetotal oil miller in Hull; but, being a teetotaler before I commenced, I cannot speak as to working better there without intoxicating drinks. I can however say this, that I can do my work with as much ease without them, as those persons who drink them; and I can produce similar testimony from oil millers, whom I have induced to try the principle who have abstained for the last twelve months or more. These have testified upon the platform of the Freemasons' Lodge, that they are better without than with intoxicating drinks. I give this public testimony, feeling it a duty I owe to my country to do my share in refuting an error, not so popular as it used to be, viz.—that a man cannot work without intoxicating drink. I am only a light man, weighing little more than nine stone; and I declare, that I can work my press and do other kind of extra work, such as working

among cake, seed, &c., without feeling the least want of any kind of stimulating liquors. I therefore come to this conclusion that the whole drinking system is a grand delusion, I speak practically, having seen the general effects, and felt them too, produced by intoxicating liquors. I have seen the miserable made happy, by teetotalism; where there was the greatest poverty, I have seen plenty; where nothing but discord, harmony, and love; and so long as I witness such effects as these produced by our principles, I shall persevere in the good work. In conclusion I beg to express my sincere thanks to yourself, and all that have assisted you in this work of love, in endeavouring to hasten the redemption of our beloved country, from the slavery of strong drink.

I remain, dear sir, yours truly,

Thomas Duglass Leavens,

96, Church street, Sculcoates, Hull.

SIR.—I am happy to inform you, that we are busily engaged in the field of action. The enemy is routed at every point, and his broken and shattered troops retire in confusion. Our war cry is onward to victory! On Christmas day, a detachment of the royal teetotal invincibles commenced a heavy fire on the enemy at Hunmanby, which he will not soon forget. One drunkard enrolled himself under our banner, making the number of reformed characters in this village, three, besides others who signed the pledge.

On the 1st, 2nd, and 3rd of January, the anniversary of the Bridlington and Quay temperance society was celebrated. A very excellent tea was provided in the corn-exchange, Bridlington, and upwards of 345 persons, each evening, partook of the exhilarating repast; and 30 in the school room adjacent, making 750. The whole scene was highly interesting, and was much enlivened by the presence of the teetotal band. After each tea, Mr. Booth, the president of the society, took the chair. The meetings were addressed by the Rev. G. Ryan, Independent Minister, Mr. Jacob Forth, from Nottingham, and Mr. J. Hockings, from Birmingham. Each of them spoke with peculiar interest, and was listened to with profound attention. Such have been the effects produced by the honest and heart searching appeals, that our enemies have been forced into the field of action. The first attack was made in an anonymous letter, signed a christian, which was successfully answered by Hockings. Then the foe appeared in open daylight, and the town was placarded, announcing that the Rev. J. Kendall, Wesleyan minister, would preach a sermon on drunkenness, and its remedy. At the given time, the Rev. Gentleman made his appearance, not on neutral ground, but in the pulpit, where he could have the argument all his own way. His text was the 13th chap. 13 and 14 v. Romans. In the course of his sermon, he did, in a very able manner, defend and recommend extreme Moderation and private tipping, which gave great satisfaction to the wine merchants, gin venders, brewers, maltsters, publicans, jerry lords, and little drop men, who called him a hearty good fellow. The old women said, I like Mr. Kendall: he will allow us a little drop. Who can tell the consequences of his advice? he was not however to carry away the palm so easily, as he anticipated. The following morning, our teetotal bellman made every street and public yard, echo with the intention of John Hockings, to give a reply in the union chapel. A triumphant refutation was given, and 80 persons have signed the pledge. Mr. Adleshaw, Brigg, is engaged as an agent for this part of the country.

Why is it, that those men of might,

Who under Jesus' banner fight,

Should so oppose our cause;

And with uplifted hands, engage,

With all their hearts, a war to wage,

Against pure abstinence laws?

T. C. TROTTER:

TO CORRESPONDENTS

Letters post paid, and parcels delivered free of expense, Ward's Temperance-Hotel, 47, Mytongate.

The Hull Temperance Society will hold their next Temperance Lovefeast on the second Sunday, Feb. 9th, 1840, in the Freemasons' lodge, Mytongate.

Sold by Mr. Ward, Temperance-Hotel, Mytongate; Winham, Waterworks-street, Hull; Office of the New British and Foreign Temperance Society, 12, Bull's Head court, over 79, Newgate-street, London.

THE
HULL TEMPERANCE PIONEER,
AND RECHABITE JOURNAL.

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

29. VOL. II.]

MONDAY, MARCH 2, 1840.

[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 DISCOURTAGE THEIR USE THROUGHOUT THE COMMUNITY."

BRIDLINGTON TEMPERANCE SOCIETY,

AND

OPPOSITION OF THE REV. JAMES KENDALL,

WESLEYAN MINISTER;

Review of a Lecture preached in the Wesleyan Chapel, January 9, 1840.

A Temperance Society has existed at Bridlington since the latter part of 1835, or the commencement of 1836, according to the best of our remembrance. It has continued to flourish, under the judicious secretaryship of Mr. Langdale and the committee, and been the means, under the Divine blessing, of rescuing many drunkards, and preserving many moderate drinkers from the evils of intemperance. A champion for moderation drinking, has, however, appeared in the person of the Rev. JAMES KENDALL; and so successfully, we understand, has he established his positions in the judgment of spirit and wine merchants, brewers, publicans, jerry lords, moderation drinking christians, and drunkards, that they are straining every muscle to obtain an extensive circulation of the Rev. gentleman's pamphlet. The publicans, jerry lords, drunkards, and old women who like their little drops, are crying out—"Kendall's the man for me! Kendall for ever!" JOHN HOCKINGS, as announced in our last No., went to hear this Sermon, and, by announcement, replied the following day. The Rev. gentleman was present, and invited to answer John again, but he durst not come forth. Quere?—Let the reader judge!—In the preface of the pamphlet, the Rev. Gentleman says,—"*I approve of what I have written, and am prepared to defend it if necessary.*" Why then did he not before the audience? It reminds us of the valour of a little boy to his match, "*I will thrash thee when thou comes to our house.*" The Rev. gentleman seems wishful for his reader to believe his pamphlet a *verbatim* copy of the Lecture as delivered, and appeals for confirmation to the Rev. Messrs. Barker and North. With all due deference to the retentive memories of these gentlemen, we cannot believe they can safely thus pledge their word, unless the Lecture was delivered memoriter, and they followed him

with the copy in their hands. The Lecture may be substantially the same; and for more the public will decline their credence. Had he stoutly applied the hedge bill it would have contributed more to his credit. Had he made a few "lapsus linguæ" in the delivery, the teetotallers could have afforded him to make the most studied corrections. The judgment of literary taste is quite willing for him to speak so correctly and elegantly as to need no correction, but politely requests anything like self-sufficiency may retire into the shade. Our object is *principle*, and not literary criticism. Unless supported by science, scripture, and the most careful collection of facts, it is high time to abandon our cause. The Rev. gentleman supports the little drop; hundreds of the most excellent ministers (among whom are ranked the Rev. Mr. Jay, Bath; and the Rev. Mr. Sherman, London;) defend total abstinence. If he rears up the sanctity of his character, and that of others like himself, to give efficacy to his opinions, we may rear theirs to strengthen ours. On the subject, therefore, even among ministers, there is divided opinion, and, consequently, the "*candid and generous*" reader will suspend his judgment over the pamphlet, till he has carefully and prayerfully investigated the question. The subject involves the most important principles that can (except religion) affect society. Notwithstanding the veneration with which the Rev. gentleman has treated his moderation doctrine, he has, in our opinion, treated teetotalism with a levity which but ill accords with the sacred duties of a shepherd of Israel.—He must excuse our freedom in speaking the truth in all sincerity; and, should his conscience whisper that he is but a man, and subject to human frailties like ourselves, we hope a little friendly reasoning may not be unacceptable.—On perusing the preface, we expected to find argument and fact, but we can truly say, that we never perused any moderation Lecture, which exhibited greater signs of imbecility in argument, and destitution of science. We propose to review this notable production on the following particulars:—the motives of teetotallers impugned; his own inconsistency;—an evident desire to bring teetotalism into contempt;—errors in statement;—false arguments on christian self-denial;—and his assertion—"I answer most

distinctly that they are not prejudicial to health, unless taken immoderately."

The writer opens his Lecture on the sin of drunkenness, and wastes his time in proving what is expressed in the following sentence:—"no drunkard shall inherit the kingdom of heaven." After expressing respect for the opinions of worthy men, he states—"I shall be sufficiently firm to announce and support my sentiments, whatever *pugnacity* I may have to contend with from subsequent remarks and reviews, or whatever *dogmatisms* and *denouncements* I may become liable to, from such as are fond of insisting on the correctness of their notions, and maintaining them with *unbounded assurance*, because they *wish* them to be true." (p. 13-14.) The Rev. gentleman puts *wish* in italics: consequently, it implies the teetotallers adverted to, have a consciousness of the fallacy of their cause; and, therefore, substitute for truth, "unbounded assurance." How has he acquired information for this assertion? And by what means has he ascertained the motives of teetotal advocates? We beg to remind him of a certain commandment which says, "thou shalt not bear false witness against thy neighbour;" and add his own quotation, "judge not, lest ye be judged." (p. 21.)

What does he mean by the following sentences? "They (drunkards) are pleased to think that *some* considerate christians will not be so severe upon them as the Bible is;" (p. 15.) Again, "When you so pathetically sympathise with him, (the drunkard,) you will find that all those drunkards who want an apology for their vicious and wicked conduct, will thank you as their *friends*," (p. 15,) if not, that teetotallers exercise pity in cases in which the Almighty does not; that teetotallers are apologists for the "vicious and wicked conduct" of drunkards; and that teetotallers set up a crotchet of their own in place of the Bible? What does the Rev. Divine mean by such slander and misrepresentation? The Rev. gentleman is very pathetic on the bad treatment to ministers; he warns teetotallers against evil speaking; the skirt of ministers' garments is too holy and their character too sacred for public or private remark; but, if we may judge from the spirit of the pamphlet, the reputation and character of teetotallers are at any man's disposal, and, consequently, of little moment. Yet, forsooth! he prays for "the special benediction of God to rest upon them, and sanctify their resolution to the present and everlasting happiness of their souls." Is he attacking individual characters, or the principles of the society? By his aspersions he has degraded himself by calumniating those for whom he prays. A man who writes for the public should remember that he ought to confine himself to principles, and not asperse a respectable body of men with the foulest libel. Were we to retort against the principles of Wesley, by exposing the indiscretion of some of the members, either in the infancy of the Wesleyan Society, or in its present maturity, how many examples could we find to bring that respectable body into disrepute; but such a course of conduct would be both immoral and disreputable. We leave the devout christian to judge between our views, and the "dishonourable insinuations" of the Rev. James Kendall. True, he intersperses his remarks with loud professions of love, but a great part of his pamphlet is calculated to bring, in the estimation of those who receive his *ipse dixit*, the prin-

ciple of teetotalism into contempt, by dark insinuation and cunning inuendoes, instead of a fair and an honourable exposé of the fallacy of our cause. In these times, however, men have learned how to distinguish between profession and act.

The charge "that *some* considerate christians will not be so severe upon them (drunkards) as the Bible is," is gratuitous and false, and proves the Rev. gentleman's anxiety by inuendo to fasten some indefinite stigma upon our friends, by the use of such vague expressions as may be interpreted almost any way but favourably. He seems to be much troubled with our mode of persuading poor degraded inebriates to try our principles. He would have us deal out hell and damnation at every word. The Rev. gentleman may be very clever in this department. In this even "Doctors disagree;" and our Bible, as expounded by the redeemer of the world, will be found to use the language of love, charity, expostulation, and mercy. The following texts illustrate our position:—"Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel!"—(Ezek. xviii. 31 v.) "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon him."—(Isa. lv. 7 v.) "Mercy and truth are met together; righteousness and peace have kissed each other."—(Ps. lxxxv. 10 v.) "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price."—(Is. lv. 1 v.) "Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls."—(Matt. xi. 29 v.) The above, and hundreds more which might be quoted, breathe the spirit of love, expostulation, persuasion. The Lord says, "I will have mercy and not sacrifice." He throws around the attributes of his love, all the endearments of mercy and goodness to win the hearts of men. In using, then, kindness, persuasion, gentleness, and charity, to induce drunkards to reform their evil practices, does the Rev. gentleman mean to assert that the teetotallers are practising a pity not recognised in the Bible? Does he mean to *insinuate* that we are building up a cause of philanthropy and love other than that of the Gospel? We call upon him to state what he means. If he do not, a discerning public will begin to discover that teetotallers are not *alone* in the art of slander and misrepresentation. There is one thing which has remarkably struck us, viz. that every word and thought of a teetotal advocate has been watched, with a lynx eye, to detect the least divergency from the exact line of discretion; and the least error has been bruited through the moderation christian world, as if one of the unpardonable sins. Were the same eye exercised on nine-tenths of the ministers of the Gospel, they would fall under such censureship, for the frailties of human judgment and imperfection. Nay, would the Rev. gentleman himself escape guiltless?

We trust we have shewn that the above passages, with others of a similar nature, not quoted to save our columns, contain a charge and insinuation unfounded; and of which the Rev. gentleman must feel ashamed, when he calmly reflects upon their injustice, and the desirableness of that

unity and love which he so liberally professes. The terms infidel, deist, and atheist have become so familiar in the mouths of some professing christians, when speaking of our society, that they might fancy they have some special license from Him who says, "Bless them that curse you; and do good to them that despitefully use you and persecute you." The Rev. gentleman (pages 17 and 18,) proposes a number of questions to those who may be on the point of joining our society, full of gratuitous insinuations, ("dishonourable in his own language). What has he to do with the motives of those who have not joined? If teetotallers have offended him, surely those are guiltless;—persons of whom he knows nothing, and may never have seen. Why drag them into the field of controversy, if he is not fearful that the time is fast approaching, when there will not be a moderation man in his circuit; and, hence, he be left "alone in his glory." He states, "It is for you to consider, whether, when you are from home, and travelling amongst strangers who know nothing of your pledge, you will refrain from taking one single drop of ale, or wine, or spirits? It is for you to consider, when you are seen by none but God and yourself, whether you will not, under a mere and false pretext of inward pain, comfort yourself with a little of that liquid which you consent to call poison?" Has he introduced these unoffending persons to throw out against teetotallers the vulgar slang of the brewers, publicans and jerry lords? He scarcely had courage to indulge in this vulgar scurrility against our members; but who does not see the target at which the shaft is aimed? No doubt it was passages like the above, which stimulated the publicans, jerry lords, and poor drunkards, to cry out, "Kendall's the man for me! Kendall for ever!!" If, because we have had apostates among us, he pleases to jeer and scoff us, we might, in respect to his own society, were we disposed to use the weapon which he hereby flings into our hands, let it fall with terrible vengeance upon his own pate; but we have too much respect to resort to such dishonourable artifices, sinful alike to the God of truth, and derogatory to just and rational investigation. We observe, as a passing remark, what was he that hung himself, and whom did he betray? Having occupied, we fear, too much of the reader's attention, in repelling the Rev. gentleman's unworthy and ungenerous allegations, and "dishonourable" insinuations, we proceed to examine some of his *weighty* reasons.

He states (page 17) "that it (total abstinence) is UNDOUBTEDLY ALLOWED, but is not prescribed in the Holy Scriptures." Let the reader impress this admission on his mind. "The Scriptures," says he, "prescribe temperance; and if, to cut off at a stroke *all occasions* of intemperance, we choose to practise abstinence, we may do so." Hence, if total abstinence is allowed by Scripture, and, in the opinion of the learned gentleman, we may practise it, total abstinence is scriptural; notwithstanding, the Rev. gentleman stated lately to a friend at Bridlington, according to a letter now before us, "that teetotalism is nothing but a popular delusion, and doing a great deal of harm!" But the Rev. gentleman says, (page 24) "I rejoice in hearing that temperance and abstinence societies have done much good." With one breath, (page 17) he invokes a benediction upon us, but with another asserts our principle to be "nothing but a popular delusion, and doing a great deal of harm."

(Vide a letter from Bridlington in this publication.) Such marked inconsistency we feel imperatively called upon to expose. Had the Rev. gentleman conducted his controversy in a spirit of candour, we should have been sorry to have held up his inconsistency to public inspection. Our principles are too dear and sacred to be allowed to be sported with. But the gentleman says, (vide above) "If to cut off at a stroke *all occasions* of intemperance, we choose to practise abstinence, we may do so." Hereby he admits that total abstinence does cut off *all occasions* of intemperance. According to his own shewing, abstinence is, therefore, safer than moderation; and which accords most with our Lord's prayer, "lead us not into temptation?" If his doctrine is right, it is scriptural to indulge in little temptations, taking care to escape great ones. The orthodoxy of this creed we leave the reader to determine, if our Lord's word do not settle the point. We beg, however, to remark the antithesis: our Lord's doctrine says, "Lead us not *into* temptations;" the Rev. James Kendall's, "we may lead ourselves into *little* temptations, if we take care to avoid *great* ones!" (In page 11,) he describes the gradual declension of a drunkard. "Sin," says the Rev. gentleman, "therefore, to him becomes a kind of business, and he draws iniquity as with a cart rope." "In the mean time, he is beyond most others, hopeless of reformation," thus the Rev. gentleman shews is occasioned by the blunting of the drunkard's moral feelings; and yet he asserts, (page 14,) respecting "the exercise of special care in the use of intoxicating drinks, that men can use it, if they will." Again (p. 14) he adds, "the simple circumstance of their being *sometimes* sober, however rarely, proves that their capability is not extinct, and the principle of self-government in them is not whole ruined." Again "I say then, the drunkard *can* desist, and become sober if he will," (page 16) Thus the Rev. gentleman first states the reformation of drunkards is hopeless; and then that it is not hopeless. Splendid logic! As to the state of the drunkard, the Rev. gentleman certainly displays lamentable ignorance. He deals in so many generalities without adducing facts, that even did his arguments appear conclusive, they would be unsatisfactory. He alludes to cases which have come under his notice, and this is all. We place against his, our own experience, which, in this case, may be as extensive; and we can truly say, we never met with one drunkard, but who testified that, if he took any liquor, "a sort of craving led him to take more; and that, had there been no tee-total society, he should have continued a drunkard." We mention, among hundreds of our reformed characters, the names of Cowing, Johnson, Waylitt, Hordon, Firby, Miles, as a few instances. The Rev. gentleman speaks according to his own theory, and not scientific facts. It is universally maintained by medical and physiological writers, that drunkenness occasions a physical disease; that this disease is sustained alive by intoxicating liquors. Unless then a moral precept is a remedy for a physical disease, the argument of the Rev. gentleman is false. Do we cure a disease in the pleura, the liver, the heart, a running sore, a scald, a burn, &c. by a moral precept, or by suitable curatives administered by the doctor, or the apothecary? To make such an assertion would be gross infatuation, and betray Egyptian darkness on the subject. Drunkenness, then, being a disease of the body, extending its baneful effects throughout every ramification of

the system, it must have a physical remedy. As, therefore, any ointment for a sore, or medicine for internal disease is required, so water, or an un-intoxicating beverage, is requisite for the cure of the drunkard's disease. Water allows the renovating principle implanted in the system by an all-wise creator for the best of purposes, to act upon the diseased organs of the body, and thus restore them to a healthy state. The alcohol in drinks counteracts the efficacy of this renovating principle; and, hence, the drunkard's disease is still kept alive. This disease, therefore, creates the appetite for drink, the same as any other disease causes pain. Thus, as pain impels the body to seek relief, so does drunkenness impel its victim to satisfy its craving appetite. The feelings of moral power become deadened, the moral perceptions blunted, till the drunkard loses ultimately his conscience of pure truth, and he yields himself the slave of an ungovernable appetite. If in the presence of others he be sober, his soul is thirsting to get out of company in which he cannot indulge his slavish propensity. This view of the case is confirmed by the Rev. gentleman himself. He says, in comparing the suicide and the drunkard: "The suicide intends directly to destroy his life, and makes this his *prime* purpose. The drunkard thinks of nothing less: the *prime* object in his view, is the gratification of his relish for strong drink, united with that bewildered elevation of spirit which he feels in the hour of intoxication. But, alas! this temporary excitement of the animal spirits, besides being uniformly attended with a subsequent lowness and depression, is the slow precursor of the body's dissolution;" (page 10.) Hence, it will appear, that moral power of itself is incapable of reforming the drunken appetite; and also another position (except on teetotal principles) incorrect of the Rev. gentleman, namely, because a drunkard does not get drunk in certain company, &c., "he can desist and become sober if he will;" (pages 14-16.) From the same influence of alcoholic drinks, the moderation man injures himself according to the quantity of liquor taken. Had we space we would adduce the testimony of the most eminent medical writers on this subject. (Vide Higginbottom, Feb. Pioneer; American Documents; Testimony of 80 of the most eminent of the Faculty in England; Dr. Beaumont on Fermented Liquor; Baker's Idolatry of Britain; Bacchus, prize essay; Fothergill's Address to Medical men, &c. &c.); together with the testimony of thousands of moderation men who have become teetotalers, and who assert they are better in all respects without strong drinks. Hence, strong drinks must have done them injury. The Rev. gentleman says, "The difficulty of using it, I have allowed; but to say it is impossible, or to say that having tasted the liquor, the drunkard is doomed to go on, and that his power of stopping is destroyed, while the liquor is at hand, is to make out that he is not accountable for his actions, or at least that he is accountable not for the drunkenness occasioned by the excess of drinking, but only for the first glass, or first taste of the intoxicating drink, and yet this is a favourite and popular hypothesis assigned as a reason why all should drink water;" (page 15.) The gentleman has put "doomed" into the mouths of the teetotalers, as if destined by divine power. No teetotaler maintains such a dogma. We have already explained how the physical disease of a drunkard is kept alive, but assign the law of self-preservation and christian duty as the ground of teetotalism; and, hence the gentleman, in ignorance we trust, misrepresents our principles. Every man will have to answer for the deeds done in the body; and we cannot avoid expressing surprise that such a statement should be made. Evidently the writer has allowed his zeal to outstrip his knowledge.

He asserts, (page 11) "that few drunkards (mind I say comparatively,) are effectually reclaimed." We know not to what extent the gentleman uses the term comparatively, but we know that great numbers in Hull are effectually reclaimed. In a love-feast lately held, about sixteen spoke, and thirteen had joined christian churches, chiefly the Wesleyan society. This is the testimony furnished by all teetotal societies when they

have been established a length of time. The gentleman must have been seriously misinformed; but how exceedingly injudicious to make such statements, when their incorrectness can be so easily detected. The public are respectfully requested to remember we speak from *positive knowledge* and observation. We admit there are those who backslide; but are not there backsliders in every community? This is to be lamented in all cases. There is no remedy but more activity, greater zeal in all things good and excellent.

The writer makes another mis-statement; he says, (page 20) "as the drunkard is not always drunk, and is not unfrequently an attender on the worship of God, the gospel should be preached to him with peculiar earnestness." Here, again, the Rev. gentleman betrays entire ignorance of the habits of the drunkard. We have had intercourse with some hundreds, and with scarcely an exception, they have testified "they very seldom or never went to any place but the drunks." They would go first thing on a Sunday morning, and hide themselves during service, and continue drinking all day if they had money. One of our reformed characters declared, in the Freemasons' Lodge, that he once worked in a shop with fourteen drunkards, all infidels. Sunday was one of their busiest days for work. The same person informed us, that he knew those in Hull who work all Sabbath, and drink at night. Others have declared they never entered a place of worship for fourteen years. The fact is indisputable by those who know the state of the operative classes, (and these form the great bulk of the community,) that with drunkards, strong drink and a place of worship are as opposite to each other as the poles. The premises of the gentleman not being correct, his deductions are therefore fallacious. Drunkards, not attending a place of worship, cannot receive the benefit of the preacher. This shews into what inadvertent mistakes Rev. gentlemen may fall, who mix with none scarcely but those whom they may occasionally visit. The writer asserts that "the scriptures prescribe temperance," (page 17) by which he means his readers to understand the moderate use, as it is called, of intoxicating liquors. We are not aware of such a command in the scriptures. Why did he not refer to chapter and verse, as it would at once have settled the great question in dispute. Instead of doing so, he merely makes the assertion. Does he refer to Acts xxiv. 25; Gal. v. 23; 2 Peter i. 6? If so, we contend these passages have no more reference to alcoholic liquors than opium, or any sensual pleasures. The word in all these passages is "egkrateia." Parkhurst, in his Greek Lexicon, explains it "self-government, or moderation with regard to sensual pleasures, temperance, continence." Dr. Bloomfield, in his Greek Testament, published 1832, explains it "an exact government of all the animal appetites, in subordination to the will of God, and the benefit of themselves and others; as well as great moderation in all worldly things."—2 Peter i. 6. Dr. Valpy's Greek Testament explains it "Severam ab omnibus voluptatibus abstinentiam;"—i. e. "a rigid abstinence from all sensual pleasures." Even the text of the Apostle to the Philippians renders no aid to the Rev. gentleman's assertion: "Let your moderation be known unto all men." The Greek term for moderation is *epikeia*, which, according to the most eminent commentators, ought to be rendered "meekness, gentleness, implying lenity, and a forgiving spirit, and *gnostheto* be publicly manifested in the whole conduct." See a critical examination of this passage in the Hull Temp. Pioneer, June 1, 1838. And even were "egkrateia" to refer to the use of alcoholic liquors, the Apostle, instead of prescribing the positive use, warns people against the dangers attending them. We have clearly shewn, we trust, that if the gentleman grounds his ipse dixit upon the above passages, he is wresting scripture in the support of a vicious and dangerous practice. But what constitutes the sole difference between teetotalers and the Rev. gentleman? Is it the nutriment in beer? No! Is it the vegetable matter in wine? No! What then? Alcohol, and alcohol alone. He is defending alcohol, a deadly poison. (See the London Pharmacopœia.) The tee-

totalers have not one word to advance against the pure juice of the grape. This is, they maintain, "the good creature of God;" and, as such, to be used with thanksgiving. All the insinuations, inuendoes, and hard thoughts against teetotalers have originated from the exposition of this one simple truth. Let all friends, then, who have thought little about temperance societies, ever retain in their memories, this broad distinction between those who are so magniloquent in the defence of alcohol, and the teetotalers. We therefore, have demonstrated, that the Rev. gentleman is not defending the *juice of the grape*, (inasmuch as this is our post) but the *alcohol*, which is in the fermented wine, and all intoxicating liquors:—alcohol, the sapper of health, virtue, morality, wealth and happiness.

"And," adds he, "let it be observed, as a standing refutation of that *wild dogma*, that every man who drinks a little is in danger of becoming a drunkard, that multitudes who use stimulating drinks, do no more desire to *drink* beyond a very small quantity, than to *eat* beyond the bounds of ordinary temperance." It is no standing refutation. It merely proves that of two opposing influences, the one which he calls moral power, keeps in check that of *alcoholic* liquors. This very circumstance demonstrates the truth of the position, that every man who takes alcoholic drinks is in danger of becoming a drunkard. We may stand near the mouth of a volcano, and retire in safety; the flying ball may whisk our hair, and yet we may escape death; we may sail to America in a leaky ship, and escape a watery grave. The circumstance of moderation men clinging to their alcohol so tenaciously, is demonstrative evidence of its influence over them, because nature requires none to support the body. Hence we see that the gentleman's argument is founded upon assumption. This will not satisfy the enquiring mind. Were men to use their reason, seek continually after mercy by repentance and prayer, they would keep their body under subjection; but the fact is otherwise: they do not at all times, and hence, even among professors, how many become victims of strong drink, by tampering with it! But more on this subject in the conclusion of this article.

A most clumsy handle of I Cor. viii. 13, "If meat make my brother to offend, &c." the gentleman makes. We should have fancied him to have been a brewer all his life, instead of a preacher of the self-denying precepts of the gospel. He first explains the passage to enforce the duty of christian self-denial, and then appears to try to cast a doubt upon St. Paul's exemplification of it in practice. This out-herods Herod! For the benefit of our readers we will transcribe the whole of this biblical exposition: "Sober christians should be particularly cautious and abstemious in the drunkard's presence. Taking no strong drink before him, that he may be thus silently and significantly admonished. You will say, why not for his sake wholly abstain? Does not St. Paul say 'If meat make my brother to offend, I will eat no flesh, while the world standeth, lest I make my brother to offend?' Yes, he does say so. What then? Do we learn that Paul's eating meat ever did cause his brother to offend? You observe 'if' it cause my brother to offend, and we don't know that in Paul's case it ever did. Again, I cannot find that this Apostle did really abstain from eating meat, any further than using prudential abstinence on occasions when his eating in the presence of idolaters might have given a sanction to idolatry, as some of the meat in those days was offered in sacrifice to idols. But, suppose St. Paul did abstain, he never prescribed the same conduct to others, for he says in his letter to the Romans, (xiv. 3) 'Let not him that eateth despise him that eateth not, and let not him which eateth not judge him that eateth; for God hath received him.' Apply this now, (for it will apply most admirably,) apply this, I say, to the case of men abstaining or not abstaining from intoxicating drinks, and we may say—let not him that *drinketh despise*, or treat with un-brotherly contempt and disdain, him that drinketh not, as if he were a poor weak-minded superstitious man; and let him that drinketh *not*, judge him that drinketh, and most uncharitably

surmise, and say he is a very bold and presumptuous man, and is 'fond of a drop, and likely to become a drunkard.' To a conduct of this kind, Christ says 'Judge not, lest ye be judged.'" (page 20—21.) The Rev. gentleman proceeds to state, that St. Paul was speaking of the weak. He then labours to shew that christians should drink not in the presence of drunkards, but in their absence. This last direction seems to have been too much for even his own friends to digest, and hence he tries to qualify it; but, like a dog in puddle, the more he struggles the deeper he sinks into the mire. Such a practice of private drinking would generate a system of hypocrisy of the worst description, and harden the minds of drunkards against all that christians might say, as it would be sure to be known. His friends' suggestion, "that the recommendation not to drink in the presence of the drunkard, gave liberty to be intemperate in his absence," (preface) is quite correct, and must be evident to every one who has no darling theory to defend. But to return to his argument on St. Paul;—St. Paul in the passage lays down a broad rule of christian self-denial. He either had an object in view, or he had not. If he had no idea of the necessity of the principle being consistently exemplified, it was folly in St. Paul to enforce it. But this principle was intended for all ages, and to be applicable at all seasons. The Rev. gentleman, however, attempts to limit its application, and weaken its force by the following question—mere paltry evasion of the cogency and energy of the requirement—"Do we learn that Paul's eating meat ever did cause his brother to offend? and we do not know that in Paul's case it ever did." Whether St. Paul did or did not act up to the principle, its truth and requirements were not affected. But what a dangerous way of invalidating the consistency of scripture characters! Well may atheists exclaim against the word of God! The Rev. gentleman states, he does not know whether St. Paul abstained; therefore he takes the benefit of the negative, and thus involves St. Paul in jesuitical inconsistency. If there is anything of emphasis in language, St. Paul uses it; he is not satisfied with saying during his *life*, but *whilst the world standeth*. Is it likely that St. Paul would practise that against which he was so earnestly and affectionately warning his disciples? Would they not have said, notwithstanding their reverence for his character, "physician, heal thyself?"

Again, as to his second argument on Romans xiv. 3, (see above.) The passage implies that to eat meat, abstractedly considered, was not sinful in itself; and, therefore, he warns them against quarrels about it. But does the Rev. gentleman mean to assert, that this passage nullifies the force and requirements of I. Cor. viii. 13? If so, then he makes St. Paul say and *unsay*, and renders him a laughing stock in the eyes of every thinking person. We leave the Rev. gentleman in the dilemma. But how admirably the Rev. gentleman applies the xiv. 3. Romans to *alcohol*. Reader, please re-peruse his argument. By the same intellectual legerdemain we might apply opium, laudanum, tobacco, snuff, and, lo! how logical the conclusions. Any nauseous compound may be justified upon the same ground of argumentation.

Again, the Rev. gentleman states that St. Paul wrote in accommodation to the weakness of some of the brethren. How does St. Paul argue, and by what process of reasoning is he necessarily led to I. Cor. viii. 13? "But meat commendeth us not to God; for neither if we eat are we the better; neither if we eat not, are we the worse. But take heed lest by any means this liberty (or power, as in the margin) of yours become a stumbling-block to them that are weak. For if any man see thee, which hast knowledge, sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; and through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ."—(I. Cor. viii. 8, 9, 10, 11, 12.) Then the Apostle, in the next verse, concludes: "Wherefore, if meat make my brother to offend, I will eat no flesh, while

the world standeth, lest I make my brother to offend." Contrast this kind of sin and the christian liberty of which the Rev. gentleman speaks, and ask, if to indulge this gentleman's liberty is not a sin? Hear him—"The temperate drinker asserts his christian liberty, and if a wise and good man does what St. Paul tells, that is, he *takes heed* not to allow his liberty, by an imprudent use of it, to become a stumbling-block to them that are *weak*;" (page 21.) St. Paul is advocating abstinence, and not what the Rev. gentleman deems "a prudent use of it;" consequently, the christian who practises this liberty, though he may assert it, is involved in the sin. There is, in the language of the gentleman, such a mixture of the words of St. Paul with his own assumptions, that he applies his own ideas to St. Paul, and closes with the following sentence: (which should have been marked by a semicolon,) "I conclude, then, that all that God requires sober men to do for drunkards is to give admonition, to abstain from strong drink in his presence;" (page 21.) Let the reader carefully examine this perversion of the plainest of all scriptures. "To him that knoweth to do good and doeth it not, to him it is sin."

The Rev. gentleman finds an argument in favour of intoxicating liquors on the bills of mortality. Does he mean to assert that intoxicating liquors cause persons to live longer? Had he stated the question fairly, he ought to have taken different sections of the people in the same country, accustomed to the use of strong drink in different degrees. He would then have found that the Friends, or Quakers, proverbial for their general sobriety, far outstrip every other class of people. In considering different countries, he neglects to take into consideration climate, circumstances of the country, habits, cleanliness, industry, and exercise, all which materially affect the health of men. Arguing upon his grounds, how is it that the North American Indians attain old age so early? This is too extensive a field of investigation to be cursorily dealt with here. The deductions, however, of the Rev. gentleman are exceedingly fallacious. Medical men testify, and we see continually around us, that intoxicating liquors disorder the body. That we are better *without* than *with* them; and, unless the Rev. gentleman means to assert that a man will die sooner of good than ill-health, his arguments have not one tittle of foundation.

He says, "by the practice of self-government, and self-discipline, and by the power of our religion, we are, as a nation, notwithstanding our temptation, and our alcohol, and our poisons, kept healthful and vigorous; made capable of doing our duty in this world, and preparing for that which is to come;" (page 22.) This is just the language of one who appears to know very little about our nation. If the Rev. gentleman is correct, what mean these drunkards daily reeling through our streets? What mean our comparatively empty chapels, notwithstanding the scanty accommodation for worship, if all attended? What mean the hosts of cases of drunkenness and theft before the magistrates weekly? What mean these drunkeries, blazing with sin at all hours of the week-day and sabbath? What mean these 40,000,000 bushels of malt used in manufacturing strong drink? What mean these 50,000,000 gallons of pure alcohol consumed yearly? What mean these £50,000,000 spent in the purchase of strong drink? What mean these hosts of drunkards in every street, whom we find in visiting from door to door on the sabbath morning? What mean these 45,000 who die annually? What mean these prisons, these female penitentiaries? What means this universal depravity? What means this cry of ministers against debauchery and crime? What mean the cries of Mr. Williams and Daniel Wheeler from the South Sea Islands? English debauchery from India, Persia, and every country upon which the Englishman has planted his feet? What means the exclamation of the Mussulman over the drunken Englishman: "*this man has left Mahomet and gone over to Jesus*"? What mean the complaints in foreign parts, of missionaries generally against the intemperate habits of our countrymen? Yet listen to this Rev. gentleman, and we may be led to believe that England is

a second Eden! a paradise on earth!! Our space does not allow us to quote from authorities; and, therefore, we are obliged to leave this part of the subject. Strange notions of moderation sobriety.

After all his prayers, the Rev. gentleman cannot conclude his lecture without aspersing the teetotallers with wicked slander. Says he, "I want to be satisfied that men who will not *drink* themselves into intoxication, are not in danger of *eating* themselves drunk by the use of that dangerous medicine called opium;" (page 24.) His object is evidently to fasten upon teetotallers this stigma. Whence has he got this precious piece of information? In the antidote, just received, to his pamphlet, we find "the licensed victuallers" the source of this information. This is he who charges teetotallers with disgraceful insinuation, ostentation, pride, censoriousness, and defamation; and then prays for a benediction upon their labours; though, in conversation he does not scruple to avow teetotalism to be "nothing but a popular delusion, and doing a great deal of harm." Such conduct will meet with its reward in the eyes of a discerning public. The latter portion of the pamphlet, which treats on teetotalism, is a tissue of sophistry, misrepresentation, calumnious insinuations, and perversion of scripture, making St. Paul establish the doctrine of self-denial, and then suspecting that he belied it by his own practice. To the Rev. James Kendall we beg to put a few questions: If you "greatly rejoice, and will rejoice," at the good done by teetotallers, why use the most cunning artifice to bring teetotalism into contempt? Why impugn their motives? Why asperse their characters? Why spout upon them the venomous falsehoods of licensed victuallers? Do you imagine that, because a minister of the gospel, you are entitled to calumniate your neighbour? If you think teetotalism is good, why do not you unite in its ranks, and by judicious advice infuse into the advocates that wise counsel, of which you think them so lamentably deficient? Rev. Sir, you know, or should know, that it is the province of the minister of the gospel of peace to *build up*, and not pull down, establish peace, and not create war. You breathe daggers in the accents of peace. You are very tender of the characters of ministers. We wish to be friendly, if sincerity is an act of friendship, and tell you that it is to be much lamented, that they should practise anything which requires defence. Their office requires from them the exercise of every charity—the practice of every self-denial requisite for example—to be the precursors of every good institution—to strengthen the weak hand. Instead of this we know but too many who will *smoke, take snuff, drink their grog, spirits, beer, ale, porter and wines*. At a general meeting of ministers held in a certain place, one of the leaders rose up with a glass of wine, and, in allusion to the teetotallers, exclaimed "*THEY SHALL NOT PROSPER*." We know many who have lost their pulpit through strong drink. We could unravel a tale, if we would, which would make you, sir, tremble, but we decline doing so. What you denominate your "christian liberty," is not a *christian liberty*. Do you talk about christian liberty in the use of opium, spirits of wine, ether, arsenic, henbane, &c. Alcohol is more destructive, when in its concentrated state, than arsenic. Remember, we advocate the use of the pure juice of the grape; but you contend for the *alcohol*, generated by the death of its nutritious qualities; for in a glass of fermented wine, there is only as much nutriment as in one-third of a grain of corn. In this lies the grand distinction; and as you threaten the teetotallers what you will do, we hope the next time you will *keep to the point*, and not wander about like a school-boy, misrepresenting facts, and confounding scripture. Our cause is that of truth; and, therefore, we court investigation. We are intimately acquainted with many christian ministers, who have not, as yet, united with us; but they do not attack our characters, impugn our motives, but wish us God-speed. We think them mistaken, and tell them so. Notwithstanding, we act the part of a friend, and urge upon their attention the duty of promoting a cause they pronounce good. The teetotallers will soon be one of the

largest bodies in the kingdom. In Hull we have lately been increasing at the rate of 18 and 20 every weekly meeting. The principles are spreading like wild fire; and pious ministers of the gospel, whom you say, teetotallers ridicule, are coming over to us. We believe the ministers in general err through ignorance, and not bad intention. Undoubtedly there may possibly be a black sheep here and there. In all ages there have been. Our Lord said there would be; but the sacred office of the ministry is not, therefore, to sustain injury. You identify yourself with our Lord, in enduring persecution. Have you not commenced the attack? But, stay! not so fast! He endured the persecution of a wicked world for the sake of man's redemption; but the opposition with which you meet, has arisen not from the advocacy of good to man, but positive evil;—of alcohol, a poison, a deadly poison, which has blasted the prospects, in a great measure, of South Sea Missionary labours, and sent to an awful eternity millions of our race! The sympathy, therefore, which you seem wishful to create on behalf of strong drink, is founded upon an improper object. The zeal of misguided priests in every age has, in their injuries inflicted upon mankind, gloried in similar mistaken zeal. For the same reason, we assert the same privilege. We acknowledge our divine Lord and master, and deem our cause the line of christian duty; but, would it serve us at all to make loud professions of this kind? We have been dragged over the hot bed of persecution, and it has taught us a salutary lesson, viz. to observe the more faithfully the path of duty, and recommend it to others. You have, Rev. sir, done immense injury to some of your fellow creatures. You have tried to strengthen the traffic of brewers, spirit and wine merchants, publicans, gin-venders, and jerry lords; one of whom said to a teetotaler, "now we have got one to come out on our side at last." *The general cry of the little drop folks is "KENDALL FOR EVER!" The drunkards reeling to and fro in the street, cry out in broken language, "KENDALL FOR EVER!"* and it is an appalling fact, that many who had but just signed, and who had been confirmed sots, the night after the sermon drank his health, and GOT DRUNK ON THE STRENGTH OF IT. His health has been drunk in many a full bumper since; and the little boys in the street cry "KENDALL FOR EVER!"—(From a friend's correspondence.) Such, sir, is the flaming glory you have gained among drunkards and the venders of poisons. Allow us to refer your attention to Pioneer, Oct. 1838, in which you will find recorded the moderation speech of a Rev. divine to have been the instrumental cause of one of our females, who had been reformed eighteen months, breaking her pledge. She got drunk, and in this state poisoned herself with laudanum! In the face of the above, sir, will you still advocate the drunkards' drink? We feel it an imperative christian duty to exhibit, in its true colours, the horrible wickedness of the drunkards' drink, though our eyes be directed to the "black hole."

Allow us, sir, to submit to your attention the following letters:

Letter of the Rev. W. Jay to the secretary of the Bath Temperance Association.

"MY DEAR SIR,—Circumstances will prevent my accepting your invitation to attend 'the teetotal Christmas Festival,' on Friday evening. I am thankful that all through life I have been a very temperate man, and for more than twenty-five years generally a teetotaler; but for the last six years I have been one constantly and entirely. To this (now I am past seventy) I ascribe, under God, the glow of health, and evenness of spirits, and freshness of feeling, and ease of application, and comparative in exhaustion by public labours, I now enjoy."

"The subject of teetotalism I have examined physically and morally, and CHRISTIANLY; and after all my reading, and reflection, and observation, and experience, I have reached a very firm and powerful conviction that, next to 'the glorious Gospel,' God would not bless the human race so much as by the abolition of all intoxicating spirits."

"As every man has some influence, (and we ought to employ usefully all our talents,) and as I have been for near half a century endeavouring, in this city, to serve my generation by the will of God, I have no objection to your using my testimony in any way you please; and am willing that, both as a *pledger* and a *subscriber*, you should put down the name of, My dear Sir, yours truly,

WILLIAM JAY.

REV. RICHARD KNILL. (IMPORTANT LETTER.)

A correspondent of the *Patriot*, entertaining decided views against total abstinence, has, in a recent number, termed it "a pernicious system," &c. &c., and quoted in proof, the alleged ill state of health of the Rev. Richard Knill, and which was stated to be owing to his

practising total abstinence. We find in the *Patriot* of the 20th inst., an admirable reply from the Rev. gentleman, who remarks,—

1st.—I wish your correspondent may reap as many advantages from teetotalism as I have done, and still continue to do.

2nd.—There is scarcely a day passes, but I bless God for the plan I have adopted; and I trust I shall bear my testimony to the advantages of teetotalism even upon a dying bed.

3rd.—I believe I have no enemies, but I think it silly in my friends to say that I am not so young as I was thirty years ago, and that I cannot run so fast as when in my boyhood I followed the hounds; and then charge it upon teetotalism.

4th.—It would look like vanity to talk about blooming cheeks, &c. but I think on this point I can bear comparison with most persons of my age, and especially with those who have been exposed to the extremities of climate in the North, and near the Equator.

5th.—I believe few men labour so much, and so constantly, and with so little fatigue. During the last year I was at work in twenty-five English counties: made two trips to Ireland, and spent a month in Wales; and, whatever others may think about it, yet the ministers whose congregations I visit, will bear testimony, that I never complained. Complained! no!—I thank the Lord for an ability to work; and, if my life is spared, I intend to work more than ever. And I am persuaded that teetotalism will, through the divine blessing, help me to perform it.

6th. As your correspondent can write to me, and let me know who he is, for one penny, I would rather hear from him than from you, though I am not ashamed to have it known through the world that I am a teetotaler. Let him pay the postage and write; my address is

RICHARD KNILL,

4, Wilson street, Bristol.

Bristol, Jan. 15th, 1840.
P. S. By the-way, I came here for a little relaxation, but shall have about forty services in the month.

Teetotalers, when they see such good and excellent men as these, bearing such glorious testimony to their cause "do rejoice, and will rejoice." You say, "all that God requires sober men to do for drunkards, is to give admonition, to abstain from strong drink in their presence, and so far as ministers are concerned, faithfully to preach to them the gospel, and on proper occasions, bring that gospel to bear on their case;" (page 21.) This sentence means, "do as I say, not as I do." The bible requires ministers and good men, not only to preach, but to practise what they teach. So thinks the Rev. W. Jay, after an age's study of the Bible—so thinks the Rev. Richard Knill—so think thousands of the ablest and best of ministers of the gospel;—but so thinks not the Rev. James Kendall.

We see most clearly that you have undertaken to write upon a subject which you have not carefully investigated; for in answer to the question—"are not strong drinks poisonous and prejudicial to health?" you assert—"I answer most distinctly, that they are not prejudicial to health, unless taken immoderately;" (page 22.) You say! What is your reason? "That less inhabitants in England die in one year than in Russia." Splendid logic! The "ipse dixit" of an ancient philosopher was once sufficient to silence the most dogmatic opponent; but, in these days of enquiry, "dico" non sufficit.

The next time you appear, we hope you will confine yourself to the argument of the question. We shall, if convinced of our error, be ready to announce our convictions. We shall patiently wait your arrival; but that you may not stumble into a quagmire, we respectfully beg you to peruse those works, to which allusion has been made in this article. The friends at Bridlington will, no doubt, be glad to render you every means of information, if not, we promise it ourselves, should you apply. We know you only as the writer of the pamphlet, and, therefore, no apology is necessary for the honest sincerity with which we have endeavoured to lay before you an exposition of your fatal errors.

N. B. In a paper entitled "Mr. Kendall's Friendly Reply to the Teetotal Controversy," Mr. Kendall charges our correspondent in the Feb. No. with publishing a "notorious falsehood;" by asserting, that he, Mr. K. recommends "private tipping." Dr. Johnson explains tittle, v. n. to drink luxuriously; to waste life over the cup.—v. a. to drink in luxury or excess; hence, from the Doctor's definition, to tittle is predicated of the act of taking intoxicating liquors, as a luxury, in various degrees. Does the Rev. gentleman intend to assert, then, that he does not recommend PRIVATE TIPPING? If not, why does he recommend christians to drink only in the absence of the drunkard? Is not this private? his whole pamphlet supports (worse than recommends) the drink, by a perversion of scripture, as we have shewn. No man can drink alcoholic liquors, without being affected thereby; and, as to tittle signifies the drinking of these liquors, as a luxury, either in a less or greater degree, (these liquors being used not for support, but as a luxury;) the Rev. J. Kendall, therefore, not only recommends, but counts ads for, and justifies "private tipping." The Rev. gentleman has misrepre-

sented and aspersed the characters of teetotallers—he has braggadocioed to an unwarrantable extent, and he imagines braggadocio will bear him out.—but this friendly reply cries, in agonizing throes, peccavi! peccavi!! and tries to back out of his former bravo. He raises the war whoop, and then charges teetotallers as being the cause of the war, because they stand in the attitude of self-defence. The Rev. James Kendall must remember, that teetotallers have their intellects clear. Tippling professors, whether laymen, preachers, parsons, or priests, must be reminded of their duty; and if they will not abandon their "little drops" for "the sake of those for whom Christ died," they MUST *again!* AGAIN!! and AGAIN!!! be informed they "are sinning against Christ." We shall draw up an article, in our next, on the subject of tippling, to which we wish to direct the attention of our readers.

BRIDLINGTON TEMPERANCE MEETING.—On Wednesday evening, January 22nd, the fortnightly temperance meeting was held in the Friends' Meeting House, Bridlington, when Mr. W. Booth, presided; and the numerous and respectable company was addressed at considerable length, by Capt. B. Frynn, travelling agent for the British and Foreign Sailors' Society. He detailed his experience, and what he had witnessed as a sailor and commander, relative to the baneful effects of the use of intoxicating liquors by seamen, as well as the benefits accruing to them from the adoption of teetotalism. Mr. P. has seen a great deal of the world, during the 45 years he has been a seaman, and had ample means of judging, having been six years a teetotaller, whether *moderation*, so called, can do much good for the sailor. He positively asserts, and adduces abundance of facts in proof, that the use of intoxicating liquors, in any degree, never can effectually either cure drunkenness, or prevent its awful effects. Several of his narratives were of such a heart-rending and terrific character, that no one hearing them, and possessing the proper feelings of a man towards his fellow creatures, could, one might imagine, refrain wishing himself a teetotaller, if not already one, purely for the sailors' sake, notwithstanding the notable and insulting expression lately used by a Rev. gentleman, esteemed by some to be remarkably prudent and pious, "that teetotalism is nothing but a popular delusion, and doing a great deal of harm!" True, it may be doing harm, but how, and where? Certainly only in the way and in the quarters it ought, in order to benefit mankind generally. Mr. P.'s practical illustrations, were proof positive, that it is neither unphilosophical, injurious to health, nor unscriptural, to adopt teetotalism. Other two or three individuals addressed the meeting, one of whom alluded to his having heard, the day before, an expounder of the gospel threaten, that "if the teetotallers in Bridlington did not mind what they were about, and let him alone, he would very soon have some of them in the black hole there!" (at the same time pointing to the prison.) After singing "Praise God, &c." the meeting broke up, when some signatures were obtained. During and since the Christmas Festival, above 100 names have been added to the Society.—From a correspondent. [We had no idea that the command of our Divine Redeemer—"bless them that curse you, and do good to them that despitefully use you and persecute you" should, in this enlightened epoch, be changed into "physical force."—ED.]

THE TEMPERANCE PRESS,

And the duty of Members of the Temperance Society to participate the advantages derived from reading Temperance Periodicals.

In all the great discoveries of modern times, calculated to extend the boundaries of civilization, and confer innumerable blessings, mental, moral and physical, on man, that of Printing stands pre-eminent. It is the most gigantic engine of modern improvement, in every thing which can affect either our individual, social or national happiness. Without it navigation would be stripped of her telegraph; commerce of her expansive energies; and in the midst of all the complicated movements of national intercourse, there would be wanting a spring to keep in action the machinery of the world. A true knowledge of divinity would rest in the dusty archives of religious cloisters; science be shorn of her rays of glory; and knowledge, as flowing from the literati, would be stemmed within the embankments of its possessor,—presenting the image of one vast ocean, but without inlets and rivers to fertilize the barren wastes of ignorance and error. The corruscations of genius would vanish like those of the setting sun on the absence of their luminary; the thrilling eloquence and impassioned oratory of the divine and the patriot, survive little beyond the passing moment; and, for want of the endless stimuli which the press imparts to human energy, man would gradually decline from the apex of intellectual greatness and perfection, to ignorance and barbarism. So important to human happiness and improvement is the Press, that no earthly condition can be for a moment contemplated, which would not receive a fatal stab, were it deprived of the multiplied agency and combined uses of the press. Hence the greatest men of all ages, to give efficacy to their views, have resorted either to the press, or to its more imperfect substitute, the bark of trees, waxen tables, the skins of animals, the style, or the quill. Whether for good or for evil, every institution, established by man, has first fixed on a means of giving publicity to its principles: hence, how important to duly apply the exhaustless energies of the press to every institution! If valuable in a small degree, that value becomes proportionately great to the magnitude of the cause. The Press, therefore, becomes of infinite advantage to the Temperance Society; because this Society, in its widest extent, contemplates in its grasp the whole circle of the human family. This fact cannot be too deeply engraven on the memory of every teetotaller. In America, the glorious results

of our principles have been accomplished chiefly by means of the Press. Millions of publications have *teemed* from it upon the land. The whole country has been deluged with temperance knowledge; The consequence is, that several States have prohibited the sale of intoxicating liquors; religious synods proclaimed alike the traffic and its support a sin; and the States in general are making a grand effort to heave the pipes, tuns, hogsheds, barrels and puncheons into the Atlantic, that alcohol, the fell destroyer of man, may be eternally banished from their shores.

What has been effected in America, ought to be accomplished in England; and, therefore, it becomes an *imperative duty*, not only of Temperance Institutions, but of each individual member, to support, to the utmost of his power, every temperance publication with which he is connected. For this purpose, every large town ought to have its own periodical, that temperance periodicals may become as general as newspapers. Hence, on national and general grounds, every member ought to assist in the attainment of this great and glorious object. But not on general grounds alone would we argue this point. Every individual member is deeply concerned in the improvement of his own mind on the subject. Of a subject in which he is so much interested, he ought to be familiarly acquainted with all the parts, for the purpose not only of defence against attack, but the instruction of others. To establish his convictions in what is well known, and to acquire a knowledge of every thing new, his attention should ever be directed to the publications. If "reading makes a knowing man, conversation a ready man, and study a judicious man," it is highly incumbent upon him to "read, mark, learn, and inwardly digest" whatever assumes the name of our cause. He thereby becomes the more strongly confirmed; his affections for the cause chastened; and he goes forth in the strength of that moral dignity and sincerity which no opposition can move; but is firm as adamant, because based on truth in love. This is invariably confirmed by the experience of those well versed in the knowledge of the principle.

It is a serious mistake to imagine, because a person may have been a teetotaller a number of years, that he therefore needs no temperance periodicals. He should remember that these are the fuel which sustains the flame. Temperance meetings are very excellent means for general purposes, especially to those who are unable to read; but to rest satisfied herewith, betrays an unwarrantable indifference to one of the best sources of sound knowledge, and the most valuable agent in its diffusion among others. Besides, every one is not qualified by education, by habit, by patient investigation, to range unaided over the whole field of the Temperance Question: hence, he should seize on every means of information within his power. The common range of speeches too, is over the same ground; but study gives a writer liberty by extended investigation, to cast more light on the subject; the most difficult points are elucidated more clearly; statistics of the causes and effects of intemperance embodied; and other things which require a patient exercise of the understanding and memory. The practice of careful reading begets closer habits of investigation; the intellectual powers become developed, until the student begins to discover latent talents, for which previously he would not give himself credit. All these things tend powerfully to the formation of the character; and, therefore, the judicious man will give them all the attention they deserve.

It appears, therefore, that there are two motives, which ought to influence teetotallers to support, in every possible way, temperance periodicals: First, because these are the most lasting and effectual monitors of our principles, wending their way into precincts too halloved for the footstep of a living advocate; and, secondly, because, by a careful study of their contents, Temperance members become the most effectually established. In reasoning with an opponent, his prejudices, blinks, and vanity of being thought wise, oppose the admission of truth; but a temperance periodical tells its own tale without interruption. The understanding is more prepared to listen to its arguments; and, consequently, on the minds of those who will read, nothing is so calculated to effectually rivet conviction.

(To be continued.)

TO CORRESPONDENTS:

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30. VOL. II.]

WEDNESDAY, APRIL 1, 1840.

[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 DISCOURTAGE THEIR USE THROUGHOUT THE COMMUNITY."

WHAT IS "TIPLING" ?

In fulfilment of a promise in our last number, we purpose to inquire into what constitutes "*tippling*."

By a diffusion of knowledge on the nature and properties of intoxicating liquors, a dreadful alarm has been spread among the ranks of certain classes of tipplers, but joy and gladness among the drunkards. Private tippling has exercised so powerful a sway over the respectable circles of society, that it imagines it has secured a kind of patent to an undisputed reign. My lord, and my lady have taken their glass in a *respectable way*;—the merchant—the tradesman—the operative—the preacher—the parson—the priest—the bishop—the clerk—and the grave digger;—the Epicurean—the libertine—the debauchee—the sot—the swindler—the robber: all have taken their glass in a *respectable way*. The "*bon ton*" of strong drink has established its supremacy, and extended its dominion over its prostrate slaves in all the subordinate ranks of society. By a prerogative of their own assumption, little drop tipplers have denounced teetotallers for having opened their eyes, as *mudmen, atheists, deists, infidels general and patchwork christians!* Never were poor fellows so much belied, and trumpeted forth by the tongue of slander and misrepresentation, as teetotallers, *without their permission, without enquiring whether they liked it, or whether it would affect their characters as men, as citizens, and as christians.* Teetotallers, too, must endure all this in silence, without murmur—yea, without even a wry face; and, as a reward to these scandal mongers, think them faithful in the performance of their *christian* duty, doing God service. Should a clear headed teetotaler revolt against this jesuitical domination, he is tabooed from christian intercourse: the welcome eye is turned to the polar star, though advancing southward; and skulking obstinacy retires from the position of free, generous and manly investigation. We make these remarks, introductory to our enquiry, to shew, that those who are so fond of railing against teetotallers, should take care that their own garments be clean.

From the vitiated state of society, it has virtually become, in the opinion of many, a practical axiom, that christians and ministers can do no wrong; that having assumed the office of expounders of God's truth, they possess a species of papal infallibility; that standing so highly elevated, by virtue of their office, above the censorship of human judgment, they are entitled to a species of dictatorialship; and woe be to the luckless wight who may dare to question their expositions, if harmonizing with the vicious customs of society.

We beg to dissent from this doctrine, and to expose error and evil, whether beneath the ermine, the bands, or the cravat. We are, too, in the exercise of the highest duty by doing so. Charity requires it. The strait jacket is for the maniac—the treadmill for the disorderly—the gallows for the murderer—the hulks and penal settlements for the destroyer of his race—the surgeon's knife for the ulcer and shattered limb—the wand for the spoiled child—misery for the wicked—and perdition for the lost. Charity thus blends her common uses through our laws, whether human or divine, to protect the good, and preserve unsnapped the bonds of spiritual relationship and of social order. Therefore, to expose error and evil, by developing their hidden causes, is to perform one of the highest functions of charity. If pernicious customs exist in the body politic, it is the duty of some one to try to expel them. If the legislature will not, the people must; if the priest will not, the layman must; if the christian will not, the moralist must; if the partizan will not, the patriot must. Such customs exist according to the united testimony of all classes. What is to be done, must be done; and it matters little who undertakes the task, provided it be done speedily.

To charge the drinkers of intoxicating liquors with tippling, will, in the estimation of some gentle souls, be, no doubt, monstrously wicked. They will recoil from it as from an inhabitant of the Somnolian regions. We must make the enquiry "*nevertheless notwithstanding.*"

First.—Intoxicating liquors are taken as a *luxury*, not for *nutrition*. Distilled spirits of all kinds do not contain

one particle of nutrition; a glass of wine contains only as much as one-third of a grain of corn; and malt liquors not more than a penny worth in a gallon, or half a farthing's worth in a pint. In the last two the alcohol counteracts the effects of the nutriment, and renders them noxious beverages. So that all these liquors can be used not for their *nutritious properties*, but as a *luxury*. They are thus used as a token of hospitality, friendship, courtesy, in public and private dinners, and the whole routine of our national usages.

Secondly.—No one can take intoxicating liquors without being affected by them.

This is proved from the fact, that every person, in a state of health, unaccustomed to them, instantaneously on drinking them feels their effects. If a person can take them without experiencing any very sensible effect, it shews that they have so far occasioned a disease, which requires its "balm" to raise the system to its wonted tone. This is manifest from the longing desire for the little drop in those persons who regularly take these liquors. This feeling is precisely the same in quality, though less in degree, as the *ankering* of the drunkard for his accustomed quantity, to prepare him for the discharge of his ordinary duties. He takes his glass to rouse his nerves to action, or he quivers like an aspen leaf. Hence, it appears, the boast of little drop men, that they can take a little and not be affected, is a gross fallacy and untrue; and hence, there is strong reason for suspecting any such boast, as presumptive evidence of dipping freely into alcoholic potations. It is the property of these liquors to act as a diffusible stimulus, resisting the legitimate impulse and authority of nature; and, therefore, when drunk, they must be taken as one means of sensual pleasure, which, in the language of modern refinement, means "LUXURY."

Let us advert, as in our last number, to the definition of Dr. Johnson: tittle, v. n. to drink *luxuriously*; to waste life over the cup—v. a. to drink in *luxury* or excess. Thus tittle is predicated of drinking *luxuriously*, in various degrees, from the little drop man to the sot. We have shewn that these liquors are drunk *as a luxury*, and are always pernicious to persons in health. That luxury or sensual pleasure is experienced in the buoyancy and momentary excitability under their influence; and, therefore, all persons who take intoxicating liquors, are either *little drop tipplers*, or *big drop tipplers*, with this difference, the latter bathe in the puddle or the street sewer, and the former recline upon their sofa or the arm chair; the actions of the latter are before the public gaze, those of the former unseen. It is quite evident, therefore, between the two classes there is a difference only in degree. The big drop tipplers drink till the alcohol has suspended the natural functions of rationality; hence alcohol is the suspender and disorganizer of the human faculties. All those, therefore, who drink alcohol, have, according to the quantity of liquor taken, their rationality disturbed; and, consequently, the little drop tipplers sustain a proportionate derangement of their intellects. This is confirmed by the universal testimony of all little drop tipplers, who have practised the teetotal principle: viz. that they are able to conduct their business more

efficiently, their intellects are more collected, and their judgment cooler.

We have thus demonstrated, that little drop tipplers are mentally and proportionably deranged by the same agency as the big drop tipplers; and, consequently, are in danger of becoming like them. By the exemplification of superior influences, through repentance, prayer, and watchfulness, they will be saved from the consequences; but, as the danger, like the sword of Dionysius, is always suspended, "the prudent man foreseeth the evil, and shunneth it."

Light is fast emitting its rays on this subject; and the time is not far hence, when (as at present shewn) there will be only two classes; when no man will be entitled to be deemed perfectly sober, unless he practise total abstinence.

At present much ignorance exists; and many valuable and worthy members of society think proper to take their drops. We must, therefore, be the more earnest in diffusing information on this most important of all subjects, and urge it with more zeal, greater earnestness, and less truckling to the vicious customs and habits generated by strong drink.

PROGRESS IN IRELAND.

The Rev. Theobald Mathew continues his glorious career. He visited Kilkenny, January 18—22, and 10,000 persons received the pledge from him. The society at Kilkenny numbers 17,000.—*Dublin Herald*.

There are 600,000 teetotallers enrolled on the books of the National Society, exclusive of 200,000 received within the last month. Upwards of 2,000 villages, towns, and cities have been reclaimed. The deposits in the savings bank of Limerick are nearly quadrupled. So great is the desire of the Irish people to receive the pledge, that the Rev. Theobald Mathew, on his way from Ennis, had his chaise stopped. Into Gort, Ennis, and other places, the people flocked like starlings. In the *Dublin Herald*, a valuable medium of temperance information, the most astonishing accounts are given.

VALUABLE TESTIMONY.

We call the special attention of our readers to the following testimony to the value of temperance, delivered by John Howley, Esq., Q. C., at the Nenagh Quarter Sessions. It is pregnant with important truths.

"While I fully agree with those who assert that any attempt to conceal or soften down the crimes of the county is injurious to the public peace, by blinding public vigilance, still, on the other hand, I can well imagine serious mischief to arise from an indiscriminate and dogged denial of any advance towards reformation, or from a cold or sour scepticism as to any change that may be for the better. There is always a large portion of society who hold their virtues as well as their vices on authority. Example is a powerful engine of human morals. If the people are always hearing of their unmitigated and unaltered depravity, without placing one item to their credit side—for ever presenting a heavy and depressing balance against them—and if they find any step they may take towards reformation derided or undervalued, the pride of

good conduct will be apt to subside, and thus one great stay of public virtue may be weakened or removed. Can there be any doubt that the new and powerful ally of law and order, the temperance pledge, which has descended under the auspices of a benevolent and zealous priest, has gained corroborated strength from the general approbation bestowed on those who have laid down a degrading vice, and bound themselves by a public resolution to future reformation? On such grounds, therefore, I have felt it as part of my duty, presiding here, publicly to recognise the improvement which, I think, has taken place, and which is not confined to the single head of faction fights. The popular mind is, as far as I can understand, calmer. The great mass of the people are solely occupied in the pursuit of a frugal and laborious industry. Large movements—multitudinous assemblages of the people for the removal of real or fancied grievances are no longer to be heard within this county. Those field meetings which some time since met to deliberate, but were more calculated to menace, have ceased, and the general temper is more harmonized and settled to quiet and domestic objects.”—*Dublin Herald, February 1.*

TIDINGS FROM AMERICA.

Ballston Centre, Dec. 12th, 1839.

MY DEAR SIR,—I hardly take up a religious or political paper, without its bearing testimony to the rapid advance of sound temperance principles throughout this republic. The Church of Christ is extensively taking this holy cause under its especial protection. At a late meeting of the Synod of Albany, the following resolution was unanimously adopted:—

“Resolved,—That a professing Christian who sells intoxicating drinks, is a proper subject of discipline in the Church of Christ.”

The following was passed at the Congregational Association of Central Ohio:

“Resolved 1st.—That total abstinence from all that can intoxicate (as a beverage) is the only true and firm basis of temperance.”

“Resolved 2nd.—That the manufacturing, vending, and use of intoxicating liquors as a drink, are *immoralities*, and inconsistent with Christian character.”

In addition to extensive action in the church—our statesmen and patriots in all the States, are anxiously directing their attention to the license law, and the proper remedy for relieving the country from the evils of intemperance yet remaining. The people are sending up petitions with tens of thousands of signatures, to their respective legislators, for relief from the corrupting influence of the license law, and begging for a prohibitory statute against the retail traffic in all kinds of intoxicating drinks, to be used as a beverage. These “signs of the times,” I know will give you and our dear brethren in this great work on your side of the water, great joy.

It appears to me, the moment you can convince the great body of the *tax payers* in Great Britain, as we have in this country, *that intoxicating drinks are never*

beneficial, but always injurious as a beverage in health, you will soon procure that kind of legislation, which will break up the retail traffic—and, consequently, at once, three-fourths of the enormous amount of taxation and misery now entailed upon you by the present system.

As I informed you in a previous letter, the friends of temperance in the State of New York, have determined, in a convention of near *five hundred*, to petition the legislature, for a general law, prohibiting the traffic in intoxicating drinks as a beverage—that no man shall be allowed to vend these drinks to be drunk on the premises. Petitions to this effect, are now circulating in every part of the State. The New York city society, was not represented in this convention. It yet retains the old rotten ardent spirit pledge, and has never shewn any cordiality towards the State Society, or the “American Temperance Union,” since they have dissolved all connexion with half-way measures. This society is striving for another plan of legislation, to refer the question of license or no license, to each of the nine hundred towns and cities in the State. To be sure in this way, the two great political parties *get rid of the responsibility*—but they will leave the evil but little or any abated—such a law would not be so very objectionable, could the evil be confined to those towns and cities willing to retain it; but our districts are so small, the intercourse so constant and so rapid, that these districts voting the poison out, would at once be surrounded by the poison shops of those retaining them; and in this way counteract the good, rendering the law in a great measure a dead letter.

Yet the very suggestion of various modes of legislation, has an excellent influence. The great question now is, what kind of legislation is needed? While this discussion is going on in almost every family in the Union—the great principles of temperance are also agitated, and in consequence deepening in the public mind. The cry which was so general a few years since of “too fast and too far,” &c. &c. has in a great measure ceased. Occasionally we have an essay from some *learned professor*, who loves his social glass, in favour of moderate drinking; but such essays have no other influence, than to call forth the strong condemnation of the religious community. There yet remains shades of difference with regard to the ground of action—the motive that should govern. These that have adopted total abstinence on the principle of *expediency*, now acknowledge almost universally, that what it is *expedient* to do for the benefit of the human family,—*is right to do*—and even *duty to do*—and which *not to do*—is *wrong*. The scriptural argument for and against the use of intoxicating wine, has not yet received that close examination which the importance of the question deserves. Some think the examination of the subject of little importance. But when I see christian families retaining the wine bottle on their tables, leading their sons into temptation—fearing, by discarding it, they would reflect on the character of the Saviour, I cannot but think the inquiry one of great moment, to the final triumph of the Temperance Reform. And I do hope to see the learned and devoted friends of this cause, not only in Great Britain, but in this country enter upon the examination, and give the whole subject such a thorough

sifting, as will settle the question satisfactorily to all reflecting minds.

Truly and affectionately yours,

To W. J., Esq.

EDWARD C. DELAVAN.

Journal of the New British and Foreign Temp. Society.

This Journal has been very much improved. It is, in our opinion, the best weekly temperance publication published in London: and we most cordially recommend it to the attention of our Friends. ED.

KENDALL v. TEETOTALLERS.

The public are already aware of the stir made by the Rev. J. Kendall among the teetotalers in Bridlington, both through his popular "Remedy," and other freaks and fancies; but, perhaps, it is not so generally known, that, on various occasions, the Rev. gent. had very significantly intimated that he felt himself a match for any half dozen of the choicest of the teetotalers in debate on their principles. This came to their ears so frequently, that they deemed it only prudence and duty to enquire of their opponent, if he was really in earnest. Being assured by the Rev. gentleman himself of the fact, and knowing that he continued his threatenings and boastings, he was a second and a third time written to, but no further reply could be obtained; the committee, therefore, felt compelled to close in with the offer or challenge of Mr. K., on his part, to defend the libels on teetotalers contained in his "Remedy," and on theirs, to expose them. Accordingly Mr. E. Grubb, agent to the British Association, was engaged to meet the Rev. gentleman in the Union Chapel, Bridlington Quay, on the evenings of Feb. 26th, 27th, and 28th. The time arrived, but not so the advocate of moderate drinking. Much pains had been taken by the committee to bring the matter to a favourable issue, prior to these meetings, by addressing both Mr. Kendall and Mr. Wilson, his superintendent, but they both treated the subject and the committee with silent contempt; and, as such, it may not be amiss to present to the public copies of the correspondence, that they may be the better able to judge of this notable and unpleasant affair.

The Chapel, too, was hired at a high rate, which the teetotalers had to pay for; but such were the crowds that went to hear, and a small charge for admittance being made, that a surplus, after defraying the expenses of the meetings, &c. of £6. 2s. remained, which was laid out in flour and coals, and distributed among 142 individuals, chiefly widows, and those that were considered the most deserving. So that, in this way, good has been brought out of evil, through teetotalism.

But how, or when, or where the subject will drop, or whether it ever will, it is impossible to say; for although vanquished again and again, three out of four of the preachers in the circuit cannot be quiet, and mind their own business, but one or another is frequently spouting out something against teetotalers or their principles, and not unfrequently from the pulpit. It is hoped, however, that ere long, most of them will cease from troubling their present congregations, either by the interference of higher powers—their becoming teetotalers—or by leaving the circuit,

(COPY.)

"The Committee's respectful compliments to Mr. Kendall, and beg to forward the annexed, (this was a copy of the hand bill before it was printed,) and will thank him to inform Mr. Furby, the printer, on or before Friday next, at twelve o'clock at noon, whether he and his friends would wish to occupy half of the Union Chapel, defraying, of course, half the expenses of hiring and lighting the Chapel, and fitting up the platform, &c.

Yours, respectfully,

WALT. WILSON,

Wednesday Evening, 19th Feb. 1840. *Secretary to the Bridlington and Quay Temperance Society.*

REV. JAMES KENDALL,

SIR,—As teetotalism and its advocates have been grossly misrepresented in a certain "Lecture" delivered by you, and approved of by your friends; and as you continue injuring, or trying to injure us, apparently, when and where you can; we, hereby, call upon you to defend your Lecture publicly, as you have confidently and frequently asserted you can do;—also certain parts of your conduct towards us, since the delivery of that Lecture, before Mr. E. Grubb, who will attend on our part, as stated in our printed hand-bill, a copy of which we sent to you on Thursday morning last, previously to its being printed, and waited until Friday noon for your reply to our letter which accompanied that copy, which reply has not been received by us.

Dishonourably as you have stated, with evident intent to prejudice others against us, that you might be 'abused' by us, if you should be so rash as to expose yourself to a discussion, we suppose you mean 'without a sufficient number of witnesses!'

Should you, however, have any 'real' desire to defend yourself, we will ensure you better treatment than you have shewn to us, viz. fair play in every respect, nor should we be wanting in that courtesy which is due from one gentleman to another.

"We are not savages, though teetotalers: nor are we, as you have designated us, "fighting teetotalers," except it is with the weapon of truth,—and if that be "annoying" to you and "disturbing" your "peace night and day," we are sorry for it.

You affect boldness and courage certainly, when you say—"It is with real grief I inform you, that I can not prevail on one of my friends to consent to my defending myself against the designed attack on my lecture. This I most deeply regret, as the teetotalers are in all directions most shamefully misrepresenting me." By this, it would seem, that you are very desirous of persuading others what a glorious conquest you could achieve over us, if permitted to come forward.

What a grand pretext this is for you; and what a noble display of your friends! But you cannot excuse yourself for non-attendance on account of official duties, for we know that you may have them performed by others, if you wish.

Also, the Committee beg to state, that two of the most respectable Wesleyan class leaders in this circuit, neither of them pledged teetotalers, have volunteered to officiate as chairman for you, in case of a discussion.

Therefore, the only safe and honourable course, you and your friends can pursue, is, to prove that we are in the wrong, or henceforth cease to bear false witness against us.

We are, Rev. Sir,

Yours respectfully,

ROBERT HALL,

Committee-Room, 24th Feb. 1840. *Chairman of the Committee.*

BRIDLINGTON, February 26, 1840.

SIR,—It is useless to write letters to me. If you or your friends wish to see me, I shall be at home in the forenoons of to-day and to-morrow.

I am, Sir, yours, &c.

JAMES KENDALL.

Mr. WILSON,

Rev. Sir—We trust you will pardon the liberty we take in thus addressing you.

We apprehend you are aware of what has been, and is now going on between us and the Rev. J. Kendall, respecting teetotalism; and we suppose you are not ignorant of the manner in which that gentleman has been acting towards us, since he preached and printed his celebrated lecture, which was apparently designed to misrepresent teetotalism and its advocates. You know, also, that we have replied to that lecture both orally and in print; and, as we hoped, sufficiently, but, it appears, in vain; for, no sooner had we, in each case, as we considered, ended the debate, than a spirit, ever restless and dissatisfied, found fresh fuel to add to the smoking flax. This we exceedingly regret, and more especially as we find embattled against us those whom we might reasonably expect to find on our side. However, lamentable as this may be to us, it is not the chief source of our regret, nor the main cause for addressing you at present.

Sir, before Mr. Kendall preached, and, again, before he printed his lecture, we have reason to believe that you sanctioned, if not encouraged these acts being done; or, if you did not do that, you must admit, that you acquiesced in, or tacitly permitted them.— Now, instead of Mr. K. defending his lecture, as intimated in his preface, as well as many times having expressed his readiness to engage with *six of the best of us, and of boasting what he could do*, thus prompting us onward; when there is a probability that he is likely to be called upon to fulfil his promise, what does he do but shelter himself, under the mantle of his superintendent and friends, who, he says, (in writing to us) “are decidedly opposed to my having a discussion with you, because they conceive it would inevitably lead to angry strife and debate.”

Now, Sir, in due deference to you, we cannot admit this to be a necessary result; neither can we suppose that this is the only reason for preventing Mr. K. defending himself. We appeal to you, and we wish to do it with becoming courtesy, whether you think it right still to refuse Mr. K. an opportunity of defending himself, when he so pertinaciously adheres to it, that his lecture is “defensible”;—when he still continues to boast of what he would or could do, if allowed to come forward;—when he perseveres in going about town and circuit misrepresenting us in various ways;—when he designates us as “fighting teetotallers,” and accuses us of “incessantly annoying him, and disturbing his peace night and day;”—when he says he is for “peace,” but we will not let him alone:—when this is the course he follows, we are inclined to think it is not justice towards your colleague, having reason to suspect that you are one of those who encouraged him to oppose us; but, on finding your case to be a doubtful one, you interpose, and thus Mr. K. screens himself under your disapprobation.

But this is not satisfactory to us. As you did not appear to disapprove of Mr. K. preaching and printing, we think that, in order to be consistent, as he says he is attacked, you ought to allow him to defend himself and his lecture. At present, they both stand convicted by us; therefore, unless the matter be brought to a decision, the contest is likely to be continued. We are anxious for peace, but we must have it consistent with truth. Our acts have been misconstrued, our motives suspected, and our characters maligned, in consequence of the increased opposition to teetotalism in the early part of this year.

Now, is it likely, knowing the purity of our motives, and the goodness of our cause, that we should sit down quietly with imputations which have been thrown upon us, and which so deeply affect our well being, without an effort to disabuse the public mind, and place ourselves in a proper light before those with whom we have to do?

But we would not have you, Sir, infer from this, that if Mr. K. is willing, and you will allow him to try to defend himself, that we shall be continually harassing either him, his friends, or our own minds with the subject; by no means; for we think the sooner this is put a stop to the better; and the most likely plan we can devise is to come to a discussion. We assure you and Mr. K. that no insult shall be offered him with impunity, as he has unjustly insinuated, but, on the contrary, we believe he would be treated with all due respect.

In conclusion, therefore, the Committee beg you will permit Mr. Kendall to indulge himself for once on this topic, with the opportunity of holding a friendly public conference with Mr. Edward Grubb, who is expected to attend, as stated in our printed hand bills.

Waiting your reply, We are, Rev. Sir,
Yours respectfully,
ROBERT HALL,
Chairman of the Committee.

Bridlington Committee Room, Feb. 26, 1840.

ACCIDENT!—CAUTION—ADVICE.

A certain “junior Evangelist of apostolical succession,” tending the flocks of Israel in the East-riding of Yorkshire, while on a visit at a friend’s, lately, is reported to have had a slight accident befallen him, of which the following account is a brief outline.

It appears that the Rev. gent., *before tea*, and again, *before and after preaching*, enjoyed himself, with what teetotallers call “poison,” though by others denominated “a good creature of God.” Whether the “first glass” had dispossessed him of any or all of the *three favourite principles* of Mr. Kendall, of Bridlington notoriety, (which he himself, only a few days previously, had extensively and strongly recommended, as a perfect “remedy” for drunkenness) or, whether, in declaiming against that “detestable” thing *teetotalism*, and sentencing its advocates to have those parts subtending the spinal marrow “whipped with a bunch of nettles!” or, whether he neglected “counting” his glasses—thereby forgetting his ambassadorship—it is immaterial, at present, to enquire. Certainly, about half past ten o’clock p. m., in excellent *spirits*, and “Blythe as *Shepherd* at a wake,” he very pleasantly bid his *boon* companions “good night,” having about five miles to ride home. But, how amazed must have been the “good man of the house” when, after the lapse of four hours and a half, he was aroused from “balmy sleep,” by the *re-appearance* of his guest, shivering with cold, and in a most piteous plight;—without hat, or whip, or horse!! However, in compassion to his condition, he was very humanely ensconced in the blanket market, in company with a knight of the spur. How or where the gentleman had passed his time from half past ten till three o’clock in the morning, remains, *perhaps*, best known to himself. A little later in the morning, (whether induced by the “keen demands of appetite,” or otherwise, does not appear,) his gentle horse had wisely found its way into the stack-yard, and in the course of the forenoon was despatched home with a new bridle and a *sober rider*.

From this circumstance we may learn:—1st. That intoxicating drink, though it has been emphatically pronounced “not prejudicial, unless taken immoderately,” (and none could be so uncharitable as to suppose any *respectable* gentleman would drink immoderately now-a-days,) may, evidently do much injury: therefore, to tamper with it is dangerous. 2nd. That “*common sense, common prudence, and self-government*” are not, in every “case of excessive and overwhelming importunity,” always so promptly at command as to prevent, at least, occasional slips, even in ministers. 3rd. That talents, learning, rank, respectability, and “regard to interest” combined, do not always afford sufficient protection against the treachery of Mr. Alcohol, when his first proposal is admitted. 4th. That, however plausible in theory, a certain popular “remedy” may appear, “one truth is clear,” our hero himself (though not the weakest in faith, as regards its potency to prevent drunkenness and “*crush*” teetotalism) has proved it to be seriously fallacious in practice.

By way of advice, should any “Juniors” enquire, what they ought to do “to render their characters unsuspected,” supposing they now and then happen to fall in with *tipplers*; we would beg to offer to their notice the following “short hints:” viz. “Touch not, taste not,” neither in a *public-house*, in *private company*, nor in *secret*, that which has slain so many mighty men and of all ranks. Let all, but *ambassadors* especially, “abstain from the very appearance of evil;” let them “have no fellowship with the unfruitful works of darkness;” never more join in with those who sneer at the efforts made by “*sober* christians” to reclaim the drunkard; no longer spend, as is the custom now, their leisure time in company with the healthy, the wealthy, and the gay; but, on all suitable occasions, let them “visit the fatherless and widows in their affliction;” and the poor of their flocks, as well as the degraded, unbappy inebriate; and encourage him by precept and example to follow them. Then, and not till then, “will righteousness cover the earth.”

The above will give some idea of the braggart cowardice of the Rev. James Kendall. Deliberately he entered upon the warfare, under the sanction of Mr. Wilson, his superintendent. Teetotalism having existed some years at Bridlington, the Rev. J. Kendall felt he was attacking it; for he says in his preface: "I approve of what I have written, and am prepared to defend it if necessary." Again, the author adds, he "was urgently solicited by some highly respectable gentlemen to publish it." Was the Rev. John Wilson among these gentlemen? If not, how durst he publish, without the Rev. J. Wilson's permission, a lecture which he anticipated would elicit a reply? Why has the Rev. James Kendall flourishingly braggadocied that he could "defend his lecture, if necessary, before one or half a dozen opponents"? Why, if he durst appear, should he pen the following sentence, after having "consulted his superintendent and friends," "If you do, there may even yet be a debate," knowing his superintendent would not allow him to engage in a debate, unless to talk valiantly, and deceive the public? This is the climax of cowardice. But when the clouds of war begin to rise, as a chicken seeks shelter beneath the wing of a clucking hen, so flies the Rev. James Kendall under that of his friends, (no doubt including the Rev. John Wilson) who first prompted him to measure in print his lance with teetotalers. His reference to reviewers and writers, who had done nothing to create his ire, is of the most contemptuous description. He was not content with attacking the Bridlington friends alone, but his litigious spirit must sound the tocsin of war beyond the boundaries of his priesthood, there being no publication within his jurisdiction, unless this extends to Hull. "Against half a dozen opponents!" Well done, the Rev. James Kendall! and yet all his blustering ends in smoke. He evidently had a most gigantic notion of what phrenologists call no. 10. No doubt he thought, too, he could frighten the Bridlington teetotalers into hysterics, by the hugeness of his "I, myself, 1." He says, again, "I shall throw no obstacle in the way of persons joining your societies;" yet, according to corroborated statements, he is continually doing so. Oh, splendid consistency! and sacred regard to truth!

The Rev. James Kendall should take out Her Majesty's royal letters patent for a new method of manufacturing truth. Every honest and sincere mind will charge the Rev. James Kendall with pusillanimous fear; and now we invite him to reply to the review in *March Pioneer*. Unless he do so, the public will see, as we have shewn, that his positions are indefensible, and our exposé, in *March Pioneer*, of his charge of Jesuitical inconsistency against St. Paul, is complete. The dogmatism of the Rev. James Kendall is equalled only by the profound ignorance displayed in his lecture. When such mental imbecility assumes importance so grave, it creates, by its arrogance and presumption, that kind of pity which is founded in contempt. We beg again to revert to one of his positions, controverted in our last no. viz.

"When *prudence*, (such for instance as that which is occasioned by the presence of sober and serious friends) sways the drunkard, he can either totally refrain from drink, or do that which, in his case, is much more difficult, take a little and *only* a little; and when *interest* preponderates, such as a promise of money, or patronage, or encouragement in trade, in case of his becoming sober—the drunkard can either abstain or drink moderately, which soever he pleases;" (page 14.) How has this crotchet of the Rev. James Kendall's been sung by the drunken fuddler already adverted to? Perhaps the Rev. James Kendall may say—"Oh! he is only a moderation man; and, therefore, is to be judged and condemned by other laws." But, hark! this *sober* shepherd was surrounded by his friends, and part of his flock, to whose souls his duty was to supply spiritual nutriment, whilst they in return provided for him ham, plum pudding, and beef. Surely, then, the Rev. James Kendall

will admit, that both the *prudence* and *self-interest* of this fuddler, were, or ought to have been, called into requisition. In the drunkard's case, the Rev. James Kendall admits they would; but in this gin-drinking parson's they were not; therefore, according to the logic of the Rev. James Kendall, this *sober* evangelist was more insensible to the claims of *prudence* and *self-interest* than the drunkard, and, consequently in a more degraded state. If this reverend logic is correct, it reveals the cause of one arcanum: namely, why it is more difficult to convince the moderation man than the drunkard. But we demur to the patch-work doctrines of the Rev. James Kendall; and thus follow their sinuous windings for the purpose of exposing his sophistry and errors. Either the Rev. James Kendall must admit his dogma to be false, or that the fuddling moderation parson is in a worse state than the drunkard. In either case the Rev. James Kendall's notions stand in a most pitiable plight.

We have, then, in the above, a *splendid illustration* of the truth of the Rev. James Kendall's views, in which he denounces, as a "wild dogma:" "That every man who drinks a little is in danger of becoming a drunkard." Hence, in his language, and according to his reasoning, the "wild dogma" of teetotalers is, in this case, a drunken fuddle. See the above position proved in *March Pioneer*, (page 237) to which we specially wish to direct the attention of the reader. What moderation tippler would not exclaim, in sympathy for this Reverend gentleman:

"Quare agite, ô tectis, juvenes, succedite nostris!
Me quoque per multos similis fortuna labores
Jactatam, hæc demum voluit consistere terra.
Non ignara mali, miseris succurrere disco."

Again, "That sober christians should be particularly cautious and abstemious in the drunkard's presence;" (page 20.) Some of the Rev. gentleman's friends "thought this gave a liberty to be intemperate in his, the drunkard's, absence." The fact in the account of the drunken parson given above, proves that the friends of the Rev. James Kendall were right; unless the allegation be met by an interrogatory jesuitical evasion: who could think for a moment that so respectable a person could get drunk? Nay, says the Rev. James Kendall's logic, I am correct after all: ergo, the drunken parson, as you call him, was not a moderation but a drunken christian; otherwise, he would not have been intemperate in his, the drunkard's absence. Moreover, at this time, in the East Riding, there is a great stir between *me* and teetotalers; and, unless he has lived in a cave, and preached to the mountain bacchanalian satyrs, he must have heard of my advocacy of little drop tipping, and consequently he would, lest he should bring disgrace upon my doctrines, have exercised *peculiar* circumspection. This is another evidence why my principles are true, and logic legitimate. Again, proceeds the Rev. James Kendall's logic, do you think that man can be sober who propounds this amazing discovery, that another preacher "should have his *b-t-m* whipped for advocating teetotalism;" that he would "do all he could to crush teetotalism;" who would smile, and nod, and wink, whilst in the house of God, when he heard what he fancied a hard hit against teetotalism?

Is it possible, that such contrarieties can co-exist in a moderation man? Oh! replies another of the Rev. James Kendall's friends, "that is all very fine, sir, but I cannot believe all the charge; for I think him a very *pious* man. It was a temptation of satan, and it should humble him for the future." Thus the latter, in his opinion, whitewashes him, and restores him to his priestly functions. But what would the Rev. James Kendall himself have said, previous to this drunken spree? "Oh! he is a very good man, and one whose conduct I much admire." But he being weak, Rev. James Kendall, you are sinning against Christ, by propounding dogmas which cause your weaker brother to offend. (See *March Pioneer*.) We once saw a parson, on

rising from our knees, before the evening altar, drunk, and belching forth the most nauseous eructations. Rev. sir, you have committed a heinous sin, and all of you are sinning together by your deadly hostility to a most blessed cause. Have you heard of the above drunken freak, and is it a judgment on your moderation dogmas from heaven or from hell? It behoves us to be sincere, though in sorrow, Rev. sir. Are not the words of the prophet literally fulfilled? "But they also have erred through wine, and through strong drink are out of the way: the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink, they err in vision, they stumble in judgment." (Is. xxviii. 7.) It is high time that christian men should strip from inward hypocrisy and deceit, the veil of exterior profession. Mis-shapen delicacy, and false etiquette, weave their web of deception to conceal the naked deformities of professional character. Otherwise, such a drunkard would, in evangelical England, be stripped of his gown, never given to him by the Redeemer of the world.* "By their fruits ye shall know them." False prophets and false Christs shall arise, and if possible shall "deceive the very elect." What in England,—designated by such as the Rev. James Kendall, the birth-place of science, the cradle of literature, the emporium of commerce and civilization, the temple of Missionary enterprise, and the Eden of heaven's richest blessings to man, yet overspread with so many altars of infidelity, and darkened by so many clouds of error and sin,—is it possible that there yet remain priests, parsons, and bishops, who still keep in perpetual notion an engine which, instead of peopling the glorious mansions of God, has cast, and continues to cast, upon the shores of the nether world, the bones of millions and millions of immortal souls, to bleach in the fiery blasts of perdition? What do the landlords and publicans say of you, and such like? "Kendall for ever!" What say the brewers and spirit-merchants? "Kendall for ever!"—What say the drunkards? "Kendall for ever!"—We tell you, in all sincerity, and all your compeers, notwithstanding all your professions, that "inasmuch as you are thus sinning against your weaker brethren, you are sinning against Christ." Religious cant our Lord rejects. Consistency of character, founded upon love to him, and universal benevolence, he requires. If you talk of your religious virtues, we induce those of others, who condemn your proceedings. "By their fruits ye shall know them." We tell you plainly, that teetotalism renders material aid in testing christian character. To cry Lord, upon a downy couch, and in embroidered garments; to drink wine, and guzzle porter over turkey and venison; to walk in silver slippers over the ashes of character, and the smouldering embers of sin, are no tokens of heaven's credentials. Look around you, and, notwithstanding England's being a land of Bibles, and nursery of missionary enterprise, she heaves like the ant-hill with infidelity, whose emissaries, with fiendish delight, gloat over the moderation drinking parson, and claim him as their most efficient agent. Infidelity cries, (we have heard it) "see the Rev. — how he opposes every thing which affects either his appetite or pocket; see how these parsons feast—drink wine—smoke tobacco—take snuff—and eat till their eyes stand out with fatness." Such is the effect of dogged obstinacy in resisting the claims of religion and humanity. But the people are throwing off, as they ought, priestly domination; the fetters of spiritual despotism are cracking; the chains of mental bondage are being scattered; and the soul of the true christian is swell-

ling to burst the doors of its prison house, to walk abroad in the greatness of its own intellectual world, and shed over the altar of Jehovah the pure incense of a grateful and regenerated spirit! What is to close chapels against us, but an act suitable for the dark ages only, intended to shackle the freedom of enquiry, and retard the progress of knowledge and truth. Shame! Shame! and stand abashed, ye sinful ministers of Christ! Moderation parsons and little drop christians present greater obstacles to the progress of sobriety than all drunkards put together; for the drunkard is an object to be avoided, but the moderation christian is imitated. Thus drunkenness is conceived—then born—then nursed—then pampered—then it attains manhood. Hence all that wish to avoid tippling, *touch not, taste not, intoxicating liquors.* This is sober truth, and it is painful to be under the necessity of declaring convictions, the result of much observation and experience.

SIR,—I should feel obliged by your insertion of the following in your truly and extensively useful publication.

I am, Sir, &c. &c.
A. B.

THE REV. J. WILSON, Bridlington Quay,

SIR,—It is with deep regret I hear that you have refused the use of all or most of the Wesleyan Methodist Chapels, in the Bridlington circuit, for the purpose of holding temperance meetings in.

It is also reported, that so high do your feelings run against teetotalism, you even mix with your preaching and the administration of the sacrament of the Lord's supper, *expressions of disapprobation*, such as cannot easily be mistaken or misconstrued.

If the above statements be *not true*, you will most likely be glad to embrace the earliest opportunity of contradicting them; but, if they be true, you will, I hope, be kind enough to favour the public with your reasons for so acting.

I am, Rev. Sir, yours truly,
Gristhorpe, March 9, 1840.
A. B.

TEETOTALER'S ALPHABET.

A stands for Abstain from the curse, alcohol;
B stands for Brewing, which drunkards extol;
C stands for Consider the teetotal plan;
D stands for Drunken Drink, ruin of man;
E stands for England, to strong drink a slave;
F stands for Freedom, teetotalers have;
G stands for God, and his greatness we see;
H stands for Hell, where the drunkard must be;
I stands for Intemperance, the bane of our land;
J stands for Join now the teetotal band;
K stands for Keep—on your Saviour depend;
L stands for Life: keep your pledge to the end;
M stands for Malt, from which strong drink is made;
N stands for Notorious, the traffic or trade;
O stands for Opinion, strong drink's an abuse;
P stands for Pledge, to for ever disuse;
Q stands for Quaffing, ale, spirits or wine;
R stands for Ruin, Rags, Rogues all combine;
S stands for Success, though our foes should assail;
T stands for Truth, and the truth will prevail;
U stands for Union of teetotal powers;
V stands for Victory, and vict'ry is ours;
W stands for Wisdom of those who refrain;
X stands for Ten, and ten thousands abstain;
Y stands for Young, with the old who allege
Z stands for Zany, who are such as don't pledge.

* If it should be asked, why not examined, and, if the charge be proved true, dismissed? We beg to refer the enquirer to the supreme judge in resolving problems of such knotty questions and moral ambiguity, for an answer. Did not that gentleman REFUSE A MEETING BEING HELD FOR THAT PURPOSE? If innocent, what object? Also, why have certain persons been forbid, under a very significant understanding, NOT TO KNOW ANYTHING ABOUT THE AFFAIR?

RISTON TEMPERANCE SOCIETY.—A Branch Society was formed at this rural village, Saturday Evening, March 14, by Messrs. Ward, Rigg, and Firth, from Hull. The attendance was good, and the prospects of success are exceedingly promising.

BARTON RECHABITE FESTIVAL

Was held on the 3rd of March, in the weekly meeting room.

Several friends, with the Rechabite Band of the Good Design Tent, attended from Hull. The Rechabites, eighty-six in number, assembled in front of the Temperance Hotel, paraded the streets, and halted in front of the vicarage, when the Rev. Mr. Uppleby preached a Sermon to them in the Church, from Jer. xxxv. 6.

The Rev. gentleman adverted to the ancestry of the Rechabites, as being a family of the Kenites; enlarged upon the obedience of the descendants of Rechab to the commands of their father Jonadab, and the blessing of the Almighty bestowed upon that obedience. He depicted, in glowing colours, the evils of intemperance; applauded the self-denying principle of abstinence, and urged upon his hearers the constant and faithful attention to the engagement they had made for rendering mutual aid, and elevating the standard of social and civil morality, as being a handmaid to better and happier things. He gave some wholesome and judicious counsel. The Sermon was well delivered, and listened to with deep attention. On leaving the Church, the procession passed again through the town. The splendid banners, and clean and orderly appearance of the Rechabites, elicited much attention. The room was crowded with the votaries to the Chinese refreshing beverage, and many applicants were obliged to return. After tea, the Rev. J. Holt, vicar of Fulstow, was called to the chair. He opened the meeting with an interesting speech, and detailed a number of important facts as to the spread of our principles in his neighbourhood, and Lincolnshire. Mr. T. B. Smith followed with a lecture on Rechabiteism; in which he descanted largely on its benevolent character, founded upon brotherly love. This he deemed of higher importance than simply the benefits to be derived from the order, to which he adverted as his last proposition. Mr. Skinner, from Barrow; and Firth, from Hull, then addressed the meeting, which lasted to nearly half-past ten o'clock. The people seemed unwilling to leave, at that late hour. Their deep attention bespoke the great interest felt by all present. The band interspersed the speaking with lively airs; and the night's proceedings cannot fail of imparting a powerful stimulus to the cause of Rechabiteism in Barton. The Rev. Mr. Uppleby bore ample testimony to the good the temperance society had done in Barton, and expressed his strong approbation of its moral tendencies.

REVIEWS.

CHILDREN'S TEMPERANCE MAGAZINE; T. COOK. Market Harborough; Houlston and Stoneman, London. This is an admirable Magazine for children. Family conversations on teetotalism are introduced. It is interspersed with interesting anecdotes, poetry, and short extracts on natural history, intended to combine teetotalism with an acquaintance with natural objects. We cordially recommend it to teachers and parents. We have introduced it into our own "*Academical Temperance Society.*"

BACCHUS, PRIZE ESSAY; Pasco, London. This is a cyclopædia of subjects on temperance and intemperance. It contains a vast fund of information, collated from ancient and modern writers, and is well suited to those who have a taste for reading. It is better calculated for the student and the educated than for the mass of the people. It displays the amazing industry of its author, is elegantly written, and richly repays the reader for an attentive perusal. Every advocate ought to have it by him, as a cyclopædia of general information.

TEMPERANCE CLASS MEETINGS.

- One at George Pexton's, Willoughby's Court, Collier-Street, Thursday Evening, eight o'clock.
 One at George Green's, 5, Carr-Lane, Wednesday Evening, eight o'clock.
 One at Samuel Good's, 10, Holderness-Court, Witham, Friday Evening, half-past seven o'clock.
 One at John Grimshaw's, High Flags, Wincolmllee, Thursday Evening, half-past seven o'clock.

HORRIBLE SIN, BEVERLEY.—A spirit merchant, in the fulness of his paternal affection, has been commemorating his Son's age in the following manner: he emptied a rum puncheon, and put water into it. On Monday, Feb. 3, about noon, the mixture was distributed to boys and girls, who surrounded the door of the vaults, and thrown upon those who said their fathers would not allow them to take intoxicating liquors. Nearly one hundred boys and girls were drunk in the street!! One boy was so drunk, that his father was obliged to wheel him home in a barrow. Could not a petition be signed by clergymen, ministers and gentlemen, and presented to the Magistrates, praying them to take cognizance of this outrage on public morality, and deprive the vender of his license?

ANNIVERSARY OF THE HULL TEMPERANCE SOCIETY.

A SERMON will be preached in High Church, by Rev. J. H. Bromby, M. A., on Sunday Evening, April 12; service to commence at Six o'clock. On Monday, Tuesday, Wednesday, and Thursday Evenings, April 13, 14, 15, and 16th, Meetings will be held in the Town Hall, kindly granted by the Mayor for the occasion; each Meeting to commence at Seven o'clock; John Wade, Esq., (President of the society) in the chair. Rev. J. Holt, Vicar of Fulstow; Mr. Grubb, Agent of the British Association; Mr. BEAUMONT, Surgeon, Bradford, (author of a Treatise on Fermented Liquors); and Mr. John Andrew, jun., Leeds, will be present. On Good Friday Evening, a TEMPERANCE TEA MEETING will be held in the Freemasons' Lodge, Myton-Gate, at five o'clock; when the audience will be addressed by Mr. John Andrew, jun., Leeds, and other Friends.

Tickets, price one shilling, to be had of Mr. Ward, Temperance Hotel, Myton-Gate. Early application for tickets is recommended, to prevent disappointment.

Collections to be made on behalf of the funds of the Society.

WARD'S TEMPERANCE HOTEL,
47, MYTON-GATE, HULL.

W. WARD most respectfully begs to return his thanks to his Friends and the Public for the liberal support he has received, and assures them that no pains shall be spared to secure a continuance of their patronage. Commercial Travellers and Gentlemen are provided with the most comfortable accommodation, upon the most reasonable terms.

Mr. WARD'S Temperance Hotel is one of the most central situations in Hull for Coaches, Packets, &c, being close to the London and Scotch Packets, and not more than three minutes walk from any Packets or Coaches.

Refreshments to be had at all hours of the day.

In a short time Mr. W. will have on hand a regular supply of the Unfermented Juice of the Grape, for sacramental purposes, as prepared by the Rev. Francis Beardsall, Manchester.

Hull Temperance Pioneer, Medals, &c., sold here.

Several Communications are unavoidably postponed, part being already in type.

TO CORRESPONDENTS:

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

AGENTS FOR THE PIONEER:

R. Whinham, Waterworks-Street; W. WARD, Temperance Hotel, Hull; Secretary, Barton; Johnson, and Secretary, Howden; Wilson, and Hodgson, Beverley; Kelsey, Market-Weighton; Hopwood, Temperance Hotel, Pocklington; Williamson, North Frodingham; Taylor, Seaton; Peck, Riston; Porter, Skipsæ; Pearson, North Cave; Thistleton, Barrow; Trotter, Bridlington; Miss Ann Carr, Leeds.

JABEZ EDEN, PRINTER, MARKET-PLACE, HULL.

THE
HULL TEMPERANCE PIONEER,
AND RECHABITE JOURNAL.

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

31. VOL. II.]

FRIDAY, MAY 1, 1840.

[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 DISCOURTAGE THEIR USE THROUGHOUT THE COMMUNITY."

ANNIVERSARY
OF THE
HULL TEMPERANCE SOCIETY.

This anniversary was commenced by a sermon, in the Holy Trinity Church, preached by the Rev. J. H. Bromby, M. A. vicar. At the close of the service, a collection was made, to be devoted entirely to the purchase of tracts, amounting to upwards of £4. The rev. gentleman selected as the basis of his discourse, the 13th verse of the 6th chapter by St. Matthew, "Lead us not into temptation." Having described the nature of temptation, and the true objects of prayer, he concluded his judicious sermon with the following application of the passage to the Temperance Society.

"Though the remarks which I have now made, are applicable to all the sins to which our corrupt nature is prone,—and the prayer of our Lord directs us to the source whence our means of escaping them are derived,—yet, at this time, we may be supposed to limit our consideration to that vice in particular, (that fearfully pernicious and deeply degrading vice) which the Society before me has undertaken the praiseworthy and generous office of *discouraging and restraining*; and as far as human efforts, of persuasion and example, can do it,—of exterminating. There is no friend to humanity or to religion but must commend the object for which the Association was formed; and wish and pray for a blessing upon it; and must cordially congratulate it, and rejoice with it, in the good which it has been the means, during the comparatively short period of its existence, of effecting.—Drunkenness is a vice, which no well disposed mind can contemplate without disgust. Nor can the consequences, to which the confirmed habit of it inevitably leads, be thought of, without horror: And I would recommend and strongly urge on every one, who has in any degree yielded to this habit, especially if he feels it to be gaining an ascendancy over him, at once to *join the Society*, and take the most solemn pledge that can be offered, to induce him to abstain from that which, if he do not conquer it, will assuredly conquer and destroy him. In one respect, the Society may be considered as favourably situated in regard to the attainment of its object. This is, that there is a *general leaning*, in the public mind, in favour of it, and a prevailing desire felt, that its views may succeed. This feeling we may, perhaps, attri-

bute, in some measure, to the creditable change which is discernible, of late years, in the habits and usages—of all classes of people I may say, but of the higher more particularly,—in their private social assemblies. The surrender of reason is not now, the almost necessary consequence (as it was a generation or two ago) of a visit to the social board; nor is the absurd and wicked exaction of it considered a mark of hospitality. Men are, happily, becoming more enlightened in this respect. Education, doubtless, has had its share in producing this beneficial change; and the gratification springing from intellectual studies and conversation. I may add, too, that there is an improvement in domestic habits, and discipline; and also, which must not be forgotten, a more generally prevailing tone of religious sentiment. These are, undeniably, great assistances in the work which the Society has in hand. And there can be little doubt that, if it proceed with mild energy and prudent zeal; (using only the weapons of *reason and truth*) it will, in a short time, *silence the sneers* of the scorner, and the cavils of the prejudiced; and *will unite*, on its side, all the well-wishers to mankind, who, though they may not be professedly, members of it, yet will be glad to give it their sanction and co-operation.

"In aid of its finances, which the many demands on them it appears, keep unavoidably low, (though all its offices, to the credit of the parties concerned, are *served gratuitously*) I have to solicit your kind assistance, at this time: and, for this purpose, a collection will be made immediately after the sermon. No one here present, I will venture to hope, will refuse his aid (be it more or less in amount,) to an object which embraces so large a field of usefulness; which is of no party, but is willing to extend its beneficial influence over the whole of society; affecting high and low, and rich, and poor,—bringing health and soundness to the bodies and the souls of men,—and laying the foundation of good to all, in time and in eternity.

"God grant that we, brethren, may share in these benefits. And may that blessed Redeemer, who was himself tempted like as we are, yet without sin, and the better able to succour them that are tempted, be ever with us, by his Holy Spirit, accept our services, and offerings, and sacrifices,—be our support and guide through all the difficulties of our Christian warfare, and bring us, in the end, to that happy and glorious state, where, there being no more enemies of our souls to oppose, no more corrupt affections of sinful nature to subdue,—we shall then be wholly his, in body, soul and spirit,—and drink from those rivers of pleasure which flow from the fountain of good, unexhausted for ever."

Meetings were held in the Town Hall, (kindly granted by the Mayor) April 13, 14, 15 and 16th. On the 17th, there was a Tea Meeting in the Freemasons' Lodge, Myton-Gate, John Wade, Esq., President of the Society, in the chair. The Meetings were addressed by Rev. J. Holt, Vicar of Fulstow; Mr. Grubb, agent of the British Association; Mr. Beaumont, surgeon, Bradford; Mr. John Andrew, jun. Leeds; and other friends. Our limits prevent us from reporting the various able addresses given on the above occasions, abounding with the most cogent and eloquent reasoning, confirmed by numerous facts.

The President of the Society addressed the meeting as follows:—

LADIES AND GENTLEMEN,

If this were a meeting for political purposes, or respecting the Corn Laws, or the new Dock, or other absorbing topics of the day, we should, in all probability, have seen these benches right and left filled with the most influential persons in the town; but, being on a subject involving some real or imaginary personal sacrifice—although the object is no less than the rescuing a large portion of the human race from one of the most enslaving, degrading, and ruinous vices that ever debased mankind,—we see but comparatively a thin attendance of such persons. I make this remark, not so much by way of reproach, but as a proof of the want of information on the subject amongst the more influential classes of society; for, were they fully alive to the importance of the subject, they could not any longer stand aloof. Fully satisfied, however, of the vast importance of the object we have in view, of the soundness of the principles we advocate, and believing that they only require to be known to carry conviction to every benevolent and thinking mind, it is our duty to diffuse information; and it is with this view that this Anniversary is now held.

The ruinous consequences to *morals, health, circumstances and character*, which accompany the drinking of alcoholic liquors, few, I think, will venture to deny; but it is lamentable to see with what tenacity the bulk of mankind endeavour to defend the use of them, by drawing an imaginary line between the *moderate* and *immoderate* use of them, not considering that the ranks of the 50,000 drunkards who are calculated to die annually in this kingdom, are recruited solely from the *preparatory school of moderate drinkers*. It is, therefore, with the system of *moderate drinking*, that we have chiefly to contend. If these liquors were in themselves good, and the evil rested only in the *immoderate* use of them, then our grand principle of **TOTAL ABSTINENCE** from them would be untenable; yet, even in that case, the Scripture rule is laid down for us by the inspired apostle:—"if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." But if, as we contend, and as I have no doubt it will be clearly demonstrated to you this evening, that all alcoholic liquors are intrinsically bad, and consequently that no modification or combination can make them good, or justify the use of them; then are we right in endeavouring to banish them out of use, and rescue the great human family from the miseries which invariably accompany them.

The difficulty is not simply in individuals abstaining from them; for many who use them could readily do that; it is in *resisting and breaking through the drinking usages of society*; and without this the making of drunkards will still go on, and increase. Oh! say some, but will not the preaching of the gospel answer the same end? I ask, has it done so? Do we not now, in the full blaze of gospel

light and privileges, see the miseries arising from the use of intoxicating liquors, spreading with frightful rapidity over the length and breadth of the land? Look at the prisons, lunatic asylums, poor law unions, infirmaries, and penitentiaries, all over the land. Are not old ones being enlarged, and new ones built daily? Look at our own immense jail, finished only a few years ago at a vast expense, now unable to contain its wretched inmates, and about to be considerably enlarged. Look, too, at the new lunatic asylum, what a pile of buildings, full of unhappy patients; at our newly erected Penitentiary; at our Infirmary, about to be enlarged one-third; and what is the testimony of official men respecting these *repositories of madness, disease and crime*? I have it on the authority of the Clerk of the Peace, that more than nine-tenths of all the police and criminal cases which come before the magistrates, arise from the use of *intoxicating liquors*; on the authority of the medical men of the asylum, that three-fourths of the cases which come under their care, arise from the same cause; the same likewise with regard to the majority of cases of the Infirmary and Dispensary, and the whole of those in the Penitentiary. All this amount of wretchedness and crime, I verily believe, arises mainly out of the drinking usages of our country. They are an undercurrent gradually sapping and undermining our best institutions, even christianity itself; for I am told by a minister of the gospel, that more persons are expelled from religious societies on account of the use of intoxicating liquors, than for all other causes put together; and how many ministers themselves, ornaments to society, men of genuine piety and great usefulness, have been betrayed by the mis-called but well meant hospitality of injudicious persons, in merely carrying out our present drinking usages. In casting my mind's eye back upon this town for the last forty years, I could bring before you many instances of most respectable families, whose offspring were ruined by early *domestic initiation* into our drinking customs; but it is a painful subject, and I forbear.

REPORT

It is with feelings of devout gratitude to the Giver of every good and perfect gift, for having crowned their labours with such signal success, that the Committee of the Hull Temperance Society lay before the public, their report for the last year.

There are few Societies which have to struggle with so many difficulties as the Temperance Society. These difficulties are couched under a variety of forms. Ignorance, appetite, interest, vicious usages and customs, stand the most prominent; and hence, until the knowledge of the dangerous and pernicious properties of intoxicating liquors, has been generally diffused, such opposition may naturally be expected. However, notwithstanding all the obstacles to the progress of the temperance principles, the Committee are in a position to report most satisfactorily the progress of the cause in Hull and its vicinity. During the last year, upwards of five hundred signatures have been obtained at the Freemasons' Lodge alone. Of these, nearly one half had been addicted to intemperate habits. The weekly meeting is generally crowded. The prejudices of all classes in favour of intoxicating liquors, are yielding to the force of truth; and no one ventures now to maintain, that intoxicating liquors are at all necessary for performing any kind of labour.

In addition to the weekly meeting in the Freemasons' Lodge, five other Temperance Meetings, on a

smaller scale, called temperance class meetings, are held, in the houses of members, every week, in different parts of the town; and, as these are found to be most important auxiliaries, it is the intention of the Committee to extend their usefulness as much as possible. The instances of good effected by the Temperance Society, are so numerous, that the Committee would find some difficulty in making a selection, and doing justice to the subject. In this brief report, they can only speak of them in the mass. Suffice it to say, that hundreds of the most abandoned inebriates, have been, by the Hull Temperance Society, under the Divine blessing, rendered sober, steady and useful members of society; many of whom are united with various sections of the Church of Christ.

During the past year, Branch Societies have been established at Hornsea, North Frodingham, and Riston, which, with the other Branch Societies at Barrow, Barton, and Market Weighton, are all in a prosperous state. Numerous visits too, have been made to Beverley and other places; and it is a most pleasing feature to find, that there is a general cry, "come over to our help." Had the Committee funds, they have a field of usefulness in the vicinity of Hull, sufficiently extensive for the employment of a temperance Missionary; and, should this intelligence meet the eye of any benevolent ladies or gentlemen, the Committee should feel grateful to be put in a position of rendering aid, where it is so much needed. The field is ripe for the harvest, but the labourers are few. Individual exertion, and the unwearied perseverance of some of the friends, under the divine blessing, effect much; but all that can be done in this way, is very inadequate to the numerous demands for aid from all quarters. The amount of public subscriptions and donations for the Temperance cause in Hull, amounts only to about £11. It is to be hoped, however, whilst every other institution is readily assisted, that, knowing the good which has been effected by the Hull Temperance Society, the attention of the generous and the humane will be secured, and that they will come forward to render it their charitable co-operation by increasing its funds.

The Hull Temperance Pioneer has now been established two years and a half. By having been gratuitously edited from its commencement, it has been able hitherto to surmount the difficulties attending local publications. It has been productive of the greatest benefit in Hull and its vicinity, and contributed its share in promoting the spread of the Temperance cause generally. One hundred and fifty, and occasionally several hundred Pioneers, have been distributed gratis, monthly, at the residences of many respectable individuals in the town. Any donation from those gentlemen, for the purpose of extending its circulation, would be thankfully received and duly acknowledged. Its circulation during the last twelve months, has been 16,200, averaging 1350 monthly.

Notwithstanding, however, all the labours of the Temperance Society, to suppress intemperance, in this borough, the Committee regret to find, from the

criminal returns for 1839, an increase of cases of drunkenness. To this increase various causes have contributed. The increase of population, the introduction of a new species of manufacture, and the labourers on the railroad, may probably be ranked among the minor causes; but these sink into comparative insignificance, when contrasted with the principal: namely, the yearly increase of public licenses. From an intimate knowledge of the localities of the town, the Committee can truly aver, that as public-houses and beer-shops have multiplied, crime has increased in the respective districts; and, therefore, the Committee beg most respectfully to direct the attention of the Magistrates to this fact, that they, the Magistrates, may adopt such means as may be within their power, of checking the evil. A highly respectable gentleman undertook to count the number of inns, gin-palaces, public-houses and beer-shops, in this borough; the subjoined list of which, the Committee beg to submit to the consideration of the public.

Public houses in Lowgate Ward:—North end of High-street, 15; Whitefriargate, 7; Silver-street, 3; Scale-lane, 4; Walls, 9; Lowgate, 6; Bishop-lane and staith, 3; Chapel-lane, 4; Salt-house-lane, 8; Cook's Buildings, 1; Manor-street, 3; Broadgey-street, 2; Leadenhall-square, 1; Dixon's Entry, 1; George-yard, 2; Manor-alley, 1. Total, 70.

Public houses in Market-place Ward:—South end of High-street, 29; Walls, 9; Nelson-street, 1; Market-place, 7; Queen-street, 3; Myton-gate, 13; Blackfriar-gate, 7; Postern-gate, 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-street, 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, 2; Osborne-street, 6; Castle-street, 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-street, 1; Garden-street, 1; Cross-street, 1; Mill-street, 4. Total, 31.

Public houses in Holderness Ward:—Groves, 15; Drypool, 12; Witham, 12. Total, 39.

Public houses in East Sculcoates:—From Sculcoates Church to the Old Dock Bridge, including Church-street, Wincolmlee 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 Sculcoates:—Junction-street, 1; Waterworks-street, 4; Chariot-street, 5; Prospect-street, 2; Beverley-road, 2; Stepney, 2; Foundry bank, 3; Witham-street, 1; Bond street, 2; Worship-street, 1; Grinston-street, 1; Dock-street, 4; Francis-street, 2; South End of Old Dock, 2. Total, 32.

Seeing that the moral atmosphere of this borough is polluted by so many drunkeries, can it be expected otherwise than that crime will continue, notwithstanding all the exertions of the Christian and the humane? The Committee most respectfully urge this fact upon the attention of all persons. Besides, the last few years, this borough has been superintended by a numerous police, which costs the borough annually several thousand pounds; yet, after all, crime does not appear to be diminished by them. Nor is

it in their power to suppress it; and, therefore, their utility appears to be confined to the mere protection of the well-disposed from the violence of the victims of strong drink. The Committee are certain that, were a check given to all public houses and beer shops, not wanted even by the present vicious customs, crime would be diminished immensely, and the public would want neither police nor constabulary force to preserve the peace and order of her Majesty's subjects. Suppress the license system only as far as is within the power of magistrates, and apply rigidly the laws regulating these drunkeries, and, in a very short time, half of them would be closed: many thousands of pounds of taxes would be saved to the public of Hull, with the expenses of executing the law; poverty would disappear; and virtue and religion would shed their benign influences over the hearts of the people. The present multiplied agencies of religious and moral Societies, would then have free exercise; but so long as public houses and beer shops are opened, crime will necessarily increase too; the connexion of these places with immoralities being as cause and effect. That the public may judge of the correctness of these statements, and how utterly inefficient is the MODE, except in the Temperance Society, at present, of meeting the evil, the following data are quoted from the criminal returns for 1837, 1838, and 1839.

Cases of Drunkenness in the Borough of Kingston-upon-Hull.

For	Under 15 years of age.		Under 20 years of age.		Under 30 years of age.		Under 40 years of age.		Under 50 years of age.	
	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.
1837.			75	18	331	61	235	40	206	15
1838.	4		83	7	272	37	151	28	164	34
1839.	3	4	102	108	426	16	102	2	77	2

Who can contemplate this table without shuddering at the awful depravity of the Town? In comparing 1837 and 1839, there is, under 20 years of age, an increase in 1839 of upwards of one-third of males, and six times as many females; under 30 years of age, an increase of upwards of one-fourth: demonstrating that as licenses are multiplied, the causes of crime are increased.

Of those persons in 1837, 496 males and 64 females could read; in 1838, 511 males, and 46 females could read; and 1839, 600 males and 90 females could read. Thus of all the cases, 981 in 1837, 560 could read; of 780 in 1838, 557 could read; and of 840 in 1839, 690 could read. Hence, in 1837, about three-fifths; in 1838, about five-sevenths; in 1839, six-sevenths could read. This is a sufficient reply to those who, to remove intemperance, cry "educate the people," while the means of obtaining strong drink are increased on all hands, in every part of this Borough. Surely this analysis of the returns of the three last years, will convince the most sceptical, that nothing but total abstinence, under the Divine blessing, will suppress intemperance.

In conclusion, the Committee beg most respectfully to recommend these facts to the attention of all ministers, and Christians of every denomination in the town. If the accuracy of the statistics cannot be questioned, it becomes, in the opinion of the Committee, an imperative christian duty to devise a remedy for the evil: it has been demonstrated that education is not *that* remedy; for the proportion of those who could read, to those who could not read, in 1837, was three to two; in 1838, five to two; and in 1839, six to one.

In the Barrow Branch, 231 members, six of whom are reformed characters. At Market Weighton, 210 members have been aided during the past year. In this society are thirty reformed characters. Its expenses, last year, have amounted to £20. 5s. 8½d., and the receipts were £19. 16s. 10d. leaving a balance due to the treasurer of 8s. 10½d. There is a weekly meeting. A youth's Society has also been established. The North Frodingham Branch numbers 55 members. In the Hornsea Branch there are not less than 45 adult members, among whom are included the Wesleyan and the two Primitive Methodist ministers, as well as several local preachers and class leaders. The temperance principles are very much practised by great numbers, who have not enrolled themselves in our books; so that, at Hornsea, the drinking system has of late been much on the decrease. There are also several juvenile members who are firm to their principles.

MR. BEAUMONT'S ADDRESS.

Having made some appropriate remarks, Mr. Beaumont proceeded:—

The time has nearly passed away, when the importance of the subject on the nature and properties of alcoholic drinks, is not generally admitted; and, now, that it is considered, how vastly interesting, both in a *moral* and *physical* point of view, is the subject of TEMPERANCE, there requires no apology for making the most ordinary means of intemperance, (intoxicating drinks,) a matter of most grave and deliberate enquiry. It will be readily admitted, however, that the difficulties attendant upon the prosecution of any great undertaking, will always be found to be proportionate to the ignorance and prejudices, which exist in the public mind; and hence, the comparative tardiness, with which the principles of *genuine temperance*, advance in public opinion. At the same time, when it is considered, that up to a very recent period, even so lately, as within a dozen years, mankind in general existed under the prevailing delusion, as to the nature and properties of alcoholic drinks, it is rather a matter of grateful surprise, that the ultra principle of total abstinence from our ordinary and popular beverages, should have met with so many adherents. But the truth is, that, next to Christianity, nothing was so urgently, and so universally, called for, by the condition and circumstances of society, as a firm and rational stand against the desolating ravages of intoxicating drink; for under its awful influence, the most towering intellect, and the finest moral powers,—the most useful capabilities, and the most valuable acquirements, have been damaged or destroyed; whilst individual happiness, domestic enjoyment, and social advancement, were all either risked or wrecked, by the use of a class of beverages, which, whilst they have been considered as amongst the most needful comforts of life, have proved the most fruitful source of misery and death! It is not my design, any more

than it is my province, on this occasion, to do more than call your attention to a brief and rapid consideration of the nature and properties of intoxicating drinks; together with their peculiar influence on the human constitution.

The history of intoxicating drinks, is almost coeval with that of the human family; for although a state of moral and physical perfection is recorded, it was only found in paradise; and there our 'great originals' drank only of the limpid stream. Soon, however, after the fall, we find a near descendant of our first parents became intoxicated, through the influence of wine. And in all succeeding ages, and in most nations, has intemperance prevailed, to some extent, and, doubtless, by the use of *alcoholic drinks*.

Intoxicating liquors are of two classes: *distilled*, and *fermented*. The former comprises those termed *ardent spirits*; and the latter, *wines* and *malt liquor*. Vulgar prejudice has usually conceded the attribute of *strength* to the most *potent* preparations; and, on this principle, it has been thought, that brady, and the strongest wines and ales, were better adapted for affording invigoration, than other drinks. On this mistaken principle, has hinged, in a great measure, the great delusion, by which society has been so long abused! If, however, only a very moderate share of calm and scientific investigation of the chemical properties, and physiological action of these liquors, on the one hand; and the true phenomena of the animal functions, on the other, had been applied to this subject, long ago; much of the evil that we are called to deplore, and to remove, might have been averted; nor should we have now to contend, not only against indifference and apathy, where we might have expected sympathy and co-operation; but actual opposition and bitter hostility, in quarters, where, at least, we had no right to expect such treatment.

The general principle of *intoxication* in all drinks containing this property, is *ALCOHOL*; which is a substance, resulting from what is termed the vinous fermentation of fluids containing sugar, &c. and, may be obtained, more or less, pure and concentrated, by distillation. It needs but little evidence to demonstrate, that alcohol contains no single property of real strength or nutriment; on the other hand, it is readily admitted—by the most eminent chemical and medical philosophers—to be a poison! Dr. Christison, Orfila, and others, rank alcohol with other *narcotics*; and it has been found to destroy life, as certainly, and as quickly, as any other. And yet, if by evaporation or otherwise, the spirit is withdrawn from *wines* or *malt liquors*, they are deemed so unpalatable and worthless, as to be utterly unfit for use; nor has any person ever been found disposed to drink them! a pretty convincing proof that their chief *fascination*, consists in their spirituous quality. The greater the proportion of spirit, therefore, which is contained in alcoholic drinks, and the more injurious to health they must become. The chemical constitution of Alcohol, is sufficient to establish its own deleterious character and it must be impossible that such a chemical combination can be otherwise, than injurious to the system; for whilst the important function of *respiration*, is essentially necessary to disengage *carbon* from the blood, as being incompatible with the vital principle; Alcohol contains in itself a very large proportion of this very gas: for (in round numbers) Alcohol contains, of carbon 52, hydrogen 13, and oxygen 34 atoms parts in 100.

The *physiological* action of alcohol, is a part of the subject, which is more obvious and tangible than its chemical constitution; and to this our attention is now more particularly drawn. The first effect of spirits is that of a hot and pungent sensation in the mouth and throat; which circumstance alone, ought to excite our apprehension, as to its probable effect upon the stomach. This is quickly followed by a sense of *stimulation*, or excitement of the animal powers; and this again is succeeded by a *sedative* influence; so that the nervous energy, which was *morbidly raised* above the natural

standard, is now depressed below par; and the artificial power produced by this stimulus, is no more a real accession of strength, than is the accelerated speed of the horse, when urged by the use of the spur. The same principle of *stimulation* and subsequent *depression*, is the effect of alcohol, in all circumstances; although modified, of course, by the quantity, and the conditions under which it is exhibited. Nor is this, the specific influence and primary effect of alcohol, confined to ardent spirits; for it is produced also by wines and malt liquors. At the same time it must be admitted, that although, in some general results, the effects of distilled spirits and fermented liquors, are similar, there are important particulars, in which they differ. Ardent spirits, as a general rule, may be said to be more injurious than wines: there are wines, however, so vile in their compounds, and yet so largely brandied, as to be even more unwholesome, than the more open and undisguised enemy!

It may not be uninteresting to enquire, how far the actual requirements of the animal economy, may call for, or justify the use of alcoholic drinks: for according to the opinion of many, they are deemed to be, not only really useful, but almost indispensable, for promoting and upholding the health and vigour of the constitution. An opinion this, which has been almost universally prevalent, and has had the most extensive and even baneful influence upon the habits and destinies of mankind. Hence, it becomes a question of vital interest, and one upon which it behoves us to apply our most careful and dispassionate enquiry. It may here be premised, that a state of health depends upon the perfect and harmonious operation of all the functions of life; not only the great and primary ones, as *digestion*, *circulation*, *respiration*, and *nervous energy*; but all the minor and even incidental operations of nature, must be altogether free from obstructions and irregularities. It will be readily perceived, that the entire system is supported by the *blood*: and that upon the quality and determination of this vital fluid; upon its fitness for the purposes of life, and its due and complete circulation, must depend, in a great degree, the proper supply of the most essential part of the system; and so far as our present subject is concerned, it becomes a matter of paramount interest, to ascertain how far this prime fluid of the system, is enhanced, or deteriorated by the use of alcoholic drinks. Now on *chemical principles*, I am disposed to believe, that alcohol is injurious to the system by its *carbonization* of the blood.

The blood, be it remembered, is the vital fluid of the body. Upon the quantity and quality of this fluid, must depend the health or disease of the system. Are you indisposed? You ask the advice of your medical man; and his first point of examination, is your *pulse*, in order that he may judge of the state of the circulation; and as this regulates the actual condition of the whole frame, whatever affects the circulation must be admitted to be a matter of prime importance. Now, intoxicating liquors eminently tend to influence the state of the circulation; and they also deteriorate the quality or condition of the blood. Examine the blood of a person, addicted to a free use of alcoholic liquors; and you will always perceive strong evidence of its deterioration; hence, it follows, that the system, which is uninfluenced by such agent, must be in a condition, more favourable to health than the contrary. It has sometimes been asserted, that the advocates of total abstinence make strong appeals to feeling, and are not sufficiently open to argument. On the present occasion, however, I am desirous more especially to address your reason and judgment; for I maintain, that not only the *morality*, but the very *philosophy* of teetotalism is worthy of the most refined mind and exalted intellect; besides, recommending itself, as closely allied to the purest Christian principle. In my own professional career, I have ever made it a point, not only to study the best writings on medical subjects, but also to read carefully the great book of Nature; a chapter of which I have found presented, in every case that has come under my eye, during the last five and twenty years. But it is only during the last five years, that I have been open to examine the immensely interesting and important data, which have tended to disabuse my own mind of ignorance and prejudice, in reference to the influence

of intoxicating drinks upon the system. And now I am strongly inclined to suspect, that even the moderate, or as it is called the *temperate* use of alcoholic liquors, is injurious in various ways. Nor is it enough, in my opinion, to assert that they are unnecessary as articles of diet, and that their employment may be abandoned with impunity; since I fully believe that they originate a large proportion of diseases, which would rarely appear but from their use. At the same time, it will be readily admitted, that whilst they aggravate most diseases, they cure none. All the great functions of the system, are impaired by strong drink; more especially the circulation, respiration, nutrition, and the nervous energy. Alcoholic agency influences the circulation in two ways—by unduly augmenting the *force* of the circulation, and also by damaging the *quality* of the blood. Examine the pulse of a person, who has taken a temperate meal, upon a non-alcoholic diet, and you may find it ranging from 70 to 80; let the same individual attend a civic banquet, and respond in the supremely ridiculous, but ordinary way, to the numerous ‘toasts’ which are proposed, and then you find his pulse ranging from 90 to 100! And such an impetus is given to the circulation, that the only wonder is, that in such circumstances, more ruptures of vessels of the brain, and consequently more *apoplexies*, do not ensue! Respiration is also materially affected by intoxicating drinks; and this may arise from their influence on the heart, and congestion of the lungs. How far the formation of *tubercles* in the lungs, may be attributed to spirituous potations, is worthy of minute investigation. It is well known, however, that many drunkards die of pulmonary and tracheal consumption. Chronic pectoral complaints are often kept up, if not produced, by the use of alcoholic drinks; and many teetotallers have expressed the most decided benefits, in the functions of the chest, since their adoption of this principle. In the upper classes of society, we find dyspepsia prevalent; and if you ask the poor man, why he smokes tobacco, he will tell you he is plagued with ‘water tomes’; proving, that in both classes indigestion is a common complaint. Nor is there any wonder that the *digestive organs* should suffer from the use of alcoholic beverages, when we consider the necessary effects of Alcohol, upon the coats and vessels of the stomach and chylipoetic organs! And if we could examine the condition of the *primæ viæ*, after the administration of strong drink, we should meet with abundant evidence confirmatory of the account which my namesake, Dr. Beaumont, of America, has given of St. Martin. A young man, who had received a gun-shot wound in the side, which left a large fistulous opening into the stomach, and which had not healed for several years, and through which, Dr. B. explored, with great care and accuracy, and extraordinary perseverance, the appearances presented at different times, and under various articles of diet. When spirituous liquors had been received, there were always present diseased appearances; as red patches and spots upon the lining membrane of the stomach, also aphthous appearances were observable on the same surface. The gastric fluid was mixed with a ropy mucus; and mucous purulent matter, resembling in some degree dysenteric discharges, presented themselves. It is worthy of remark, however, that these appearances existed to some extent, without any painful sensations being experienced;—all which, only indicate the unhealthy influence of such drinks upon these important organs. And yet it must not be forgotten, that as in the case of St. Martin, who was insensible of any indisposition, even when these morbid appearances presented themselves in the stomach, so in others, who indulge in these liquors; *serious mischief* may be induced, without any *immediate indications* of deranged health. And no doubt, the pyloric portion of the stomach, as well as the biliary apparatus, and other organs of digestion, are often brought into disease by the use of spirituous liquors. The same cause, in children, often produces inflammation and induration of the glands of the mesentery, which prevents the free transmission of the chyle to the right side of the heart, and thereby causing that peculiar emaciation, attended with a tumid abdomen, known by the name of *tabes mesenterica*. But there is another point, to which I am anxious to call your attention,—I mean the pernicious influence of alcoholic milk, to which I doubt not but a considerable proportion of the mortality of infants, may be attributable. This opinion may startle some; but there can be no doubt that alcohol may be administered by the nipple, as well as by the spoon. I have seen cases where I have no doubt, ‘convulsions’ were induced by the mother’s improper indulgences. For it must be admitted,

that, on no subject has stronger prejudices existed, than the supposed necessity for malt liquor or wine during lactation. Whereas the fact is otherwise; and those mothers have the happiest and the healthiest children, who abstain from spirituous drinks of every kind. I am inclined to think, that in innumerable instances, infants have been tortured with the ‘gum lancet,’ when the more certain and permanent remedy, would have been secured, by a simple abandonment of the use of spirituous drinks. Fortunately for the interests of truth and humanity, the plan of suckling, without a single drop of alcoholic drinks, has, of late, been rather extensively adopted; and with the most satisfactory results. It is peculiarly unfortunate, however, that prejudice and ignorance owe much of their predominance over the public, to the indolence or inconsiderateness of those, who ought to be the first to examine, by the most careful analysis, the claims of that system, which promises the most beneficial results to society; and on this ground alone can we account for the apathy which still exists in the minds of some medical men, on this interesting subject; for when medical advice is not opposed to the pernicious custom, of mothers taking alcoholic liquor; (and in many cases it has been absolutely *joined*)—no wonder that the ‘old nurse,’ who has no very great dislike either to the odour or flavour of spirituous liquors, should succeed in persuading the ‘dear mistress’ to take a regular supply, and also occasionally to administer to the infant a few drops, as a remedy for the very ailments which have been induced by the improper diet of the mother. Most appalling is the aggregate of suffering which has been entailed upon infants, by the use of spirituous drinks. And it is on behalf of these little innocents I speak; and the more so, because they cannot speak for themselves! Let it never be forgotten, that *ALL FLUIDS* pass into the *BLOOD*, and it is known, that Alcohol is never altered, or decomposed, in the course of digestion or circulation; hence, it imparts to the blood, its own specific influence; and as it passes along the system, it seldom fails to inflict mischief somewhere. Many entertain the idea, that spirituous liquors may be taken with impunity to any degree *short of intoxication*; whereas, it will be found, that more persons die of diseases brought on by their moderate use than all the victims of intemperance!

A majority of all the cases that occupy medical attention, are connected in some way, with the use of spirituous liquors; and not a small minority of such cases, are never even suspected of owing their origin to such a cause. Nor is it possible for any medical man, who is not interested in the subject of temperance, to appreciate properly the actual phenomena, which result from the influence of alcoholic drinks. An anecdote is told of the late Mr. Abernethy, which can only be understood, & exhibiting at once the strong conviction of his own observation, on this subject, and also, his natural eccentricity and occasional humour. “Do you consider spirituous liquors to be injurious, Mr. Abernethy?” “Decidedly so!” “Then why do you not tell your patients so?” “God forbid! by so doing, I should be cutting off a principal source of my own revenue!” But seriously, allow me to ask, whether we, as professional men, are not bound by every honourable and humane consideration, to abuse the public mind on this momentous subject? Such, at least, is my own feeling; or I could not have been prevailed upon to make the heavy sacrifices necessary to my appearance here on its occasion. The truth is, that alcoholic drinks *predispose to disease, produce disease, aggravate disease, and prevent (in most cases) recovery from disease*. Nearly all classes of diseases, whether hereditary or casual, have been caused by the use of our most popular and approved beverages; and hence I feel it to be due to the best interests of society, to employ my humble abilities in abusing public opinion, on a subject so momentous. And it is delightful to observe, how many of the *highest order* of the *FACULTY* have, at length, given their decided testimony to the truth of the principles of teetotalism; and it is now much more extensively admitted, than formerly, that *WATER* is the very *best beverage* that can be taken. It is the only drink, which is universally adapted for all ages, all constitutions, and all climates. Its chemical and physiological action, is eminently favourable to the wits and energies of nature; and those only can best appreciate its advantages, who have adopted it to the entire exclusion of all alcoholic mixtures. But I fancy that I hear some labouring man exclaim, “This is all very fine talking; but if you had to *work* from five or six in the morning until seven or eight in the evening, day by day, you

would want something stronger than water!" Let me tell my working friends, that the more hard labour and the less strong drink should be had. Would you add to the wear and tear of the stimulation of physical exertion, the superadded stimulation of strong drink? As though the candle of life did not burn out fast enough, but it must be lighted at both ends! Thousands upon thousands have been seriously damaged in their health, by adding the stimulation of intoxicating drink to that of labour. And yet there are those who talk of the *privation and hardship* of teetotalism! As though it was not a *privilege* to abstain from a class of drinks, which in their very nature, must tend to destroy health and longevity! For my own part, I have abstained from all kinds of alcoholic liquors for nearly five years, and although I neither lead a leisure nor an idle life, I find myself considerably improved in my general health, and more able to undergo fatigue than in any former period of my life. And such is the concurrent testimony of the tens of thousands who have had *discretion* enough to give up the use of intoxicating drinks, under any circumstances. It is truly lamentable, however, to reflect, how many valuable lives have been sacrificed, not only at the shrine of intemperance, but even by the moderate use of distilled and fermented liquors. And it is for the sake of *preventing* such continued *havoc* in the human family, that we are anxious to promote the spread of true temperance principles. All classes are most deeply interested in this great subject; and the wonder is, that all who profess any regard for the welfare of society, should not heartily, and instantly come forward to aid so noble an institution as that of the Temperance Society.—Mr. Beaumont proceeded, at considerable length, with further arguments and illustrations, bearing upon the cause of temperance,—in the course of which, he read a document of great weight and importance, containing the testimony of many of the most eminent medical men in the kingdom; which we intend to publish on a future occasion; at the same time, adding appropriate remarks, reasonings, and reflections. The whole address was listened to by the crowded auditory with intense interest, and occupied an hour and a half in its delivery.

A vote of thanks was moved by Mr. Firth, and seconded by Mr. Wilbe, to Mr. Beaumont, for his able and admirable address, which was carried with three rounds of applause. Mr. B. replied in forcible and feeling terms, and again expressed his strong conviction that the principles of teetotalism, are of infinite importance to the well-being of society.

HOWCROFT & RAWSON v. POCKLINGTON

TEETOTALLERS.

The friends at this place have enjoyed some degree of peace since the Don Quixotic attack of the brewers and publicans; but the opposition, under another form, has been renewed by the blustering bravado of Mr. Howcroft, Superintendent of the Primitive Methodists in the Pocklington District. We should have passed over this pedantic ignoramus, had he not displayed so much insufferable vanity and conceit. Instead of confining his attention to an honourable expose of our principles, not knowing, apparently, how to distinguish between the advocacy of a cause, and indulgence in scurrilous vulgarity and Billingsgate personalities, this ignorant, blundering, and loathsome scribbler has commenced a violent attack upon the private character of Mr. Hopwood, the indefatigable and able Secretary of the Pocklington Temperance Society. To answer such a man would be waste of time, unless he fought with honourable weapons; but, as he professes to have tasted of "Attic salt" from the springs of Parnassus, we will quote from the autograph of this professor of taste and criticism, and other of his printed papers, specimens of his talents and genius.

First—Specimens of Mr. Howcroft's orthography from his first letter:—Believe, Falshoods, somthing, fulsomly, purpoosly, conquer, morsal, oppitile, guardian, multitude, appropo, mist, (for must) han-roast, sign-board, baseel "Falsstuf", rising, ponson, opperated, differant, speer, pissmires, strikingly, quit, fanatics, graver stile, Dryton, Coopers, Byran, immogination, gentlemon, respectible, opponont, somwhere, filosophy, matter, (for motto,) solomntly, greived, enmy, opinion, inhabitation.

Specimens of orthography from his second letter:—Susceptibility, belotina, tendancy, witnessess, deponants, celebacy, systan, indifferant, strage, (for strange,) appostle, discussing, falshood, untill, liv, assessions, opportunity, present, cancar, church's rotton, juratics, sergant, imago. "Attic salt," sure enough, with a vengeance, from, "DRYDON, COOPER, and BYRAN!" Will it be believed that Mr. Howcroft, has turned critic in spelling? Yea, verily he has! For the amusement of our friends, we will present them with a few specimens of the elegant rhetoric of this classical poet. "DRYDON, COOPER, and BYRAN," hide your diminished heads in the august presence of your *chaotic* disciple!

Specimens of Mr. William Howcroft's rhetoric:—"Trampled it beneath my feet; bright celestial multitude; I never errie any puffery; fulminating point blank; I am no John Peltstaff at the head of a totter-rag regiment; I have

been among pissmires before; my knowledge of DRYDON, COOPER, and BYRAN has thrown too much 'ATTIC SALT' into the streams of my imagination; I can produce twenty witnesses to give your deponants the lie; shameless falshood; with sovereignty, contempt; I must for ever look down upon such infamous assassinations!" I will try to put the ball upon the Cats' neck; the very intone of old Father nick; Rattle Bag."

The following are from some of his doggerel rhymes which, for vulgarity, can only be equalled by the production of a common street pedler:

"Teetotal clogs; no better than hogs;"

"With tail at his Butttock and horns on his head;"

"With iron anecdote true puddle wit;"

"Eat thy bread, drink thy wine a right merry heart."

It has not often happened, that we have had the opportunity of examining such a mass of vulgar and ignorant pedantry. The pedantic production of the Rev. James Kendall, was free of orthographical errors, but the letters of Mr. William Howcroft are an intolerable nuisance, and an outrageous violation on all the first principles of taste and grammar; and yet, forsooth, he sets himself up as a critic!!!! Well done, Mr. William Howcroft! and will not the teetotalers in thousands fall before him, as did the Philistines before Samson with the jaw-bone of an ass? If Mr. Howcroft examines his opinions as carelessly as he does his spelling book, we would give little either for his sentiments, or the conclusions to which they lead, unless such be the echo of other persons of sound judgment. By the wretched display of his own ignorance, and stupid vulgarity, he has disgraced both himself and the Society which he superintends. Of all the exhibitions of vulgar pride, we never met with any which equalled that of Mr. Howcroft. Some men make a boast of vulgarity and low breeding, and esteem such as tokens of humility. So did Diogenes his tub. But who does not see that Diogenes was as proud as Alexander, when he told the latter, who came to see him, to "stand out of his light." But who comes next, by this day's post? Lo, another right Rev. Father in God. Is it possible that men who have been engaged all their life in preaching love to God and love to man, and when hoary age has closed their labours, can publish such doggerel verses as the following? That the public may see the "animus" of the conduct of some of the preachers at Pocklington, (disgrace to humanity!) we subjoin the *whole* of a hand bill sent us through the post:

THE GREAT BATTLE,

A song, composed by the REV. JOHN RAWSON, Wesleyan Supernumerary Preacher; for the benefit of drunkards, and drunkard makers.

Arise, ye brave Ranters! awake from your slumber,
Teetotalers are marsh'd in battle array;
Unless you can meet them with number for number,
They'll pounce on poor HOWCROFT, like wolves on the prey!
Great Frederick! appears like a thunder-cloud frowning;
While water-jug Tommy! cries conquer or die!
Great Frederick! says burn him; but Tommy cries drown him,
Our stronghold is water! to that let us fly.

Great Frederick! MAY BLOSTER, AND CAPER, AND SPLUTTER,
And shout for the battle, and flourish his lance,
And Tommy may strut like a crow in a gutter!
And challenge right boldly the foe to advance.

But, lo! when bold HOWCROFT, appears in the distance,
Poor water-jug Tommy runs home to his Wife!!!
Great Frederick! turns pale, and looks round for assistance,
Then throws down his pitcher, and flees for his life!!!

VERITAS.

We wish to inform the public that both "Tommy" and "Frederick," whom this supernumerary preacher is holding up to public ridicule, for their devotedness to the spread of morality and religion, are respectable and consistent members of the Wesleyan Society. Contrary, too, to all the rules of courtesy and good breeding, the ironical attack is not confined to the men alone, who are capable of defending themselves, but must be extended to the wife of one of them, in all things equal, and in others superior to the Rev. slanderer. But it is the certain indication of a real coward to attack Ladies, who, by the formalities of life, and the delicacy attached to female character, cannot defend themselves. To such dirty actions are these pious opponents driven, that there appears nothing too vulgar, to which they cannot descend to defend their tipping practices. Amongst barbarians, the females are treated as menials; but it has ever been the mark of true civilization, to pay respect to female character, embodying the graces and sanctity of *private life*. We have thought proper to give a wide circulation to the execrable vulgarities of these Rev. gentlemen, to teach others to be careful, *not to meddle with private character*, instead of public principle. Shame! shame! shame on you, ye sinful ministers of Christ! Is the "animus" of your conduct that which you can take to the throne of God? We are reminded by the vulgarity of your doggerel rhymes, of the description which the Mantuan Bard gives of the pelling rhymer:—

"Cantando tu illum? aut unquam tibi fistula cera
Juncta fuit? non tu in trivii, indocte, solabas
Stridenti miserum stipula disperdere carmen?"

"Thou sing with him, thou booby! never pipe
Was so profan'd to touch that blubber'd lip:
Dunce at the best; in streets but scarce allow'd
To tickle, on thy strue, the stupid crowd."

DRYDEN'S TRANS.

A similar description of such execrable doggerel is forcibly drawn by Milton:—

"Their lean and flashy songs
Grate on their scranuel pipes of wret-hod straw."

We have no hesitation in asserting that these professional shepherds of Israel, are guilty of a heinous sin by their low bred conduct; conduct which every civilized man must deprecate.

SUBSCRIPTIONS & DONATIONS FOR 1839.

	Donat.			Subscript.			£.	s.	d.	£.	s.	d.	
	£.	s.	d.	£.	s.	d.							
Barrett, Mr. John	0	0	0	0	3	0	0	0	0	0	5	0	
Barnby, Mr. Bishop	0	0	0	0	5	0	0	0	0	0	10	0	
Bromby, Rev. J. H.	0	0	0	0	5	0	0	0	0	0	2	6	
Carrick, Mr. T.	0	0	0	0	5	0	0	0	0	0	5	0	
Cobby, Mr. W.	0	0	0	0	5	0	0	0	0	0	10	0	
Chalmers, Dr.	0	0	0	0	10	0	0	5	0	0	0	0	
Craggs, Mr.	0	2	6	0	0	0	0	0	0	0	5	0	
Crackles, Mr. J.	0	2	6	0	0	0	0	0	0	0	5	0	
Daniell, Rev. C.	0	0	0	0	5	0	0	0	0	0	5	0	
Dikes, Rev. Thomas	0	0	0	1	0	0	0	0	0	0	2	6	
Dikes, Mr. W. H.	0	0	0	0	5	0	0	0	0	0	5	0	
Field, Mr. William	0	0	0	0	5	0	0	0	0	0	1	0	
Firth, Mr. Robert	0	0	0	0	5	0	0	0	0	0	5	0	
Friend, A	0	2	0	0	0	0	0	0	0	0	5	0	
Friend, A	0	1	0	0	0	0	0	0	0	0	5	0	
Gibson, Mr. William	0	0	0	0	5	0	0	0	0	0	5	0	
Henwood, Mr. James	0	0	0	0	7	0	0	0	0	0	10	0	
Holmes, Mr. Thomas	0	0	0	0	10	0	0	0	0	0	10	0	
Horncastle, Mr. T.	0	2	6	0	0	0	0	0	0	0	10	0	
							Amount.....	£0	15	6	£10	12	6

Dr. RICHARD WILBE, IN ACCOUNT WITH THE HULL TEMPERANCE SOCIETY. Cr.

To Annual Subscriptions, for 1839	£10	12	6	By Balance due from last year	£5	2	4½
„ Donations, for 1839	0	15	6	„ Agents' Expenses, Board, &c.	15	11	9
„ Balance received of Mr. Duval	0	15	3	„ Donations to the British Temperance Association	2	0	0
„ Collections at the Anniversary Meetings, at Lectures, &c.	14	0	0	„ Sundry Tradesmen's Bills for Printing, Advertising, &c.	7	17	3
„ Cash for Tickets sold during the year	3	3	5	„ 2600 Pioneers distributed gratis	4	11	0
„ Collections at Monthly Meetings and Lovefeasts	8	17	0½	„ Rent of Rooms, Gas Bill and sundry small Expenses	15	3	5
„ Balance due to the Treasurer, on the 31st March, 1840	12	2	1				
	£50	5	9½		£50	5	9½

Examined and found correct,

B. BARNBY,
W. TARBOTTON, } AUDITORS.

BRIDLINGTON JUVENILE TEMPERANCE SOCIETY—This Society was established March 18th, by a benevolent lady and her daughter. On the intention of the lady being known, children flocked to her house; 225 under thirteen years of age, took the pledge. The children manifested the greatest zeal and alacrity, and I have no doubt they will be found to be most important auxiliaries to the adult society. It is to be hoped all ladies will cooperate universally in forming the character of the rising generation upon teetotal principles.
J. C. TROTTER.

TEMPERANCE CLASS MEETINGS.

- One at George Pexton's, Willoughby's Court, Collier-Street, Thursday Evening, eight o'clock.
- One at George Green's, 5, Carr-Lane, Wednesday Evening, eight o'clock.
- One at Samuel Good's, 10, Holderness-Court, Witham, Friday Evening, half-past seven o'clock.
- One at John Grimshaw's, High Flags, Wincolmlee, Thursday Evening, half-past seven o'clock.
- One at George Wells's, No. 28, opposite the Lead Mill, Church-Street, Wincolmlee, Monday Evening, eight o'clock.

ADVERTISEMENT.

JONES & NORTH,
BEAVER AND SILK HAT MANUFACTURERS,
No. 9, Fish-Street, Hull.

Just Published, price Twopence.
And dedicated to the Two Millions of Teetotallers in Great Britain and Ireland, and all the Christian Churches throughout the Empire.

ADVICE, COMFORT, AND ENCOURAGEMENT TO TEE-TOTALLERS,
Being the substance of a Sermon preached to the Members of the North London Auxiliary to the New British and Foreign Temperance Society.

By R. G. JAMESON;
At Aldersgate Street Chapel, on the evening of Feb. 6th, 1840.
Published by request.

"All that drink water shall be comforted in the nether parts of the earth."—Ezekiel.

This Sermon affords much encouragement to Tee-totallers, and will amply repay the time spent in the perusal of it.—Ed. H. Temp. Pion.

Published at the Office of the New British and Foreign Temperance Society, Bull's Head Court, Newgate-Street, and may be obtained of all Booksellers.

TO CORRESPONDENTS:

We are under the disagreeable necessity of postponing again some articles in type. Received, Hodgson, Didymus, Searcher after Truth, Shade of John Wesley, and Inquisitive.

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

AGENTS FOR THE PIONEER:

R. Whinham, Waterworks-Street; W. WARD, Temperance Hotel, Hull; Secretary, Barton; Johnson and Secretary, Howden; Wilson, and Hodgson, Beverley; Kelsey, Market-Weighton; Hopwood, Temperance Hotel, Pocklington; Williamson, North Frodingham; Taylor, Seaton; Peck, Ristoa; Porter, Skipsea; Pearson, North Cave; Thistleton, Barrow; Trotter, Bridlington; Miss Ann Carr, Leeds.

JABEZ EDEN, PRINTER, MARKET-PLACE, HULL.

THE
HULL TEMPERANCE PIONEER,
AND RECHABITE JOURNAL.

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

32. VOL. II.]

MONDAY, JUNE 1, 1840.

[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."

CORRESPONDENCE.

SIR—In perusing the late numbers of your periodical, I have been remarkably struck with the vast importance of their contents generally; and I cannot help thinking that every one who feels interested in the welfare of the human race, not having read them, ought to do so, and then, as extensively as possible, to circulate them. Though neither acquainted with you, nor a pledged teetotaler, I trust you will not refuse a place in your columns for the following brief remarks.

For some time before, but more especially since, the late outbreak between the Wesleyan Methodist preachers and their party, and the teetotalers in Bridlington and the Quay, the conduct of several of the leading or conspicuous characters engaged on both sides, and the effects of their proceedings, have passed under my review. During this period, my mind has been frequently impressed with the idea that, by diligence, care, and impartial examination, the truth might possibly be discovered. With these views, I commenced my task; and, although it proved not a very easy one, yet, being so amply compensated for my labour, I greatly rejoice in the result.

First, in order to ascertain whether teetotalism is, or is not, what its advocates represent it, I found it necessary to make the trial upon myself, which was commenced upwards of twelve months ago. I am a hard and close worker, and, for a series of years had been accustomed to take from one to two pints of ale per day. During the first four or five weeks' trial of teetotalism, it seemed not to suit me very well. I was thinner, and fancied myself not quite so strong as before. Mentioning my experiment and fears to a friend, he encouraged me to persevere, assuring me that, in a short time, all my unpleasant sensations would be succeeded by others far more agreeable than those from intoxicating drinks, and kindly lent me some temperance publications on the subject. To

me this was most fortunate; for had I not read, most probably I should not have had sufficient resolution to carry out my original intention. Relying on the experience and assertions of others, I resolved to try the system a little longer,—and before two months had elapsed, an evident improvement had taken place, and after continuing it another month, so fully convinced was I of its physical advantages, that no earthly power could possibly have prevailed upon me to relinquish it. Here then was the settlement of one most important fact in dispute; and certainly I did not doubt that millions of teetotalers in every rank of life, had personal and satisfactory evidence of the efficacy of teetotalism. The first principle being established beyond all controversy, necessarily led to further investigation, when the *morality* of the question next claimed my attention.

This part of the subject was much more easily and speedily determined. Finding the axiom universally admitted, that "Whatever is *physically wrong*, can never be *morally right*," it followed that, as teetotalism had been proved to be *physically right*, it could not be *morally wrong*. This was continually confirmed by the evidence of my senses; for I found every person on trial testified to similar beneficial results. These discoveries, although highly satisfactory and important, were nevertheless, I considered, insufficient to render teetotalism worthy of universal adoption, or of "turning the world upside down", if what is constantly being alleged against it by many professing christians, were true; namely, that "*it encourages hypocrisy,—causes a neglect of religious duties,—is frequently substituted for the gospel,—and even tends to infidelity!*" At first glance, difficulties appeared in the way of proving or refuting these serious charges. So deceitful and desperately wicked is the human heart; so much more apt are we to judge of men by the splendour than merit of their actions; so analogous in appearance to "pure religion and undefiled", is that selfish, fashionable, dissembled holiness, so

much and deeply practised, that none but God himself can distinguish the real worshipper from the worldling, the moralist, the hypocrite, and the time-server. Premising, however, that *all are what they profess to be*, until they prove to be otherwise, I endeavoured to ascertain whether teetotalism had been the means in any way of affecting christian congregations and churches. First, then, every publication I perused on the subject, answered extensively and beneficially. So numerous and well authenticated are the delightful accounts of persons, through embracing teetotalism and its concomitants, becoming regular hearers of the gospel and consistent members of christian churches, that to discredit them would be the height of uncharitableness. For instance, in Cornwall alone, it is stated, on indisputable authority, (notwithstanding the unblushing effrontery of a certain "ambassador" to question its correctness,) that 5000 persons and upwards, since becoming teetotallers, have joined one body of Christians; many of whom can now say by happy experience, "though we were drunkards, and blasphemers, and despisers of God's word, now we are marching towards Zion, with our faces thitherward, having been reclaimed from intemperance by teetotalism, and directed by its advocates to the fountain that was opened for sin and uncleanness." Numerous other places might be mentioned, where, under the divine blessing, similar good has been effected by teetotalism; in short, such results are to be found, wherever a teetotal society has been in active operation any length of time; unless, indeed, its labours have been frustrated by the opposition of professing christians, or the persecution of the openly profane. In the small society, established at Bridlington, in July, 1835, from the report of the registrar, in addition to an immense amount of good done by it besides, there are at least, thirty-six reclaimed characters now, six of whom have joined christian churches. These numbers do not, I understand, include those who have withdrawn reluctantly from the society, owing to persecution,—fallen through temptation—left the place—or have died teetotallers and christians. Yet, in the face of all this, certain officials assert that "teetotalism is doing a deal of harm"—"doing more harm than good"—"is dividing churches"—"had its origin in hell!"—"that its advocates are selfish, weak-minded, fools, liars, infidels, &c. &c."

Secondly, on the contrary, I cannot, with all my searching, find one individual, or even hear of one, that has suffered in health, become less moral, or receded from any religious community, through embracing teetotalism. Hence, whatever changes and alterations there may be in the world, and however individuals interested in the unholy traffic of "liquid fire" may be affected thereby, I am constrained to believe and acknowledge, that, as a means, the system of teetotalism is incontestably well adapted to promote and secure, in a very peculiar manner, the inestimable blessings of health, peace, and religion; and, therefore, its universal adoption would be of infinite and eternal advantage to the whole community: consequently it

is incumbent on all, christians especially, to do every thing in their power, to extend the cause "to the earth's remotest bound."

This conclusion naturally led me to enquire, why any could possibly withhold their assistance from, much less oppose, a system imparting such blessings. After mature reading, reflection, comparison, and pains-taking, I am fully convinced, all the legitimate reasons that can be assigned for such conduct, arise from and are reducible to two, viz. *ignorance and selfishness*. That many err through the former, I admit; but whose fault is it? I remember a minister of the gospel, on the platform, at a public anti-slavery meeting, saying, "I stand here self-condemned, entirely through my former ignorance of the question; for, till lately, I thought it unworthy of my attention, and consequently felt indifferent about it; but having examined the subject, I am persuaded that no man can, with the evidence now attainable, remain ignorant and not *sin*; indeed, to be ignorant on any subject of general interest, when a person has the means and opportunity of being informed, is *nothing less than sinful*." Now, "this witness is true:" yet this same "Evangelist," shortly after making this statement, positively refused to examine the subject of teetotalism, though earnestly entreated, and had publications offered him gratuitously; he would not attend temperance meetings; he would not try the system; he would not believe the statements of others; he considered the matter beneath his notice, except to speak disparagingly of it: and thus he continued not only ignorant of, but an opposer to principles and men that were effecting such extensive improvements.—Hence, out of his own mouth he stood, and still remains convicted and condemned. This is precisely the case with thousands; for all have, or may have, temperance publications, wherein they may find a fund of information almost invaluable, on terms that make *ignorance of the subject sinful*. And what has been said of *ignorance*, applies with superlative force to *selfishness*. Base indeed, and far gone in irreligion, it must be allowed, are those who, to gratify an unnatural vitiated appetite, or to serve a still more unholy purpose, would pander to the sordid interest of others, by which all feelings of decency and morality are outraged. Yet this state of things assuredly exists among men, calling themselves "teachers in Israel," and unblushingly stands out in bold relief "to be read and known of all," not far from the place where I now write. Of such it may be said, "Oh! how is the mighty fallen, and the fine gold become dim!"

As no one professing Christianity, it is presumed, will attempt to evade the doctrine of *responsibility*, it must be acknowledged, that whoever causes his brother to offend, or whatever evil is committed through his influence or example, is, according to the divine law, *guilty*; whether done ignorantly or not, when the means of information are at hand. Although this doctrine, so far as relates to religion, is scrupulously recognised by every orthodox christian; yet, strange as it may appear, it is no other than true, there are

many arrogating to themselves that name, who would gladly get rid of it, purely for the sake of freeing themselves from the obligation of teetotalism; the cross of which they cannot take up. But the Holy Scriptures bind, as a moral and sacred obligation, upon all, the necessity of abstaining from whatever is injurious, either in itself or the consequences attending it. "No man liveth to himself." Drinking intoxicating liquor is a habit induced by its peculiar nature and the evil customs of society; and which habit, according to M'Nish, leads one person in forty that drink to drunkenness! I would ask then, is there not a serious charge resting on the opposers of such a society as this, which is striving to free the world from one of the worst species of slavery? And will not "the respectable, temperate, christian part of society" come in for a large share of blame for the intemperance they cause? Teetotalers, be it known, have not made this law, neither do they "constitute teetotalism the acme of moral duty," as has been most falsely said of them. Such execrable subterfuges are abominable in those who have recourse to them. Flagrant as this conduct is, some who are ministers of the gospel too, dare go further, and even glory in (what ought to be) their shame. They even combine with * * * * * to raise the hue and cry of persecution, through their walks and rides, against the greatest moral benefactors of the human race—against men who have sacrificed ease, money, and time to raise such as they themselves would not deign to speak to. But let them remember that, though they may now enjoy the giddy laugh with their * * * companions over the bottle and the pipe, designating "all teetotalers weak headed fools," &c.—though "Senior and Junior Evangelists" may unite their efforts of contempt, slander, and malignity to put down this glorious cause, they will find it impossible; and that by so acting they will materially lessen their own congregations, churches, and finances, as they have already discovered.

Iforbear to enlarge, not for want of matter, but from fear of having already trespassed upon your space; else, (as a well known character is in the habit of saying, when speaking about teetotalers) "I could say something," "I could give them it, if I chose, but I forbear to return railing for railing," though scarcely anything can be imagined more despicable than the perfectly gratuitous, as well as mischievous imputations, which some of those "ambassadors" and their tribe, have cast upon the characters and motives of teetotalers.

With regard to the "calumnies, and degradation of private character," so much talked about by those who have no character to lose, as being the cause of the present variance between sober christians and teetotalers, it is well known to be false. It was stated frequently, on the authority of the belligerents themselves, long before certain notable sayings and doings were brought to public view, and consequently before the pretended accusation could be or was made, that the attack was contemplated, and the confederation formed, to "crush teetotal-

ism" in Bridlington: and had it not been for one of their party happening a slight "accident," there is scarcely any knowing what their fury would have accomplished.

But these and other transactions at head quarters, have caused me, Mr. Editor, for one, to pry much further than I otherwise should; and the more I have sought after truth, the deeper I have fallen in love with teetotalism.—I have "counted the cost," and made up my mind (regardless of those who, after putting their hands to the teetotal plough, have turned back at the bidding of their "seniors," to the slavery of strong drink, as well as the persecution that probably may be my lot, for a time) to make one more to the noble army of teetotalers, that I may be the honoured instrument, in the hands of God, in doing some good before I go hence, and be no more on earth.

Hoping these "short hints" may have the desired effect of encouraging any who are trying the system, and might be tempted, from their own false imaginings, or from pretended friends still more false, to relinquish their good intentions, as not being a principle recognised in Scripture, &c.; and, on the other hand, of lessening, in any degree, the mountain of difficulties raised by ignorance and selfishness, to impede, and if possible to "crush" the progress of this glorious reformation, which is destined to be a blessing to millions yet unborn. If, in these respects, I can be of any service, I shall be thankful; and, therefore, beg leave to subscribe myself,

Sir,

Yours very respectfully,

A SEARCHER AFTER TRUTH.

TO THE

Editor of the Hull Temperance Pioneer.

[We hope the Rev. James Kendall & Co. will pursue the course herein described; and we have no doubt they will have to acknowledge their serious misapprehensions on the properties and qualities of intoxicating liquors. We entertained similar notions formerly ourselves; but, having detected their fallacy, we abandoned them at once. To confess an error is neither inconsistent with reason, nor derogatory from the dignity of man.—ED.]

Bridlington, April 2nd, 1840.

SIR,—A constant reader of your valuable periodical, takes the liberty of proposing the following questions; answers to which, will much oblige,

Your's respectfully,

INQUISITIVE.

1st.—What are the peculiarities of poison? 2nd.—What has alcohol in its nature which forbids us to believe that it is natural in its origin. 3rd.—Does Mr. Beardsall say, in opposition to Mr. Medhurst, pages 6, 14, 15, that fermentation in the juice of grapes is spontaneous; that the process of fermentation soon commences liberating carbonic acid gas, which gas, exerts a most powerful effort to make its escape, and which breaks the bottle, if it be well corked, but not sufficiently strong; but, if the bottle be capable of resisting the force, and it be perfectly air-tight, fermentation is stopped in its commencement, and the wine is preserved good or un-intoxicating. 4th.—Do these extracts imply—1st.—That vinous fermentation is a natural process? 2nd.—That the juice of grapes is so strongly prone to fermentation, that the best artificial means can scarcely prevent it? 3rd.—That when nature pursues her own course in the fermenta-

tion of the juice of grapes, alcohol is speedily realized?
5th.—Why does Mr. B. avail himself of an extract from Dr. Mussey, page 6? 6th.—Are these extracts in the possession of the authority of facts? 7th.—Why do any of the total abstainers say, that alcohol is artificial in its origin? 8th.—What are the constituents of an artificial life?

As the querist appears to doubt some of Mr. Beard-sall's statements, and as Mr. B. has had much experience in preserving unfermented, the juice of the grape, we forwarded the questions to Mr. B., who has returned the following answers:—

1st.—What is poison? Dr. E. Johnson says "Poison is any substance, which, when taken into the system, has the effect of disordering some of the actions, which make up the sum of life, and which, if taken in sufficient quantity, will destroy life." Such is alcohol.

2nd.—What, &c. Alcohol is a natural product, by the law of decomposition; it is the product of corruption in its first stages. It certainly does not exist as an *original* combination of Providence, nor is it ever given to man by any living process in nature.

3rd.—I answer, yes. That is my affirmation proved by many experiments, illustrated by the Saviour's remarks about new bottles; and also, by a mass of evidence, which Mr. Grindrod will, ere long, produce from ancient writers.

4th.—To the first, yes; 2nd. We have now better means of preventing fermentation, namely, by inspissation. I have some wine, which I have kept about three weeks, uncorked, in a fermenting temperature, but no fermentation has taken place.

3rd.—If fermentation, or decomposition, is not stopped, alcohol is soon evolved.

5th.—Dr. Mussey's *Essay* is as well authenticated and genuine, as any production of the present day. The *Essay* has passed through an ordeal, which would have detected error. Who can disprove the assertion? I am prepared to confirm it, as far as the fruit of the vine goes. See the wine question. Why does the querist question the *authority*? American medical testimonials are full as high as any of the English, or elsewhere; and the moral character of America stands higher. Hence the reason for quoting Dr. Mussey's testimony.

7th.—Who says alcohol is *artificial* in its origin? Artificial means have to be employed to promote fermentation in some beverages, not in grape juice. 8th question is unintelligible.

What does the querist wish to infer from all these questions? I suppose that fermentation is a natural process; that alcohol is a natural product; consequently, that it is the work of God—a good creature, and good for food, &c.? How unphilosophical!—how absurd!—yet how common the conclusion by wise men!

Illustration of this principle:—Prussic acid can, by the law of nature, decomposition, be obtained from a beef steak; therefore, it is a good creature of God for food. Meat putrifies by the law of nature, the same law as fermentation: therefore, putrid meat is good for food. Milk goes sour, &c., by the law of nature, therefore, sour milk is good. Mortification, and all the diseases of the body, are the results of natural laws; therefore they are good. Choke damp in coal pits is the result of nature's laws; therefore, it is good, although it destroys life. You may go on *ad infinitum*.

The term artificial is variously applied. Your querist's conclusions, if I judge rightly, are like many others, not *artificial*, but *real* nonsense.

In haste, your's affectionately,

F. BEARDSALL.

CHARACTER OF A SOT.

A sot has found out a way to renew, not only his youth, but his childhood, by being stewed like Æson in liquor, much better than the virtuoso's way of making old men young again; for he is a child again at second hand, never the worse for the wearing, but as purely fresh, simple and weak, as he was at first. He has stupified his senses by living in a moist climate.* * * * * He measures his time by glasses of wine, as the ancients did by water glasses. He is like a statue placed in a moist air; all the lineaments of humanity are mouldered away; and there is nothing left of him, but the rude lump of the shape of a man, and no one part entire. He has drowned himself in a butt of wine, as the Duke of Clarence was served by his brother. He has swallowed his humanity, and drunk himself into a beast. He is like a spring-tide, when he is drunk to his high-water mark, he swells and looks big, runs against the stream, and overflows every thing that stands in his way; but, when the drink within him is at ebb, he shrinks within his banks, a fall so low and shallow, that cattle may pass over him.
—*Samuel Butler.*

Two persons named Sinnett, butchers, of Kilnworth, on their return from the fair of Ballyporeen, exhausted from fatigue and the inclemency of the weather, put up at the house of a publican, and drank some *punch*, but not to excess. Next morning, however, they were both found dead.—*Limerick Chronicle, January, 1840.*

Mr. Moisley, in a speech which he delivered last Monday evening, (Feb. 10, 1840,) at the Goole Temperance Festival, said that he knew a clever and intelligent young man, who, by drinking intoxicating liquors, brought on epileptic fits, which first deprived him of his reason, and ultimately of his life.

Ireland.—Thurles, January 26, Father Mathew gave the pledge to 10,000; at Castletown Arra, 700. At Waterford, Father Foley, January 23, 5,000; at Tenor and Duthill, 3,000. At Lismore, Father Mathew gave pledge to 25,000; at Tallow, 6,000. "It is calculated that the apostle of temperance received at least forty thousand postulants, during his recent short visit to the Leinster counties."—*Dublin Herald.*

"Six hundred thousand have been enrolled under the holy banner of temperance. *During the last fortnight, not a single individual has been brought before the police authorities of this city, on a charge of drunkenness.*"—*Cork Southern Reporter.*

SIR, We had a powerful and most interesting meeting at this place, on the 17th Feb. in the Infant School Room. The teetotal soldiers went recruiting round the village, with flutes and drum, to tell the people that there was going to be a teetotal meeting. The room was soon crowded to excess. After singing a temperance hymn, Mr. John Firth was called to the chair. The speakers were Messrs. Clifford, Hartley, Wood and Dey, all of this place, and a friend from Barton. We trust that this meeting has caused a deep and lasting impression upon the people. Several signed the pledge. We have a deal of opposition, and sorry I am to relate that the greatest part arises from the professors of religion, but we hope the time is not far distant, when this class of people will see it their duty to identify themselves with our society.

Castleford.

GEO. WOOD.

DEAR SIR,—Much good has been accomplished by total abstinence, in this ancient borough. Our number is about 250 consistent teetotallers, of whom forty are reclaimed characters, and many of these are united with the people of God. They are respectable, comfortable, and useful. On Good Friday, April 17th, we held our half-yearly festival in the national school-room, when upwards of 200 persons partook of that beverage, which cheers but not inebriates. After tea we had a public meeting, Mr. M. Watson, president of the society, in the chair. Delightful and heart-stirring addresses were delivered by Mr. Millington, Leeds; and Mr. W. Hayes, a native of Africa, but many years a slave in the West Indies. At the close 30 signed the pledge.

T. HODGSON, Secretary.

Beverley, April 25th, 1840.

BRISTOL TOTAL ABSTINENCE SOCIETY.

A Social Tea Meeting of this Society was held on Easter-Monday, at the Lancasterian School-room, Redcross-street. Mr. Josiah Hunt, a Member of the Society of Friends, in the Chair. The meeting was very numerous attended, and some amusement was caused by the incident of a huge barrel, not of beer, but of tea, being rolled into the room, while, in front of the chair, a loaf, three feet in length, displayed its majestic proportions. After tea, the *Chairman stated, on his experience as a Guardian of the Poor, that strong drink was the root of nearly all the pauperism in existence. He had challenged other Guardians to controvert this, and in every case evidence had proved it to be true.* Working men spent on the average 3s. a week each in this way. *Half of that sum paid to a Benefit Society would ensure them many comforts in sickness, or in failure of employment; the other half would ensure 200l. on their lives.* Did the labouring classes enjoy these benefits? (Hear, hear,) He strongly urged on them the principle of Total Abstinence; it would make them independent. The meeting was addressed by Messrs. Cowan, Eaton, Whitaker, Collens, and J. Whitehorn, Esq.

HUMAN LIFE.

As time and life soon pass away,
And we have an uncertain stay;
On earth, each mortal ought to be
Prepar'd, to meet eternity.

Awake my heart, my soul arise,
The present moment duly prize;
Improve each hour, my soul, with care,
Another may not be thy share.

While others pray, shall I appear
As though I had no God to fear?
Or shall I still refuse to praise,
For mercies shewn me all my days?

O! may I ever bear in mind,
That Providence has been so kind,
To snatch me from the drunkard's fate,
And hell, before it is too late.

Driffeld,
March 23rd, 1840.

MATTHEW GOLDEN.

FIFTH ANNIVERSARY OF THE NOTTINGHAM TOTAL ABSTINENCE SOCIETY.

The anniversary of this Society was commemorated on Easter Tuesday, April 21, by a tea party and meeting, in the Exchange Hall, Mr. Roworth, our worthy Mayor, in

the Chair. About 400 sat down to tea. The meeting was very numerous and respectable, and a great interest pervaded the whole assembly. On the platform we perceived, besides several tried friends of the cause, Messrs. Higginbottom, Frearson, Geo. Gill, Keyworth, and Forth, and Mr. Hudson, of Sibley. The meeting was addressed by Mr. Grubb, and other friends.

BARROW.—A Temperance Tea Meeting was held at this place, on Wednesday, April 30. The Friends had a procession through the Town to the Church, when a Sermon was preached by the Rev. J. Holt, vicar of Fulstow. In the Evening, upwards of 400 persons consisting of some of the most respectable inhabitants of the Village, sat down to Tea. Addresses were given by Rev. J. Holt, chairman; Mr. Messer, Hull; Vicar of Killingholme; Mr. Winship, Barton, and other Friends. This is the first Temperance Tea Meeting, held in this Village; and we hope it will prove to have imparted a powerful stimulus to the cause. There was a second Tea Meeting the following Evening, and a Lecture was given to a numerous audience, by Mr. Richardson, Barton.

ERRATUM, in last no. page 252, second column, line 12, for 231 read 110.

THE TEMPERANCE PRESS,

And the duty of Members of the Temperance Society to participate the advantages derived from reading Temperance Periodicals.

[Concluded from page 240.]

We wish briefly to apply the above arguments to our own individual case. Every member of our Society does not take in the PIONEER. Very many do; and, to the honour of our zealous friends be it spoken, they have displayed a zeal deserving imitation throughout the country. But we are anxious that EVERY MEMBER should be a READING MEMBER. Hereby our publication would be amply supported, independent of foreign aid, while at the same time he would acquire something worthy of being retained. The members know so well our desire for their improvement, that we feel convinced they will excuse our familiarity. We FEEL we are their friends; and, therefore, make bold to be sincere. Let then each member feel it his duty to take in the Pioneer, monthly, that he may get it bound for his family or his children. It will be the most lasting monument he can have of the stability of the principles, from which he has derived so much benefit; and, if he can afford to take in other publications, let him do so. AGAIN WE ADD, LET ALL AND EACH FEEL IT A DUTY TO SUPPORT THE TEMPERANCE PUBLICATIONS.

THE MEDICAL QUESTION.

IMPORTANT EXTRACTS.

Many medical men already confess their regret at having sanctioned the use of intoxicating liquors, and every day is adding to the number of those who use far greater circumspection than formerly in their administration. My friend's statement, that he knows many temperate medical men, both in naval and civil practice, is no proof of the incorrectness of my assertion, that very many practitioners of the present and preceding generations, have been ruined by intemperance. The fact, however lamentable, is too notorious to be denied; and it is equally certain that, unless the principles of teetotalism are universally embraced, there will be no end to such victims. Two awful and extremely aggravated instances have come to my knowledge since the publication of the address. I shall not further allude to them now, than to state that one of the gentlemen I remember as a student at one of the Borough Hospitals, in 1813 and 1814. He commenced practice under unusually favourable circumstances. Strong drink was his ruin; but no man ruins himself alone. Who can calculate the effects of such an influence as this individual exerted!

The "continued prescription of alcoholic tinctures by medical men," or even their "witnessing good effects from them," is no proof of their necessity. Many of the most active and important of this class of medicines do not owe their efficacy to the alcohol, and they are prescribed in such small doses, that the quantity of spirit is scarcely appreciable.

(To be continued.)

FEMALE RECHABITE SOCIETY.

RESPECTED SIR,—It is with feelings of the most sincere pleasure that we hasten to inform you, and the numerous readers of your invaluable periodical, that the long expected formation of a female benefit society, in connexion with the Hull temperance society, has at length been happily accomplished. This desirable event, which, it is hoped, will, under the divine blessing, prove an essential aid in the work of total abstinence, took place on Monday, May 11th, by the formation of the Hope tent, No. 1 of the independent society of the daughters of Rechab. The objects of the newly formed order, are the advancement of the cause of temperance, the cultivation of every good and virtuous sentiment, the fostering of the most kindly feelings among the members, and the providing of funds for the relief of each other in the time of sickness, and for the decent interment of its dead. That it will be of immense importance, on all these accounts, if supported (as we doubt not it will be) by the female friends of total abstinence, there can be no doubt. To produce habits of forethought and economy, to provide against the casualties of the future, so far as we are able to do, and to cherish and encourage the kindly sympathies of our nature, are duties, the performance of which, at all times, brings its own reward; but when these things are conjoined with the reflection, that we are engaged in a work which may, nay which must prove a blessing to thousands yet unborn, we receive a higher motive for action, and are impelled to urge our onward course with renewed energy and with increased delight.

The ladies of the Hull temperance society, are affectionately invited by their sisters who have laid the foundation of this new and important society, to come forward and join them in their sisterhood of love. There will be a tent night on the 8th of June, at which all ladies under fifty years of age will be admitted, on equal terms, as founders. The terms of admission, on that night will be 2s. 6d. and 1s. extra to the funeral fund. Part of the money must be paid that night, and the remainder within twelve weeks. After the 8th day of June, the terms of admission will be as follows: from 15 to 25 years of age, 2s. 6d.; from 25 to 30, 3s.; from 30 to 35, 3s. 6d.; from 35 to 40, 6d. per year additional, making the initiation money at 40, 6s.; from 40 to 45, 1s. per year additional, making the payment at 45, 11s.; 7s. per week will be allowed to a member when sick; and her relatives will receive £7. at her death, as a funeral gift. £5. will be paid at the death of a worthy sister's husband. One peculiar advantage connected with the independent society of the daughters of Rechab, is, that all the money paid, is retained in the hands of the members, and is entirely under their sole management and control. The society promises to become most efficient and prosperous; and we invite all females, who wish to do good to others and to benefit themselves, to come and join us.

We remain, Sir, yours respectfully,

The Officers and Members of the independent Society of the Daughters of Rechab.

WILLIAM HOWCROFT, (himself again) the elegant and chaste professor of orthography and composition,—superintendent of the Primitive Methodists in the Pocklington circuit,—and RAWSON, the valiant, with their dark lantern.

We are not surprised that our exposé in last no. of the venomous spawn and blundering vulgarity of these peddling rhymers, has raised their ire. Our charge of *loathsome scribbler*, has more fully developed the character of these obscene compounders of pot-house language, and exhibited, in bolder relief, the filthy eruptions of their diseased mental appetite. Hence, immediately on receiving the last number of the Pioneer, either William Howcroft, or John Rawson, or both in conjunction, sat down to the "*blackening brush*"; and, on the 4th May, issued a hand bill, of which a drunken and infidel Paine, would have been ashamed. The following are extracts from this *chaste* production, in which the Pocklington teetotallers are styled "*semibarbarians*," and the writer of the article in May Pioneer, a "*silly maniac*," and a "*Jack Pudding*,"—(splendid specimen of priestly refinement!) that the

Editor "has mistaken the *blackening ball* for the scented soap." Again, "We have *strictly* and *honestly* contrasted the strictures with their *own* 'Correspondence,' and we find that they contain more than thirty barefaced lies!! The Pioneer!! Yes, the Pioneer! 'With lips of lies, and forehead unabashed,' the Pioneer. Now we boldly take this *Jack Pudding* by the nose, and regardless of the contortions of his pale face, attempt to thrust the lies down his own throat. And if his gullet be as free to receive them, as it has been to utter them, the operation will not last long." This bill is claimed by the author of the following couplet:

"Spare not your Blackening! nothing comes amiss,
For lies are virtues in a cause like this."

The writer of the bill quotes this couplet from some doggerel verse appended to Howcroft's Review, to which "*Veritas*" is attached. Now John Rawson wrote "*The great battle*" under the signature "*Veritas*." But William Howcroft does not append the doggerel verse to his review as a quotation; and, therefore, it is reasonable to suppose, that he is the author of the bill. The doggerel adverted to, bears internal evidence of William's vulgar style. The mode of phraseology in the bill is in perfect keeping with the style of W.'s letters, addressed to Mr. Hopwood. Wherefore the probability, that William Howcroft has written the bill, is the greater. Our own conviction is, that William is the author, aided, perhaps, by the illustrious John Rawson. We will, however, as John and William seem to have entered into joint partnership in the property of "*Veritas*," consider the bill as their joint production.

This bill furnishes additional evidence, that the writers are "*loathsome and blundering scribblers*." Regardless alike of common courtesy and christian charity, they wished to bully their opponents, rather than argue the question; and, should they be treated with that silent contempt they merit, to cry victory! as we shall shew. We feel it a duty, therefore, to exhibit them in their true colours; and, from their own words shew that *bullying* and the use of *blackguard language*, will not stand the test of truth and reason.

Our last article, on William Howcroft, was simply to expose the ignorance and ribaldry of this dogmatic priest. We shall at present confine our remarks to a few things which demand our more immediate attention.

They designate the Pocklington teetotallers, "*semi-barbarians*." Every person judges others by the qualities of his own mind; and hence, in order to estimate fully the accuracy of their judgment, we must look at those in their own minds. Of course, William is himself *civilized*; and, therefore, we must refer to his own writings for the *proofs* of his attainments in the arts of *civilization*. We present the reader with a few: "*Fulminating point blank, tatter-rag, been among pissmires, loathsome Bug, Drydön, Cooper, Byran, put the Bell upon the Cat's neck, imiage of old Father-nick, Rattle-Bag, tail at his Buttock, stinking effluvia, Jack Pudding, Silly Maniac, Dung-hill*." The reader will perceive that William Howcroft, like stercoraceous flies, cannot breathe but in a fetid atmosphere of impurities. The poetical "*streams* of his imagination," saturated, according to his own opinion, with "*too much attic salt*" flow, not from the sacred Helicon, but the font of the "*Dunghill*." These are the traits of William Howcroft's *civilization*: hence the Pocklington teetotallers are indeed objects of pity; and, therefore, William Howcroft's sympathies, instead of spurning these poor creatures, would have been as well applied, had he not thrown into their way, terms and expressions which, according to the views of the present *savage* world, form strong barriers against improvement in the social arts of life. But why are these *poor creatures* Semi-barbarians? As no other reason is stated, we are obliged to infer, because they are teetotallers. Therefore, John the Baptist was a semi barbarian. In the blaze of this new light, whom will the public pronounce "*Jack Pudding*" and "*a silly maniac*"? No doubt, these right Rev. Fathers in God will reap all the honour of that "*glory*, which '*we opine*' is their shame." Thus they have been shewn to be regardless of the common courtesies of life; and reckless in the use of language which is calculated to demoralize—not civilize—their readers, especially the *young, the thoughtless, and the gay*, who will not be backward in quoting the elegancies of the Pocklingtonian professor of attic lore, and the superannuated superintendent of "*the great battle*." Such beer-shop slang, and such a spirit may suit

the devotees of jerry-shop revelry; but they ill comport with that respectful dignity and circumspect language which peculiarly appertain to the ennobling and humanizing office of expounder of Divine truth. "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."—1 Tim. iv. 12.

But what says William Howcroft of this teetotalism for which the Pocklington friends are denominated "semi-barbarians"? In his letter to Thomas Jackson we find, "I distinctly stated that the principles of teetotalism were to be found in the bible, the same as the principles of celibacy;" again, "That any person had a right to go upon the principles who thought proper to do so." William Howcroft's logic then will stand thus: the Pocklington teetotalers are semi-barbarians, because they practise the principles of teetotalism; but the principles of teetotalism are contained in the bible; therefore, the Pocklington teetotalers are barbarians, because they practise the principles contained in the bible. This cannot be "attic salt!" but "attic" logic, with a vengeance!

We now pass on to the charge of falsehood, in which we shall find a specimen both of the writers' "strictness and sincerity."

"We have," say they, "strictly and honestly contrasted the strictures with their own 'Correspondence,' and find that they contain more than thirty barefaced lies!" We do not know what they mean by "own correspondence," unless the letters as published by the Committee of the Pocklington Temperance Society. We quoted from William Howcroft's original letters, in William Howcroft's own hand writing, and not the printed ones, as partially corrected either by the printer or Mr. Hopwood. If therefore, on examination, our quotations be found correct, on whom will the charge of falsehood rest? The Editor of the Hull Pioneer, or these Rev. Fathers, who assert an untruth, after "strictly and honestly" investigating the accuracy of the statements? That we might do William Howcroft all the justice that the most careful examination could render him, we have again "contrasted" our list of his blunders in last no. with his original letters, and we find them not only correct, but with an addition of errors, viz.—Beneth, peopt, tier used twice, Beng (for being,) Tendancy twice, and Drunkord. Had William Howcroft, backed by John Rawson, copies of his letters, (which is probable) then the bill was Jesuitically intended to deceive the public; but, if not, and he pretended to investigate the accuracy of the charges, without having access to his own letters, it shows how utterly reckless these "sincere" enquirers are of consequences, and unfit to write for the edification of the public. We should be sorry to wish to take advantage of his want of education, did he bluster less with his "scrammel pipes of wretched straw;" as if the "streams of his 'dunghill' 'imaginings' were either seasoned with "attic salt" or flowed from the heights of Parnassus. This display, however, of the writer's accuracy, "honesty," and "strictness" of investigation, will amply convince our readers of our author's abilities to fill the professor's chair. May we not quote what they denominate their Hemistick?

"Spare not your Blacking! nothing comes amiss,
For lies are virtues in a cause like this."

Rev. Fathers, this is not a Hemistick, but a Couplet: a Hemistick is half a verse, as—"The dawn is overcast."—Walker; or a verse not finished: as—Italian non sponte sequor.—Æn. iv. 361.—Oh, poet's accuracy! (oh Tempora! oh Dies!)

These thirty barefaced lies, then, turn out to be thirty barefaced truths. The inference we leave with the rev. gentlemen, as a specimen of "JUNE Butter," not for our "gullet" but for that from which it came, and to which an impartial public will "apropo" consign it.

William's original letters will be returned to Mr. Hopwood, who will, no doubt, allow any friends to inspect them, to substantiate the accuracy of our statements.

The readers will perceive, in the following hand bill, by William Howcroft, published as his triumphal flourish of victory, in the use of Billingsgate eloquence, that he sets himself up as the public advocate of drunkeries. The keeper of every gin-palace, public house, and jerry shop, "will cry, capital! capital!" He professes to have rescued scripture, i. e. he has shewn how perfectly these drunkeries harmonize with the spirit of christianity, and the gospel of Christ! This, his victory! He has conquered without ever having drawn his sword, or entered the arena of conflict! and he does not forget to sound his own trumpet! What sympathizing reader would not join in with William Howcroft and Co., who deliberately pronounce thirty accurate quotations from his

autographs, to be thirty barefaced lies, and share the glory. He finds it more convenient to bluster at a distance, than come to close quarters. Not to detain our readers, we subjoin the hand bill: the public eulogist of drunkeries—very holy, no doubt, very holy in William's estimation.

"GENTLEMEN, AND RESPECTABLE INNKEEPERS—OF THIS TOWN.

You perceive that the Arcanum of Teetotalism has already been penetrated; and that the labour of the brains of this wonderful Committee, brought to light. You have now before you, the "filthy Letters!"—"the very filthy!"—"the filthiest of all!" No gentlemen, you will rather term them a small-tooth-Comb, to sever from the head of HIM who termed them such, the Scurf, with which it is affected. This production spontaneously brings to the recollection, the Fables of Æsop and Gay: and when you call to mind "the Mountain in labour,"—"the cackling of Darius Partlet,"—"the Bear in the boat,"—and "Keynard's conversation with the Dog," you will not fail, to shake your sides with laughter. Partly on your account the bull has been taken by the horn. Regard not his roaring,—come now, and saw the ends off, and put the Ring in his nose. It will be enough for the writer, that he retires from the contest with the consciousness of having rescued Scripture, and common sense, from the lash of error, and wild fanaticism.

THE LION IN HIS NATIVE HABIT.

"Gentlemen, do you know that your Houses have already been denounced, by this batch of Teetotal Philosophers, and that they have termed them "Wicked Establishments."—See printed Rules.

Pocklington, March 26th, 1840."

This is just on a par with the brewer's "Balm" of Pocklingtonian Gilead!"

The following description of a "respectable" inn is given by the Rev. B. Parsons, in his Anti-Bacchus, page 129. This will enable us to form some idea of William's notions of the propriety and morality of the "gentlemen and respectable innkeepers," the dust from whose feet he so fawningly licks.

"Since I have been writing this Essay, I have been doomed to pass two hours, from four until six, in the kitchen of a respectable inn. The proprietor was there all the time, to attend to his many customers, when they come to be brought to his house. He is a man that in the street he would have passed for a gentleman. Some of the coachmen that lodged there would, on the box, have passed for polite respectable men. But the inn-kitchen was liberty-hall; here there was no restraint. Here were the proprietor, coachmen, guards, horsekeepers, porters, &c., all bleuded together, and the blasphemous, filthy conversation and obscenity that formed the whole burden of their conversation would not have been exceeded in a pandemonium. This was the kitchen of a respectable inn, and in the morning between the hours of four and six, and consequently before their passions were but little, if at all, excited by drink. Talk of pagan India; talk of Tyre or Sidon, or Sodom or Gomorrah; these were all chaste and holy compared with the drunkeries of our day. And yet these were all chaste and holy said to be essential to the comfort of the people! and christian people, (list! oh list, William Howcroft!) by drinking, commending and dispensing home-brewed beer, wine and spirits, are directly or indirectly contributing their influence and drinking example to keep open these hells. Sure I am that, as stated above, the book that repeated but a thousandth part of what passes daily, and especially on the sacred Sabbath, in these pot-houses and taverns, could not be read."—Anti-Bacchus.

The above bill requires no comment from us. William Howcroft will no doubt soon dispose of the "Doughty Editor," probably with another of his odoriferous Hemisticks, borne on the bosom of the pure streams of his "imagination" from the font of his "Dunghill," yet seasoned plentifully with "attic salt."

Some of his productions are written anonymously, and under different signatures; whilst to others he appends his name: thus proving, with all his brazen vulgarity, he has not moral courage to appear in ALL his walks except with a dark lantern. Let him appear in propria persona, and the doughty Editor will wait to receive his charge. Demoralizing his readers with his filthy language, and poisoning the moral atmosphere of public sentiment, we consider we are doing essential service by an exposure of the execrable trash of this vulgar scribbler.

TEMPERANCE CLASS MEETINGS.

- One at George Pexton's, Willoughby's Court, Collier-Street, Thursday Evening, eight o'clock.
- One at George Green's, 5, Carr-Lane, Wednesday Evening, eight o'clock.
- One at Samuel Good's, 10, Holderness-Court, Witham, Friday Evening, half-past seven o'clock.
- One at John Grimshaw's, High Flags, Wincolmlee, Thursday Evening, half-past seven o'clock.
- One at George Wells's, No. 28, opposite the Lead Mill, Church-Street, Wincolmlee, Monday Evening, eight o'clock.

UNFERMENTED JUICE OF THE GRAPE.

MR. R. FIRTH most respectfully informs the friends of the Temperance cause, that he has made arrangements to have on hand, a constant supply of the UNFERMENTED JUICE OF THE GRAPE, at Ward's Temperance Hotel, 47, Myton-Gate, Hull. His object is, chiefly, to supply christian churches with the pure juice of the Grape for Sacramental purposes.

Also on sale, Rev. Francis Beardsall's reply to "the unscriptural opinions of the Rev. William Cooke," price 3d.

This is an able defence of the true scriptural view of the Wine question; and we cannot too much recommend it to our readers. This work, in connexion with the Treatise on the Wine question, by the same author, forms a valuable addition to temperance literature. We hope our friends will avail themselves of the information and sound arguments they contain. Rev. William Cooke is, we are informed, a teetotaler, and he professes to purge teetotalism of its errors; in doing which, he does not forget to impugn the motives of its advocates. Had he been twin brother of the Rev. Mr. Medhurst and the Rev. Owen Clarke, he could not have exhibited his championship in more flaming colours for the right to use intoxicating liquors. Coming from a professed personal abstainer, his pamphlet is calculated to do immense mischief, and inflict a severe injury on teetotalism, in the estimation of those who are already pre-disposed to imbibe his fallacies. The Rev. William Cooke has evidently mistaken his subject, as he adopts the stupid and ignorant dogmas of Democritus. He has, however, received a merited castigation from Rev. F. B., and we have no doubt, that the Rev. gent.'s reply, in conjunction with his Treatise on the Wine question, will operate powerfully in settling the views of temperance reformers on this most important subject.

Elegant certificates of Membership, upon superfine paper, intended for neat frames, price 9d.

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THE ORGAN OF TEMPERANCE IN IRELAND.

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IMPORTANT SCIENTIFIC & SCRIPTURAL LECTURES.

PUBLIC CHALLENGE

To the Faculty, and to all opponents of Teetotalism.

MR. L. H. LEIGH, (FROM LONDON,)

Will deliver Three Lectures, physiological and scriptural, on the temperance reformation, in the Freemasons' Lodge, Myton-Gate, Hull, on Whit-Monday, Tuesday, and Wednesday, June the 8th, 9th, and 10th. Each Lecture to commence at half-past Seven o'clock.

The first Lecture will embrace the nature and properties of all intoxicating drinks, and the manner in which they produce in the human frame a complication of diseases, will be powerfully illustrated. A complete exposure will be made of the poisonous ingredients used by wine merchants, publicans and sinners, for the purpose of gain.

The second Lecture will embrace the personal, domestic, and national advantages of teetotalism, unfolding the mighty influences of the temperance reform, on the temporal, moral and religious condition of the Community. The weighty evidence of magistrates, judges, juries, and police officers, as to crime, pauperism, diseases, and deaths, occasioned by drunkenness, will be brought forward, with the Lecturer's own practical experience as a police officer in the Metropolis.

The third Lecture, teetotalism scripturally considered, will refute all the sophistry and unworthy assumptions used against teetotalism, and demonstrate from the opinions of Philosophers, wise men, and pious christians in all ages, and by arguments from the New Testament, that it is the positive duty of all christians to join and help forward the great moral reformation.

Subscriptions in aid of the Pioneer Fund.

Mr. J. Thornton 5s. Mr. Vallance 5s.
In aid of the Temperance Society.
Samuel Lightfoot, Esq. 10s.

TO CORRESPONDENTS:

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

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33. VOL. II.]

WEDNESDAY, JULY 1, 1840.

[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."

GREAT TEMPERANCE MEETING
AT LEEDS.

The largest meeting ever held in this borough, and we should think in the North of England, in favour of the principle of Total Abstinence from all intoxicating liquors, took place on Tuesday last (June 9th) when no fewer than 2600 persons took tea together. The occasion was the celebration of the ninth anniversary of the Leeds Temperance Society; and certainly every person who witnessed the display which took place, must be fully convinced that a mighty moral reformation is going on in the habits and character of the working classes, by the abandonment of a vice which is the parent of a great proportion of the misery, poverty, and crime, which afflict and disgrace the world.

The procession of the members through the streets of the town, accompanied by music, took place in the afternoon, and extended upwards of a mile in length. The scene was unquestionably the most imposing one that has been witnessed in this town for many years. The windows of the houses were crowded with spectators, and the streets, but especially Briggate, presented an extraordinary appearance of gaiety and animation. Every observer must have been struck with the respectability of the attire and the neat appearance of the members. This is a striking fact in favour of the temperance principle. Several manufacturers, who witnessed the procession, remarked to us, that they observed among the members men who had formerly been in their employ, but whom they had been compelled to discharge in consequence of their idle drunken habits. These men were always steeped in poverty, their habitations the scenes of the utmost wretchedness, and their wives and children half starved and clothed in rags. They had been induced to adopt the pledge of the Society, and the gratifying result was exhibited in the altered condition both of themselves and families. The husband no longer presented the squalid miserable appearance of the drunkard, but that of a sober, healthy, and respectably dressed man. His wife and children were neat and clean, and no doubt secretly rejoiced

in their hearts at the day when the husband and the father became a member of the Temperance Society. Hundreds of such instances might be adduced, but enough has been said to convince every reflecting mind of the incalculable value of the principle of total abstinence, as a grand means of diffusing happiness among the labouring population, and indeed throughout the community.

The procession was accompanied by a great number of flags, bearing appropriate inscriptions.

The tea took place in the immense new mill recently erected by Messrs. Marshall & Co. in Marshall-street, Holbeck, who kindly allowed the Society the use of it on this occasion. Some idea may be formed of the extent of this building, when it is stated that it covers nearly two acres and a half of ground. An elevated platform was erected, decorated with laurels, from which the speakers addressed the company. Here several ladies and gentlemen took tea, under the presidency of Mrs. John Wilkinson, of Chapel-Allerton. The tea was excellent, the provisions ample, and certainly much credit is due to those who had the superintendence of the arrangements, but particularly to the ladies.

The following provision was made for the party:— 2,640 lbs. of plumb cake, buns, and plain bread; 400 gallons of tea, 30 gallons of cream, and 400 lbs of sugar. Upwards of 100 tons of timber were used in fitting up the tables.

EDWARD BAINES, jun. Esq. in accordance with the invitation of the Committee, took the chair.

Tea was concluded about a quarter before seven, when the business of the evening was appropriately prefaced by singing a temperance hymn.

Mr. EDWARD BAINES, jun. then presented himself, and was received with loud applause. He said, My esteemed Friends,—It is an inspiring thing to see this mighty assemblage, gathered in the cause of human happiness and virtue. (*Hear, hear.*) I feel that I have not rendered any such service to the cause of Temperance as to entitle me to the honour of filling this chair; yet there is no one who is more strongly convinced of the immense, incalculable mischief of that vice against which you wage war—intemperance; and no one is more fully persuaded the most effectual means of checking that vice, and the only hope of extirpating

it, are to be found in total abstinence. (Hear, hear, and cheers.) This is happily a day in which Christians and philanthropists have made a grand alliance, offensive and defensive, against the powers of darkness. They are marching in different companies, under various leaders and standards, to attack different portions of the enemy's territory. (Hear, hear.) Some direct their efforts against irreligion and Sabbath-breaking, some against filthy profligacy, some against crimes of violence and fraud, some against that master evil, ignorance; some come to the relief of the destitute, the sick, and the victims of accident and insanity. But it may with truth and soberness be said that you attack all these vices and evils at once, for you assail that which is the parent, the nurse, the minister of all...intemperance. (Cheers.) For who does not perceive that its votaries are practical infidels, profane, lewd, dishonest, disturbers of the public peace, mockers of parents, seducers of innocence, traitors to all the duties of husband, father, brother, servant, citizen; and that from their ranks issue forth the indigent, the diseased, and the victims of crime and insanity? (Hear, hear, hear.) Yes, the position you assail is as it were a key to the territories of iniquity; it is a central point, commanding all the rest. I do not say, and I do not think, that if you gain that position, you will inevitably conquer all the others; but this I say, that until you do gain that position you cannot hope to subdue the rest; and I believe that by destroying intemperance, you would destroy the greatest curse of civilized nations. (Hear, hear.) You would not thereby extinguish the fire of human depravity, but you would take away the fuel which most abundantly feeds and most frightfully spreads the flame. (Hear, hear.) I believe that nothing but religion, nothing but the grace of God, can renew the heart of man; but there is in intemperance this double malignity, first, that in its own nature it is directly hostile to religion; and next, that by its peculiar effects it removes men far away from the means of grace and the influence of religion. (Hear, hear.) It is proved beyond the possibility of dispute that the use of intoxicating liquors is the cause of an enormous waste of private and national wealth—that it is the source of by far the larger proportion of all the disease, all the crime, all the pauperism, all the insanity, all the suicides, accidents, and shipwrecks, that afflict and disgrace the land. (Hear, hear.) But, tremendous and appalling as the mass of guilt and misery is when thus stated, it does not produce so much impression upon the mind as a single picture drawn from actual life. Take then, the case of a young man and a young woman, married under circumstances promising respectability and happiness, both well educated and of religious connections:—see the insidious and fatal progress of the love of liquor in the husband: see him neglecting his business, becoming bankrupt, and removing into a miserable dwelling:—see him gradually losing all right feeling and the very sense of shame:—see him beating his wife, neglecting his children, throwing off the very name of religion, shunning and shunned by his former friends: (Hear, hear.)—see his wife, so lately in the flower of youth and loveliness, becoming pale, emaciated, haggard, almost ragged, striving to conceal their shame and her husband's cruelty, but not able to hide the outward evidences of a heart withered, blighted, and broken:—see the children ill-fed, worse clothed, uneducated, and exposed to all the influences of the vilest example:—see the husband and father at length reduced to the state of a raving maniac, dragged from his family, and shut up in a mad house:—see his wife and children thrown upon the cold charity of alienated friends, and likely soon to hide their shame and misery in the grave. (Hear, hear.) This, my friends, is no picture of the fancy; I knew the parties; and but too many of you know cases very similar, and could quote, not one, but scores of families ruined and desolated by the fatal habit of intemperance. (Hear, hear.) But if a single instance wrings the heart, what impression should be produced on our minds when we know that the guilt and misery here described must be multiplied by thousands and tens of thousands, to represent the evil existing in the world from this one cause! (Hear, hear.)... What myriads of promising young men sink into an untimely grave from this fatal indulgence! How many fortunes are wasted, how many characters destroyed, how many intellects degraded, how many families broken up, how many churches disgraced, how many communities scourged, how many children robbed of food for body and mind, how many immortal souls ruined by this hydra vice! (Loud cheers.) Then the question arises, what is the proper and the most effectual remedy? Some say, Moderation. (No, no.) You and I say—entire Abstinence. (Great cheering.) I was

once in favour of moderation, denying to myself the use of spirituous liquors, but using other alcoholic drinks with temperance. I hesitated long before I adopted the abstinence principle. I read, reflected, observed, and at length fairly tried the experiment for myself; and the result of that reading, reflection, observation, and experience is, that I heartily adopt the principle of total abstinence. (Immense applause.) Several important points are conceded by the advocates of moderation to the advocates of abstinence. First, they admit that total abstinence affords the only hope of reclaiming drunkards,—an admission of immense importance; for who can calculate the importance of rescuing thousands and tens of thousands who are hurrying down the highway to everlasting perdition?—(Hear, hear, hear.) Secondly, they admit the principle of total abstinence with regard to ardent spirits; and I contend that the principle is the same with regard to all intoxicating liquors, though the degree is different. (Hear, hear.) Thirdly, it is generally admitted that total abstinence is the only effectual safeguard for the young who are placed in circumstances of temptation, and who are surrounded by those who would lead them into excess. (Hear, hear.) But having admitted thus much they will go no further, alleging that wine and beer are not only agreeable but beneficial. I admit that wine and beer are to most persons agreeable; but first, I will say that to those who have never acquired the appetite, and to those who have long discontinued the use of these things, there is no want in nature for them. (Hear, hear, hear.) And next I say, that that pleasure is a mere sensual pleasure, and therefore it ought to be estimated at a low rate by men possessed of reason; or, if the pleasure be more than sensual, if it goes beyond the gratification of the palate, and proceeds to affect the spirits and the brain, from that moment it becomes dangerous and pernicious; and just in proportion to the pleasure which a man has in drinking, just in the same proportion are the peril and mischief that attend it. (Hear, hear.) As to the plea that wine and beer are beneficial, I believe that to most persons they are not beneficial. It is generally supposed that alcoholic liquors impart strength and aid digestion. I was once of that opinion, but my own personal experience, my own actual consciousness, induces me to say, that that was a prejudice and a mistake. (Hear, hear.) In intoxicating liquors there is a pungency and a body which gratify the palate—there is that which stimulates the circulation and excites the nerves; but stimulus is not strength. (Hear, hear.) It is not very unnatural that those who have these feelings in taking these liquors should imagine that they are deriving strength, but I believe it to be an entire mistake, and a mistake that is attended with the most pernicious consequences. (Hear, hear.) Physiology plainly teaches us, that the highest degree of muscular strength and vigour are maintained in animals without alcoholic liquors:—(Hear, hear.) we see it in the elephant, the lion, the horse, and the whale. Again, many whole nations of men, and those among the strongest, handsomest, and most intellectual in the world, never taste intoxicating liquors. I may mention the BRAWNY Negro, the fiery Moor, the majestic Turk, and the athletic inhabitants of the mountainous parts of India. But thanks to Temperance Societies, amongst ourselves there are thousands of instances of persons engaged in the most laborious occupations—those of the forge, the anvil, and the press,—men exposed to every vicissitude of weather,—men called to a high degree of mental exertion and excitement, such as preachers and public speakers, who declare that they are not only as well, but better, without intoxicating liquors than with them. (Hear, hear, and cheers.) I do not deny that there may be persons whose constitutions require alcoholic drinks. There are cases of disease which require the use of the most deadly poisons,—of opium, of arsenic, and of prussic acid,—I believe, therefore, that there may be cases of weakness and of disease, in which, for the purpose of medicine, wine or beer may be desirable: but I am persuaded that for all persons of ordinary health and strength, they are totally unnecessary: and there is a great change taking place in the opinions of medical men with regard to the desirableness of alcoholic drinks for the restoration of strength in cases of disease. (Hear, hear, hear.) As a most important indication of that, I may mention that in the Infirmary of Nottingham there has been a reduction in the quantity of wine, spirits, porter and beer, prescribed by the medical men for the patients, amounting to one-half, between the years 1835 and 1839, although in that time there has been a considerable increase in the number of patients in that hospital. (Hear, hear.) I think, then, we ought to abstain from intoxicating liquors for three reasons: First,

that they are useless; second, that they are most dangerous, and, in many cases, most prejudicial; and third, we ought to abstain for the sake of example. (Hear, hear.) I hold it to be true wisdom, as we daily pray "Lead us not into temptation," to keep as far away from temptation as possible; and I hold it to be the dictate of Christian charity, even if we were able ourselves to walk upon the brink of the precipice with safety, still to keep away from it, because we see that thousands who do walk there fall over the precipice and are destroyed. (Hear, hear.) And now, my friends, I heartily congratulate you on the mighty progress of temperance within the last year. Temperance societies have been immensely beneficial throughout England, in Wales, in Scotland, in the United States of America, in our colonies, and at our missionary settlements. From all these places we hear of the mighty benefits resulting from the principle of abstinence. (Hear, hear.) That principle has rescued thousands of individuals from the fatal thralldom of a vice which was destroying both body and soul. It has restored light to the eye and colour to the cheek of thousands of wives. It has converted thousands of dwellings from scenes of strife and beggary into scenes of plenty and peace. It has greatly increased the members of our churches. It has thinned the followers of Belial, and recruited the disciples of Christ. (Cheers.) But the greatest, the most triumphant success of total abstinence is to be found in Ireland. (Loud cries of hear, hear.) There, abstinence is regenerating a people, whose social condition was more wretched and hopeless than that of any other nation in Europe. (Hear, hear, hear.) Numerous as were the political and moral evils of Ireland, the fatal habit of whisky drinking aggravated the whole, and made them almost incurable. The spread of temperance, and the effects it has produced in Ireland, are little less than miraculous. (Hear, hear.) Upwards of a million and a half of persons have taken the abstinence pledge in that country; and when we consider that the entire population of Ireland, including men, women and children, only amounts to eight millions, this must be taken to be a very large proportion of the whole. (Hear, hear.) Such a change is, I believe, unprecedented in the history of the world. It is like the sun bursting forth from midnight darkness. The effects have indeed been wonderful, and we see them in every shape the most delightful and the most satisfactory. We see them in the cessation of drunkenness, quarrelling, and riot, in the industry and frugality of those who formerly sacrificed every thing for whisky, in the enlarged deposits in the Savings Banks, in empty prisons and unoccupied judges and magistrates. (Loud cheers.) If the Irish are true to their pledge, and hitherto they have been most faithful, it will be an instance of a nation redeemed from degrading bondage, from the lowest indigence, from multiplied political, moral and social evils, and becoming, what it has hitherto been only in the fancy of the poet,

"Great, glorious, and free."

(Loud cheers.) All these effects are owing to the one principle of total abstinence; and it is an illustrious vindication of the principles of this society, and a practical illustration, as much beyond hope as it is beyond gainsaying, of their admirable effects. (Hear, hear.) Some persons speak slightly of Father Mathew, the great agent in this reformation, but I should be ashamed of myself if any difference in creed could prevent me from hailing him as one of the truest patriots and philanthropists. (Loud cheers.) One of the greatest benefactors of his country and of his species, one of the most powerful allies of religion and virtue. (Great cheering.) Long may his influence continue, and wide may it spread! And may the charm with which he has disenchanting his spell-bound countrymen, total abstinence, be used in every land, to cast out the foul spirit of intemperance, with all its hellish train! (Mr. Baines resumed his seat amidst loud and prolonged cheering.)

The meeting was also addressed by the Rev. P. M. KAYE, Bradford; Rev. G. ROBINSON, and Mr. GRUBB.—Leeds Mercury.

[Every friend of Temperance must rejoice in the acquisition of EDWARD BAINES, Esq. to the cause of Total Abstinence. Many of our readers may not be aware, that E. BAINES, Esq. was appointed as one of the advocates of the moderation dogmas, at the public debate at Leeds, previous to the interment of dame Moderation, the nurse of drunkards. Like an enlightened statesman and true patriot, he has subjected his judgment to the progress of

discovery and the dictates of sound reason. We hope his speech will be published in every Temperance Periodical, inasmuch as it contains the candid and honourable confession of a man, who dares to wage war with his prejudices, and assert the majesty of truth.—Ed.]

IS ALCOHOL A POISON?

It may seem to be too late in the day to ask the above question; for alcoholic liquors have long since been put down as positive and powerful poisons. Yet, whatever truth or falsehood there may be in opinion, there is reason to believe that the word *poison* is *unhappily* applied in this case. And one is led to this conclusion from the fact that the moral and intellectual condition of the mass of mankind is still such, that they oftener reason from *appearances* than from *facts*. Tell those who have long used ardent spirits, that they are "active poisons," and they will treat you as vile impostors, who are ever ready to practice upon the credulity of the ignorant. Many say, "We have freely used ardent spirits for many years, and are not dead yet, which would be the case if they were half as poisonous as you tell us: so away with your temperance notions; for, as the premises are wrong, so must every thing connected with them be." And it may not be generally known how extensively these sentiments prevail, and how disastrous they prove to the temperance cause. The best method of obtaining correct ideas on this subject would seem to be to inquire into the nature of the properties of ardent spirits, and to ascertain, as correctly as possible, their effects upon living animal matter.

All substances, considered with reference to their effects upon living animals, may be divided into two classes—stimulants and the opposites. It is the former class, the stimulant, that interests us at present. By stimulant, I mean that property of a matter, which, when applied to the living animal fibre, arouses it to increased action. Apply the goad to the ox, and for a moment his exertions are greatly increased. Some familiar articles that may be employed as internal stimulants, are ginger, cloves, cayenne; and at the head of this class deservedly stands alcohol. Now, if we see how one of these stimulants operates, we shall understand the operation of all. Let one drink a mug of strong ginger or cayenne tea;—what follows? An unnatural excitement in the whole system. In the mouth, throat, and stomach,—the parts which first receive the stimulant—is felt a burning sensation. Those parts are now goaded on, as was the ox, to uncommon effort. Nor is this excited state confined to the parts with which the stimulants come in contact; for soon (probably by means of the nervous system) it extends to other organs, especially to the heart, which organ, being the centre of circulation, sends forth the blood all foaming and heated, with accelerated velocity. All these phenomena every one has observed who has taken any of the stimulating drinks, from pennyroyal to alcoholic slings. But this excited state cannot long last: it soon disappears, and is succeeded by corresponding debility. But many affirm that they cannot understand how debility should necessarily follow over-stimulation; and yet, the same persons, perhaps, tell us that, by overdoing the eye, that

is, stimulating it by looking too intensely at an object, "it has since remained weak and sore." Many a man tells us that he has been stimulated by wages, or other causes, to carry too heavy a burden; and they readily understand *why* they "have ever since had a lame, debilitated shoulder." It is precisely in the same manner, and by the same means, that the inward machinery is debilitated, and otherwise injured, by excessive stimulation.

Such are the effects of alcoholic drinks upon the human frame—first, to over-excite, and next to debilitate. But besides these things, it should be remembered that "increased action," or uncommon stimulation of a part, is *only the first stage of inflammation*. Bathe a delicate arm several times a day in pepper sauce or brandy, and at first you produce there a slight stimulation, which gives a smarting sensation: repeat the application often, and you inflame it to blistering. Will not the same harsh substances, thrown into the delicate stomach, again and again, inflame and corrode it? Surely. And for this reason you always hear those who use ardent spirits freely, complaining of the same disagreeable sensation, as in the case of the inflamed arm, *viz. pain*, and a *sense of burning*; to which are added, in this case, all those disagreeable and dangerous symptoms that are always found in inflammation of the internal surface of the stomach; such as acidity, indigestion, and such an irritable condition of the organ, as not unfrequently to eject the food as soon as received into it. But the diseases thus begun in the stomach, soon extend to other parts; for, as was shewn when speaking of stimulants, the active system soon becomes excited, or *slightly inflamed*, under the use of that class of articles. Those who are naturally predisposed to lung complaints, early show signs of disease there; those inflaming (stimulating) liquors rouse in their delicate structure that unnatural action already so often spoken of, *which over action*, as in the case of the arm and the stomach, *is only the first stage of inflammation, cough, and finally consumption!*

But another set of organs—the liver and spine, or "melt,"—still oftener suffer. These become inflamed in the same manner as in the other cases. If the inflammation be active and severe, it will often form abscession, or "maturate" those organs, and in this case sudden death will usually ensue. But oftener the inflammation is less active, but is sufficient to gorge them with blood, and to interfere with their natural and important functions: thus creating a deep-seated pain and sense of fulness in the region of the lower ribs. In a healthy state of the system, a large portion of the blood, and other liquids, have free circulation through those organs—the liver and spleen; but their inflamed, engorged condition offers a serious obstacle to the circulation of those liquids, which will collect in other parts, where they remain stagnant; and, thus distending the soft parts, give that bloated appearance which is always termed dropsy. And there is scarcely a local inflammatory disease that may not be produced by the use of stimulants; and no disease, it is believed, that will not be materially aggravated by them, when produced by other causes. Call ardent spirit, then, what you please—hurtful or harmless—poison or anti-poison—its *stimulant* properties alone produce upon

health the direst effects; for in the preceding remarks, there have been pointed out, *as the results of stimulating drinks*, four of the most disagreeable, and some of them the most fatal, diseases that can afflict the human frame, *viz. dyspepsia, consumption, liver complaints, and dropsy!*

But the remarks made above relate to only the *physical* part of man;—and it would not be more difficult to trace the operation of ardent spirit upon the higher and nobler parts—the moral and intellectual. And however, imperfectly understood may be the connexion of "the mind and body;" yet no one who has at all looked into these matters, can dispute that the nervous system, whose centre is the brain, is the organ or instrument by which the mind acts; for a blow upon the head, sufficient to produce concussion or compression of the brain, is immediately followed by a suspension of the mental faculties. And it is just as obvious that violence done to any part of the nervous system, whether it be external or internal, will be followed by a corresponding disturbance of the mental phenomena. And how often do we see a sad derangement of the mind, amounting in some instances to perfect insanity, produced by great mental emotions, or more frequently by the operation upon the nerves of powerful stimulants. Delirium Tremens will illustrate the latter. But the nervous system is doomed to pay a double penalty for the pleasure it receives from alcoholic liquors; for besides their *stimulating properties*, they have another still more deleterious—the narcotic—from the Greek *narkoo*, signifying to stupify. And if the mind, when unheated and undisturbed, is often so irritable as to be raised to deeds of cruelty and revenge, by the utterance of one offensive word, who can wonder that it should be goaded on to darker deeds of rapine and murder, when lashed into fury by the combined operations of elements, that both inflame to their utmost, the most malignant passions, and bewilder and stupify those moral and intellectual powers that ought to hold the baser ones in subjection!—*Maine Temperance Gazette*.

THE MEDICAL QUESTION.

IMPORTANT EXTRACTS.

Continued from page 261.

Those which require to be prescribed in larger doses, are always dangerous, and generally decidedly injurious. They can be proved to have been the immediate cause of intemperance in some, and to have re-produced the drunkard's appetite in others who had long abstained. Even if the *utility* of wine, spirituous liquors, and tinctures, is admitted under such circumstances, which, be it observed, I never denied, *still this is no proof of their necessity*. The form of spirituous tinctures is frequently a mere matter of convenience, which is a very different thing from necessity. The old military surgeons considered boiling oil a *sine qua non* in the treatment of gunshot wounds, until Ambrose Paré, when deprived of that article, discovered a more humane, rational, and successful mode of treatment. Necessity is said to be the mother of invention, and it is often undoubtedly the parent of discovery and improvement.

Previous to the performance of important surgical operations, it is often necessary to endeavour to improve the general health of the patient, with a view especially to the prevention of subsequent inflammation. In operations on the

eye, this preparation is of peculiar importance. Lawrence, an eminent surgeon and oculist says, "I remember the case of a woman, seventy years of age, who had amaurosis of one eye and cataract of the other; she was corpulent, with a full, bloated, and reddish countenance. She complained particularly of what she called *weakness and nervousness*, which she had endeavoured to counteract by the *free use of animal food, porter, and other stimulants*. She had considerable head-ache, with *trembling hands and infirm legs*." Now let us see how Lawrence treats this *weak, tremulous, infirm patient*. Surely he will give her a double allowance of these nourishing, strengthening, good things, to enable her to bear the operation. "She was bled from the arm, the blood being strongly buffed, and cupped;" signs of inflammation. "The headache and nervousness were diminished, and she felt stronger!" "She was kept fourteen days before she was in a fit state to undergo the operation; and during that time she was bled four times—the first three portions of blood exhibited inflammatory signs, and the last free from those appearances. In addition to this direct depletion she was well purged, and kept on broth and gruel, with bread." "After a fortnight's discipline of that kind, the operation was performed, from which she recovered without one untoward symptom, and regained excellent sight."

This case is extremely valuable in many respects. It is worth gold. It shows how persons, supposing themselves weak and nervous, have recourse to animal food, porter, and other stimulants, such as brandy; when, in reality, they require bleeding, purging, and low diet. It shows, too, how, under this proper treatment the strength was increased, the nervous sensations diminished, and the health restored. If this patient had not become the subject of disease of the eyes, which brought her under skilful, active, professional treatment, she would probably soon have been afflicted with disease of the stomach, liver, brain, or heart, and apoplexy or dropsy would have closed the scene upon a victim to the use of strong drinks, taken, as they often are, with a view to support strength, and relieve nervous sensations. So much for popular error and professional skill.

But I have stated in my former communication, that even medical men prescribe spirituous liquors, tinctures, and other alcoholic preparations, with too little regard to consequences. I have heard of a druggist's boy speaking with raptures of the brandy flip of the London pharmacopœia: a preparation calculated to do a thousand times more harm than good.—Dr. Armstrong recommends brandy and wine, because they are "extremely agreeable to the patient, pleasing to his taste, and grateful to his stomach." Sir Henry Hallford prescribed for an old gentleman a glass of rum and milk early in the morning, after which the bed-ridden invalid fell into a delicious sleep of some hours, dreaming of early scenes, and awaking refreshed, with constant blessings on the head of the kind physician who had ordered so delightful a cordial for the decaying frame. I have not the slightest doubt but he would have slept just as well had a cup of good hot tea, with an egg beaten up in it, been presented to him early in the morning. He would have had as tranquil slumbers, as delightful dreams, and would have awoke as much refreshed; and, what is of some importance, would have escaped the imminent danger of dying under the stupefying influence of rum—perhaps a drunkard. I would here take the liberty of mentioning one of the safest and most valuable of stimulants, namely, *caloric*; and one of the best vehicles for its administration is good tea. Yet I have known a medical gentleman of great respectability, who entertained such a horror of caloric, that he always charged his patients and friends to drink nothing warmer than their blood, and he always set the example himself, by slopping his tea from the cup to the saucer, until all the redundant caloric had been dissipated, before he ventured to sip! He had not quite so great a dread of alcoholic stimulants.

I will offer two other instances, in which I consider spirituous liquors and tinctures are recommended with too little regard either to consequences or to absolute necessity. In Dr. Armstrong's lectures we find the following:—Acidity is referable to hasty eating, to some error of diet, or to taking exercise too soon after a meal; the most frequent occasion, however, is some improper diet. Vegetables, if they be taken *without pepper*, will produce this affection. New bread in large quantity, or even in any quantity, will sometimes produce it. This effect will sometimes be prevented by a tea-spoonful or two of brandy, taken after a meal.—About two drachms of compound tincture of senna has been seen to produce the same good effect." Again: "*Gastrodynia*.—Persons who eat their food hastily, or eat indigestible food, in two, three, four, five, or six hours, or immediately, are seized with violent pain of the stomach, and feel as if something were pressing against the pylorus, accompanied by acid eructations, and distension of the stomach. This is generally relieved almost immediately by brandy, combined with a little opium: half a glass of brandy will generally produce relief, and if it fail, you may give a full dose of opium."

Now, I ask, if in both these instances, there would not be danger, nay, would there not be a certainty of inducing the habit of dram-drinking? The dose that produced relief at first would not continue to do so; and once having resorted to the brandy bottle, there would be less and less reluctance in flying to the same remedy on slighter and slighter occasions; and though it would probably continue to be spoken of as a *tea-spoonful or two*, the quantity would be gradually and imperceptibly increased. The individual who is so incautious as to commit a dietetic error, as to quantity, quality, rapidity of eating, or the omission of *pepper to his vegetables*, will be very unlikely to offer much resistance to the fascinations of brandy, laudanum, and other alcoholic tinctures, commenced under the sanction of medical advice; and it will soon be considered by him most prudent not to wait for an attack of gastrodynia, but to take the brandy, by way of prevention, after every meal, or, to make still more sure, he may commence his repast with a dram. It is common enough for epicures, who would be shocked at the idea of ever becoming intemperate, to take brandy during a meal; after indulging in any indigestible dainty. Happily water-drinkers are little troubled with either acidity or gastrodynia! But independently of the dangers here alluded to, the practice recommended by Dr. Armstrong is bad in a medical point of view. He "believes that gastrodynia may lead to inflammation or schirrus of the pylorus." Are brandy, laudanum, and spirituous tinctures at all calculated to prevent such a termination? It must be known that means more likely to prove the immediate cause of inflammation and schirrus could scarcely be devised. Where gastrodynia prevails amongst the poor, from insufficient or unnutritious food, it is important that the diet should be improved; but this can never be effected whilst their money is spent in intoxicating liquors. When, on the other hand, the complaint has originated in indulgence, and in a different class of society, we should not make the cure too agreeable. Whatever internal treatment may be adopted, a good strong mustard poultice to the epigastrium should not be omitted; and if spirit is to be given, let it have a fine smack of assafoetida!

For medical men to pander to the depraved appetites of the voluptuous, is degrading to their character as guardians of the public health. I am well aware that they recommend great moderation and strict temperance; but unless they enjoin entire abstinence from all alcoholic liquors, their advice is generally in vain because impracticable. It is amusing, if it were not lamentable, to listen to grave consultations as to what kind of wine a dyspeptic patient shall drink, and the subtle distinctions that are drawn, when nothing can be more certain than that *water* is the thing required. The weakest and mildest wines have already prepared the way for the strongest, and if they do not finish the victim, these must yield in their turn, so soon as the skilful experienced medical adviser shall pronounce the anticipated, the welcome sanctioning word to brandy! This, again, will require reinforcements from laudanum, gout tinctures, and a host of other poisons, invented for the fruitless purpose of endeavouring to reconcile intemperance with health!

JOHN FOTHERGILL, M. R. C. S.

Darlington, 1st Mo. 6th, 1840.

CORRESPONDENCE.

INDEPENDENT DAUGHTERS OF RECHAB.

RESPECTED SIR,—We gladly embrace this opportunity of acknowledging your kindness, in the insertion of our short address, in reference to the formation of an independent Society, a society destined, we trust, under the blessing of Divine Providence, to be a lasting and most important auxiliary to the Temperance cause. We are happy to inform you, that we continue to increase and to excite a spirit of inquiry, which, we doubt not, will be attended with the happiest results. In a short time, plans will be in operation, which, if carried out with spirit, will secure to the members, advantages which no other society in the kingdom can boast. To say more on the subject at present would be premature. But we shall probably be able to communicate further information when we next address you. We are happy to find, that our address, published in the Northern Star, is exciting considerable attention. We have had a letter from the Chief Ruler of the Rechabite Tent, at Wolverhampton, requesting full particulars, to which we have returned a prompt reply; and we hope soon to hear from them again. In the Northern Temperance Record, also, our infant order is spoken of in terms of high commendation, and some improvements suggested, which, in the course of our progress, we shall endeavour to adopt. To this kind notice the Tent has responded by a vote of acknowledgment. We affectionately urge our sisters in the Temperance Society, to unite with us. We are, we feel confident, engaged in a work which will be a personal and a general benefit; and we doubt not, that, at no very distant period, the Independent Tent of the Daughters of Rechab will be found in every part of the kingdom; and that under their fostering smile, "the desert will rejoice and blossom as the rose."

We remain,

Dear Sir,

Yours respectfully,

THE PRESIDENT AND OFFICERS OF THE HOPE TENT
Of the Independent Daughters of Rechab.

Dear Sir—We have all, in common with every genuine lover of our holy cause, rejoiced at the accounts received from time to time, of the good effected by the labours of the very Rev. Father Mathew, in the sister isle. My heart has often bled for the wrongs of Ireland; and I have hailed with delight, the recent moral elevation obtained through total abstinence, by hundreds of thousands of her sons;—judge then, Sir, with what pleasure I must hail the introduction of the society, of which Father Mathew is the President, into my native town. This important step was taken on Tuesday evening, June 2nd, at a meeting of the Holy Catholic Guild. Having been kindly invited to attend that meeting, and to address the audience, I made in the course of my remarks, allusion to the exertions of Father Mathew, and the good effected by them. On resuming my seat, the Rev. P. M. Kaye, of Bradford, the father of the Guild, (to meet whom the meeting had been especially convened) again rose, and said that he was a member of Father Mathew's society, and was authorised by him to administer the pledge in Yorkshire. He made some most excellent remarks on the subject of total abstinence; and, in a humorous style, invited any body who pleased to sign the pledge. About twelve persons responded to the call of the Rev. gentleman, and many others declared their determination to sign, when favoured by a visit from the great apostle of temperance.—The conduct of one lady pleased me much. She said, if she thought that by her signing she could do any good, she was ready to do so, adding, I will try; and, immediately kneeling

down, took the pledge, amid the enthusiastic cheers of the audience. Let me say to every christian lady, "Go, and do thou likewise." I would ask our fair friends who refuse joining the temperance movement, if they think it could be with truth said of them, "she hath done what she could;" and I would ask them so to act towards them for whom Christ died, as the woman acted who anointed his body in the days of his humanity, that is, I mean, with the same zeal and love for them, as she manifested for him, remembering that what they do for his sake will not be forgotten.—"Whosoever," said he, "this gospel shall be preached in the whole world, this also that this woman hath done shall be told for a memorial of her." Allow me, before I conclude, to address a few words to those of the sister isle, who reside amongst us. Many of you heard the heart-stirring appeal of Mr. Kaye; and you gave unequivocal demonstrations of pleasure, when I, a Protestant, took the pledge, and enrolled myself as one of Father Mathew's society. You heard Mr. Kaye tell me, he hoped that I should push on the work; and God knows how ready I will on all occasions be to faithfully perform the commission. Let me then most affectionately invite you to accept the blessing which Total Abstinence never fails to secure to its votaries. You are warm hearted, kind, and affectionate to a proverb. Yet how often has the demon of whiskey, that bane and curse of Ireland, obscured all your good qualities, and converted them into shame and disgrace. And why should this be? It is now said by decent Englishmen,—"I won't live in such a street, for it is infested by them nasty, drunken Irish." I know it is not the Irish but the whiskey that is in fault; and I so well know the numerous good points in the character of your nation, that I have no hesitation in saying, when you have united with Father Mathew, and banished the whiskey and all intoxicating drinks, then decent Englishmen will change their note, and it will be—"O, I'll go to live in such a street, for there reside the warm-hearted, hospitable Irish;—need their help by night or by day, we shall be sure to get it." And we, Protestants shall be compelled to exclaim—"See how these Teetotal Irish Catholics love one another." I hope to live to see the day, when you, the brave sons of old Ireland, who have stood by us in the battle and the breeze, will universally join the Temperance ranks, and aid us to usher in, with joyful acclamations, the eternal Sabbath of the world. I am, dear Sir,

Yours most truly,

T. B. SMITH.

HULL, June 9, 1840.

The following letters are addressed to the Editor, among many others, written by his pupils, as exercises in composition. The Editor established an Academical Temperance Society, on the 18th February, 1840, among his young gentlemen; and he is happy in being able to say, that it exercises a most salutary influence on their minds, in the formation of their character. The following is the Temperance declaration:

With permission from my parents, I do hereby voluntarily agree, that I will not use intoxicating liquors as a beverage: such as rum, brandy, gin, whiskey, wine, porter, beer, cider, and spirit cordials; that I will not give or offer them to others; and, with the help of the Lord, I will endeavour to persuade my friends to imitate my example.

Hull, May 30th, 1840.

* Dear Sir,—Strong drink is the fruitful parent of many of the evils which afflict our land. How many comfortable homes are destroyed, how many mothers' hearts have been broken, and children ill clad and ill fed, through the intemperance of their fathers. Many become so enslaved to it, as to sacrifice both soul and body, health, happiness, and

heaven—all their prospects in this world, and all hope in the future—to its false allurements. The great, the only effectual remedy for this, is to be found in *total abstinence*. Any thing short of this, offered to a confirmed drunkard, is mere mockery.

I remain, dear Sir,

Your obedient pupil,

M. A. LAWSON.

To Mr. FIRTH.

Hull, May 30th, 1840.

Dear Sir,—The subject of my letter is, the evils of intemperance and its remedy. Intemperance is one of the greatest evils in the world; therefore, I should like to see it banished from our land. It expels reason, distempers the body, diminishes strength, disgraces the human race, and brings many persons to an untimely grave. The evils produced by intemperance are sufficient to induce any person to abandon it for ever. I am sorry to say that youths are seen entering public houses, and spending every penny which they can get hold of in purchasing the intoxicating draught. Little do these youths think that they are paving the way for their own ruin, and eternal destruction. When once this vice has fast hold of a person, farewell industry, farewell the love of virtuous society, and farewell decency of manners. Every thing is sunk by this brutal appetite. I am very sorry to say, that I have seen too much of intemperance by my father. I have seen him brought home with blood issuing from his side, and in many other cases. But I am happy to state that he has entirely abandoned the use of intoxicating drinks. The remedy is to abstain from all intoxicating drinks, and not to violate the pledge of abstinence. We should never let interest, appetite, or the persuasion of others induce us to forfeit so important an engagement. We must keep away from the public house for our own safety, and never spend either time or money in supporting these wicked establishments. I conclude, hoping that intemperance will decrease.

I am, my dear Sir,

Your obedient pupil,

C. KELSEY.

To Mr. FIRTH.

May 30, 1840.

Dear Sir,—The evils of intemperance are caused by drinking liquors which ought not to be drunk. Some people work hard all the week, and then, on Saturday night, go and give their earnings to the landlords; who, having got all their money from them, turn the poor fellows into the street, and take no more notice of them. The liquors which they have drunk so affect them, that they roll about the street, and the policemen take them to the station house, where they get to lay on a bed of straw. The next morning they are sent before the magistrates, and then there is so much and costs to pay. If they cannot pay this, they are sent to the gaol for three or four months; and all this is caused by intemperance. Look what misery it brought upon kings, what misery it brought upon Robert, Duke of Normandy, which country he governed. History tells us that the country was nothing but a scene of violence and depredation. I will just relate the circumstances which it brought upon the son of Henry I, by the seamen being drunk. They set sail for Harfleur, and were soon carried out of sight of land; the king's son, however, was called off by an accident; and the seamen, spending their time in drinking, became so intoxicated, that they ran the ship upon a rock. The Prince might have got out of danger, but he was called back by the cries of Maude, his sister. Then the sailors rowed back to take her in. On the approach of the boat, the crew, who were left on the wreck, thinking they might save their lives, leaped into the boat, and all went to the bottom. Then, if you want to avoid such dangers, join the temperance society, and abstain from these liquors which have brought so much ruin. Temperance not only produces wealth, but health

and happiness, which are the greatest blessings in this world. Intemperance is the cause of the greatest misery and wretchedness. Of the many fatal accidents we every day hear of, the most shocking events are caused by this great evil; and, sir, as there is no good likely to be derived from the use of intoxicating liquors, I hope they will, ere long, be totally banished from the country. With these few observations, I beg to conclude.

I am, dear Sir,

Your obedient pupil,

SAMUEL JACKSON.

(Aged nine years.)

To Mr. FIRTH.

Sir,—I send the following lines, copied from one of our eminent poets. Their beauty is a sufficient recommendation to gain them insertion in your valuable periodical.

A FRIEND.

THE BUCKET WHICH HUNG ON THE WELL.

How dear to my heart are the days of my childhood,
When fond recollection presents to my view
The orchard, the meadow, the deep-tangled wild wood,
And ev'ry lov'd spot which my infancy knew;
The wide spreading pond, and the mill which stood near it;
The bridge and the rock where the cataract fell;
The cot of my father, the dairy-house nigh it,
And e'en the rude bucket that hung on the well—

The old oaken bucket,

The iron bound bucket,

The moss covered bucket that hung on the well.

That moss covered bucket I hail as a treasure;
For often at noon, when return'd from the field,
I found it the source of an exquisite pleasure,
The purest and sweetest that nature could yield.
How ardent I seized, with hands that were glowing,
And quick to the white pebbled bottom it fell;
Then soon, with the emblem of truth overflowing,
And dripping with coolness, it rose from the well.

The old oaken bucket,

The iron bound bucket,

The moss covered bucket arose from the well.

How sweet from the green mossy rim to receive it,
As pois'd on the curb it inclined to my lips;
Not a full flowing goblet could tempt me to leave it,
Tho' fill'd with the nectar that Jupiter sips.
And now, far removed from that situation,
The tear of regret will intrusively swell,
As fancy reverts to my father's plantation,
And sighs for the bucket which hung on the well.

The old oaken bucket,

The iron bound bucket,

The moss covered bucket that hung on the well.

MIRFIELD.—Last week, Mr. FIRTH, of Hull, gave a lecture to a respectable audience, in the school belonging to the Established Church. The company sat with breathless silence for nearly two hours. The Rev. Mr. Holroyd, Baptist minister, was in the chair. —Mirfield is the seat of Malting, and consequently the friends have to contend with many difficulties. Mr. Firth dwelt much on the great delusion, and strongly combated the old opinion that "home-brewed was good, because nutritious." From this he branched into the sin of the traffic of malting and brewing, and concluded his address in the midst of prolonged cheering.

J. TAYLOR,

TIN AND ZINC PLATE WORKER,

BRAZIER, GAS FITTER, &c.

Respectfully begs to inform the Inhabitants of HULL and its vicinity, that he has commenced Business, in all the various departments of the above branches, at No. 9, DOCK OFFICE ROW, near the Old Dock Bridge, and trusts, from the practical experience he has had in connection with the Business, to secure that share of public patronage, which, by punctuality and attention, it will ever be his study to merit.

Hearth Pans made to order, with black, brass, or steel mountings. Lamps, of every description, neatly repaired.

Dr. Arnott's and other Stoves, made and fixed to order.

SPROUTING AND SPOUT HEADS AT THE LOWEST PRICES.

N. B. Repairs on the shortest notice.

POCKLINGTON FESTIVAL.—The friends at this place held their Festival, June 2nd. It was a magnificent display; the Rechabite band from Hull was engaged. A procession with flags, &c. paraded the streets. In the Evening, a galaxy of respectability filled the tables in the temperance hall. Confectionery, figures of fawns, ducks, geese, rabbits, &c. decorated the trays of some of the ladies. The Evening, with the two following, passed off with the greatest éclat. The speakers were Rev. Mr. Morgan, Bradford; Messrs. Grubb, Addleshaw, &c. By the éclat of this Festival, the "dunghill" opposition of William Howeroft and John Rawson, received its just reward for insulting the decency, good sense, and christian feeling of the inhabitants of Pocklington. We wonder what has become of William Howeroft, with all his bluster. "I guess," as the yankee says, "William does not find his 'dunghill' throne too odoriferous."

HULL.—Mr. LEIGH, from London, gave three able lectures in the Freemasons' Lodge, Myton-Gate, June 8, 9, and 10. The physiological one was particularly interesting and instructive, in which he demonstrated the influence of alcohol upon the organs of the body. The audience each Evening was large, and seemed to be much edified and pleased. Each lecture lasted nearly two hours.

NORTH CAVE TEMPERANCE SOCIETY.

The Members of this important society held their Anniversary on the 16th of June, when an impressive Sermon was preached in the Parish Church, by the Rev. T. H. Terry, Vicar of Seaton Ross; after which, about 150 persons took tea together, in Mr. Blossom's barn, which was tastefully fitted up and decorated for the occasion. The tea was one of the most excellent character, and reflected high honor upon the ladies who had the arrangements under their superintendence. In the Evening, a public meeting was held, when the Rev. T. H. Terry took the Chair, and delivered an excellent speech; appropriate addresses were also given in favor of the principles of total abstinence, by Mr. R. Whinham, of Hull; Edmund Thompson, Esq. of Armin; and Mr. Harrison, of North Cave. The society numbers 130 members, and 46 juveniles. We must not omit to mention that the Reverend Chairman took the pledge, and became the patron of the Society.

FATHER MATHEW.—On Sunday morning, June 7, he administered the pledge, in Mountrath, to 5000, and 10,000 in Maryborough in the evening, to 30,000 on the Monday and 20,000 on the Tuesday,—making a total of 65,000 in three days!—*Dublin Weekly Herald.*

OPPOSITES.

All substances essential to the growth and support of man exist in animal and vegetable food ready formed. *Alcohol*, the intoxicating ingredient of all vinous and spiritous fluids, does not exist ready formed in any body vegetable or animal!

Substances possessing nutritive properties are not volatile at common temperatures!! *Alcohol* is volatile at common temperatures!!

All nutritive bodies are direct products of animal or vegetable life. *Alcohol* is a product of a certain process or stage of decay, (called vinous fermentation,) consequent upon the loss of the controlling power of vitality!!!

Beer, ale, and other fermented fluids, are put down by Dr. Ure as non-essentials, as beef, mutton, and others as *wines*. *Alcohol* is a product of a certain process or stage of decay, (called vinous fermentation,) consequent upon the loss of the controlling power of vitality!!!

Alcohol and *wines* appear on tables of poisons, (see Stowe's sons!!!!) Tonicological Chart, &c.)

All bodies, animal or vegetable, undergo certain changes in the stomach by the digestive process; gets into the blood without new products resulting from change, and pervades every part which blood is subsequently obtained. *Alcohol*, in its vegetable character, (an acrid narcotic poison,) gets into the blood without new products resulting from change, and pervades every part of the human frame!!!!

Certain of the products of digestion, after they have become a part of the nourishing or arterial blood, as they are conveyed in the form of blood through the several organs, again undergo various changes, and new products again result, which are deposited agreeable to the laws of nature, to build up and maintain the structures of the human body in the form of bone, flesh, &c. &c.

The more you evaporate or boil down any animal or vegetable fluid, the "weaker" it becomes!!!! Why? Because water only the stimulation of alcohol is passes away, and nourishing matter is not volatile at a boiling heat. *Alcohol* maintains its vegetable character, and is, as it were kicked out as soon as nature can effect it, with the breath, the perspiration, and fluid of the Kidney, without affording an atom of substance to any part of the system!!!!

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Journal of the New British and Foreign Temp. Society.

JONES & NORTH,

HAT MANUFACTURERS,

No. 24, SALTHOUSE-LANE, HULL,

Manufactory, 8, Fish Street,

Beg most respectfully to present their grateful acknowledgments to their Friends and the Public, for the very flattering and extensive patronage which they have received in so short a time, and trust that, by continuing to produce a cheap and good article, they shall merit a continuance of their kind favours.

N. B. A choice assortment of Caps at the lowest prices.

TO CORRESPONDENTS:

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

AGENTS FOR THE PIONEER:

R. Whinham, Waterworks-Street; W. WARD, Temperance Hotel, Hull; Secretary, Barton; Johnson, and Secretary, Howden; Wilson, and Holgson, Beverley; Kelsey, Market-Weighton; Hopwood, Temperance Hotel, Pocklington; Taylor, Seaton; Porter, Skipsea; Pearson, North Cave; Thisleton, Barrow; Trotter, Bridlington; Miss Ann Carr, Leeds.

JABEZ EDEN, PRINTER, MARKET-PLACE, HULL.

HULL TEMPERANCE PIONEER, AND RECHABITE JOURNAL.

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

34. VOL. II.]

SATURDAY, AUGUST 1, 1840.

[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 DISCOURTAGE THEIR USE THROUGHOUT THE COMMUNITY."

SIXTH ANNUAL CONFERENCE

OF THE

British Association for the promotion of Temperance.

This Conference commenced its session in the Temperance Hall, Bolton, June 30th, and continued to July 3rd.

The proceedings of the Conference were characterized by a zealous and warm attachment to the principles of the Association, and enthusiastic desire to promote their diffusion throughout the country. Most important resolutions, affecting the sinfulness of the manufacture, vending and consumption of intoxicating liquors, were passed. These resolutions elicited considerable discussion, all tending to prove the opinions and feelings of the Branch Societies, and shewing that the North of England is far in advance in the knowledge of the genuine principles of temperance. We hailed the announcements with joy by the delegates,—most delightful to those who have had to battle against ignorance and self-interest in the infancy of the society—affording the most demonstrative evidence, that the true knowledge of temperance has taken so deep root, as will never be eradicated by the present combined influence of morbid appetite and sinful customs and usages of our land. The high-toned moral principle of the advocacy, which distinguished the arguments of the delegates, resting all their success on the Divine blessing upon their instrumentality, was truly delightful to the contemplative mind; and we can most sincerely state, that no proceedings of any Conference, which we have attended, have afforded us so much sincere pleasure. The country owes much to the straightforward, uncompromising principle upon which the operations of the British Association for the promotion of Temperance have been conducted. We never so much valued its utility; and we trust, that the name of the British Association will ever be associated with our annual movements, so that the memory of the society may be transmitted to posterity, as inseparable

from the sanctity of those blessed and lofty-toned principles of morality, which have ever distinguished its operations. The country owes a debt of immeasurable gratitude to its persevering labours. The Branch Societies ought to use every effort to render it still more efficient; and we beg to remind the Societies in our vicinity, that, while they partake of its benefits, they are in duty bound to supply it with finances.

Lawrence Heyworth, Esq. President, in the chair; and in his absence, during part of the time of the session of the Conference, Mr. R. Firth, Hull, was unanimously called to preside.

DELEGATES.

LEEDS—John Andrew, jun., and John Kershaw.
 HUDDERSFIELD—Jonathan Swann and Isaac Baker.
 BOLTON—John Rothwell, Hugh Boyle, John Cunliffe.
 BIRMINGHAM—James Stubbin, Esq. John Hockings.
 BURY—Rev. Franklin Howarth, and Rev. W. Roseman.
 OTLEY—Thomas Barker.
 TODMORDEN—James Greenwood.
 ROCHDALE—Swift, John Bright.
 PRESTON—Thomas Swindlehurst, and James Teare.
 POCKINGTON—Frederick Hopwood.
 STOCKPORT—Joseph Harrison.
 COLNE—James Laycock.
 OLDHAM—James Wilde.
 MACCLESFIELD—Joseph Taylor.
 WIGAN—Rev. W. Roaf.
 HULL—Robert Firth.
 NORTHERN DISTRICT—George Dodds.
 BURNLEY—John Winterbottom.
 LEES and SHAW—Micklethwaite.
 HALIFAX—J. Smith.
 LIVERPOOL—L. Heyworth, Esq.
 ROTHERHAM—Thomas Wigfield.
 DUBLIN—Brown, Adams Wood.
 SALFORD and MANCHESTER—Samuel Hague.
 RAWTENSTALL—John King.
 BOLTON, (Youths)—Knowles.
 DUNKENFIELD—Bell.
 LONDON United Temperance Society—W. Gawthorpe.
 AGENTS—Edward Grubb, and James Millington.

1. Resolved that Messrs. Stubbin, Lees and Firth, be a sub-committee to audit the accounts of the Advocate and Journal.—*Moved by F. Hopwood, seconded by G. Greig.*

2. That this Conference beg to direct the attention of all the Branch Societies to the necessity of making strenuous exertions to increase the funds of the British Association, to enable the executive committee to meet the multiplied demands from all parts of the country.—*Moved by Jonathan Swann, seconded by Thomas Swindlehurst.*

3. That the various amounts guaranteed by the several Delegates, be forwarded from their societies on or before the first of September next.—*Moved by Jonathan Swann, seconded by Rev. W. Roaf.*

4. That this Conference most urgently recommend the immediate formation of District or County Associations; and that the committee of the Leeds and the Preston temperance societies be requested to correspond with other societies, in their respective counties, for the purpose of effecting this object.—*Moved by Rev. F. Howarth, seconded by Isaac Baker.*

5. That Messrs. Andrew, Kershaw and Lees, be a sub-committee to confer with the New British and Foreign Temperance Society, as to the conditions on which a perfect union of the two societies can be effected; and that they, if possible, be prepared with the plans by the next Annual Conference.—*Moved by Rev. W. Roaf, seconded by Rev. W. Roseman.*

6. That this Conference, having heard with great pleasure, the important results of the gratuitous distribution of the Advocate and Journal amongst Magistrates, Medical men, Ministers of the Gospel, and other influential persons, during this year, would urgently press upon all the friends and auxiliaries of this Association, the importance and necessity of enabling the executive committee to continue this benevolent undertaking during the ensuing year; and that immediate steps be taken to raise the requisite funds.—*Moved by James Millington, seconded by George Dodds.*

7. That it be recommended to the committees of all societies in connexion with the British Association, to introduce the principle of teetotalism among the soldiers and sailors in their respective localities.—*Moved by J. Cunliffe, seconded by J. Hockings.*

8. That a Memorial from this Conference be sent to the yearly meeting of the Society of Friends.—*Moved by Robert Charley, seconded by James Teare.*

9. That extracts from the Report of the Tract Committee of the Leeds Temperance Society, be published in the Advocate and Journal, under the direction of the Editor.—*Moved by James Laycock, seconded by J. Smith.*

10. That the thanks of this Conference be presented to the executive committee, for the able and efficient

manner in which they have transacted the business of the British Association during the past year.—*Moved by Thomas Wigfield, seconded by Isaac Baker.*

11. That the following gentlemen be the executive committee for the ensuing year, with power to add to the number:

E. Johnson, *Sub-Treasurer.*

F. R. Lees, *Secretary.*

J. Hotham

J. Kershaw

John Andrew, jun.

Joseph Andrew

J. Shaw.

12. That the next Conference be held at Huddersfield, the first Tuesday in July, 1841.—*Moved by James Teare, seconded by Hugh Boyle.*

The following Resolutions, involving general principles, were passed, containing settled facts, and which are intended to be used as general truths, to aid those who are studying the nature of the Temperance Question.

1. That this Conference hail with delight, as a proof of the progress of total abstinence principles, the fact, that some christian communities have refused to allow any makers or venders of intoxicating drinks to hold office in their churches; and that others have made personal abstinence a condition of church membership; and would express their hope that the time is not far distant, when christian bodies generally will discountenance, in every manner, the manufacture and use of intoxicating beverages.—*Moved by G. Greig, seconded by James Millington.*

2. That this Conference regard the cause of total abstinence, as founded in christian love, and universal philanthropy, hold adhesion to and support of its principles, to be a positive christian duty; and, therefore, a thorough investigation of them binding upon all patriots and christians.—*Moved by Thomas Swindlehurst, seconded by Bell.*

3. Considering the fact, that the principles and evidences of teetotalism have become widely diffused throughout the empire; and that it has been shewn that all intoxicating beverages are pernicious in their physical and moral effects: this Conference express their conviction, that a corresponding responsibility rests with all classes of the population in reference to the use of intoxicating beverages, involving criminality in refusing or neglecting to examine the evidence, and adopt the practice of total abstinence.—*Moved by F. Lees, seconded by J. Andrew.*

4. That as intoxicating beverages produce not only unmitigated physical and moral evils, but also a majority of instances of backsliders, the knowledge of these facts imposes on all persons, and especially upon christian professors, the duty of abstinence; the continued consumption of alcoholic liquors, is, therefore, in the face of such admitted

facts, *sinful*.—Moved by F. Hopwood, seconded by John Kershaw.

5. That, therefore, as the consumption of intoxicating liquors as beverages is *sinful*, the manufacture and sale of them for such a purpose, are equally so; and, hence, the makers and venders, as well as the consumers are guilty, and *responsible* for the consequences.—Moved by James Teare, seconded by Thomas Swindlehurst.

6. That a calumny against the teetotallers, having been circulated by the Era, (a newspaper belonging to the licensed victuallers,) charging the teetotallers with having taken to opium, on the adoption of total abstinence; and the Temperance (alias *moderation*) Penny Magazine having cast out insinuations of a similar nature—thereby giving apparent confirmation to this scandalous and infamous falsehood—*this Conference indignantly repel the allegation, and view with unqualified condemnation, the circulation of this malicious untruth*.—Moved by Isaac Baker, seconded by Thomas Swindlehurst.

7. That this Conference recommend the immediate adoption of such lawful means as are calculated to effect, without involving party politics, the repeal of those laws, which license the manufacture and sale of intoxicating liquors.—Moved by John Hockings, seconded by J. Smith.

A WARNING

TO ALL ANTI-TEETOTAL MINISTERS.

We are credibly informed, that the unholy opposition of certain shepherds tending the flocks of Israel in the East Riding of Yorkshire, have, in the order of divine providence, met with their deserts. Evil and sin are of such a character, as to draw upon themselves their own punishment, not only in another, but even in *this* world. Angry passions and sinful recriminations, between minister and minister, were the order of the day: the natural result of indiscretion and sin founded upon evil.

It is no wonder that certain Rev. divines should be so angry with us for having lately exposed the *sinfulness* of their opposition to teetotalism. We did so from duty, and promise them our favours again, should they continue their sinful conduct. We dare say the Revs. Messrs. Kendall, Howcroft, Rawson, &c. and an unmentionable Rev. fuddler, wish they had let teetotallers alone. The Rev. James Kendall, with all his swell is silent; the Rev. John Rawson, with his doggerel poetic attack on a virtuous and unoffending lady for being a teetotaller, has shrunk into the shade; and even the *magniloquent* Wil-

liam Howcroft, with his mistaking of *dunghill* rhyme, without either sense, reason or harmony, for the inspiration of the muses, notwithstanding his matchless vulgarity, has quailed before common sense and truth. "Answer a fool according to his folly," was suggested by a wise man; and the above Revs. must not complain, if we made them ashamed of themselves.

CURIOSITIES OF WATER.

Continued from page 231.

Now though this is mentioned by him as a probable opinion, yet experience in our days shews, *that the plunging the patient into the salt water* either of the river of Thames, about Gravesend, or in the salt springs in Cheshire, is the best means to prevent any evil succeeding the bite of a mad dog; they must indeed be dipped so often as to be almost drowned before the danger is over: but it is a question whether the saltness of the water contributes any thing to this cure, since Boerhaave, the present professor at Leyden, affirms, that when men bitten by a mad dog are arrived to the fear of water, called an Hydrophobia, they may be cured, *by blinding the patient's eyes, and throwing of him into a pond of water often, till he seems not to be afraid of it*, or but very little, and then force him to drink large quantities.

And we are told by Dr. Edw. Browne, that a person troubled with the falling sickness, by happening to fall into a cold spring, (I suppose it was in the time of his fit) was freed from his distemper all his life after: and he saith there is no need of preparing the body for it in this as in some other cases. But the patient, when plunged into a cold bath, ought to continue in the bath each time about three or four minutes; for in plunging over head and ears at his first entrance into a cold bath, the brain will be so sensibly affected, as to be relieved from the distemper, which is a kind of convulsion proceeding from an inflammation, or some other cause; *but we want more experiments to confirm this notion*: which notion may be worth noting, that the thing may be tried in others, to see whether it will succeed as it did in this person. For it is said by the ingenious Dr. Pitcairn, a Scotchman, sometime professor at Leyden, that there is no such thing as the art of physick, but remedies were found out by chance, p. 264 of his works: for when remedies thus happen to be discovered, and prove often to be effectual, the remembering that remedy, to apply it in a like case, often brings reputation to the prescriber; but if it fails, some other experiment must be tried, which, were physick an art, need not be done, because the rules of art are certain.

'Tis also said by the same Dr. Browne, that madness and melancholy, with all their retinue, may find better effects from the use of bathing in cold water, than from other violent methods, with which people so afflicted are

now treated; for, says he, *that which will make a drunken man sober in a minute, will certainly go a great way towards the cure of a madman in a month.* Now it is most certain to my own knowledge, *that if a drunken man be plunged over head and ears in cold water, he will come out of it perfectly sober;* and some I have known, that in such cases have been recovered by barely washing their heads in cold water. And the fore-mentioned opinion of Dr. Browne is confirmed by the practice of Dr. Blair, who, in a letter to Dr. Baynard, declares that he cured a man raving mad, who being bound in a cart, stripped of his clothes, and blindfolded, that the surprise might be the greater, he on a sudden had a great fall of water let down upon him from the height of twenty feet, *under which he continued so long as his strength would permit:* and after his return home, he fell into a sleep, and slept twenty-nine hours, and awaked in as quiet a state of mind as ever, and so had continued to the time of the writing that letter, which was twelve months.

Which relation seems to make that a more probable truth, which was stated in a letter from Sir John Floyer to Dr. Browne, and printed by that Doctor, wherein it is said, that in Normandy they *immerse fools, or dip them in cold water, to cure them:* a hot brain being the cause, perhaps, of several disorders in the understanding, and is in great part found to be true, in the ridiculous behaviour of some drunken men, who, when their heads are become cool, abhor what they before did do or say. Now if such dipping would cure fools among us, great numbers might be made more happy than they are by being so dipt.

Dr. Browne, in his discourse of cold baths, affirms likewise, that to bathe in cold water hath been found to be the quickest, safest and pleasantest cure for the *king's evil;* and he tells us of a Yorkshire gentleman, who was grievously afflicted with this distemper, having great ulcers in the glands of his neck, which were so much inflamed, as to bring him very low; but being advised by Dr. Baynard to bathe in the cold bath, he in a month's time was perfectly cured, *his ulcers being healed up, contrary to the opinion of the most learned physicians.*

We also find mention, in the description of the Scottish islands, of an odd remedy, commonly made use of there for the cure of the jaundice; which is this: they strip the party naked, lay him upon the ground on his belly, and *pour unawares upon his back a pail of cold water.* And also *pains in the joints,* as Dr. Curtis tells us, will be cured, by holding the part under the stream of a pump or cock; and fomenting with cold water is commended as good to assuage *hot swellings.* And I know a person who had often been subject to *blood-shot or inflamed eyes,* who afterwards, upon the beginning of the same distemper, took, by advice, a ball of linen rags, dipt them in cold water, and applied them to the part, *cooling them by new dipping as oft as they grew hot:* which application was continued three hours, in which time the humour was so repelled, as to be troublesome no more; for the party, to my knowledge, hath had no sign of that distemper since, though the same had been very troublesome many times before.

It is also advised by Dr. Gideon Harvey, to wash the eyes well twice a day in cold water, as the best remedy to *prevent defluxions on them, and preserve the eye-sight, which it greatly comforts.* And this I have found true for many years, my eyes being often apt to be dim and stiff, so that I could scarce open my eyelids; which, upon washing for a minute

with fair water, hath been felt no more till a good while after. Besides which benefit to the eyes, authors say it is also good to *preserve the memory,* if the whole forehead be washed twice a day; which also is a certain cure for itching in the eyes, as authors tell us.

Some people are troubled with a *callosity, or hardness of the bottoms of their feet,* which is so troublesome as to be a hindrance to their easy walking; for which a cure is prescribed by Dr. Cook, that is, *to soak them well in warm water,* till the hardness is softened, and then scrape it off with the edge of a knife: and if the feet burn with any unnatural heat, the bathing often in hot water will cool them, by giving vent to what offends.

And the plentiful drinking of water is commended in the scurvy, whether hot or cold, by Dr. Pitcairn, to dissolve the scorbutic salts, and carry them out by urine, *whether they are acids or alkalis;* and myself having formerly been extremely troubled with the *scurvy,* which often made me faint and weak, and my pulse so low as scarcely to be felt, I found at last that the pulse would infallibly rise upon drinking a pint or more of cold water, and in a little time I should again become brisk and strong; for I have often found, that upon a disorder of the stomach, the strength of the bodily members soon would fail, and *as easily be recovered when the disorder of the stomach was removed;* and, by long experience, I have found that nothing conduceth so much to bodily strength as a stomach in right order, which requires Temperance and cooling diet to bring it into order.

To what hath been already said, I will add an account, taken from a credible person, of a man in the parish of *Shoreditch,* who was desperately ill of an *asthma or shortness of breath, and deep consumption,* for which he had tried many remedies to no purpose. At length he was advised by a physician, being poor, *to drink no other drink but water, and eat no other food but water gruel, without salt or sugar;* which course of diet he continued for three months, finding himself at first to be somewhat better, and at the three months end he was perfectly cured: but, for security sake, he continued in that diet a month longer, and grew strong and fat upon it. *But his diet he had no mind to, till he was thoroughly hungry,* and then he eat with pleasure; in which, perhaps consisted the best part of his cure, it being an advantage to health never to eat till hunger calls for food.

And I remember a young woman, a burnisher of silver, who had a desperate cough, for which she had taken many things of an apothecary to no purpose; at length the journeyman told her, his master said, he could do no more; but, said the fellow, I would advise you every morning to wash behind your ears, and upon your temples, and on the mould of your head with cold water; which she told me she did, and was perfectly cured of her cough by that means.

In short, water, when rightly made use of, doth appear from the accounts before-mentioned, very effectual to *prevent and cure many diseases,* but more especially the inward use thereof: for to use the words of the ingenious Dr. Curtis in his *Essay for the Preservation and Recovery of Health;* the habitual use of water for common drink *preserves the native ferment of the stomach in due order, keeps the blood temperate, and helps to spin out the thread of life to the longest extent of Nature;* it makes the rest at night more quiet and refreshing, the reason and understanding more clear, the passions less disorderly; and in case of eating too much, a large draught of cold water vastly exceeds any other cordial to cause digestion; water being not so cold and lifeless, he saith, as many do imagine. Besides which commendation of it by this Doctor, *'tis certainly a drink that will not ferment in the stomach, nor turn sour,* as wine and strong Malt-Drinks will do, to the hindering of a good digestion, which all acidity in the stomach certainly doth, when it abounds there; and is best corrected by weakening or mak-

ing it less sour, by drinking good store of water, as the experience of above forty years practice hath assured myself and many others. For tho' water, is accounted a contemptible drink, yet by beginning to make use of it at about thirty years of age, before which I was often out of order, and continuing the use of it ever since, drinking very little wine or strong drink, I have attained to the age of seventy-four years; when thousands, in the mean time, who delighted only in drinking strong Beer, Wine and Brandy, have not lived half so long: which maketh good that saying in the Scriptures, that wine is a mocker and strong drink is raging, and he who is deceived thereby is not wise; Prov. xx. 1. since it no ways contributes to long life; for 'tis certain that thousands in the world live as long who drink no strong drink, as any drinkers of it do. Some indeed, from an extraordinary strength of nature, have been hard drinkers, and yet die old; but for one who does this, perhaps a hundred are destroyed by it before they come to half the time of life: and generally we shall find that very strong and healthy constitutions, at the long run, are ruined by riot and excess, there being no certain safety in any way of living but that of Temperance and Moderation. Nature in some may, a long time, withstand the abuses offered to it, but at last it will yield to its enemies; and those who live the longest in an intemperate course, might, from the strength of their constitution, have lived much longer, had they eat less, and used themselves to drink more water; which drink, as it is most friendly, and longest will preserve the life of a strong constitution, so 'tis absolutely necessary for those that are weak and sickly, and are naturally subject to the gout, the stone, shortness of breath, wind, ill-digestion, and such like.

(To be continued.)

MOTHERS AND NURSES.

To the Editor of the Journal of the New British and Foreign Temperance Society.

MY DEAR SIR,—In "Livesey's Moral Reformer," for January, 1839, an interesting paper is published on the injurious effects of "still slop milk" upon the health of children; that is, milk from cows, kept upon the refuse of the still. Some medical men have delivered very strong opinions upon the subject. In children who take it, they say, there is a laxity of the solids, and a vitiated condition of the fluids, which predispose them to disease in its most malignant form. The writer says he could give any number of cases where the health of children has been utterly destroyed by the use of still slop milk. The milk is sold at a less price than the other, and such is the feeling against milk of this sort, that names of the Dairymen who do not use grains and swill from the distilleries are published; and those who are anxious to promote their own and children's health, purchase exclusively from these men. If the swill from distilleries render cows' milk so unwholesome, what effect may we not expect from the swill of breweries, called ale and porter, to have upon mothers and nurses.

Nothing is said upon the cruelty inflicted upon the poor cows; this ought to have come under the cognizance of the Cruelty Prevention Society; and also of the Police, as cows fed on such refuse are subject to disease, particularly of the liver, and the muscular fibres of the animal become harder, and, ultimately, not so fit for human food.

It is an incontrovertible fact, that alcohol (a poison contained in ale, porter, wine, &c.) passes from the digestive organs unchanged in its nature, into the blood, and is found in the different secretions of the human body, such as the mother's milk, the bile, &c. Can there be, then, a more preposterous or unnatural habit than females taking such fiery, poisonous stimulus to enable them to suckle their children? The practice is most injurious to both mothers and children; shortening the life of the mother by the artificial forcing system of increasing the milk and laying the foundation of diseases in the brain, the lungs, and digestive organs of the infant, which often prove fatal; it has no analogy in nature:

the lioness, the tigress, the elephant, and the mare, require only water as a fluid, to suckle their young, or for any other purpose: neither do human beings require any other fluid to gratify their natural appetite, or to supply the physical wants of their organs. Medical men often hear delicate females say, they cannot suckle without taking ale or porter; that the food they take will scarcely feed a sparrow; that they feel so low and weak; that they should sink without them. I believe they really think so; but they do not consider that the very ale or porter they take causes that sinking, by depriving them of their natural appetite for food; and that these liquids are exhausting stimulants, and never can be proper substitutes for water, wholesome food, fresh air, and exercise out of doors; which every nurse should daily enjoy. There are some females whose natural powers are so weak as not to afford the necessary supply without the indulgence of ale, porter, &c.; in such cases MacNish's advice is the best: "to give over the infant to some one who can, and drop nursing altogether."

There are now a number of ladies who have shewn they possess both physical and moral strength to adopt at once the abstinent plan of suckling without artificial helps, and they have been rewarded. One of them, the wife of a professional gentleman in London, had some conversation with me, about fifteen months ago, on the subject of nursing; she abstained from that time; during the interval she became a mother; and when I last saw her, she introduced to me a little tee-totaller she had nursed without a drop of alcoholic drink; she never had enjoyed better health in her life than she had during the whole time; the infant had been perfectly healthy, and what was remarkable, walked at nine months and nine days, much earlier than any of her three former children. The lady lived on plain good food, and for drink she took barley water and milk; by the by, a good use for the barley.

I am glad to inform my readers that Betty Bagshaw, the old lady who has suckled twenty-two children, and who I formerly said bid fair to live one hundred years, is still alive, and will be in her hundredth year the next May; as, according to the parish register at Wilford, she was born in the year 1741. She visited her friends last October Goose Fair (the great Nottingham fair) and enjoyed herself very much. Her common drink had been water and a little whey when she could get it. She is a fine specimen of what plain food, water, early rising, fresh air and exercise will effect.

Yours truly, JOHN HIGGINBOTTOM, Surgeon.

Nottingham, 11th February, 1840.

ALDBROUGH TEMPERANCE SOCIETY.

This Society celebrated its second anniversary on Wednesday the 8th of June, by a tea-meeting in the public school room, kindly granted for the occasion. The room was tastefully decorated with every flower of the season; the tables groaned beneath the weight of good teetotal fare; and the company, consisting of about one hundred, enjoyed themselves plentifully with 'the cup that cheers but not inebriates.' After tea, the members had a procession through the village, preceded by the Skipsea Rechabite Band. In the evening, a public meeting was held in the Wesleyan Methodist Chapel. Owing to the unavoidable absence of the highly respected Minister of that place of worship, Mr. COWING of Hull was unanimously called to the chair. The meeting was ably addressed by Mr. Goforth, Mr. William Brainbridge, Mr. J. Brainbridge, and Mr. Milner of Skipsea, and Messrs. Leavens and Jones, of Hull. The speeches delivered were of a manly, straight-forward, unflinching, and decided tone, which made a powerful impression upon the minds of the numerous assemblage; eighteen signed the pledge. This meeting will long be remembered by the inhabitants of Aldbrough and the surrounding villages.

IRELAND, July 1.—Rev. Theobald Mathew administered the pledge to 20,000 persons. At Borriskane, 100,000 teetotalers assembled to address the Queen on her providential escape from the hands of the insane assassin. At Westport several thousands took the pledge of Father Mathew; at Clonmel, 2000.

CORRESPONDENCE.

Bridlington, June 18, 1840.

Sir,—By answering the following questions, you will enable me to settle some doubts in the search of truth.

INQUISITIVE.

1. Can the existence of any effect be self-derived?
2. Can any effect subsist without its cause?
3. Can drunkenness and moderation subsist together in individual practice and experience?
4. Can conclusive evidence be advanced to prove that moderation is the cause of drunkenness?

Answers.—The first and second questions are alike in meaning. We answer, No: God alone is *self-existent* and *self-subsistent*. Answer to the third and fourth.—No limits have yet been assigned to moderation; for every person attaches his own *measure* to it. As the nature of alcoholic liquors is to destroy reason, and create an unnatural appetite, there can be *no moderation in their use* as a beverage: hence, what is called moderation, is the initiament to drunkenness. The appetite, or liking, being once created, seeks out for the object of its gratification. An innate impulse is thus developed: and, unless other causes exercise a counter dominant influence, the subject of the appetite becomes a confirmed sot. That a moderation drinker does not *necessarily* become *always* a rank inebriate, originates in the counter-action of this class of opposing causes, and affords incontrovertible confirmation of the difference between the desire for food and that for alcoholic liquors. The former is natural, the latter unnatural; consequently, every moderation man places himself in jeopardy. "Let him that standeth take heed, lest he fall." Hence, moderation is only another word for the first step in the progress of intemperance. It appears, therefore, that moderation and drunkenness are to be contemplated not as *discrete*, but *continuous* acts, varying only in degree, in the use of alcoholic drinks. Twi-light and mid-day vary in degree, but both are produced by the same cause, the position of the earth to the sun, to receive its rays. The very dogma so often reiterated—"I can keep myself sober"—in itself implies the injurious effects which intoxicating liquors produce upon the mind, and the irrationality of the boast. If a man's moral fortitude is strong, this is no reason why he should indulge in a practice which saps continually the foundation of that fortitude. (See the articles on 'Pippling in March and April Pioneers.)

HOWDEN.—Three Lectures in the Primitive Methodist Chapel were delivered on the 8th, 9th, and 10th July, by Mr. Leigh, London, and we have reason to hope, that much good will result. In the midst of the last lecture, the lecturer was interrupted by a Mr. Wainwright, who prolonged the meeting to a considerable length, by foolish, unintelligible jargon. He asked was drunkenness the cause of Adam's sin? and then, without waiting for an answer, said, you make drunkenness the cause of all sin, and do away with the office of the Holy Spirit. He said that he (Mr. W.) was a man, a christian, disinterested, and a lover of truth. The fact is, Mr. W. has been a hole and corner enemy to the society, since its first appearance in this town, and refused the tracts when left at his house; but this is not to be wondered at, when we know that his father was, for some time, a brewer's man, and since has been occasionally employed to brew for private families. He himself is a dealer in British Wines, Hops, Opium, Tobacco, Quassia, &c. &c.,—Antibilious Pills.—"Great is Diana, the goddess of the Ephesians."—(From a Correspondent.)

LINES

Addressed to the Members of the Howden Temperance Society, by a Juvenile Member, July 7, 1840.

May God save our British Queen!
Bright be her smile,
While truth, love, and loyalty
Gladden our isle.
Proclaim far our righteous cause;
Loud be the cry,
While the *teetotal* banner
Is wafted on high.

May the stain of intemperance
Pollute not our shore;
May our youth be as brave
As their fathers of yore;
May the land of our birth
Be no longer a sty,
Where men rank with beasts
Which but perish and die.

May the proud flag of England
Still float on the breeze,
Wafting commerce and wealth
To all nations and seas;
Proving liberty's bulwark
Wherever unfurl'd,
The pride of Great Britain,
The dread of the world.

May the pure ray of reason
Illumine the soul,
And no fumes of intemperance
Bedim its controul;
May man look to God
With hope—without fear;
On his conscience no stain,
In his eye not a tear.

Save the thousands now lavished,
To drunkenness given,
The curse of our land,
And the vengeance of heaven;
Then the health of the poor man,
When labour he ends,
Will be cheered with the smile
Of wife, children and friends.

Sign, sign now the pledge;
Join the gathering throng;
Your lives will be happy;
Your sinews be strong.
No publican's bill
Will again break your slumber:
You'll have health, wealth, contentment,
And days without number.

May the youth who now pleads
In sobriety's cause,
At her shrine ever worship,
And hold by her laws;
May he never forget
The pledge to him given;
It will guide him through life.
And conduct him to heaven.

May God save our British Queen!
Bright be her smile,
While truth, love, and loyalty,
Gladden our isle, &c.

*Preparatory Academy, Aylsham, Norfolk,
July 15, 1840.*

Sir,—The following are a few reasons for abstaining from all intoxicating drinks.

1st—Because I consider total abstinence to be the only effective plan to put an end to drunkenness. Moderation will not do this, being variously understood. One moderation man is content with a single glass of spirits, or a pint of porter or ale per day; another, two; a third, three; and so on, till an appetite for it is created. Were a person to attempt to stop the course of a river, he would not dam up the current, but the springs; and thus with intemperance. He does not wait till reason is dethroned, the judgment beclouded, and a false craving appetite for the infernal alcoholic drink is formed, but at once stops the fountain of moderate drinking, whence flows, silently and imperceptibly, a constant stream to inebriety.

2ndly—Because I wish to remove all temptations from me. Is it not our prayer that we may “not be led into temptation”? Then how can we expect our prayers to avail, if we throw ourselves wilfully into temptation? How often has the drunkard, when suffering from the effects of the midnight revel, solemnly vowed he would no more use the drink which produces such pain and misery; yet, under the first temptation in company, notwithstanding his firm determination to be very moderate, has fallen by the insidious snare? His resolution has quivered like a leaf floating in the breeze. Thus he has drunk, and become a sot again, a victim to his vicious appetite, and an early tenant of the grave. Had he abstained from the intoxicating cup, he had achieved a victory greater than he who has taken a strong city.

3rdly—Because, from my own experience, I well know all intoxicating liquors to be injurious to health, and, consequently, useless to the working man; for they impart nothing but artificial excitement, detrimental alike to the strength, and the constitution. This excitement is always followed by collapse or depression, leaving the subject worse or weaker than he was before taking it. All those who use strong drinks know this by experience; for, when the liquor begins to die it leaves a sinking at the stomach, and an unpleasant gnawing sensation. If a person drink again, he gets rid of this feeling for a time, but afterwards comes the collapse, and with it frequently delirium tremens.

4thly—That I may be a consistent example of temperance to my neighbours: the world knowing that example is before precept.

5thly—Because our drinking fashions produce a vast amount of poverty, domestic misery, crime, swearing, quarrelling, stealing, adultery, murder, impiety, disease, destruction of property, premature death, and almost every other sin!!!

6thly—Because intemperance obstructs the progress of civilization, education, religion, and every useful reform; and because abstinence is both sure and safe. Drinking moderately is dangerous, and has led to all the drunkenness in the country. Because while millions repent of drinking, not one repents of being a teetotaler. Because nothing but teetotalism will prevent the moderate drinker from becoming a drunkard. Because it is my christian duty to deny myself of intoxicating liquors, even though they were lawful, to promote the happiness of others. And lastly, because I find myself, from abstaining, healthier, wealthier, and happier. I am more respected, and better fitted to perform my duty both to God and man!

JOHN SKIDMORE.

DEAR SIR,

I am delighted with any medical man, who will advocate the cause of total abstinence from all intoxicating liquors, and should have been willing to have signed the declaration

drawn up by Mr. Julius Jeffries, had it met with my views on the subject. I should not have written any remarks upon it at present, had not my name appeared in conjunction with our worthy friend, Mr. Fothergill, of Darlington, in the Journal of the 28th ult. I particularly objected to the latter clause of the declaration, where it stated that “When he is in a temporary debility from illness, or other causes, a temporary use of them, as of other tonic medicines, may be desirable,” &c. The word “tonic” I object to. Tonics are “medicines which restore the tension and vigour of the muscular fibre, when it is weakened and relaxed.” “Substances whose continued administration, gives strength and vigour to the body.” “As the action of tonics is gradual, so their operation is not followed by that exhaustion consequent upon the use of diffusible stimulants.” Alcohol, on the contrary, is a stimulant and narcotic; paralyzing the nerves, weakening the muscular fibre; promising strength from the temporary stimulus and excitement it gives; but adds no permanent strength, but on the contrary an increased debility.

Mr. Julius Jeffries says, “he differs very decidedly, as to the expediency of publishing individual opinions against the medicinal use of alcoholic fluids.” In answer, I would remark—*The science of teetotalism is new even to the profession; indeed, medical men were almost as ignorant on the subject as the public, in the commencement of the society; their attention not having been particularly directed to it.*

In the great abstinence question which is now become universal, we cannot expect any body of men, not even the medical or clerical to accede to us; the cause will progress, and both professions will have to submit ultimately to public opinion and practice; without which, no human effort would remove the enemy, alcohol, from those strongholds, the apothecaries shelves and the church.

The profession generally are at present, I believe, in favour of continuing the medical use of alcohol. Many of the old nurses think themselves wiser than the medical men, and are very liberal in prescribing something good and nourishing, as they call alcoholic drinks, and they hate most cordially all teetotal doctors, and in some instances refuse to attend with them; the patients are often willing dupes, and have these alcoholic drinks at hand, on the sideboard. Who is to break this three-fold cord? We must as soon trust the teetotal cause with medical men, the nurses and patients, as we would religion with the world, the devil, and the flesh.

The medical men will never come to a decision amongst themselves on the question of abstinence from intoxicating drinks as a medicine; the public will decide that for them.

The ministers of the gospel, although we have some of the most excellent of the earth in our front ranks, yet others, instead of abstaining and working, are disputing on the wine question. I doubt not but the grand enemy of mankind has set them to that work, and has given them as hard a task as it would be to settle the difference of doctrinal points between John Calvin and John Wesley; their disputing is as useless and fruitless, as the attempt would be in trying to blow St. Paul's Church down with their feeble breath.

I have given an opinion of “alcohol as a medicine,” in a small tract; it has been published in this Journal, and in the Intelligencer; it has also been extensively circulated amongst medical men, yet I am not aware that any one has attempted to disprove what I have advanced. My opinions in that tract have been the result of close investigation on the subject for several years, and a scrutiny of the cases I have had for upwards of thirty years past, where I have given alcohol as a medicine; and I can truly, from my experience, write a label on the alcohol bottle—“*Alcohol, a mocker as a medicine.*”

But it will be said this is individual opinion, perhaps, the best method of arriving at the truth, would be to offer

one hundred pounds for the best Essay on the virtues of Alcohol as a medicine.

Mr. Grindrod has rendered the society an essential service in the publication of Bacchus, the Prize Essay, on Intemperance; but, I consider a very important service remains yet to be done; that is, in informing the public what alcohol can effect, and what it cannot as a medicine. This, indeed, would open both the eyes of the profession and the public, to its real value. There is an old saying, "If any man be ignorant of any science, and he wishes to obtain a knowledge of it, let him write a book upon it."

Nottingham,
January 17th, 1840.

I am, dear sir, yours truly,
JOHN HIGGINBOTTOM,
Surgeon.

BOLTON.—During the Session of the Conference at this place, Meetings were held every Evening in the week, in the large Temperance Hall. The average attendance was about 1800. Animated Addresses were given by the Delegates. June 30, Chairman, Mr. Stubbins, Birmingham; Speakers, Messrs. Swindlehurst, Millington, Dodds and Teare. July 1st, Lawrence Heyworth, Esq., President of the British Association, in the Chair; Speakers, Messrs. Swann, Andrew and Greig. July 2, in the Chair, Robert Knowles, Esq., Speakers, Rev. W. Roaf, Messrs. Baker and Hockings. July 3, in the Chair, Mr. Firth; Speakers, Messrs. Wild, Gawthorp and Lees. July 4, Chairman, the right worshipful the Mayor; Speaker, John Hockings. A powerful impulse has been imparted to the cause in Bolton.

CAISTOR, July 1st.—A Teetotal Festival was held at Caistor on Thursday last; and, being the first ever held in the town, it was considered a great novelty; a Rechabite Tent was opened in the Morning, at 11 o'clock, by the Rev. J. Holt, Vicar of Fulstow. At two in the afternoon the members proceeded to the Church, when a Sermon was preached by the Rev. G. Watson, at which his hearers were highly delighted.

A procession was formed, and the members paraded the town, accompanied by a band of music, banners, flags, &c., and proceeded to the National School Room, where tea was provided, and upwards of 160 partook of that which cheers but not inebriates. Afterwards the Rev. J. Holt was called to the chair, when the meeting was addressed by the Rev. Gent., Messrs. Shepherd, Wardell and Thompson, whose speeches were excellent, and elicited great applause. The company dispersed about half-past nine o'clock, highly gratified with the proceedings of the day.

Considerable amusement was created by a "Jerry Lord" alias "Swill Dealer," endeavouring to extinguish the fire when tea had commenced, and thereby put a stop to the whole of the proceedings, but, however, he failed in his attempt, and only brought discredit on himself.

At the close of the Meeting, 26 persons signed the pledge.

HOWDEN.—The friends at this place held their anniversary on Tuesday, July 21. About 400 took tea. E. Thompson, Esq., of Armin, in the chair. The meeting was addressed by Mr. Hopwood, Pocklington; and John Hockings. The speeches were of the most animated character, and the friends did not separate till about ten o'clock. We rejoice that the cause is progressing in this malling and brewing town.

Independent Society of the Daughters of Rechab.—This important society still goes on and prospers. The members and friends had a social tea party in Prince-street Chapel, on Monday, July 20; after which a meeting was held in the Freemasons' Lodge, when interesting and able addresses, in support of the objects of the infant order, were delivered by Messrs. Levens, Smith, Firth, and Leigh, (from London); Brother Thomas Levens occupied the chair; and the company appeared highly gratified with the proceedings of the day.

CASTLEFORD, July 5th.—The cause is making rapid progress in this village. A Rechabite Festival was lately held. The members of the Rechabite Tent, and those belonging to the Teetotal Society, assembled at two o'clock, for the purpose of exhibiting before the public the blessed effects of teetotalism, all wearing medals and white sashes. They walked in a procession round the village, headed by the Rechabite band. After the procession was over, 130 persons took tea in the Infant School Room. — Mosley, Esq. was called to the chair. The speakers were Messrs. Hodgson; Aspin, and Huddart, from Wakefield; Craik and Swales, from Leeds; and Rev. Mr. Cowson, Superintendent Primitive Methodist Preacher, Pontefract. A deep and lasting impression was made upon the people, and at the close of the meeting 43 gave their names to the pledge. GEORGE WOOD, Sec.

NATURE VERSUS POISON.

THOSE labouring under disease, are informed that Dr. COFFIN can be consulted at No. 44, Dock Street, between nine and 11 in the morning, and five and six in the evening of each day; where also may be obtained his justly celebrated Indian Pills, for the Cure of Indigestion, Pains in the Head, Costiveness, and in fact all diseases arising from a disordered Stomach. Try them; they are only 13 $\frac{1}{2}$ d. per box.

To the habitually intemperate, he would say there is a Cure for them! and if they will come, and follow his directions, whose practice is entirely Botanical, he will supply the place of the Poisonous, and in every respect deleterious Stimulant, they have been accustomed to, by a pure and natural one, which will not only cure disease, but their intemperate habits.

For certificates to the efficacy of Dr. C.'s Botanical Indian Pills, see the pamphlet, lately published by Dr. C. exposing the fallacies in the popular system of medical treatment.

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Four minutes walk from the Railway.

TEA AND COFFEE, OR OTHER REFRESHMENTS,
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WELL AIRED BEDS.

NOTICE TO SHAREHOLDERS OF THE PIONEER, And Members of the Hull Temperance Society.

The Shareholders and Members are respectfully informed that the state of the accounts of the Pioneer will be presented to them at the next members' meeting, August 6th, when all the friends are most respectfully requested to be present.

MATTHEW FIRBY,
Secretary to the Pioneer Committee.

TO CORRESPONDENTS:

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

AGENTS FOR THE PIONEER:

R. Whinham, Waterworks-Street; W. WARD, Temperance Hotel, Hull; Secretary, Barton; Johnson, and Secretary, Howden; Wilson, and Hodgson, Beverley; Kelsey, Market-Weighton; Hopwood, Temperance Hotel, Pocklington; Taylor, Seaton; Porter, Skipsea; Pearson, North Cave; Thistleton, Barrow; Trotter, Bridlington; Miss Ann Carr, Leeds.

THE
HULL TEMPERANCE PIONEER,
AND RECHABITE JOURNAL.

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

35. VOL. II.]

TUESDAY, SEPTEMBER 1, 1840.

[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 DISCOURTENEAGE THEIR USE THROUGHOUT THE COMMUNITY."

ON SACRAMENTAL WINE.

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

This is a deeply important question, whether we regard it as referring to one of the most holy ordinances of the Church of Christ, or the long established usage which at present exists. Sooner or later this question must engage the attention of every good man. Already the necessity of investigating it exists. Although many who are influenced more by timidity than prudence, would rather allow the Church of Christ to slumber in the present evil custom, than disturb its dangerous errors; the existence of the temperance cause, by exposing the unhallowed influence of intoxicating liquors, must necessarily come in contact with a practice, which, in its moral bearings, sanctions the use of alcoholic beverages. This collision, though it has not prominently appeared in our publications, has been a source of much unhappiness to many conscientious teetotallers. Not wishful to disturb the harmony of the church of which they were members, they have retained their conscientious scruples, and quietly abstained from partaking a kind of wine, which they believed to be an instrument of Satan to entrap souls. They have not been accommodated with the pure juice of the grape, though they might have been with little inconvenience. Though quiet, they have been disturbed; visited by leading members of their church; refused what their conscience approved; and threatened expulsion, unless they would comply with their *sinful* usage of administering the sacrament in intoxicating wine. Yea, we could mention an instance of even a reformed character's being threatened expulsion, though fear deterred him from the use of wine in any shape. The characters of teetotallers have been maligned, as disturbing the harmony of the church, fomenting divisions, and creating disorder: all because they conscientiously

believed the use of intoxicating wine in the ordinance of the holy sacrament, to be a sin.

Against these false allegations, there has been no court of appeal. To maintain their innocence, they had no tribunal but that, before which shall stand the quick and the dead. To show that the source of division flowed not from the conscientious objections to teetotalism, but the *unholy* and *sinful* dogmatic pertinacity, in the compulsory use of alcoholic wine, by those who loved it, availed nothing. Irrespective of the voice of revelation and reason, inquisition has been attempted to be stifled upon the very threshold of truth. No enquiry, no investigation, has been permitted. Submission, without the slightest disposition to listen even to reasonable objection, has been demanded; and, if refused, has subjected the victim of irrational and sinful persecution to the stigma of atheist, deist and infidel. Surely this is a state of things which loudly calls for a remedy. The voice of the advocates of intoxicating, brandied port, has been uncompromising, threatening no quarter. There has been no conforming to what they might in charity have considered the *weakness* or *scruples* of their brethren; and no loss would have been sustained, in their estimation, had St. Paul never penned a sentence on the exercise of this special duty. "Destroy not him, for whom Christ died," was not inscribed in their book of responsibilities; and their adhesion to the *alcohol in the wine*—and not the wine itself—has been so relentless, that, had the command been couched under the terms *port* or *sherry*, the same Persian pagan unalterableness, could only have been displayed.

This dogmatic and unchristian display of attachment to the *alcohol in the wine*, demands, therefore, "a reason why they do these things." There is no man, whether minister or layman, who can shew cause for their use of *alcohol in the wine*, in celebrating the most precious—the richest—the dearest—the most holy ordinance that our blessed and divine Lord left for the observance of his followers in every succeeding age. With the advoc-

cates of alcohol in the wine, rests the "onus probandi." As teetotalers, it is our duty to "shew a reason for the hope that is in us"; and we appeal to every rightly constituted mind, whether we ought tamely to submit to a systematic oppression of our minds, and persecution of our bodies.

The principle of *toleration*, even by those who loudly advocate it, is little understood, and less practised. Despotism in civil affairs, is intolerable; but, when extended to a man's conscience, it is superlatively hateful. It originates in one place; and, however ungracious may be its exposure to those who love to cherish it, yet still it *smells*, and partakes little of the character of Him, "who came neither to break the bruised reed, nor quench the smoking flax." Genuine christianity teaches us to expose error, whether in the child or the grey headed sinner. The antiquity of a custom is no proof of its freedom from error; but to which, however, we reverently bend, when founded upon truth. Let us examine, then, the question relative to the use of intoxicating, brandied port, in the Holy Sacrament.

The foundation of the present use of intoxicating wine, is grounded upon the supposition, that IT IS SUCH AS OUR LORD USED. This will be admitted by all. Upon this, the *pertinacity* displayed, in the use of alcoholic wine, depends. The custom is, "THE wine, and nothing but the wine." If not, then one kind of wine, supposing both innocuous, is as good as another kind; and, hence, to the unfermented wine, there can be no objection. Whilst, therefore, we leave to the advocates of the *alcohol in the wine*, the support of their usage, we shall endeavour to shew that the unfermented juice of the grape is the only wine which should be used in the Eucharist.

From this positive evidence will be deduced the inference, that the use of *alcoholic* wine in the Sacrament is *unscriptural*; and, therefore, sinful, because an invasion on the plan of the Redeemer.

In conclusion, we shall advert to the negative evidence, to shew why *alcohol in the wine*, never could enter into that scheme of divine benevolence and mercy, which our holy Lord God laid down for the comfort, consolation, and blessing of his children.

The pertinacity with which men cling to the *alcoholic* wine, is a positive proof that they deem the closest observance of even the most *minute part of the Sacrament of the most essential importance*; otherwise, a change from *alcoholic* wine to the *unfermented* juice of the grape, would be immediately and willingly made.

As Dr. Adam Clarke wrote his sermon on the Eucharist, long anterior to the existence of teetotalism, we beg to quote his views on this subject:

"It will be of considerable consequence to ascertain what this cup contained. Wine is not specifically mentioned, but what is tantamount to it, viz., what our Lord terms *genema tes ampelou*, "the offspring or produce of the vine." Though this was the true and proper wine yet it was widely different from that medicated and sophisticated beverage which goes now under that name. The *yayin* of the Hebrews, the *oinos* of the Greeks, and the *vinum* of the ancient Romans, meant simply the "expressed juice of the grape," sometimes drunk just after it was expressed, while its natural sweetness remained, and then termed *mustum*; at other times, after fermentation, which process rendered it fit for keeping, without getting acid or unhealthy, then called *oinos* and *vinum*. By the ancient

Hebrews, I believe it was chiefly drunk in its first or simple state; hence it was termed among them *perce haggephen*, "the fruit of the vine;" and by our Lord in the Syriac, his vernacular language, the "young or son of the vine," very properly translated by the evangelist, *genema tes ampelou*, "the offspring or produce of the vine." In ancient times, when only a small portion was wanted for immediate use, the juice was pressed by the hand out of a bunch of grapes, and immediately drank. After this manner Pharaoh's butler was accustomed to squeeze out new wine into the royal cup, as is evident from Gen. xl. 11.

Were there not a particular cause, probably my descending to such minuteness of description, might require an apology. I have only to say, that I have learned with extreme regret, that in many churches and chapels a VILE COMPOUND WICKEDLY DENOMINATED WINE, NOT THE OFFSPRING OF THE VINE, BUT OF THE ALDER, GOOSEBERRY, OR CURRANT-TREE, AND NOT UNFREQUENTLY THE ISSUE OF THE SWEEPINGS OF THE FRUIT-BAGS, JARS, AND BASKETS OF A GROCER'S SHOP, IS SUBSTITUTED FOR WINE, IN THE SACRAMENT OF THE LORD'S SUPPER. That this is a most wicked and awful perversion of our Lord's ordinance needs, I am persuaded, no proof. The matters made use of by Jesus Christ, on this solemn occasion, were unleavened bread, and the produce of the vine, i. e., PURE WINE. To depart in the least from his institution, while it is in our power to follow it literally, would be extremely culpable."

That the *pure juice* of the grape was used at the passover, is confirmed by the evidence of Rev. C. F. Frey, (the converted Jew, and author of several Hebrew works.) Speaking of the Jews, says he, "Nor dare they drink any liquor made of grain, nor any that has passed through the process of fermentation." Dr. Herschell, a converted Jew, states, in reference to the removal of all kinds of ferment from the houses of the Jews at the passover, "I must do my brethren the justice to say, that they do not attempt to evade the strictness of the command, 'to put away all leaven,' by any ingenious shift, but fulfil it to the very letter. I know an instance of a person in trade, who had several casks of spirits sent him, which arrived during the passover. Had they come a few days sooner, they would have been lodged in some place apart from his house, until the feast was over; but during its continuance he did not think it right to meddle with them, and, therefore, had the spirit poured into the street." On the continent, not long ago, a Jew staved in several casks of wine, which were on his premises, not disposed of previous to the passover; and we have been informed by an eminent Jew, that to be certain in avoiding the use of ferment during the passover, the Jews use a liquor obtained from dried grapes, steeped in water; thus obeying to the very letter, the command of God: "Even the first day, ye shall put away leaven out of your houses." Exod. xii. xv.

The language of the bible, speaking of the wine used by our Lord, is "*genema tes ampelou*," the fruit of the vine; or, as Dr. A. Clarke translates the Syriac, "the son of the vine." Some commentators have denominated this phraseology, a periphrasis. Whether a figure of speech or not, it is language which refers to the pure juice of the grape—not alcohol—and for a very satisfactory reason, because there is no alcohol in the wine. This phraseology cannot be perverted but by the most subtil ingenuity. The *yayin* of the Hebrews, (originally the simple expressed juice of the grape, vide Dr. Clarke,) and the *oinos* of the Greeks, became, in the course of events, used for the *alcoholic* as well as the *unfermented* wines of the ancients; but "the fruit of the

vine," notwithstanding the clouds of appetite and ignorance suspended before the eye of human intellect, at once directs the mind to the pure juice of the grape: which contains a blessing, and which we are commanded not to destroy.—Is. lxxv. 8. From the above argumentation, then, it appears, that the present practice in the use of *alcoholic wines*, is a gross infraction on the primitive mode established by the Redeemer of the world. We wish to remind our readers again, that the difference between the present usage and the original mode, lies in the use or non-use of *alcohol in the wine*. But the sticklers for the present usage, and which causes so many hard thoughts against conscientious teetotallers, contend for the most minute part connected with the Sacrament; and, therefore, assuming that alcohol is requisite to make the juice of the grape, "*wine*," deduce the impiety of teetotallers for non acquiescence in their dictum. We have, however, exposed the fallacy of this assumption; and, hence, proved the use of *alcohol* in the wine a sinful infraction on the administration of the Eucharist.

But the wine now used is not merely an alcoholic, but, generally speaking, a nauseous, disgusting compound! If the sticklers for *alcohol in the wine*, wish to exemplify all their false punctilio in this matter, they should take care that they use nothing but *alcohol and the juice of the grape*. By shewing, therefore, that *port wine*, or any other wine, is not imported free of brandy, or, in the language of the *manufacturers* of wine, "*doctored*"; we shall demonstrate their error, granting them even their own premises. Dr. Henderson, speaking of the wines of Alto Douro, says, "These superior growths are rare, and they are still more rarely met with in their pure and unadulterated condition. Once or twice, but certainly not oftener, I have tasted such wines which seem to be free from any mixture of brandy,"—page 215, on *Ancient and Modern Wines*. Again, the Methuen treaty "has encouraged, in this country, the manufacture of various deleterious compounds, of which the *juice of the grape forms no part*,"—*ibid*, page 315. Again, "The English merchants knew, they observe, that the first rate wine of the factory had become excellent; but wished it to exceed the limits which nature had assigned to it, and that, when drunk, it should feel like *liquid fire* in the stomach; and that it should burn like inflamed gunpowder; and it should have the tint of ink; that it should be like the sugar of Brazil in sweetness, and like the spices of India in aromatic flavour. They began by recommending, *by way of secret*, that it was proper to dash it with brandy in the fermentation, to give it strength; and, as the persons who used the prescription found the wine increase in price, and the English merchants still complaining of a want of strength, colour and maturity in the article supplied, the recipe was propagated till the wines became a mere confusion of mixtures. To so great a length is the practice carried, that I have met with samples of these wines, so highly adulterated with brandy, as to baffle the courage of the most determined port wine drinkers, even when their harsher properties had been subdued by age."—*Ibid*, page 203.

From this Treatise we could multiply quotations almost to any extent, to shew that even the fermented wine, free

from "*doctoring*" with brandy, is unknown in England. The iniquities practised in the wine, surpass those in the brewing trade; and that the reader may be convinced of the truth of this assertion, we subjoin the following recipe for making port wine:—"take of good cider four gallons, of the juice of red beet two quarts, brandy two quarts, logwood four ounces, rhatany root, bruised, half a pound; first infuse the logwood and rhatany root in brandy, and a gallon of cider, for one week, then strain off the liquor, and mix the other ingredients; keep it in a cask for a month, when it will be fit for use." Thus port wine can be manufactured *without a single drop of the juice of the grape*. That wine is manufactured, to an awful extent, is proved from the following: "In the year 1812, according to the custom-house books of Oporto, 135 pipes and 20 hogsheads of wine, were shipped for Guernsey. In the same year, there were landed, at the London docks alone, 2545 pipes and 162 hogsheads of wine from that island, reputed to be port." (Review of Discussions relating to the Oporto Wine Company, page 26.) That is, eighteen times as much port wine was exported from Guernsey as was imported. Again:

Exports from Oporto to the Channel Islands, contrasted with the imports from the Channel Islands to London.—*C. Redding*.

Pipes exported from Oporto to the Channel Islands :	Imported from the Channel Islands to London.—
1826 38	..... 293
1827 99	..... 99
1828 73	..... 75
1829 0	..... 90
1830 0	..... 147
1831 0	..... 143
1832 0	..... 363
1833 0	..... 862

Thus, from the years 1829 to 1833, were exported from the channel islands, 1605 pipes to London, but not one drop from Oporto to the channel islands! One might be led to suppose, that the vineyards of Alto Douro, in Portugal, have been transplanted into the channel isles!

The following account of the infamous system of the wine trade is copied from the Newcastle Temperance Record, extracted from the prospectus of a wine company, which lately established an agent in Newcastle. A system which, even this *honest* company denominates "*tartarean*." "Set a rogue to catch a rogue."

"They smile, 'tis well, the tale applied

"Would make them smile on the other side."

"WINE ADULTERATION.—At a period when the British Markets are glutted with unwholesome and *tartarean liquors*, brought into this country by *avaricious* and *unprincipled* men, for no other purpose than that of fabricating imitations of port wines, *It having been proved upon chemical analysis* that ingredients of the most *exilious nature* are employed in the manufacturing of the various pernicious liquors which have of late years been pouring into England. This we cannot feel surprise at, when a law had to be enacted declaring it to be an offence punishable with death the mixing of litharge, or sugar of lead, (a most deadly poison,) with wine, so great an extent had this abominable practice been resorted to abroad.

It is also just that the public should be made cognizant of the fact, that at the docks, and all bonded stores in England, Ireland, and Scotland, a system has of late years been sanctioned of *mixing various wines together*, and *drugging* them with large quantities of

raw spirits So barefaced has this disgraceful practice become, that large warehouses have been set apart under the name of *vatting warehouses*, in the docks, for the purposes of compounding various red and white wines together. *The literal meaning of this vague word VATTING, is the mixing of several casks of bad, tainted, or decayed wines in one large vessel, called a vat, while under bond; and the adding thereto of as much raw spirits as the owner of the goods may think fit; which he is permitted to do free of duty. After this transmutation, the heterogeneous mass is re-racked in upon casks, and palmed upon the unsuspecting purchaser as the undefiled growth of the country whence it came. Lest some incredulous persons should doubt this statement, we here subjoin the rates charged by the dock companies for this process of adulteration.*

RATES AND CHARGES.

VATTING wine, including removing, housing, vatting, drawing off, re-bunging, rinsing out, and marking cask and the use of the vat for one night, 4s. If fined and drawn off from the lees, including bagging the lees, 5s.!!

In the **Vatting of Spirits**, that is, the mixing in the Docks one item enumerated deserves to be mentioned, namely, **Fresh Water per barrel, 1s.!!!**

That the greater portion of the detrimental and toxic cheap Red Wines imported into England, Ireland, and Scotland, is made use of in concocting imitations of Port Wine, is conclusively attested by the fact, that while the Excise Survey was in operation numerous convictions annually took place against persons styling themselves Wine Merchants, who had been detected in mixing Port with spurious Wines; which convictions the Records of the Excise and Parliamentary Documents will furnish, with the names of the delinquents. It were better for persons to abstain altogether from the use of Wine, unless that which they are in the habit of drinking is the unmixed essence of the grape."

We have thus demonstrated the nature of the abominable trash, which goes under the name of good nutritious port. Now the position of the sticklers for the use of alcoholic wine in the sacrament, is founded upon what they deem a rigid adhesion to the most minute attention to every thing that our Lord established. Did our Lord use the abominable and diabolical trash, called port, as sold now in England? And if not, what become of the punctilio scruples of these conscientious sticklers for *alcohol is the wine?* Their refined conscience should operate upon them equally as forcibly as that of the Jews; and, to carry out their views, they must send an agent to Portugal, whom they can trust, to secure for them the purely alcoholic wine of Oporto? Until they do so, they will not have even the semblance of consistency to support their present practice. The use, therefore, of the brandied, manufactured, doctored wines of Oporto, is a gross infraction on the primitive administration of the sacrament, inconsistent with the premises themselves of those sticklers. If it be a sin to substitute, for the fruit of the vine, the doctored, brandied, manufactured trash, misnomered port, then is the christian church deeply involved in the guilt. It behoves all pastors and christians to calmly investigate this question, that the church may be freed of one of the greatest curses of our country.

(To be continued in our next No.)

IRELAND.

Since July 15, Father Mathew has administered the pledge to two hundred and thirty-seven thousand postulants!!

Important testimony—effects of Teetotalism.

Judge BURTON, at Drogheda—"There are but three cases for trial, the nature of which do not call for any particular observation from me."

Mr. Sergeant MOORE, at Wexford—"He was very happy to state that upon the present occasion their duties would be very limited in extent, both as to the number of the cases, and the crimes with which they were charged. It did reflect the highest honour upon a county so populous and extensive, that there were so few individuals awaiting their trial at the assizes."

Mr. Sergeant GREENE, Limerick County—"The calendar of this county, at the present assizes, does not appear to me to contain anything requiring particular observation, and the number of cases it contains is not considerable. This may be accounted for in some degree by the practice of sending cases of minor importance to the quarter sessions. Making all due allowance for this circumstance, I think I may congratulate you on the indication which the calendar presents of the diminution of crime in this county."

Judge PERRIN, County Waterford—His lordship very briefly congratulated the jury on the lightness of the calendar.

Judge BALL, County of Clare—"I am happy to find that my task is one of a very satisfactory description. On referring to the calendar I perceive that the aggregate number there set down is thirty-four. On examining it more minutely you will be surprised to hear that out of these nineteen might have been disposed of at quarter sessions; many of them are of a description that do not warrant their being sent to the assizes, such as stealing asses, sheep, and larcenies of that description. Had a proper course been now pursued, I would have to congratulate you on having only fifteen cases for trial, which would be to me as well as to you a source of unmingled satisfaction, and creditable to the inhabitants of the County Clare."

"I learn from the inspector of the prison, that his experience leads him to attribute it in one degree to the *vastly improved moral habits of the people from sobriety. The vice of drunkenness has become so rare, that it is now looked on as a most improper thing.* I hope the operation of this improved moral habit will increase, so that judges who follow me, will also have to congratulate you on the same subject; and it reflects high credit on the local authorities, that the exertions they have made to suppress intoxication, and reform the habits of the people, have had a salutary influence. This happy state of things affords a model to every other city in Ireland, and I hope the good example will be generally followed."

MARCH OF TEMPERANCE.—Only two persons served notice for taking out publicans' licenses at the present sessions. The number used to be 450.—*Nenagh Paper.*

EFFECTS OF THE TEMPERANCE MOVEMENT.—The number of applications for publicans' licenses, which used formerly to amount to one hundred and eighty at each quarter sessions for the county of the city of Dublin, is now reduced to eighteen, that being the amount of notices served for the present sitting.—*Dublin Herald.*

CONSUMPTION OF SPIRITS.

A return to an order of the House of Commons gives some particulars respecting spirits. From this document it appears that the total quantity of spirits distilled in England during the year ending the 5th January, 1840, was 25,685,698 gals.; in Scotland, 9,871,652 gallons; and in Ireland, 10,254,591 gallons; making a grand total of 45,811,941 gallons. Of English distilled spirits, 8,186,552 gallons paid a duty of 7s. 6d. per gallon for home consumption, making £3,069,957. Of Scotch distilled spirits, 6,188,582 gallons paid a duty of 3s. 4d. per gallon for home consumption, making £1,031,430 6s. 8d. Of Irish distilled spirits, 10,815,709 gallons paid a duty of 2s. 4d. per gallon, for home consumption, making £1,261,832. 14s. 4d.; and a grand total for the United Kingdom of £5,363,220. 1s. The total amount of duty upon

spirits imported into the United Kingdom was £107,945. 12s. The total number of proof gallons of spirits that paid duty in the United Kingdom was 29,223,748 gallons, and the net amount of duty was £7,978,652. Of this quantity there were 2,830,263 gallons of rum, 1,167,756 gallons of brandy, 18,649 gallons of geneva, and 8758 gallons of other foreign spirits, besides 25,190,843 gallons of the manufacture of the United Kingdom, and 7488 gallons of the manufacture of Guernsey and Jersey.

CORRESPONDENCE.

Hull, August 14, 1840.

Sir,—How various are the sources of sorrow. History tells us that Xerxes wept, when he considered the mortality of his mighty host; that Alexander, having conquered the world, wept because he had not another world to conquer. The temple of war has been opened, whence have issued hatred, revenge, murder and death. Its carnival has been the grave in the Peninsula, as well as the plains of Waterloo; and the mementoes of its devastation are found in the tears of widows and orphans in poverty and ruin. Thus war is a source of sorrow; but there is another more fruitful source of misery and death, more destructive than war, pestilence, and famine, namely, intemperance, whose burning lava has transformed a great portion of the world into a field of blood. In the midst of this moral desolation, we have one source of joy on the arena of temperance operations. The language of prediction is to us and our children—'The inhabitants of the earth shall learn war no more;' from which I learn, the utter destruction and cessation of *conflicting principles*. It is indeed a matter of joy to live in such a day; when the banners of temperance are unfurled, and floating like a beacon to guide men into the way of sobriety and truth. Upwards of 3,000,000 in Great Britain have flocked to this standard as doves to their windows. Such are the signs of the times, and such the glorious working of the temperance reformation, emanating from Him who is the fountain of all moral perfection, preparing men's minds for the reception of divine truth. It is as the voice of one crying in the wilderness, 'prepare ye the way of the Lord.' I find in every place, a thirst for those principles and a general cry for help. In Halifax, the Rev. Mr. Kay, of Bradford, has been eminently useful among his catholic brethren. Hundreds, through his instrumentality, have been made sober citizens, and respectable members of society. May not we say to all ministers of the gospel: "go ye, and do likewise." The police of Halifax, of whom I made inquiry, told me the surprising fact, that "the great spring fair, held at Halifax, formerly so characterized for drunkenness, fights, &c. amongst the Irish, passed over in peace, without one exception." Are not these effects most glorious, and in agreement with the working of that moral principle foretold in prophecy: "Instead of the thorn shall come up the myrtle-tree; and, instead of the briar shall come up the fir-tree; and this shall be to the Lord for a name, for an everlasting sign, which shall not be cut off."

I send you the above for your valuable journal, if of any service.
C. WESTERMAN.

RECHABITE ANNIVERSARY.

The Good Design Tent, No. 81, celebrated its second anniversary, August 10th. The Rechabites, in the afternoon, marched in procession through the town, accompanied by the Rechabite band, flags and banners. On arriving in front of the house of John Wade, Esq., honorary member of the

Good Design Tent, the procession halted, whilst the band played. They then proceeded through the principal streets to Prince-Street Chapel, when an appropriate address was delivered by the Rev. W. Hill. The Friends again assembled, passed down Postern-Gate, Silver-Street, Market-Place, Blanket-Row, Sewer-Lane, to the Freemasons' Lodge, where rich and bountiful provisions were awaiting their numerous applicants. The tea and provisions reflected great credit on the ladies who had superintended the arrangements. After tea, John Wade, Esq. presided. Appropriate and animated addresses were given by the Chairman, Messrs. Leavens, Firby, (chief ruler of the District,) Worsdell; and a lecture on Rechabitism by Mr. Firth. Another delightful tea meeting was held on the following evening. This anniversary produced a powerful excitement throughout the town. It has also infused new life into the members, and exhibited additional proof of the value of the society, not only as a benefit club, but as a most efficient auxiliary to the permanency and solidity of temperance principles. Upwards of 160 sat down to tea, the first night; and about 70, the second. The Good Design Tent is in a very prosperous condition; and we most cordially recommend it to all the members of the Hull Temperance Society.
J. M.

HOWDEN.—On August 5th, we were favoured with a visit and lecture from our talented friend, Mr. F. R. Lees, from Leeds. Our friend Hookings gave us a lecture on Wednesday Evening, on his way to "Bridlington Spa," where he said, he was going to treat his wife instead of the landlady.

August 13th. Our friends here responded to the cry, "come over and help us," from a few benevolent individuals at Yokefleet, a small village, about six miles from Howden, who were wishful that their neighbours should with them share the blessings of teetotalism. A barn had been kindly lent by Mr. Taylor, and fitted up for the occasion. Mr. Arton was called to preside: Mr. Burkill from Swinefleet, gave an excellent address, and George Rodman and Thomas Watson, (two reformed characters,) rivetted the attention of the audience, by their simple and heart-touching appeals. At the conclusion, eight signatures were obtained to the *American Pledge*.

DRINK AND BE MAD.

"Pass where you may, through city or through town,
Village or hamlet, of this English land,
There sit involv'd and lost in curling clouds,
On India's fume and guzzling deep, the boor,
The lackey, and the groom; the craftsman there
Takes a Lethæan leave of all his toil!
Smith, cobbler, joiner, he that plies the shears,
And he that kneads the dough; all loud alike,
All *learned*, and all drunk! 'tis here they learn
The road, that leads from competence and peace
To indigence and rapine! till at last,
Society, grown weary of the load,
Shakes her encumber'd lap, and casts them out,
But censure profits little, vain the attempt,
To advertise in verse this public pest—
Th' excise is fatten'd with the rich result
Of all this riot, and ten thousand casks,
For ever dribbling out their base contents,
Bleed gold for ministers to sport away.
Drink and be mad, then; 'tis your country bids!
Ye all can swallow, and she asks no more."

AZER.

REVIEW.

THE PASTOR'S PLEDGE of Total Abstinence, by the Rev. William Roaf. New British and Foreign Temperance Society, London.

This is an able defence of Total Abstinence, founded upon scriptural principles. The author addresses the work to his flock. Impressed with the enormous amount of sin, as affecting the church of Christ, and the obstacles to the spread of the Gospel, by the consumption of alcoholic drinks, he dispassionately, and with much christian meekness, enters into a consideration of the causes of the general depravity of our nation, and the responsibility of every christian to institute means for the removal of the evils caused by intoxicating liquors. The following are the propositions, on which he grounds the christian's obligation to co-operate in the work of total abstinence: 1. That every person exerts an influence for good, or for evil. 2. That every christian is responsible for the influence he exerts. 3. That the law of God condemns the use of intoxicating liquors. 4. That intemperance is a great foe to the church. 5. That moderate drinking is the chief cause of intoxication. 6. That the Pledge of total abstinence is a matter of christian expediency.

We quote the following extract, shewing the nature of a common usage in ancient times; and we request the attention of our readers to be specially directed to the subject, as it describes the simplicity of ancient manners, especially when contrasted with the vicious—miscalled refinement of modern times.

"The common beverage of scripture characters was water. This was the drink provided by a God of love for our first parents in Eden. When Abraham sent away Hagar, he gave her a bottle of water. When Rebecca received the offer of marriage, she gave to Abraham's servant water. The angel that came to Hagar, in the wilderness, pointed her to a place of water. To the constant use of this element as the common beverage of Egypt, we believe, may be mainly ascribed, the perfect health of the three millions who came out of the house of bondage. And we know they had nothing else in the wilderness; though the miracles wrought could have obtained strong liquors with equal facility. Gideon's three hundred valiant soldiers drank water. Samson and his mother drank water. King Saul in the cave had water. David and his adherents drank water. At Nabal's feast of sheep shearing, the beverage provided was water. Elijah, when fed by ravens, drank water; and when he came to the widow of Zidon, asked only for water. When an angel brought him his provision for the journey to Horeb, the liquid in the cruise was water. Good Obadiah fed the one hundred prophets on bread and water. When the king of Israel made "great provisions" for the Syrian army, the drink was water. At the well of Samaria, both Jacob and Jesus drank water. When Isaiah threatens, it is a failure of the stay of water; and when he promises, it is that "water shall be sure." Job's traveller went to the stream for water. The king of Assyria promised the Jews, that on submission, they should eat their own vine, and drink the water of their own cisterns. The Israelites proposed to the Edomites, to purchase water. Daniel, and his pious comrades, asked permission to live on water. Timothy's usual drink was water; the "little wine" being prescribed medicinally. John the Baptist took water. And when God would use a choice metaphor to intimate the precious blessings of gospel days, he says, "with joy shall ye draw water out of the wells of salvation;" receiving an earthly illustration at Beer, when all Israel sang, as the princes and nobles digged the well; and receiving a literal fulfilment when the Jews went at their feasts to the pool of Siloam, singing those words.

But what need have we of further witness? It is evident, from these and many other cases, that the usual beverage of scripture characters was water; and this is the element chosen by God to typify the choicest blessings of the heavenly world. The very last promise of inspiration employs it. Must it not have stood high in the estimation of the Holy Spirit?"

The work contains a very extensive, yet condensed view of medical authority, exhibiting an indomitable phalanx of testimony from the highest sources of medical eminence. The

whole of the work abounds with sound arguments and christian charity, yet characterized by that pastoral faithfulness, which is requisite to press upon the attention of his flock, one of the most important moral subjects that ever engaged the human mind. We hope every professor will attentively study the contents of this little casket of jewels.

PRIZE ESSAY.—We are glad to find the friends of Sunday Schools, are becoming the friends of temperance. In the "Sunday School Magazine" of this month, sold at two pence, by Simpson & Co., there is a prize offered, for an Essay on the best methods of keeping our Scholars from intemperance. The conditions are there specified. We hope there will be many competitors.

An excellent receipt for making Teetotal Barm. Some of the Friends, particularly in the country, have been very much inconvenienced by being dependent on the Brewer. The following has been long tried, and is much superior to the Brewers' Barm.

TEMPERANCE YEAST.

PUT 1 oz. of hops into a coarse bag, and boil them in two quarts of water; pare, boil, and mash 1 lb. of potatoes very well, and press them through a cullender into the hop water. Place the mixture on the fire, until it begins to boil, then empty it into an earthen vessel with a narrow bottom, in which there has been previously mixed half a pound of flour with a gill of cold water, in the form of a paste; stir it well while pouring in, and when it is about the warmth of new milk, put in 4 oz. of dry flour, and 1 lb. of tee-total barm; or, if that cannot be had, half a pound of common yeast, which, though not so good, may answer the purpose; let it stand in the vessel covered up in a situation where it will keep its temperature. It takes from four to twenty-four hours to ferment, according to the state of the weather. When it begins to lower in the vessel, it is fit for immediate use; or may be preserved, when put in a bottle and corked up, for several weeks. Should it be frozen, it will be no worse after being thawed.

In case you have no barm wherewith to begin—Make about a pint or quart in the manner above directed, except in one particular; instead of putting any barm with the dry flour into the mixture, put two or three spoonfuls of sugar with the flour, bottle it immediately, and having tied down the cork, set it where it will keep warm, and in twenty-four or thirty hours this will answer to ferment with, instead of the common barm; but it is always better to preserve some of the old for this purpose.

Directions for use.—Take 12 or 14 lbs. of flour; when you have mixed the salt with it in your kneading vessel, as is usual, make a hole in the middle, and pour in 1 lb. of the barm; let the water for kneading be two parts of boiling water to one of cold, in winter; and in summer, an equal quantity of each; the water should be soft. When the dough is of proper consistence, cover it up, and keep it warm whilst it rises, which will probably be from five to ten hours. If kneaded at night, it will be fit for baking in the morning; but if it should not then be ready, (which may be the case if kept too cool in the night,) by applying a hot iron plate under the vessel containing the dough, it will in a short time be fit for the oven.

RESOLUTION passed at the annual meeting of the MIDLAND ASSOCIATION OF BAPTIST CHURCHES, held at Bromsgrove, on the 9th and 10th June, and constituted by representatives of societies in Warwickshire, Worcestershire, and Staffordshire.—"That, deeply impressed with views of the destructive consequences of intemperance, both to civil society and the church of God—to the one a common curse, and to the other a constant obstruction—we would affectionately recommend to the churches of this Association the great importance of aiding the laudable efforts of those parties who aim to stem the torrent of our nation's vice. We trust that they will ever be found the advocates and supporters of temperance in its most rigid forms; and that, by personal example and exertions, they will aid those objects which 'TEETOTALISM' is so earnestly and so worthily labouring to promote."

FATHER MATHEW IN NAAS.

The Apostle of Temperance visited Naas on Saturday, and experienced a reception worthy the great and hallowed object of his divine mission. Having proceeded to the adjoining residence of the Rev. Mr. Doyle, in order to administer the pledge to the anxious multitudes who were in attendance from not only the surrounding localities, but from several distant parts in other counties. The first batch that presented itself could not consist of less than eighteen thousand postulants; indeed we should rather conclude that it was over that number.

The postulants having knelt, the Rev. gentleman said—"Does there now exist an individual who will not at once allow that the temperance societies, whose numbers you are going to swell, have not effected an entire change all over the country? Who will not allow that all the outrages, all the crimes that hitherto disgraced the land, are fast disappearing—rapidly melting away before the mighty moral influence of temperance? It is plain—it is manifest that this is the work of God; no human power could possibly cause such a mighty revolution in the habits of the people as that which has taken place."

In reference to Irish emigrants to America, he said—"Never did I behold such heart-rending scenes of human woe and wretchedness of heart as I have witnessed on the quays of Cork. Husbands and wives parting with each other—parents tearing themselves away from their children—that parting perhaps for ever, under circumstances exceeding the power of language to convey an adequate representation of; and all this when the parties could live at home comfortably and happy together in their native land, if there they would but abstain from the use of intoxicating drinks."

The pledge having been then administered, a second batch of postulants of about seven thousand presented themselves. These the Rev. gentleman addressed as follows:—"In the last batch you had upwards of 18,000 persons upon the closest calculation—a great addition indeed to our societies. *We have now two millions and a half of members*, and not one of them is to be found regretting having taken the pledge. In Maynooth, 200 young clergymen and eight professors had taken the pledge. At present there were 240 parish priests and curates by whom the pledge had been taken, and among them was the Rev. Mr. Hughes, the exemplary parish priest of Clarendon. He was present when great numbers of his flock were conforming to the pledge, and he said 'why should I be a mere looker on, while so many of my parishioners are doing a good act? I shall immediately join them;' and so he did, and took the pledge with them."

"We have no politics whatever in our body—we permit no such. True it is we seek not to debar any man from entertaining whatever political sentiments he may individually think fit, but as a society ours knows no politics—we allow them not to come amongst us. I have disclaimed, over and over again, the mixing up of politics in any possible manner with us as a body, and I now again repudiate it."

Alluding to the display of music and banners, as having, in the opinion of some persons, a political character, he said—"Some representations on the subject were, however, sent to Dublin Castle; an investigation was had in consequence, and nothing was made of it. *But here let me be permitted to express my hope that henceforward the people will give up their banners and music, and demean themselves in all things precisely according to the strict letter of the law.* I repeat it, I here disclaim, utterly disclaim politics as having anything whatever to do with our society. An individual may entertain his politics: he may be a repealer, a conservative, or of whatever line of politics he may; but we have no politics whatever in our body. Having said so much on these matters, I have only to express my confident trust that no teetotaler will be guilty of any act calculated to disgrace himself or the society to which he belongs; or that he may cause me to regret having ever administered to him the pledge of total abstinence. Yes, the teetotalers have distinguished themselves for their great moral virtues; the assizes furnish abundant and most gratifying proofs of that. Persevere in this course. If any political spy or other should go about the country, asking you to take an oath, say to him, 'I am a teetotaler,' and that will send him about his business. *I from this spot advise you never, on any account whatever, to take an oath but before a magistrate, or by the consent of your clergy.* Avoid taking such oaths—those private oaths

which I here most solemnly denounce—and you will save yourselves from destruction." The pledge was then administered, and the evening being far advanced, the vast assemblage separated.

NAAS, SUNDAY, AUGUST 15.—This morning, at eleven o'clock, the great apostle of temperance, the moral regenerator of Ireland, recommenced his labours. The multitude of both sexes that presented themselves to-day out-numbered the crowds that received the temperance pledge on yesterday. There were inhabitants of Carlow, Meath, Wicklow, Dublin, King's and Queen's County, here to-day, all determined to throw off the "old man." The reverend gentleman addressed each batch of postulants as they presented themselves. He spoke of the happiness of sobriety and morality, one springing from the other; he inculcated, as he has done in all his speeches, the absolute necessity of abstaining from cordials, ginger beer, and soda water, and for this reason, "it is the old leaven of drunkenness." He cautioned all teetotalers against joining, as teetotalers, any political society; a teetotaler may be a politician if he wishes, but he is not to bring his politics into the society. "Charity, peace, and good will to all men," is the motto of the teetotaler's society. The reverend gentleman received this day upwards of 20,000 into the teetotal society. The apostle leaves this town to-morrow, by the mid-day mail for Cork, but to that hour he will receive all who present themselves for reception.—*Correspondent of the Freeman's Journal.*

VARIETIES.

THE MISSIONARY WILLIAMS.—The late lamented Missionary Williams, who recently fell beneath the murderous clubs of the savages whom he sought to enlighten and save, and was undoubtedly one of the most laborious and useful men of modern times, was a total abstainer; and in consequence of this was enabled to toil hard in various manual labours through the day, under a tropical sun, besides his arduous engagements as a Missionary. If Mr. Williams could act on the teetotal principle, surely ministers of the gospel in general might, whose labours are so much lighter.

MOVEMENT AMONG THE CLERGY.—We feel gratified in being able to state, that out of the twelve ministers who compose the Relief Presbytery of Kelso, seven are members of the total abstinence society, and another is acting on the principle.

DEPLORABLE INDEED.—From 15th May, 1839, to 15th May, 1840, there were 2145 drunken persons taken up by the police, off the streets of Aberdeen, and dismissed when sober; and of that number 1238 were females.

Bristol Temperance Herald.

MEETING OF THE SHAREHOLDERS OF THE PIONEER,

Was held in the Freemasons' Lodge, August 6th; when the Treasurer's accounts were read over, shewing a balance due to him, of 10s. 2d. The outstanding debts, amounting to about £4., may therefore be considered the neat profit of the Pioneer, since its commencement, two years and ten months ago. Mr. Firth addressed the friends at some length, in the midst of the most enthusiastic applause. The following resolution was passed, with three rounds of clapping:

That the thanks of this meeting, be presented to Mr. Firth, for his gratuitous editing of the Pioneer; and, whilst they place the utmost confidence in him, pledge themselves to give the Pioneer their most zealous support. Moved by Mr. Leavens, and seconded by Mr. Grimshaw.

Mr. Firth acknowledged it, by simply stating, that he would leave his actions to thank them for the kind expression of their approbation of his labours; and declared his willingness still to conduct the work, with the same spirit that had characterized its pages, since its commencement. The meeting broke up highly delighted, with the various testimonies given of the general approbation, which the decided, yet faithful tone of the articles, had secured from the readers throughout the country.

CANNOT BE CONTROVERTED!

ALL Medicines are useless unless they purify the Blood, open obstructed passages, carry off impure humours, and cause a free and healthy circulation of all the fluids. The use of Worsdell's Vegetable Restorative Pills naturally produces the above effects, which accounts for the astonishing cures effected, when other medicines have failed; many thousands afflicted in almost every possible way, having been much benefitted while using them. The following striking cures, together with a great number of others to be published, prove the truth of the above statements.

TRY AND JUDGE FOR YOURSELVES.

Cure of a Sore Leg.—Sir, I was afflicted with two running wounds on one of my legs, attended with excessive pain, also much swelled and inflamed. When reading your pamphlet, I discovered a case of cure on a person with whom I am acquainted. Being thus inspired with a degree of confidence, I resolved to give your Vegetable Restorative Pills a trial; I commenced to take them in daily doses of five pills, which I continued for three weeks. The pain in my leg being still great, I increased the dose to ten and experienced immediate relief. Being convinced that a case so aggravated required perseverance, I continued to take ten pills a night for eleven weeks longer; and I am happy to state that the benefits derived by their use, are beyond my most sanguine expectations; the wounds on my leg are healed, the pain is entirely removed, the swelling has ceased, and I am no longer a prisoner as before. My appetite, which previously had been poor, is now good; a pain which I frequently had in my stomach does not now afflict me; I have been much relieved from a dizziness in my head that I was subject to, and a bilious complaint that I had long been troubled with is quite cured. The purification of my blood by your pills has renovated and improved my whole system.

Grateful to God, whose providence, I believe, led me to use your invaluable medicine. I remain, yours truly,

To Mr. Worsdell,
5, Waltham-Street, Hull,
August 24th, 1839.

ANN WILSON,
Dansom Lane, Holderness Road,
Adjoining Hull.

A complication of Disorders.—Sir, I write to inform you that I have been subject to the rheumatic fever ever since I was 18 years of age, since which I have had eight attacks; the last was in the autumn of 1836, when I was severely afflicted for three months. I tried several patent medicines, but still remained very weak; in 1838 I was painfully afflicted with wind in my stomach, which I took to be the forerunner of a fresh attack. I was advised to try Worsdell's Vegetable Restorative Pills, and am happy to state, that a few doses gave me relief, by causing a free circulation, carrying off the wind, restoring my appetite, and strengthening my whole system. I had also a scorbutic humour under my thighs, and one leg, which broke out in three places; but to my astonishment, by the use of three boxes of the renovating pills, the hot humour causing the irritation was removed, and the wounds healed. I am witness to their beneficial effects on many others. In gratitude to you, sir, as an instrument under God, I give these statements, hoping they may induce others to try your valuable medicine. I remain, yours truly,

GEORGE DRINKALD, No. 1, Edgar-Street, Pottery, Hull.

Sir,—I was severely afflicted for two months with a stoppage of water, which occasioned excessive pain in my chest, together with swelling in my body and legs. I was also afflicted with asthma, so that breathing was frequently difficult, and two or three hours coughing, during the night, in the winter season, for years broke my rest, and affected my whole system. I was recommended to try your Vegetable Restorative Pills, and am happy to state that three doses greatly relieved my sufferings, and by persevering with daily doses for three weeks, the pain at my chest nearly ceased, the swelling of my body and legs discontinued; my appetite is completely restored, my whole system improved, and my life, as it respects my health, is comfortable; my asthmatical affections are so far removed, that my coughing at nights has ceased, I breathe freely, and seldom cough at all.

To Mr. Worsdell, 5, Waltham-Street.

THOMAS JOHNSON,
Charter House, Hull.

Cure of Dropsy.—Sir, It is with unutterable pleasure I take this opportunity to inform you of the great benefits I have realized in the use of your invaluable Restorative Pills. I was a sufferer of no ordinary kind from that afflicting disorder the dropsy, for nearly ten years; I was greatly swelled in every part of my body, occasioning excruciating pain in my legs, and was frequently compelled to arise in the night to walk about, for the purpose of obtaining a little ease. On one occasion I was fourteen weeks wholly confined to bed. I have had what most people would consider the best advice from the faculty, used a variety of medicines, but never met with anything from which I received any benefit when compared to the good effects produced by taking your pills. My body, which was dreadfully swelled, is reduced to its natural size, the pain in my legs is removed, in fact, I am a new woman, though sixty years of age. I was also afflicted with a severe pain in my stomach, which has entirely left me. Wishing you success in the spread of your justly esteemed medicine,

I remain, yours sincerely,

MARY JAKUES,
Hoipton, near Patrington, Yorkshire

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The money can be sent in a letter, post paid, which will cost only one penny. As the object of the publication is nothing but the diffusion of a knowledge of correct principles of temperance, the above scale will not allow of any liability to extra expense; and therefore all parcels and letters must be pre-paid. Of course no orders on the above scale will be attended to, unless accompanied by a remittance.

CAUTION.—There is a person of the name of Huggins, now going about the country, pretending to lecture on Teetotalism. We beg to recommend all Societies, previous to engaging him, to make enquiries into his late pranks at the London Tavern, Hull. We wish to caution societies not to pay any strange advocates, unless they produce proper credentials. As the principles of teetotalism are progressing rapidly, it is desirable to check impositions on the public.—Ed.

PROCESSION.

The Members of the Hull Temperance Society intend to have a general Procession, on the second day of Hull Fair. They are recommended each to get a neat medal and white rosette.

TO CORRESPONDENTS:

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

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THURSDAY, OCTOBER 1, 1840.

[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 DISCOURTAGE 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?

IN our last No. it was shewn, that fermented wine was not used during the Passover: and, consequently, as alcohol is the product of fermentation, no intoxicating wine. To invalidate this argument and sustain their consistency, the advocates of fermented wines are bound to prove, that the command "to put away all leaven," was confined to bread alone. If they cannot adduce scriptural evidence to fix this limitation, they must produce that which stands next to it in force: namely, the practice of the Jews. But this practice, as has been shewn, is against the use of fermented liquors; and, therefore, in the absence of scriptural evidence to the contrary, it must be decisive. Nothing but the most determined adhesion to prejudice and appetite, can withstand the force of such evidence. Once admit prejudice, ignorance, and appetite into the sacred precincts of the Eucharist, and its purity is alloyed, its sanctity profaned, and a consequent awful sin incurred. The evil, too, does not rest here. The church of Christ has been imperceptibly borne upon the tide of custom. Fermented wines have, through a succession of ages, deepened and widened their bed in the channels of depraved appetite and perverted ingenuity; and, hence, whatever has been cast into this cess-pool of iniquity, the manufacture of wines, has been deemed suitable for the Holy Sacrament. To deny this is impossible. Facts prove that, generally, those wines which are deemed the strongest by the wine-bibbing connoisseur, are selected for this sacred institution. Hence, as shewn in the last no. the most abominable, and, in the language of some wine merchants, "diabolical" and "tartarean" compound trash, is foisted upon the public and the church, as the genuine

produce of the vine. If this is not a desecration of the holy ordinance, we do not know what can be; and, if it do not stagger and horrify the really devout mind, we know not what will, especially when it is considered, that the position of the sticklers for alcohol in the wine, rests upon the closest possible observance of every thing as originally instituted by the Lord himself. Can it, then, be felt, by those who have investigated this question, to the use of the present misnomered wines? A change, therefore, is necessary; and, until this change have been effected, the church will, in the nervous language of St. Paul, continue to use the "cup of devils;" be involved in introducing wicked precedents into an ordinance, which admits of none but those of the Redeemer of the world; and entail upon itself the "wresting of scripture to its own damnation."

Does not this state of things, then, loudly call upon all that love the name of Jesus, to immediately investigate this subject? Unless they do so, they are wilfully and wickedly conniving, by their apathy and supineness, at a most awful sin, and involving themselves in the sin itself by aiding and abetting the perversion of the right administration of the most holy ordinance in the church.*

Before the present practice can be justified, its advocates must shew, that no other than intoxicating wines existed in the time of our Lord; and that the use of such wines was consistent with the institution of the Passover. Exod. xii. 15. If they cannot demonstrate this two-fold position, they fail in that upon which the whole question rests. Nay, for the sake of argument, we leave the proof to the existence of the purely alcoholic wines, without the admixture of brandy or any other compound. Unless they

* Let it be observed, too, that twelve per cent. of brandy is mixed with all wines previous to their exportation from Oporto, and more is added after their arrival in this country. Hence, appears, again, that the advocates of the present system, contend not for the wine but the alcohol in the wine.

shew that *none but alcoholic* wines existed in the time of our Lord, it will be apparent that they seize on the benefit of the absence of proof, and thus proclaim to the world, that they are determined, in spite of historical evidence to the contrary, to support their tottering dogma, and persevere in the use of wines (which are universally admitted to be productive of an immense amount of intemperance,) by excluding those wines which are *innocent* and *harmless*.

To prove that the wine, used by our Lord, was intoxicating, in a public debate, which we once had with a wine drinker, he asserted that there is only one term, "*oinos*" in the Greek language, expressive of wine. In reply we quoted several instantly; and, that this point may be forever settled, we adduce the following names for various kinds of wines, thinking that, though they may be perfectly familiar to the learned reader, they may not be uninteresting to some of our friends.

Aeigleuces, Anthosmias, Autocraton, Chalybon, Deuterios, Epsema, Oligophoroi, Poluphoroi, Prodromos, Protopos, or Prochuma, Siraion, Thalassites, Thamna, Gleuces, Oinos.

The term "*oinos*" among the Greeks, was, like the "*yayin*" of the Hebrews, a generic word; and to argue that all the wines were therefore intoxicating, proves the height of infatuation, imbecility and ignorance. As absurd and false would it be to contend, that all wines are intoxicating, because the word wine in the English language designates wines in general. In ancient times, localities, quality of the grape, position of the vineyards, &c. were frequently the occasion of fresh names for wines. The same circumstances create fresh names in modern times. That *yayin* became a term to designate wines in general appears to result from the nature of things. Paucity of terms is a characteristic of all languages in their infancy. Circumstances and events, as they arise in the experience and necessities of mankind, call forth appropriate names. Instead of being a defect, such an accession of terms contributes to the perspicuity, precision and compass of a language, by defining accurately specific differences. Besides the term *yayin*, denoting the action of pressing or squeezing the grape, the juice would, while in its simple form, retain its name. The ancients cannot be supposed to have been acquainted with or to have watched every momentary change of the juice of the grape, when exposed to the action of the atmosphere; and, hence, they would naturally designate the juice by its own name, whether an hour, a month, or a year old. From this view of the term *yayin*, is evident how it acquired its generic application to the expressed juice, both in its unfermented and its fermented state. As the juice of the grape began to be perverted, changed and medicated, other terms would be required; and hence, very probably, sprang the various terms now found in the Scriptures.

Let us now shew, that in ancient as well as modern times, unfermented wines were and have always been in use. This being proved, it will invalidate the position which the advocates for *alcohol in the wine*, must necessarily maintain, to preserve even the very shadow of consistency.

One method of preserving unfermented the juice of the grape, was by plunging the *mustum livivum* (or juice which was collected in the vat, before the grapes were subjected to the press) carefully put into an amphora, properly

coated and secured by a well pitched cork, into a pond of fresh water during the winter solstice. This when taken up, could be preserved a whole year or more. "Antequam prelo vinacea subjiciantur, de lacu quam recentissimum addito mustum, in amphoram novam, eamque oblitinito, et impicato diligenter, ne quicquam aquae introire possit. Tunc in piscinam frigidæ et dulcis aquæ totam amphoram mergito, ita ne qua pars extet." Columella. This wine was called *aeigleuces*, i. e. *always must*. If instead of a fresh water pond, the amphora was plunged in the sea, the liquor was thought to acquire speedily the flavour of age: "quo genere præcox fit vetustas." The wine thus obtained was denominated *Thalassites*.

Another method was by inspissating the juice of the grape, by boiling it down one twentieth, one fifth, one third, or one half, and two thirds, according to circumstances. When the must was inspissated one half, it was named *defrutum*; when two thirds, *carenum*; when one third, *sapa*;— among the Romans, and among the Greeks, *siraion* and *epsema*.

That unfermented wine has been in use from the most remote ages, is evident; as appears from the root of *yayin*, which signifies simply to press or squeeze,—*Parkhurst's Lex. and Dr. Adam Clarke*. In the early stages of languages, the attributes of verbs frequently become the names of the objects. Thus *yayin*, from *yanah*, became the name of the juice, from the mode of the action to obtain it from the grape. The alcohol, subsequently evolved by fermentation, is no part of the juice, but an incidental condition induced by the death of its healthy state. To contemplate, therefore, the juice of the grape in a state of decomposition, and represent and use it as when come immediately from the hands of the Almighty, is inverting the physical laws of order, and perverting the fact of the case. If its simple state is any argument in its favour, it is quite evident, that the *yayin*, as originally used, the simple expressed juice of the grape, claims our supreme attention.

That the wine, the simple juice, was a common beverage, is evident from what is stated of Pharaoh, who drank the wine expressed out of the grape in his presence, Gen. xl. 11; "The blood of the grape," Gen. xlix. 11; the "Pure blood of the grape," Deut. xxxii. 14; "The wine in the grape, containing a blessing," Is. lxxv. 8. These passages confirm the argument, shewing that the unfermented wine was a common beverage; and hence appears the fallacy upon which rests the position of those who support the use of *intoxicating* wine in the sacrament.

The sweet or unfermented wines were used in the middle of the Grecian, and at the Roman banquets. Diluted with water, they formed a refreshing, harmless beverage. To this wine Horace no doubt adverts, where he says—

"Hic innocentis pocula Lesbii
Duces sub umbra."—*Carm. I. xvii. 21.*

Far from the dog-star's burning rage,
Here shall you quaff our harmless wine.—*Francis.*

"In the early times of the Roman Commonwealth, women were forbidden to drink (fermented) wine, under a severe penalty.—Woman's drink was made from the inspissation of the mustum, or unfermented juice of the grape. With this inspissated wine the women were allowed to dilute their aqueous liquors, when the laws denied them the use of fermented liquors.

"Modern Turks," says Sir Edward Barry, (on wines A. D. 1775) "carry this inspissated wine along with them on long journeys." "Capt. Charles Stuart, of the Madras army, who spent 14 years in Hindoostan, and has travelled extensively throughout the eastern world, says that in India, Persia, and Palestine, and all over the East, the unfermented juice of the grape, and sap of the palm tree, are common and delightful beverages. The enterprising Landers also inform us that the native Africans drink great quantities of unfermented sap of the palm tree." Both the unfermented juice of the grape, and sap of the palm tree, are in the common language of the country called wine.

That the unfermented juice of the grape, and the sap of the palm tree, are used daily in the East, is confirmed by S. Buckingham, Esq. and other travellers. So that both in ancient and modern times, unfermented wine has been a common beverage.

We have thus demonstrated two most important points, viz. that no leaven either of bread or liquor, was allowed at the passover; and that the unfermented wine was a common beverage. Yet, in the face of these facts, the sticklers for *alcohol in the wine*, still persist in the use of an intoxicating liquor in the Sacrament, without one substantial reason.

The unfermented may be palatable or not. This does not affect the argument; for it would be absurd to say, that because the vitiated appetite of Englishmen may not relish the pure juice of the grape, the palate of the ancients did not. The tastes of men fluctuate with times, circumstances, customs, and country. While some nations have a taste for train, others have for olive oil; while some drink the juice of a nauseous masticated root, others drink the doctored and poisonous wines of the moderns. The Tartars and Calmucks have a taste for spirit from Mares' or Cows' milk; the Turks, for opium; the inhabitants of the East for "bang;" the South Sea Islanders for "kava," chewed by servants, and spit into a bowl; the Java and Savu for "tuac" from the fan-palm; the Siberians for a liquor from the Rhododendron; and the English for brandy, gin, whiskey, porter, ale, beer, cider, perry, spirit cordials, opium, and laudanum. Taste therefore is the creature of circumstances; and to argue on the assumption of its unchangeable character, is altogether fallacious. By drinking the brandied manufactured wines of the moderns, the genuine taste for the juice of the grape is lost. Taste cannot, therefore, be understood, except by comparison of existing known objects; and hence the real flavours of the wines of the ancients are in a great measure unknown. However, though the taste of men may vary with its varying cause, they cannot be wrong if they adhere closely to the simple expressed juice of the grape.

Again: the whole weight of argument to support the present usage, rests not upon *what kind of wines compare with the institution of the Passover*, but upon the assumption, that none but those which were intoxicating, formed the common beverage of the country. To say the most of this kind of proof, it can be accounted only a subordinate species of evidence, even in the absence of superior. Were this false assumption founded upon even *doubtful* ground, supposing no argument could be drawn from the requirements of the Passover, we should still tenaciously cling to "the fruit of the vine," maintaining

that this expression is sufficient to decide the question, as to which kind of wine ought to claim our preference.— We have, however, demonstrated the fallacy of the assumption, and stripped the arguments, for alcoholic wines, of every vestige of proof, except what may be supposed to be derived from the case of the Corinthian church, and the presumption that, of two wines, the fermented and the unfermented, the Lord preferred the former, notwithstanding his knowledge of the evils resulting from its use, and which are denounced in such awful language in his Holy Word. This arrogant and blasphemous presumption is too palpably gross and absurd, to require refutation.

Our next number will commence with the case of the Corinthian church, so frequently quoted; and, we trust, that it will be satisfactorily shewn to give no countenance to the use of *alcohol in the wine* in the celebration of the Eucharist. We beseech all christians and teetotallers to examine this subject carefully, in order that they be fully convinced of the sin of using the drunkard's wine on this solemn occasion.

(To be continued.)

I DON'T DRINK WINE.—WHY?

1. BECAUSE I am convinced from the best medical authority, that it is injurious and not beneficial to a healthy man.
2. Because it inebriates and is the most dangerous, because the most fascinating of intoxicating liquors.
3. Because all genteel drunkards begin by drinking wine.
4. Because it gives so many people red faces and a stinking breath.
5. Because I think it wrong to waste so much money upon a bad article, which might be given to the poor, who can scarcely get bread.
6. Because it is the main source of foolish conversation, senseless parade, and want of decorum at parties.
7. Because the depressing and debilitating effects upon the system after drinking it overnight, prove it to be bad.
8. Because if I were to drink wine, I could not blame my children if they also became wine drinkers.
9. Because I could not consistently reprove others who get fresh with drinking ale, porter, or spirits.
10. Because a great quantity of fruit is spoiled to make this wine, and a great amount of the labour of our countrymen exchanged for this worthless article.
11. Because, being recommended by physicians as a medicine, it cannot be considered fit for the dinner table.
12. Because, at public dinners, it is the constant source of disorder, tumult, and serious accidents.
13. Because wine drinking is a state of slavery from which I am determined to be free.
14. Because the brightest geniuses, the greatest men, and the most powerful nations, have been destroyed by wine.
15. Because I find even those who take it as a medicine are always wanting more.
16. Because it is the testimony of all lecturers and ministers who have made the experiment, that they can sustain more exertion without wine.
17. Because many a clever man has passed through the gazette, who might have been independent; and many are in their graves, who would have been living, had it not been for their wine.
18. Because in abstaining, I am sure I am right, but all wine drinkers have their misgivings occasionally.
19. Because all nations have been so alive to its evils, as either to prohibit wine, or greatly restrain its use.
20. Because "port, maderia, and sherry, contain from one fourth to one fifth of their bulk in alcohol, so that he who drinks a bottle, drinks nearly half a pint of alcohol, and almost a pint of pure brandy."
21. *I like "the fruit of the vine," or the pure juice of the grape, such as I believe Jesus gave to his disciples, and which was common in Judea; but port, sherry, and champagne, and every kind of fermented and brandied wine, I am determined not to taste.—Livesey's Letter Linings.*

At Athlone, Father Mathew administered the pledge to one hundred thousand; in Shannon Harbour, to three thousand; on his way to Limerick, to one thousand.

A WORD TO TEETOTALERS ON THE USE OF TOBACCO.

I have often heard it said that teetotalers use substitutes for drink, a charge which may be clearly proved against them, they using their intellect and money to the acquiring of useful attainments, and by that means substituting knowledge for ignorance, comfort for misery, virtue for crime, &c. But as knowledge is of slow growth, we cannot expect to see perfection, nor that all the habits contracted in our service to Prince Alcohol, should be cast off at once;—that they are gradually wearing away, every candid person will admit, and I am disposed to help on the movement by shewing the evils of that fashionable habit, the taking of Tobacco, under the various forms of smoking, chewing, and snuffing; and as each of these methods of taking this powerful narcotic has its peculiarities, I shall treat of them separately.

In treating of that condemnable, but fashionable form of its consumption, *SMOKING*, I shall quote the opinion of a certain celebrated physician, who says, "It might be supposed that as tobacco is necessarily burnt when employed in smoking, its injurious properties are destroyed. This is by no means the case. The active principle of tobacco consists in an oil, called an essential or volatile oil, because it can be raised in the form of vapour like water or spirit. This oil, when separately collected, is one of the most active poisons known. In smoking, a small quantity of it is drawn into the mouth, where it mixes with the saliva. Its poisonous effects are more conspicuous in inexperienced and young smokers, not only because their nerves are unaccustomed to it, and therefore more sensible to the effects of a small dose, but because they are more apt to swallow the spittle contaminated with the smoke; and also, by quickly drawing the air through the burning tobacco, they cause a larger quantity of oil to reach the mouth." If this is the effect upon those whose nerves are in a natural state (and that it is, our most celebrated physicians will admit), let old and experienced smokers say what they will upon their being able to smoke without inconvenience, and even with pleasure, this argument would have no weight, for we know the effect old established habit has to modify and deaden our sensibility, and thus we are compelled to say that nature stamps the practice as unnatural and pernicious, both in its tendency and effects.

Upon the practice of *CHEWING* I shall quote the same authority:—"The chewing of tobacco has a most pernicious effect upon the stomach; and I have frequently met with persons addicted to this practice, who suffered greatly from weakness of stomach, and permanent loss of appetite; all persons confess that chewing is a filthy and expensive habit, so that I think the evils of the practice only want to be brought before them to be immediately given up."

Tobacco, when taken in the form of *SNUFF*, produces a more decided effect as a stimulant, especially to the mental faculties, than in any other form, and is more especially used by those who require a high degree of ready and versatile imagination, as is exemplified in the enormous extent to which some Gamblers take it, when under the influence of restless excitement, attendant upon their conflicting hopes and fears; but who amongst teetotalers would wish to exchange the peace attendant upon well-applied, honest exertion, for the speculations of the gamster? Then, my friends, don't use that which will keep up any unnatural excitement, but rather try to repress it, knowing that domestic comfort is far preferable to the excitement of the Bacchanalian.

The above was written in consequence of the errors that remain as to the nature and properties of Tobacco, most persons contending that it is innocent in itself, being only prejudicial when taken in connection with drink; but when they see their error, I trust they will give up this as well as every other evil habit, they being determined that "their good shall not be evil spoken of."—*Temperance Messenger*.

RECHABITISM.

It must afford the most delightful satisfaction to every teetotaler to know that, during the past year, Rechabitism has made rapid progress in England. Scotland and Wales are beginning to appreciate its usefulness. That we may give nearly the whole of the Report of the Executive Council, we shall postpone our remarks to a future period. The following is the Report of the E. C. to the A. M. C., with a few verbal alterations:

It has seldom fallen to the lot of the Executive of any institution, to speak of its success during the past year, in more flattering terms than your E. C. is now enabled to speak of that of the Independent Order of Rechabites. There is no part of the Order, wherein the greatest confidence in its efficiency does not exist. In most of those districts in which but little progress has hitherto been made, an onward movement has been effected; and in all of them, it is anticipated that their efforts will ere long be crowned with glorious success. Since the last A. M. C. the Order has more than doubled the number of its members. This success, considering the extraordinary obstacles to be removed, is truly wonderful, and is a pleasing reward of that steady and patient perseverance, by which so great a moral victory has been achieved.

The history of the progress of our institution affords many beautiful instances of Brethren labouring indefatigably to promote its interests, with the most decided success. A brief notice of a few cases may serve to stimulate some, and encourage others in their useful labours. After the last A. M. C. Lincolnshire, or No. 19 district, took the lead in the march of improvement, and continued its onward course until there was, in every town and village, of any note, in that county, a Tent of the Independent Order of Rechabites. Northumberland, or No. 15, district, next displayed its progress, which throughout the year has continued uninterrupted. From nine Tents it has increased to forty: an instance of success unexampled in the history of Rechabitism. Birmingham, or 21 district, has also done much towards the improvement of the Order. At the commencement of the year it had but one Tent; but now it has thirteen, and it has succeeded in again planting, under the most favourable auspices, the standard of Rechabitism in the metropolis, in which Rechabitism is now expected to flourish like "a tree planted by the waters." In the Edinburgh, or No. 20 district, the Order has steadily increased; and its returns give strong evidence of its permanent establishment in Scotland. In the month of September, 1839, Rechabitism was introduced into South Wales, by means of the agency of Brother Greig, whom the last A. M. C. engaged for that purpose. In Wales, during the past year, the number of Tents added has been eighty-five: an increase which will afford the proudest satisfaction to all that are interested in the prosperity of the Order. The future prospects of the Order are equally satisfactory. A knowledge of its existence, its objects and its principles is becoming widely diffused; enquiries concerning its nature are more numerous; the Temperance periodicals have begun to advocate its claims, and the newspapers to notice its progress; prejudice is expiring; the public are more generally prepared to admit its importance: and every thing tends to inspire a hope, that the time is not far distant when our honourable Order shall be the most extensive, as it is the most useful of any in the world. It is an important fact, that the Order is now becoming much sought after, which is likely to lead to very gratifying results. In the union of the Midland counties, in which no Tents have yet been established, the subject has been much discussed, and a favourable impression, which is likely to lead to the formation of a large and flourishing district, has been made. In Cornwall the laws have, through the medium of a travelling agent, been partially distributed; and a wide field is here opened for the spread of our Order. In Nottinghamshire, enquiry and organization have proceeded together. A Tent has been opened in Nottingham, which it is anticipated will become the centre of a large district. In the City of Exeter, a Tent has been opened, and it is rapidly increasing in numbers and respectability. It also is expected to become shortly the centre of an important district. The Tent at Shrewsbury requests to be constituted a district. Thus judging from appearances, the operations of the next year are likely to be more extensive, than in any previous year. The expenses incurred by opening Tents in localities, distant from any district, have in some degree retarded

the progress of the Order; and it is a subject worthy of consideration, whether it would not be useful (in some cases) to empower the E. C. to order the opening of Tents by Rechabites, who may be agents of Temperance Associations: such Tents to be attached to the respective districts to which they might belong. This is an important suggestion; for had the E. C. possessed this power, Rechabism would have been established in Cornwall, and the expenses incident upon opening the Tents in Wales might have been saved. The Magazine has attained a circulation of upwards of 5000 per month. With its utility you will be acquainted, and we believe it will continue to be useful in promoting the interests of the Order. The primary objects of the Rechabite association are being fully realized; and there are but few comparatively who break their pledge, and return to their former demoralizing habits. The progress of the Order has been encouraging, and its future prospects are cheering.

THE NEW RETAIL BEER ACT.

THE present act, 3 and 4 Victoria, c. 61, was passed to amend the acts of 11 George IV., 1 William IV., c. 64, and 4 & 5 William IV., c. 85, relating to the general sale of beer and cider by retail in England. The first clause of the act directs, that a license to retail beer or cider is not to be granted to any but the real resident occupier, nor in respect of any house rated at less than £15 per annum within the bills of mortality, or in cities, towns, &c., containing 10,000 inhabitants, nor less than £11 per annum in places exceeding 2500 inhabitants; nor less than £8 per annum in places situated elsewhere. Section 2 enacts that a person applying to be licensed must produce a certificate of his being the real resident occupier of the house, and of the amount at which it is rated. Section 3 contains provisions for new houses occupied since a rate was made. Section 4 enacts, that, in extra-parochial places, licenses may be granted on the certificate of two inhabitant householders of the required annual values. Section 5 inflicts a penalty on overseers refusing to grant certificates, and on overseers and other persons granting false certificates. Section 6 inflicts a penalty on forging certificates, or using false certificates; and also directs that licenses obtained by false certificates shall be void, and the persons, so obtaining them, disqualified. Section 7 declares licenses to be void on conviction of felony, or of selling spirits without license. Section 8 directs that on the death of a licensed person, the executors or administrators, or the widow or child, may be authorised to sell for the remainder of the term of the license. Section 9 requires persons licensed to retail beer or cider, to make entry with the Excise conformably with the provisions of the acts of 7 & 8 George IV., c. 53, and 4 & 5 William IV., c. 51. Section 10 inflicts a penalty on persons licensed to sell beer or cider, having wine, spirits, or sweets, in their entered premises; and directs the wine, &c., to be forfeited, and the license in such case to be void. Section 11 and 12 empower officers of excise to enter the premises of licensed beer retailers, and also of the houses of persons selling beer at the rate of 1½d. or less the quart during the hours which any house is so kept open for the sale of such beer at the rate of 1½d. or less the quart. Section 13 inflicts additional penalty on unlicensed persons selling beer or cider, and directs it to be sued for by a peace officer. Section 14 merely repeals 11 George IV., 1 William IV., c. 64, sec. 14, and 4 & 5 William IV., c. 85, sec. 6. Section 15 gives direction as to the hours for opening and closing houses licensed for the retail of beer or cider to be drunk on the premises, and enacts that no such house shall be open before five o'clock in the morning, nor after twelve o'clock at night, of any day of the week, in the cities of London and Westminster, or within the boundaries of any of the boroughs of Marylebone, Finsbury, the Tower Hamlets, Lambeth, or Southwark, nor after eleven o'clock within any parish or place within the bills of mortality, or within any cinque port, town corporate, parish, or place, the population of which shall exceed 2500, or within one mile from any polling place used at the last election for any town having the like population, and returning a member or members to parliament, nor after ten o'clock in the evening elsewhere, nor at any time before one o'clock in the afternoon, nor at any time during which the houses of licensed victuallers now are or hereafter shall be closed on any Sunday, Good Friday, Christmas-day, or any day appointed for a public fast, &c. This clause further inflicts the penalty of 40s. for every offence in not observing the hours, and every sepa-

rate sale out of the prescribed hours is to be deemed a separate offence. Section 16 gives power to justices to mitigate penalties, Section 17 directs that no person shall forfeit his license for a first offence, and the license not to be void unless so adjudged; but when the justices have adjudged the license to be void, notice in writing must be given to the Excise. By Section 18 licenses may be granted to persons licensed before the passing of this act whilst they continue the occupiers of the same house, although it is below the qualification. Section 19 merely gives directions as to the recovery of penalties. Section 20 continues in force the recited acts, except so far as altered by the present act, 3 & 4 Victoria, c. 61. By Section 21 the powers, provisions, and penalties, of 11 George IV., 1 William IV., c. 64, and 4 & 5 William IV., c. 85, are to apply to persons licensed under this act. Section 22 directs that this act is not to affect the two universities.

THE great importance of this act, in aid of the Temperance cause, we must admit, if it be brought into general practical operation. Nothing can be more clear, than that the sale of intoxicating drinks, in this Borough, cannot safely be left to the Publicans or individual discretion. We will just remind our readers of what is already on record, as having occurred in one year principally from drunkenness. The statement was made on the authority of the Police—360 houses were found with their doors open; 40 fires were extinguished; 11 lives saved; a great number of lamps were put out; and 3824 prisoners had been brought before the Magistrates. What doubt then can exist, that the Publicans generally ought to be strictly watched, and the shortest possible means adopted of transferring the influence, in this shape, exercised into better keeping. Our public men must be considered bound by the resolution carried on the opening of the Hull and Selby Railroad: (the new epoch in the history of Hull.) "That the public and general good, should ever be the leading principle in all our deliberations, plans, and actions." If such words as these, on such occasions, mean any thing, we may expect they will turn their attention to this act, and the cause of crime.

"Politics and ethics make up but one body of doctrine, springing from one root—the end of God in the government of the world."—Bacon.

"Even now, after all the Dissenters have done, and all they have caused the Church to do, there is no part of Christendom where the state of the religion of the populace is so utterly neglected. The field is left fallow; and then we wonder that a more active spirit has been sowing tares."—Southey.

We should have been glad if our esteemed correspondent had noticed the improvements in the new Bill. It is of importance, that each sign of legislative improvement, on this subject, be distinctly marked, to enable us to judge on the change of opinion in our wise lawgivers.—Ed.

CORRESPONDENCE.

Birmingham, September 14, 1840.

DEAR FRIEND—My late meetings have been of the most encouraging nature; but, for want of time, I can only give you a brief sketch of my tour. I have been holding in and out-door meetings every day, since I left Conference. Some days I have had three meetings, and spoken six hours. I have been out eleven weeks; spoke two hundred and seven hours; and got better than 1400 signatures. I gave one week for the benefit of the Association, and visited the following towns.

I held three meetings at Bolton, after the Conference; next Blackburn, Oldham, Duckenfield, Wrighton, Pocklington, Leavington, Bugthorp, Bishop Wilton, Gowthorp, Market Weighton, Howden, Seaton Ross, York, Mil-

CANNOT BE CONTROVERTED!

ALL Medicines are useless unless they purify the Blood, open obstructed passages, carry off impure humours, and cause a free and healthy circulation of all the fluids. The use of Worsdell's Vegetable Restorative Pills naturally produces the above effects, which accounts for the astonishing cures effected, when other medicines have failed; many thousands afflicted in almost every possible way, having been much benefitted while using them. The following striking cures, together with a great number of others to be published, prove the truth of the above statements.

TRY AND JUDGE FOR YOURSELVES.

Cure of a Sore Leg.—Sir, I was afflicted with two running wounds on one of my legs, attended with excessive pain, also much swelled and inflamed. When reading your pamphlet, I discovered a case of cure on a person with whom I am acquainted. Being thus inspired with a degree of confidence, I resolved to give your Vegetable Restorative Pills a trial; I commenced to take them in daily doses of five pills, which I continued for three weeks. The pain in my leg being still great, I increased the dose to ten and experienced immediate relief. Being convinced that a case so aggravated required perseverance, I continued to take ten pills a night for eleven weeks longer; and I am happy to state that the benefits derived by their use, are beyond my most sanguine expectations; the wounds on my leg are healed, the pain is entirely removed, the swelling has ceased, and I am no longer a prisoner as before. My appetite, which previously had been poor, is now good; a pain which I frequently had in my stomach does not now afflict me; I have been much relieved from a dizziness in my head that I was subject to, and a bilious complaint that I had long been troubled with is quite cured. The purification of my blood by your pills has renovated and improved my whole system.

Grateful to God, whose providence, I believe, led me to use your invaluable medicine. I remain, yours truly,

To Mr. WORSDELL,
5, Waltham-Street, Hull,
August 24th, 1839.

ANN WILSON,
Dansom Lane, Holderness Road,
Adjoining Hull.

A complication of Disorders.—Sir, I write to inform you that I have been subject to the rheumatic fever ever since I was 18 years of age, since which I have had eight attacks; the last was in the autumn of 1836, when I was severely afflicted for three months. I tried several patent medicines, but still remained very weak; in 1838 I was painfully afflicted with wind in my stomach, which I took to be the forerunner of a fresh attack. I was advised to try Worsdell's Vegetable Restorative Pills, and am happy to state, that a few doses gave me relief, by causing a free circulation, carrying off the wind, restoring my appetite, and strengthening my whole system. I had also a scorbutic humour under my thighs, and one leg, which broke out in three places; but to my astonishment, by the use of three boxes of the renovating pills, the hot humour causing the irritation was removed, and the wounds healed. I am witness to their beneficial effects on many others. In gratitude to you, sir, as an instrument under God, I give these statements, hoping they may induce others to try your valuable medicine. I remain, yours truly,

GEORGE DRINKALD, No. 1, Edgar-Street, Pottery, Hull.

Sir,—I was severely afflicted for two months with a stoppage of water, which occasioned excessive pain in my chest, together with swelling in my body and legs. I was also afflicted with asthma, so that breathing was frequently difficult, and two or three hours coughing, during the night, in the winter season, for years broke my rest, and affected my whole system. I was recommended to try your Vegetable Restorative Pills, and am happy to state that three doses greatly relieved my sufferings, and by persevering with daily doses for three weeks, the pain at my chest nearly ceased, the swelling of my body and legs discontinued; my appetite is completely restored, my whole system improved, and my life, as it respects my health, is comfortable; my asthmatical affections are so far removed, that my coughing at nights has ceased, I breathe freely, and seldom cough at all.

To Mr. Worsdell, 5, Waltham-Street.

THOMAS JOHNSON,
Charter House, Hull.

Cure of Dropsy.—Sir, It is with unutterable pleasure I take this opportunity to inform you of the great benefits I have realized in the use of your invaluable Restorative Pills. I was a sufferer of no ordinary kind from that afflicting disorder the dropsy, for nearly ten years; I was greatly swelled in every part of my body, occasioning excruciating pain in my legs, and was frequently compelled to arise in the night to walk about, for the purpose of obtaining a little ease. On one occasion I was fourteen weeks wholly confined to bed. I have had what most people would consider the best advice from the faculty, used a variety of medicines, but never met with anything from which I received any benefit when compared to the good effects produced by taking your pills. My body, which was dreadfully swelled, is reduced to its natural size, the pain in my legs is removed, in fact, I am a new woman, though sixty years of age. I was also afflicted with a severe pain in my stomach, which has entirely left me. Wishing you success in the spread of your justly esteemed medicine,

I remain, yours sincerely,

MARY JAMES,
Hoimpton, near Patrington, Yorkshire.

The above Pills are prepared and sold at the Establishment of Health, 11, Savile-Street, Hull, in boxes at 1s. 1½d., 2s. 9d., 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.

And all the appointed Agents in every part of the country.

HULL FAIR TEMPERANCE FESTIVAL.

The Members of the Hull Temperance Society, intend to have a Procession on the Second Day of Hull Fair, Tuesday, Oct. 13. The following will be the order of the Procession:—

Trumpeter on Horseback.

Carriage and Four for President, Treasurer, and Secretary.

Committee on Horseback.—Carriages for Ladies.

Band.

Youths' Banner.—Youths' Society.

Printing Press.

Hull Temperance Society's Flag.

Temperance Society.

The Procession having completed its rout, the Members will return to the FREEMASONS' LODGE, Myton-Gate, to TEA, at Five o'clock; John Wade, Esq. (President of the Society) in the chair. The following Evening, Wednesday, in the same place, the Youths' Society will have a Tea Meeting, at half-past Six o'clock. The advocates engaged, are the Rev. R. Tabraham, Wesleyan Minister, Selby; the Rev. G. F. Ryan, Independent Minister, of Bridlington; and John Hockings, the Birmingham Blacksmith.

Tickets, price One Shilling, to be had of Mr. Ward, Temperance Hotel, Myton-Gate. Tickets for the Youths' Tea Meeting, Sixpence; to adults, One Shilling.

Admittance after Tea, Sixpence.

TO CORRESPONDENTS:

Inquisitive must apply to the Rev. Francis Beardall for his information. We have neither room nor disposition for his ridiculous queries. Some of them are rank nonsense, and evidently shew that he scribbles about what he does not understand. We must be gifted with the monomania of Jonathan Martin, before we can comprehend what relationship subsists between some of his queries and the Temperance Question. If he has any thing either for or against our principles, let him put his thoughts into a coherent form, and we will attend to them.

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

AGENTS FOR THE PIONEER:

R. Whinham, Waterworks-Street; W. WARD, Temperance Hotel, Hull; Secretary, Barton; Johnson, and Secretary, Howden; Wilson, and Hodgson, Beverley; Kelsey, Market-Weighton; Hopwood, Temperance Hotel, Pocklington; Taylor, Seaton; Porter, Skipssea; Pearson, North Cave; Thistleton, Barrow; Trotter, Bridlington.

JAREZ EDEN, PRINTER, MARKET-PLACE, HULL.

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MONDAY, NOVEMBER 2, 1840.

[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?

In our last no. it was shewn, that the advocates for *alcohol in the wine* at the sacrament, have no solid ground to support their tottering practice; and, like a drowning swimmer, when every rational effort fails, they are ready to catch at a straw. Hence, to every passage, which apparently sanctions the use of *alcohol in the wine*, they cling with increased tenacity. The Lord's miracle, and the Corinthian church, are quoted with avidity, and, frequently with little or no examination, as to whether or not either support their positions; and, should any one dare to question their interpretation, they gaze at him with petrified astonishment, and fly from him as if infected by the leprosy. Assuming their own infallibility in the interpretation of scripture, he is denounced as a heretic, as unsound in catholicity, and exceedingly dangerous.

That great care should be exercised in the examination of the scriptures, is one of the most important and responsible of duties. For this reason, we thus expose the bigotted ignorance, carelessness, and, in cases of well-informed persons, the dogmatic infallibility which breathes through their language.

Dr. Edgar and the Rev. Owen Clarke, of moderation notoriety, are of the latter class. Bewildered by their own alcoholic visions, they look at both scripture and teetotallers through these ignes fatui media, and can see, in every passage, the wine bottle and the decanter, without any of those blue demons that play about the mental regions of the winebibber. Every thing is invested with the glory of their own phantasma; and Bacchus, while he sits upon his wine pipe, is a lovely god. But should he step upon his rum puncheon, brandy keg, or whiskey

case, some, not all of them, scout him as an alien from the common weal of Israel. Let such devotees of this pious divinity, with smacking lips, seriously reflect that such advocacy and practice as this, have proved the greatest obstacle to the spread of vital godliness. It is high time to expose this prevalent sin in the church, notwithstanding the nervous irritability of conniving timidity. The following passage is adduced as one of the great strong holds for the use of *alcohol in the wine*: "For in eating, every one taketh before other his own supper: and one is hungry, and another is drunken." 1 Cor. xi. 21. Reference is here made to the practice which then existed, of holding "feasts of charity," (*agapai*) previous to eating the Lord's supper, when the rich brought of their abundance, and the poor of their scanty means. As these feasts were held *previous* to the Lord's supper, granting, for the sake of argument, that intoxicating wines were used, they furnish no proof that the same kind of wines was used at the sacrament itself. All that can possibly be deduced from this passage, is mere conjecture. We appeal to every honest mind, and ask, is it just and rational, therefore, to set such conjecture as conclusive evidence, on a subject so important, against the combined testimony of scripture, prohibiting all *ferment*, at the passover, and the practice of the Jews from the time of this institution? Adopt this plan, and the minor must supersede the major evidence; twilight the meridian sun; and probability, certainty.

But we deny that this passage affords any evidence that intoxicating wines were used. Before, therefore, the advocates of *alcohol in the wine*, can derive the benefit of even this conjecture, they must demonstrate that the Corinthians *did* use intoxicating wines. "I think," and "I am of opinion," in this case, are expressions of mere doubt and ambiguity, and will be treated with just as much deference—and no more—as they deserve, by every rational mind. Hence we find that the evidence of the advocates of *alcohol in the wine*, is one probability founded

upon another probability. By means of such rickety logic, is the present system defended! From this mode of proof "good Lord deliver us!"

The term "methuei," rendered in our common version, "drunken," is derived from "meta" and "thuo", to eat after a sacrifice; and conveys the idea of fulness, whether predicated of eating or drinking. The idea of intoxication, therefore, is merely an accidental, and not a necessary association of the term. Lexicographers explain "methuo," "to drink after a sacrifice, make merry, be jovial, drink freely; to be drunk, intoxicated; to be filled, plentifully fed." It is an established rule in criticism, that the circumstances associated with the use of any term, determine its exact and precise meaning. Now the apostle Paul was reproving the Corinthian church for their selfishness and greediness in eating their own meals to satiety without sharing their abundance among their poor brethren, contrary to the original design of these agapai, or feasts of charity. These feasts were established for this purpose: that the rich might bring of their abundance, and the poor of their scanty provisions; that all might be brought together as a common stock, to be equally and reciprocally enjoyed by all. The Corinthians did not so, but, instead, divided themselves into classes, and greedily devoured what they had brought, (prolambanei) and thus caused the poor to hunger and shame; for the apostle well knew that poverty is rendered infinitely more poignant, when associated with a feeling of degradation and shame. He, therefore, reproves this sordid and greedy spirit, opposed alike to the commands of the Redeemer, and the universally acknowledged principles of charity and christian love; for he says, "What! have you not houses to eat and drink in?" or despise ye the church of God, and shame them that have not, i. e. that are poor? (margin). Hence, it appears, the term "methuei," conveys the idea of fulness, or repletion.

In this passage, it is, however, predicated more of eating than drinking, inasmuch as it is placed in opposition to hungry: the apostle says, "One is hungry, and another is full," (methuei). Unless it is contended, that hungry means thirsty, to assert that the apostle meant drunkenness, betrays the most wanton disregard to every principle of fair criticism and correct use of language. We grant that the Corinthians would have some kind of liquid; and, yielding to the suggestions of appetite—but not the passage—we may infer, they had a wine of some sort. But to assert that the wine was intoxicating, is a perfectly gratuitous assumption, without one tittle of evidence. We might infer they had water. Timothy was a water drinker; and is it unreasonable to suppose, that he had many brother teetotallers? We do, however, believe they used wine on the occasion, but un-intoxicating; both because of its high repute, as to be used in the middle of Grecian banquets, and as a common beverage.*

The use of the term "methuei," in this passage, however, does not necessarily imply the use of wine; because it is directed, by the apostle, against that sordid, selfish, gluttonous appetite, so justly and faithfully rebuked by

* And even this kind of wine, on account of its luscious quality, would, if taken to excess, subject the Corinthians, the same as excess in eating, to the censure of the apostle.

him. The above view is taken by some of our most eminent biblical critics; and, that our friends may be convinced we are not straining scripture, according to the assertions of the Rev. Owen Clarke, Dr. Edgar, and their disciples, we shall quote amply from some of them.

Dr. Bloomfield has, under "*To idion deipnon prolambanei*," the following judicious remarks:

"To idion deipnon denotes the supper which each one had brought as his own contribution to the common meal. Prolambanei, has reference to the eagerness with which each one (of the richer sort, we may presume) snatched up the food he had brought (and that, no doubt, a plentiful portion) and filled himself therewith, before the poorer sort could well touch it; which would cause them (who had brought little or nothing) to fare very scantily. And as this (which is to be understood of the *Agapa accompanying* and at times *preceding* the Lord's Supper) was not a common meal, it was a violation of propriety as well as christian charity so to act; for though each brought his own supper, yet, when it had been thrown to the common stock, it ceased to be his own. Thus the plenty of some shamed the want of others; which would occasion heartburnings, and so defeat the very end of the Lord's Supper. It is rightly remarked by the ancient commentators, that the *ratio oppositi* requires the word to be interpreted of satiety in both drinking and eating. We need not understand any drunkenness or gluttony; nay, the words of the verse following, *me gar oikias—pincin*, forbid this. The fault with which they are charged is gross selfishness at a meal united with the Eucharistical one, and formed on such principles of christian charity and brotherly communion as would be a proper introduction or supplement to it."—*Bloomfield's Greek Testament*, p. 139—140.

Dr. Adam Clarke says:

"The teachers which had crept into the Corinthian church appear to have perverted the whole of this divine institution; for the celebration of the Lord's Supper appears to have been made among them a part of an ordinary meal. The people came together, and it appears brought their provisions with them; some had much, others had less; some ate to excess, others had scarcely enough to suffice nature. *One was hungry*, and the *other was drunken*, methuei, *was filled to the full*; this is the sense of the word in many places of scripture."—*Clarke*, on 1 Cor. xi. 17

Dr. Macknight says: "These feasts were called (*Agapai Charitates*) lovefeasts. They are mentioned, Jude, verse 12; as also by some of the ancient christian writers. From Xenophon. Memorab. lib. iii. c. 4, we learn, that the Greeks, when they supped together, brought each his own provisions ready dressed, which they ate in company together. Probably the Corinthians followed the same practice, in their feasts previous to the Lord's supper. But as they excluded all who were not of their party, and even the poor of their own party who had no supper to bring, it came to pass, that, when they ate the Lord's supper, *one was hungry*, and *another was filled*. *Another is filled*. So the Greek word '*methuein*' signifies here, being opposed to *one is hungry*. The word is used in this sense by the LXX. Psalm, xxxv. 9: Jer. xxxvii. 14, and John ii. 10, where it is rendered by our translators, *when men have well drunk*, drunk emphatically. According to the grammarians, methuein literally signifies, *to eat and drink*, 'meta to thuein,' after sacrificing; on which occasions the heathens often drank to excess." Dr. Macknight paraphrases the passage thus: "*For when ye eat, every one with his own party taketh first his own supper, which he hath brought; and the poor being excluded, one verily is hungry*, on that occasion, *and another is plentifully fed*." Dr. Hammond, in his Bible, published 1671, paraphrases the passage as follows: "For at your feasts of charity, accompanying

the Lord's supper, which were intended for the relief of the poor, and wherein the guests are to be equal, no man to take place or eat before another, no man to pretend any right to what he brought, but every man to contribute to the common table, and to eat in common with all others, this custom is utterly broken among you; he that brings a great deal, falls to that, as if it were in his own house, at his own meal, and so feeds to the full, whereas another, which was not able to bring so much, is fain to go hungry home; and so your meetings are more to feed yourselves, than to practise a piece of christian charity, to which those sacramental assemblies were instituted."

From the above confirmation, it appears, then, that the term *methuei* is to be understood, "*plentifully fed,*" and not *drunken*, in the modern acceptation. This rendering derives support, also, from the manner in which the term *drunken* is sometimes used by the translators, as implying fullness, or being filled. "Therefore, hear now this, thou afflicted; and *drunken*, but not with wine." Is. li. 21. "And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked (*drunken in the margin*) with blood." Is. xxxiv. 7. "He hath filled me with bitterness, he hath made me drunken with wormwood." Lamen. iii. 15. "And ye shall eat fat, till ye be full, and drink blood till ye be *drunken*, of my sacrifice which I have sacrificed for you." Ezek. xxxix. 19. "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Rev. xvii. 6. From these passages it evidently appears, that the translators, in the reign of King James, frequently used *drunken* in the sense of fullness or repletion. This is the sense of *methuei*, above, and accordingly applied in the Septuagint, "*cepos methuon,*" to a *well watered garden*.—Is. lviii. 11.

It is an admitted fact by biblical critics, that since the bible was translated, many words have undergone considerable change in their use and acceptation. The passage in question, furnishes one example, among many others, on this point.

From the above argumentation it will appear, then, that the case of the Corinthian church, has no more reference to the use of *alcohol in the wine*, than to prussic acid; and that those who quote that passage in support of the drunkard's wine, either do it ignorantly, or they wilfully pervert it to one of the most unhallowed and sinful purposes.

But why do the advocates of *alcohol in the wine* advert to the Corinthians, when celebrating their "*agapai*" to support the present sinful usage in commemorating the Holy Eucharist? Had the *agapai* been the Eucharist, there would have been point in the reference. It is exceedingly irrational and wrong to transfer any practice of the *agapai* to the Eucharist. Such procedure confounds them, and exercises no small influence in bringing the Eucharist into contempt. Instead of quoting the case of the Corinthians, and forcing it into their service, the advocates of *alcohol in the wine* should rather have adduced it as a beacon to warn from similar dangers. The apostle was rebuking their sin, and yet these advocates, giving the passage an application it does not sustain, advert to it as a justification for the use of the drunkard's wine in

the sacrament. Such a mode of applying scripture is awful! Nothing has a greater tendency to undermine the authenticity and veracity of the scriptures. It has been the practice of infidels in all ages, and proved the most effectual engine for the spread of infidelity. If there is one passage, which, more than another, enforces the most cogent, moral argument, to restraint from gastronomic indulgences, it is the case in question. Yet it seems, according to the refinement of modern logic, the advocates of *alcohol in the wine*, think, *supposing* the Corinthians used intoxicating wines, that the safest way to avoid the sins committed by the Corinthian church, is to adopt the plan which leads to them. Well may atheists ridicule such dogmas! We feel it a duty "to cry aloud, and spare not." "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. xviii. 4.

Again, we beg to direct the attention of our readers to a passage in the Ephesians, which, although it has not the slightest reference to the Eucharist, may not improperly be glanced at, especially as the *advocates for alcohol in the wine*, seize on every thing which may be forced into their service.

"And be not drunk with wine, wherein is excess; but be filled with the spirit."—Ephes. v. 8.

It is contended, that this implies the use of alcoholic wines by the Ephesian church; and, consequently, if the use was justifiable then, it is justifiable now: hence appears the propriety of using them, on all suitable occasions, "*temperately.*" This reasoning is plausible; but on close examination, it will be found to be based upon the assumption, that the apostle, in this verse, *justified* the Ephesians in the moderate use of alcoholic wine. This we deny in toto. Granting, for the sake of argument, that the Ephesians did use intoxicating wine, the apostle was warning them against it, in any shape. His words contain the most devout instructions,—to be filled with the holy spirit: evidently placing intoxicating wines beyond their reach, in consequence of the sin, and liability of being identified with the abominable practices of the heathens. But this assumption is groundless. The teetotallers of the present day, warn their members against the drinking usages of the land. Does this imply that the teetotallers, therefore, practise these usages? And, if not, neither does the warning of the apostle imply that the Ephesians used intoxicating wine.

It from the phraseology of this verse, the moderate use of intoxicating wine is justified; then, from that of the preceding verse, we are right in proving the justifiableness of becoming *moderately MAD*; for the original, "*Me ginesthe aprones,*" rendered, "*Wherefore, be ye not unwise,*" literally signifies, "*Do not become madmen.*" (Vide Dr. Adam Clarke and Macknight.) Hence, if we may use intoxicating wines in the one case, we may try to become mad in the other.

The apostle, however, had other objects in view, namely, the Eleusinian Rites and Orgies of Bacchus. These rites were celebrated in the night; when the most disgusting, filthy, and lustful practices were indulged in. The votaries of Bacchus used to drink to madness; and, in this state, they ran about the streets, and fields,

committing all sorts of lewd extravagancies. So prevalent became the demoralization of the people by these rites, that the Romans themselves were under the necessity of suppressing them. (Vide Livy, Ovid, and Horace.) The word "*asotia*," rendered "*excess*," means profligacy and debauchery of every kind, such as prevailed in the midnight celebration of the Bacchanalian mysteries. The passage connected with the incidents to which it adverts, means, then, "Be not drunk with that kind of wine, wherein are profligacy and debauchery of every kind: such as were practised in the midnight celebration of the Eleusinian and Bacchanalian abominations." (Vide Drs. Bloomfield, Clarke, Macknight, Valpy, Hammond, and others.) Understanding these apostolical allusions of the passage, what *advocate for alcohol in the wine*, will dare to press, into his service, even the common use of the drunken Bacchanalian wine, much less into the celebration of the holy Eucharist? Such advocates must be infatuated, or they could not graft into the christian vine this shoot of the Bacchanalian god, in celebrating whom, even Plato commanded his votaries to get drunk. Nothing in the wide range of human depravity, from the days of Adam, to the present, could have been selected by the apostle, to shew, in the strongest light, the evil tendencies and abominations of alcoholic wines.

Having lost these pegs upon which to hang the crumbling and scattered fragments of their alcoholic existence, where shall the sticklers for *alcohol in the wine*, at the Eucharist, look for support? Shall they turn to the wine made by our Lord at the marriage of Cana, in Galilee? Unfortunate still! this renders them no aid;—but we postpone the consideration of this point, to the moral consideration of the question.

Having, we trust, refuted every argument of the advocates for *alcohol in the wine*, we shall now place them in the witness box, for their defence; and, unless they can shew just cause why the *alcohol in the wine* should not be transported to the vaults of poison venders, to be buried in oblivion to the day of judgment, by the universal execrations of all christians, they must banish for ever, from "the horns of the altar," the drunkard's drink.

(To be continued.)

FESTIVAL OF THE HULL TEMPERANCE SOCIETY.

This Festival was held October 13, second day of Hull Fair. The morning shed its lustre on the earth, and augured happy auspices on the proceedings of the day. Every heart was pregnant with joy, and anticipated the full realization of its wishes. Big with hope, all was activity and life in the managers; and those members, especially, who regularly attend the members' meeting, zealously co-operated. At one o'clock, the friends began to muster in Kingston-Street. The following is a programme of the Procession:

Trumpeter on Horseback:
Carriage and Four, for President, Treasurer and Secretary.
Committee on Horseback.

Carriages for Ladies.

Band.

BOX OF TEETOTAL PILLS, AND NO MISTAKE!

(Consisting of a pig; round of beef, weighing 100 lbs.; immense spice and plain loaves, suspended from a framework constructed for the purpose, and which was drawn by an ass, belonging to one of our reformed characters. The mottoes for the pig, were—"a pint of ale per day for one year, will buy this pig."—and "14 lbs. of this, the cost of a night's lodging in the station house." for the beef, "magnum bonum.")

Youths' Banner.

Youths' Society.

Printing Press.

Hull Temperance Society's Flag.

Temperance Society.

Rechabite Flag.

Rechabites.

Hull and East Riding Temperance Association.

Carriage and Four.

Carriages for Ladies.

Banner.

Rechabites.

Thousands were attracted by the Procession; and, as it passed through the streets, was welcomed by many smiling wives and joyous children. Its respectability, men in their right minds, wives well clad, and the youths' society, with their ribbons, medals and rosettes, produced upon the bystanders an effect which will not be soon forgotten. Its uniqueness, in some respects, such as the box of teetotal pills, suggested by Mr. Scholey, and superintended by him and Mr. Johnson, excited general curiosity and attention. Many droll and witty speeches were made by the spectators; and many hungry maws watered for a slice of the pills. One poor fellow, who seemed to love the publicans' tap room better than his own hearth, having been rendered insensate of danger by the sight of the pills, actually drew out his knife, and was on the point of commencing carving, when he received a gentle tap on the shoulder by a policeman. The sudden approach of danger, however, overcame the cravings of his hungry maw, and he preferred letting the teetotal physic remain in the surgery, to a night's lodging in the station house. Various, and as amusing as various, were the remarks of the drunkards, as the Procession passed along. "What a parcel of fools them teetotalers are," exclaimed one poor drunkard, staggering with too much strength of John Barleycorn! The National Procession Catechism, drawn up and printed for the occasion, was distributed, answering the enquiry "Who are these teetotalers?"—a copy of this Catechism is given at the close of this article. The Procession was attended by many policemen, through whose exertions the teetotal pills were safely deposited in their medical laboratory, or they would, no doubt, have undergone the judgment and execution of "linch law" by the ravenous stomachs—made so by the publicans' good creature—which accompanied and surrounded them. One of the publicans, in West-Street, closed his window shutters, lest, we suppose, the sight of the teetotal pills should "smittle" his customers with teetotal mania. Be this as it might, he was determined "to hold no fellowship with the unfruitful works of darkness;" and, for this purpose, shut out both the light of heaven, and that of teetotalism, thinking, no doubt, that like the glow worm, he shone the brightest in the dark.

The Procession filed off to the respective places in which the friends intended to partake of a social cup of tea. The Hull Temperance Society, to the Freemasons' Lodge; and the Hull and East Riding Temperance Association, to the Tabernacle. In the Freemasons' Lodge, John Wade, Esq., the President, took the chair. The three hours' walk had given the friends an appetite; and they enjoyed their teetotal fare with a keener relish than could be communicated by the stimulus of John Barley-corn. After the rattle of cups and saucers had subsided, the President addressed the audience to the following effect:

RESPECTED FRIENDS,

I most sincerely congratulate you on the triumphant display you have made this day to the town of Hull, of the spread of teetotal principles. I am no lover of display abstractedly: it neither suits my taste nor my age. The only ground upon which I justify it to myself, on these occasions, is, that the world is asleep as to the evils attendant upon the use of intoxicating liquors, and requires to be awakened; and therefore it is that I countenance Processions, such as the one we have had to-day. I want our population of 60,000 souls to run to their doors and windows, and ask what is the matter? why these flags, banners, this music, and this vast Procession? for it is a subject the more it is enquired into and investigated, the more it will gain ground amongst the thinking part of mankind. As yet, however, I am constrained to say, our success has been chiefly amongst the humbler classes of society. The middle and higher classes stand aloof; nay, even many of the ministers of the gospel, and of the religious world, seem to look on with apathy, or give only a cold assent; but will not afford us the benefit of their example. They see the accursed thing, strong drink, destroying its thousands and its tens of thousands. Like the priest and the levite of old, they pass by on the other side; and, not only leave the poor drunkard to perish, but, by carrying out the present drinking customs of our land, contribute their share to the pushing of the sober into the same awful gulph.

I am continually told that there is a great improvement in the habits of the middle classes of society, in regard to drinking; and that it is a very rare case to see any of them drink, at the table, to excess. But, I ask, is not the whole framework of our drinking customs kept up? Is there not the complimentary drinking of wine with each other, during dinner, and the sitting with it before them for hours after dinner? The drinking of healths and toasts on particular occasions? And do not their children witness much of this daily, from infancy up to manhood and womanhood, and then hand it down to their children? Nay, are not the children themselves initiated into the custom of drinking ale, porter, and wine, in England, and strong spirit and water, or toddy, as it is called, in Scotland, from three or four years of age? In taking a retrospective view of society in this town, for the last thirty or forty years, I can recall to mind many highly respectable and amiable families, that have fallen victims to this domestic initiation.

Is it not also the practice of the middle and higher classes, on almost all occasions, to give their servants and workmen intoxicating drink, of one sort or another, especially when they want any work performing which requires more than ordinary exertion? Thus they rob the poor man of his health and strength by stimulating his animal frame beyond its natural powers.

Then, again, at our public dinners; is it not, in the highest degree, degrading to man, as a civilized and rational being, that he cannot eat his social meal, and afterwards express his sentiments on topics of public interest, without the stimulus of intoxicating liquors, accompanied by the barbarous *three-times-three* repeated *hurra*, and concluding the lengthened roar, enough to shock a savage? And yet, has not this been the common practice at public dinners down to the present day? It is not because I disapprove of public dinners, properly conducted, that I thus speak. On the contrary, I think they afford opportunities of expressing sentiments which may give a useful and healthy tone and direction to public opinion; but I do strongly deprecate connecting with them, as a necessary concomitant, the drinking of intoxicating liquors.

There is another subject, namely, the use of that pernicious narcotic, tobacco, upon which I entertain strong opinions; and to which my attention has just been recalled by a tract,* written by our excellent friend on my left, which I hope many of you will procure this evening. I consider the use of tobacco, in any way or form, as a piece of low, degrading sensuality, quite on a level with *dram drinking*. It is smoked for its stupifying (its votaries call it soothing) effects on the brain: effects which are in reality an approach towards IMBECILITY; and if pushed far enough, to STUPOR, APOPLEXY, and DEATH. The chewing of tobacco, is a still more filthy habit. But the poor man says, "Oh, a quid of tobacco is as good to me as a dinner; for I can almost do without meat, only let me have my tobacco;" as though destroying the natural appetite, and thereby cheating the stomach of food, would sustain nature. Taking it in the form of SNUFF, too, is a disgusting and pernicious practice; the folly of which appears so glaring in the Frenchman's reply, when invited to take some, as almost to excite contempt: "Sir, my nose is not hungry."

There is yet another subject, upon which I feel even more strongly than upon that of tobacco, and this is OPIUM. It is now more than two years since I strongly urged the society to include it in their pledge; † for I consider it makes but little difference whether a man gets intoxicated with ALCOHOL or OPIUM: the moral and physical effects and consequences are nearly the same; and, therefore, I am decidedly of opinion that the words "intoxicating drugs," should be added to our pledge.

In conclusion, I cannot help expressing the pleasure I felt to-day, in beholding our "little one had become a thousand;" and in looking forward with confidence to the "small one (becoming) a strong nation." Therefore, take courage, my friends and fellow labourers, and proceed steadily onwards, and expect to see greater things than we have yet seen. As for the humbler classes, I am quite satisfied the cause of TEETOTALISM will progress amongst them. I am now mainly concerned for the middle classes; for they are so surrounded by and entangled in our drinking usages, that it requires great moral courage to shake them off, and rise above them.

The Rev. R. Tabraham, Wesleyan Minister, Selby, exposed the fallacy of supposing that the various kinds of intoxicating liquors contain much nutriment: that spirits contain none; and wine, beer, porter and ale, scarcely any. To take any of these, therefore, as articles of support, he proved to be a gross delusion. He also adverted to the pernicious properties of tobacco and snuff.

John Hockings, the Birmingham blacksmith, followed next. It is utterly impossible to give a correct idea of the effect produced by his varied address. Persons must hear to form an accurate judgment. Exhaustless anecdote, combined with original wit, kept up the attention of the audience in breathless silence, except when interrupted by applause. His mode of advocacy is original, which, combined with his thorough knowledge of the language and drinking habits of the operatives, render his graphic descriptions irresistible. On Wednesday and Thursday he addressed large audiences in the Lodge, with similar success.

The proceedings of the week have imparted a powerful impulse to the principles of total abstinence in this Borough. Many friends had come from Pocklington, Market Weighton, Beverley, Barrow, Barton, Howden, &c. None, surely, after witnessing the Procession on Tuesday, will withhold their support from a society, which has been productive of so much good. It has shewn the friends of order and peace, that the most effectual means of making law and property respected, is the inculcation

* See "An earnest Address to Christians on the importance of self-denial in the common use of Tobacco and Snuff," by the Rev. Richard Tabraham, of Selby.

† See Pioneer, No. 8, page 61, May, 1838.

of sobriety. Hitherto the Hull Temperance Society has met with but trifling support from the public. However, as a moral institution, under the Divine blessing, it has demonstrated its claims to rank the highest of any other in the town; and, consequently, deserves the most extensive patronage. Should any Lady or Gentleman feel disposed to assist it by subscription, it can be left either with the President, John Wade, Esq., Office, Garrison side; or Mr. Wilbe, the Treasurer, Postern Gate.

REMARKS.—As the Procession passed along the streets, we witnessed very many teetotallers who did not join it. The Procession, without them, was a splendid exhibition of the triumph of our principles. But we tell them honestly, that they have entailed upon themselves lasting disgrace. Surely they feel ashamed. Had the Procession depended upon them, we might have stood alone. For such teetotallers we would not give a fig. That they may practise total abstinence, we do not deny; but they have no claims to straight forward sincerity, or they are so morbidly selfish, that they would not put themselves to the expense of a shilling or eighteen pence, did the existence of the society depend upon it. Nay, some of them were so selfish as to take tea at home, and then had "the brass" to come and want to hear the speaking, without paying for admittance, according to the printed bill. These are the loudest in their clamours against the society, if every thing does not comport with their deep-rooted avarice; and yet they render it the least assistance. When there is a second tea meeting, at sixpence, to consume the remnant provisions, they are amongst the first; and should every thing be not such as would cost half-a-crown elsewhere, nothing is right with them. Such men and women are not imbued with the genuine spirit of teetotalism. They are only one remove from drunkenness. If they have become sober, they have become selfish; if they have escaped one sin, they have plunged into another. But we tell them honestly, (and we know a good many of them) that we consider it no honour to have such in our society. We have devoted our midnight hours for their weal, and made great and unknown sacrifices to render them comfortable, happy and good. But they disgrace us by their morbid avarice. They ought to remember, that the genuine spirit of teetotalism, is that of charity—not selfishness; liberality—not the miser's lust. We have so long witnessed this spirit among some of them, that we should be guilty of dereliction from duty, were we not honest and faithful. Men who have been rescued from the drunkard's habits, ought to spend their life in the cause, as far as consistency with their secular engagements will allow. Instead of respect, the sight of a man or woman, rescued from intemperance, and impelled by the miser's disease, excites, in the contemplative mind, both pity and contempt. We feel we are their friends in exposing their sins; and we say to them, "if the cap fits put it on." Our society has been purged a good deal of this avaricious spirit; and, to the honour of great numbers, we can truly say, *a better set of teetotallers do not live*; but, notwithstanding, we have those amongst us whom we never see in our processions; or at our members' meeting, to pay their twopence monthly; and, if they twirl their little finger on behalf of the society, they imagine they do too much, and thereby lay it under a lasting obligation. They are, however, tolerably well known. We hope they feel ashamed of themselves, and that they will at once reform. Our society teaches men, or ought to teach them, devotion to the cause; liberality in aiding its funds; and readiness to come out on all public occasions. We had rather be connected with half a dozen zealous, consistent, devoted teetotallers, than a whole nation of such morbid souls, as make their belly their God; and the colour of their gold their life's love. We have often made known these sentiments through the members' meeting; and think it our duty to strive to check an evil, which, if unrestrained, will settle into a permanent and habitual sin. When we witness a reform, we shall be the first to recognize it, but until then, we shall continue to expose the exhibition of their sinful, avaricious principles.

It is with pleasure we announce that a National Church of England Temperance Society has been formed, in London. Its pledge is similar to that of the British Temperance Association. Office is at Exeter Hall. It intends to issue a teetotal Publication. May the blessing of Heaven be upon it.

THE NATIONAL PROCESSION CATECHISM.

Who are these teetotallers?

They who have taken off the malt tax, the gin tax, the rum tax, the brandy tax, the whiskey tax, the wine tax, the beer tax, the ale tax, and the porter tax.

Who are these teetotallers?

They who have given over buying the signs for publicans' doors, paying their rents, decorating drunkeries with the figures of Bacchus to allure poor wretches to destruction; who refuse any longer to beautify the parlour of gin palaces with pianos, their goddess and little goddesses with frills, velvet shawls, silk dresses, and splendid tuscan bonnets; but who, instead, take their honestly earned money to their own wives and children.

Who are these teetotallers?

They who keep out of the lock-up, and have no five shillings and costs to pay for ruining themselves, begging their own families and wives, and debasing their hearts, and destroying their own peace.

Who are these teetotallers?

They who do not visit the County Hall, and who have neither to look through "the grimy grams," nor shave their shin bones in keeping company with perpetual motion: the companion and rewarder of merit to all thieves, rogues, vagabonds and prostitutes.

Who are the teetotallers?

They who do not go slinking into the shambles at twelve o'clock on a Saturday night, as if about to rob the butcher's stall, peeping and squinting to spy the cranium of a sheep's head, or some green meat, the nest of the blow flies, and all their myriads of posterity, which rise up to resist such unrighteous usurpation of their own cottages and thrones.

Who are these teetotallers?

They who keep out of the three balls, and who have learnt to save all the per cent. which runs out of the drunkard's pockets up "the spout."

Who are the teetotallers?

They who prefer a clear, fine eye, and healthy vermilion, to black eyes and a bloody nose.

Who are the teetotallers?

They who feel no haughtiness after that bolted and doubly barred rendezvous of poverty in Whitefriargate on a cold winter's morning.

Who are the teetotallers?

They who have no occasion to spin a long yarn, and pull a long fiddle face, when the donors of brown bread and coals visit them, in their perambulations to find out the ragged, dirty, miserable and wretched hovels of this Borough.

Who are the teetotallers?

They who can buy bread and coals for themselves; clothe their children; get a nice feather bed to keep themselves warm during the long winter nights.

Who are the teetotallers?

They who can afford to feed on mutton, beef, and ham, and occasionally on old English plum pudding, instead of skilly and stinking liver.

Who are the teetotallers?

They who can take a jaunt of pleasure into the country, return home sober, and have a shilling to spare, to make drunkards and moderation men wise.

Who are the teetotallers?

They who have learnt to work, and enjoy what they earn, instead of letting maltsters, brewers, and publicans enjoy the fruit of their labour.

Who are the teetotallers?

They who, on a Saturday night, can visit the poor man's treasury, in Postern-gate, instead of the landlord's tap, or the purloins of the gin palace, or the beer shop.

Who are the teetotallers?

They who do not turn their shoes into gutters, sewers and channels.

Who are the teetotallers?

They who prefer nice new coats and clean trowsers, to gentlemen's cast aways, with spy glasses for the elbows to look about them, to see what comes next.

Who are the teetotallers?

They who prefer number one to number three at all times; and who know that the best side of the public house and the pop shop, is the outside.

BUT

Who are the moderation men and drunkards?

They who voluntarily impose upon themselves the malt tax, and the brandy, rum, gin, whiskey, ale, beer and porter tax.

Who are the moderation men and drunkards?

They who swallow fifty million pounds worth of poisonous liquors annually.

Who are the moderation men and drunkards?

They who pay the rent, and keep open the drunkeries and gin palaces.

Who are the moderation men and drunkards?

They out of whose ranks 3824 cases of drunkenness were brought before the magistrates during the past year.

Who are the moderation men and drunkards?

They in whose ranks are four-fifths of the beggars and paupers; one half of the maniacs, and three-fourths of the criminals of our land.

Who are the moderation men and drunkards?

They whose brains are floating like a balloon in the regions of alcohol; who love John Barleycorn better than their own bodies; who prefer head aches, pains, rheumatism, gout, and scores of diseases, to a cold water fare without them.

Who are the drunkards?

The hatless, shoeless, shirtless; the dirty, ragged, beggared; the fawning, cringing, crawling; the all-talk and do nothings; the feeders on cow's liver instead of a round of beef; the nuisance to cleanliness; the scorn and contempt of the publican; the outcast of society; the derision of the world; the devotees to perpetual motion; the tools of rogues, vagabonds, pickpockets, and robbers. Who then would be a drunkard?

Who are teetotallers?

They who are clean, tidy, neat, orderly; who, as in this procession, dare shew themselves to the world as a specimen of sobriety. What master, then, would not employ teetotallers? None but those who like to see their business neglected and go to ruin.

Moderation men and drunkards, "if the cap fits put it on;" but allow me to invite you on behalf of this procession, to our tea meeting this evening, in the Freemasons' Lodge, Myton-gate, at five o'clock. Hear for yourselves an exposition of our principles; the host of drunkards, with their fathers the moderation men, saved. Come, reader, return from your evil way, and be one of us, that you may partake of our comforts, and enjoy the blessings. Farewell! but mind you come and partake of the good creature of God, and sign the pledge.

CORRESPONDENCE.

MARKET WEIGHTON.

YOUTHS' TEMPERANCE SOCIETY.

Sir,—“Union is strength, knowledge is power.” The members of the above society have indeed found the truth of the old adage, as is at present exhibited by their strenuous efforts for the purpose of establishing, in Market Weighton, a Library, for the diffusion of useful knowledge; being satisfied that men, whatever be their station, if deficient in learning, cannot shine. Madame de Stael, when speaking of the utility of such institutions, says, that “the establishment of such institutions, must create a new spirit in countries that aspire to be free;” “The dissemination of knowledge, and the light that has been produced in Europe, by the destruction of slavery, and the discovery of printing, must lead to an unlimited amelioration of things.” So perfectly satisfactory are these truths, that we need only to refer to the good resulting from the formation of such and similar institutions; most of which originated from the meetings of a few individuals, yet, which can now boast of having

enrolled among their members men of the most excellent talents. Many of those great men, that now adorn the various walks of life, lived in obscurity, and most likely would have remained so, had not some stimulus roused them from their lethargy, and developed their latent faculties. There is not a greater stimulus to literary industry than the formation of such institutions; and, no doubt, from the success of our labours already, the public of Market Weighton will be convinced of the advantages resulting from such a library, as is specified in the circular published by the Market Weighton Youths' Temperance Society. The advocates of temperance have little cause of regret, when they see such philanthropic demonstrations resulting from their beneficial and truly patriotic labours. These are the men, who, labouring for their country's good, are wiping off the stains of rude and ignorant times, and establishing institutions which benefit all, and ruin none. T. M.

A short time since, at Grantham, in Lincolnshire, a vender of bottled stout opened a depôt for that article, in a cellar belonging to a pawnbroker, who had the upper part for his warehouse, and let the ground floor off as a chapel, which being noticed by a waggish exciseman, he wrote up the following lines:

Now, Grantham, now more rarities are thine,
Besides a lofty steeple and a living sign,
Within one building are connected these,
That might be taken for a den of thieves.

Driffield, October 13th, 1840.

Sir,—It is a lamentable fact, notwithstanding the great exertions of teetotallers to better the condition of mankind, that drunkenness still exists to an alarming extent; and I fear that the evil is as prevalent at Driffield, as at any other market town, at least as at any other place of its size, for every day, yea, almost every hour, some of the votaries of drunkenness are seen reeling along the streets, in a disgusting state of intoxication, annoying whomsoever they may chance to meet, with horrid imprecations and obscene language. But when they meet with teetotallers, they hail them with the most degrading epithets. Poor creatures! they know not what they do; they know not that they are hurrying themselves onward to the brink of ruin, and will ultimately sink therein, unless they take timely warning and reform. I am sorry to observe that drunkenness is increasing among young persons and apprentices in this town. There are two or three taverns, to which these youths resort, to learn singing and music, on certain nights in each week, at least they pretend that such is their object; but it is evident that their chief aim is to drink to excess; for they stop there till midnight, and often later. Many of them are, in consequence, locked out, and they wander about the town, committing all sorts of depredations, no doubt, while under the influence of intoxicating liquors. Almost every Saturday night, or rather on Sunday morning, the peaceable inhabitants are disturbed with them, either with their quarrelling and fighting among themselves, or with sundry acts of mischief, which they commit; or else with their annoying the watchmen of the

parish. On Saturday night last, a journeyman stone mason, who lodges next door to my habitation, got so excessively drunk, according to his regular practice, that he was very uproarious, and committed sundry acts of violence on a fellow-lodger, and other people, without the slightest provocation on their part. Then, as he expected, he directed his course to go up stairs, his landlady, a poor old widow, had made a stone of flour into dough, and placed it immediately before the fire grate. The mason, believing his road up stairs to be in that direction, came in contact with the bowl full of paste, and got both his feet fast in the dough, with his right hand on the hob end, and his left on the oven: also his head and shoulders up the chimney. In this situation he would have remained till he became sober, as he could not extricate himself therefrom; had not the widow's son and others used their exertions in removing him. Through this disgraceful conduct, he spoiled the dough, as the poor woman could not use it for her family, but baked it for her son's dog. It will be a hard case on her part, if the drunken mason will not make good the effects of his drunken freak.

MATTHEW GOLDEN.

BIRMINGHAM.—Wednesday evening, October 7th, the annual meeting of the Birmingham Temperance Society was held at the Town Hall, and was numerously attended.—Amongst those present were Mr. Joseph Sturge, Mr. F. Room, the Rev. Mr. Gedge, the Rev. Mr. Sibree, the Rev. Mr. Holt, Mr. Cadbury, Dr. Lloyd, Mr. Benbow, surgeon, and other influential gentlemen of the town. At a quarter past seven o'clock, the Rev. THOMAS MOSELEY, rector of St. Martin's, took the chair, and opened the business in a brief speech.

Mr. Meadows wished the chairman to put it to the working men present, whether they had not found they could work better without ale or spirits.

The Rev. Chairman complied with the request, and the meeting almost all held up their hands in favour of teetotalism.

Thursday and last night, Mr. Mingaye Syder delivered two interesting lectures in connection with the Temperance question. The body of the hall was filled by working men, who appeared to take a deep interest in the subject. The lecturer had arranged, in front of the organ gallery, a large number of chemical apparatus and drawings of the human frame to illustrate his subject. Mr. Syder, after some introductory remarks proceeded to say—

That all bodies of a nutritious character existed ready formed in animal and vegetable nature, as the fibrin, gelatine, albumen, &c. of the one—and gum, mucilage, starch, sugar, &c. of the other; that these were products of animal and vegetable vitality, and without them, more or less in degree, man could neither be built up or supported; that alcohol is the intoxicating ingredient of all wines, ales, spirituous liquors, &c. &c.; it does not exist ready formed in plants, but is a product of an action of decay consequent upon the loss of life, which man has termed the vinous fermentation; that animal and vegetable solids undergo a change in their character and properties by digestion. Alcohol remains unchanged—is a highly volatile vegetable fluid, which all medical men have on their poison tables, [described as] an acrid narcotic poison! Wine, and all fermented liquors, were also on these tables; but rump steaks, bread, potatoes, &c. could not be found there.

(To be continued.)

REVIEW.

THE NORTHERN TEMPERANCE AND RECHABITE ALMANACK, for the year of our Lord, 1841. J. Newcastle, Newcastle. This cheap Almanack contains a list of Temperance Hotels, Fairs, and several articles on Teetotalism and Rechabatism.

REPORT of the PUBLIC DISCUSSION at Rotherham, Aug. 25, 1840, between Rev. James Bromley and Frederick R. Lees, Secretary of the British Temperance Association. We cordially recommend this pamphlet to our friends. It contains much sound argument. The Rev. James Bromley will learn to talk about what he understands, we hope, before he exposes his ignorance again. Poor Rev. James Bromley!

LECTURE AGAINST INTOXICATING WINE IN THE SACRAMENT.—We hail, with great pleasure, the public lecture of our friend, Mr. John Andrew, Jun., Leeds, against the use of alcohol in the Wine at the Sacrament. We entered on the investigation of this question, without any communication from any friends as to its propriety, policy or impolicy; and we rejoice exceedingly to find, by letters received weekly, both from ministers and laymen, that the step is highly approved of, even by many that are not teetotalers, and in perfect keeping with the progress of the knowledge of the temperance cause. We are credibly informed, that vast numbers of persons, are devoting their attention to the subject, and now studying the best means of effecting their object.

"A lecture on the impropriety of using alcoholic Wine, in the Sacrament, was delivered, in the Stone Chapel, St. Peter's-Street, Leeds, on Tuesday evening, October 29th, by Mr. John Andrew, Jun. A general invitation to ALL Officers and Christians to attend, was given in the placards for the day, and liberty to discuss the question. The Chapel was nearly filled by a very attentive audience. Rev. J. H. Hudson, general baptist minister, occupied the chair.—After the lecture, only one question was put, by a Canadian minister, respecting Noah. During the lecture, Mr. Atkinson, distilled the alcohol from some intoxicating wine. He also subjected the juice, expressed from some grapes, to the still, "but never a drop of the dear *calvar* was found;" and thus demonstrated, that there is no alcohol in "the fruit of the vine." Our opponents must not forget, that their position is, "THE ALCOHOL in the wine;" ours, the pure juice of the grape. Christians, awake from your sleep, and no longer use "the cup of Devils," in the most holy ordinance of the Church of Christ.

TEMPERANCE HOTEL, WALKER-GATE, BEVERLEY.

R. DEWSON

Most respectfully informs his Friends and the Public, that he has opened a Temperance Hotel, two minutes' walk from the Cattle Market. The Hotel is conveniently situated for travellers, and gentlemen who attend the market weekly. Tea, Coffee, and every thing sold in similar establishments, may be had at any hour of the day. R. D. hopes, by assiduous attention to the comfort and convenience of the travellers and friends who may favour him with their support, to secure a continuance of their patronage.

The Hull Temperance Pioneer, and other Periodicals, sold here.

GOOD BEDS.

PROSPECTUS

Of a proposed New Work, to be entitled TEMPERANCE LIBELS, pro and con, on the moral, religious, and physical bearings of true temperance, as identified with the question of total abstinence from inebriating fluids; supported by scientific deductions from the immutable laws of nature. By MINGAYE SYDER, Licentiate and Teacher of Medicine; Author of "Examinations on the Materia Medica, Chemistry, Practice of Physic, Anatomy," &c.; "Translation of the London Pharmacopœia Compositions and Decompositions," &c. &c.

TO CORRESPONDENTS:

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

AGENTS FOR THE PIONEER:

R. Whigham, Waterworks-Street; W. WARD, Temperance Hotel, Hull; Secretary, Barton; Johnson, and Secretary, Howden; Wilson, and Hodgson, Beverley; Kelsey, Market-Weighton; Hopwood, Temperance Hotel, Pocklington; Taylor, Seaton; Porter, Skipssea; Pearson, North Cave; Thistleton, Barrow; Trotter, Bridlington.

JABEZ EDEN, PRINTER, MARKET-PLACE, HULL.

THE
HULL TEMPERANCE PIONEER,
AND RECHABITE JOURNAL.

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

38. VOL. II.]

TUESDAY, DECEMBER 1, 1840.

[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 DISCOURTAGE 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?

In our preceding articles, is shewn that the advocates for alcohol in the wine, at the Holy Sacrament, have no authority from scripture to support their practice;—that it is, therefore, a wicked invasion into the sanctity of this holy ordinance; hence, the church of Christ is guilty of a heinous sin, by a systematic use of the drunkard's wine. This is a most important and solemn question. It admits of no truckling to a vicious and sinful usage. The hospitable civilities of life, which custom may require under ordinary circumstances, can gain no countenance in this case. It is either right or wrong. If wrong, our duty is plain, and course clear. Shall we conform to the will of Heaven, or succumb to this hoary headed sinner, though backed by usage and appetite? Both stand before us, and it is for us to say "choose whom ye will serve." Many objections may be raised: such as, "you are disturbing the church"; "you are throwing the devil into the church." These have been cast at us already; but upon what ground? Mere dogmatism in "that our fathers taught us." So taught the Pharisees of old their children the dogmas of their traditions; but what said our Lord? If our fathers were wrong, it is for us to set ourselves right. Because this good man, or that Rev. D. D. thinks so, we are not to yield a passive submission to his dictum. We have consciences of our own and souls to be saved; and, if evil customs have become so strong, as to blind the mental perceptions of certain Rev. Divines, we must dare to think for ourselves, and leave them to do as they please. If we are wrong, why do not these Rev. Divines set us right? They have learning and talent on their side. Then why do they not openly avow their faith and defence of a practice, whose

origin, they aver, is in God? If they do not, it is not because they durst not, but because they cannot defend it. We speak honestly, because we have no object to subserve but the cause of truth. Should they denounce us, (as some have already denounced us) we appeal to our life, and shall be satisfied for it to be placed in contrast with theirs, in the cause of truth and humanity. We have neither wealthy livings, enormous salaries, nor embryo patronage in anticipation; but, like St. Paul, these our hands administer to our necessities. Let this be an answer to all that can more easily utter a denunciation, than prefer an argument. We have embarked in the exposition of the errors and sins of the Church of Christ; and shall pursue the subject with a single eye to our duty and the glory of God. "When I say unto the wicked, O wicked man, thou shalt surely die; if thou doest 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."—Ezek. xxxiii. 8. We have thought it requisite to say thus much in defence of the course now taken; and we entreat the teetotallers in England and Scotland, as well as the editors of all temperance periodicals, to be consistent, by attacking the use of the drunkard's wine in the Holy Eucharist, that such men as the Rev. James Bromley, may no longer be able to ridicule our inconsistency, with respect to this ordinance. However obtuse the Rev. gentleman's intellect is to comprehend the truths of teetotalism, he is lynx-eyed enough to perceive a manifest and gross inconsistency in the sacramental use of the drunkard's wine.

If it is right to use FERMENTED or intoxicating wine in the sacrament, it is also right to use the same wine in the second stage of fermentation, namely, VINEGAR. Fermentation is divided into three stages: the *vinous*, the *acetous*, and the *putrefactive*.—(Vide Ure's Dict. of Chemistry, London Cyclopædia, and Penny Cyclop.) These stages follow each other in the successive changes to which the juice of the grape is subject, when exposed to 80 or 100 degrees Fahr. of temperature; and artificial

means are required, such as the exclusion of the atmosphere, to prevent the *vinous* from turning into the *acetous*; and the *acetous* into the *putrefactive* state. This is the law of decomposition and fermentation in all vegetable substances, containing saccharine matter.

To justify the use of *intoxicating* wine, it is argued, "that fermentation is as much a law of nature, as the growth of the vine; and, therefore, there is as much propriety in using the wine, when *fermented*, as in the state in which it is, when covered by the rind of the grape." This involves a sophism. There is a broad distinction between the growth of the vine, and the ripening of the grape, and the commencement and subsequent stages, of decomposition and death of its juice. In the former case, the grape is maturing to a healthy and delicious fruit; in the latter, its juice is changed into a deleterious and poisonous liquid: hence, unless the advocates for *alcohol in the wine*, can shew that *decomposition and fermentation* have the same effect upon the juice, as the natural supply of nutriment from the earth to the trunk of the vine, and thence to the branches, has upon the grape, their objection assumes the very thing which requires proof. It is well known that an opposite effect is produced; and, therefore, the objection, like all others on the subject, is utterly destitute of any valid foundation. And yet, it has been reiterated, by men who ought to know better, till the repetition has become as stale as the lees of a beer barrel.

But why should the advocates for alcohol in the wine, select and fix on the FIRST, to the exclusion of the other TWO stages of fermentation, into which the juice will pass, unless checked by artificial means, imposed, too, by the crafty ingenuity of man?

This is a most important enquiry, and which exposes at once his absurdity and folly.

The first stage of fermentation, produces *alcohol*; the second, *vinegar*; and the third, *putrefaction*. Each of these stages is the result of a law of nature; and, if it is right to use wine in the *first* stage, (alcoholic,) because the first stage is the result of a law of nature, it is right to use wine in the *second* stage, (vinegar,) because the second stage is the result of a law of nature. The same reasoning extends to wine in the *third* stage, (putrefaction,) inasmuch as it is the result of a law of nature. Making the law of nature the rule for our guidance, the *second* or *third* stage, therefore, is as good as the *first*; and, consequently, wine, either in a state of *vinegar* or *putrefaction*, is as proper as alcoholic wine.

Such is the predicament to which the advocates for *alcohol in the wine* are reduced. But should any person enter the sanctuary with a bottle of *putrid* or *acid* wine, and offer it in the Eucharist, as an emblem of Christ's blood, the advocates for *alcohol in the wine*, would themselves stand aghast in petrified astonishment, and pronounce him an impious sinner. What would be in *his* case, is just what is in *theirs*; only they have been so long accustomed to the drunkard's wine, that their minds, feelings, and early prejudices, have become so much familiarized with it, as to deem it good and excellent. Thus the heart of a young recruit, who recoils at first from the sight of blood, is educated, in course of time,

to contemplate, with cynic stoicism, the carnage of the battle field.

Again, if it be right to take *intoxicating* wine, because alcohol is the result of a law of nature, it is also right to use any other substance, which, in its simple state, is beneficial as food, but, when having undergone the operation of a law of nature, is highly destructive to health. Yet who would argue for the propriety of eating meat in a state of putrefaction? or drinking stagnant water? None. Why? Because they are detrimental to health. Yet all these are the results of a law of nature. If putrefied matter is injurious to health; if vinegar, or acid milk, as a beverage, is pernicious; if alcohol is destructive, because poisonous: then is it wrong to take these in a state of health. The Divine Being has established laws peculiar to our physical nature; and, if we break them, we interfere with them, as certainly as we do wrong when we commit sin. He has classified his laws, and given to our physical, moral, and spiritual natures, laws analogous to their respective states and requirements. These, when properly understood, perfectly harmonize. Thus, if we break our neck, we require the immediate adoption of physical power to reset it; if we wound our bodies, we must apply suitable medicaments; if we demoralize our manners and habits, we must apply moral precepts; if we sin, we must receive the grace of the Holy Spirit. A moral remedy will not cure a broken leg; nor a surgeon's instrument, the drunken depravity of the intemperate.

Thus it is, that the Being of infinite wisdom has classified his laws for the government of the world; and can it be supposed that he changes their immutability to accommodate the depraved ingenuity, or vicious appetite of man? To assert that no discrimination of judgement, should be exercised in avoiding what is noxious to our physical condition, would be tantamount to assert that, because there is water, we may jump into it and be drowned; to enter knowingly into a leaky ship, to cross the Atlantic; to drink laudanum as a beverage; and leap from a church steeple, to reach the ground. No physical law can be violated with impunity.

The *alcohol in the wine* is the result of the *first* stage of fermentation. It operates upon the body as an acid narcotic poison; and, therefore, to take it is a violation of that law, which governs our physical nature.

Hence, is evident, that if the juice of the grape is to be used in its simple state, it does not therefore follow, it ought to be used either in its *vinous*, *acetous*, or *putrefactive* state; and, if improper as a beverage, can it be supposed, in this changed state, to be a fit emblem of Christ's death and resurrection into glory? Yet, such is the position of the advocates for *alcohol in the wine*. From such expositors of scripture, and interpreters of the laws of nature, "Good Lord, deliver us."

It may be objected, that wine in the *second* or *third* stage of fermentation, would be pernicious to health. So is wine in the *first* stage: being *alcoholic*. This objection, however, shifts the ground of the argument, inasmuch as the noxious quality of the wine is assumed as the necessary disqualification for its use. The position of the *sticklers for the alcohol in the wine*, has nothing

to do with the health. Because it is the result of a law of nature, it is in their estimation good; and, when driven from this post, "the use," say they "is laid down by the Redeemer of the world, and it is not for us to question its propriety; he knew what is suitable for us." This is a total abandonment of their position; and proves, in the absence of fair argument, what shuffling evasion is requisite to invest the drunkard's wine with the semblance of propriety.

But we confidently ask, who gave them the power to arrest the progress of that law, of which they talk so much? What scriptural authority have they? Not satisfied with the juice, as it purls from the press, whence are derived the instructions to cause it to ferment, and retain it in this state, which "maddles" the brain, confounds the judgement, and transforms man more into the character of a demon than a human being, destined alike to be made into the image and likeness of God, and to be recipient of a blissful immortality?

These are grave enquiries; and may we not justly ask, "with what authority" they "do these things?"

The law of nature which governs the vegetable kingdom, is, that the tree derives nourishment from the ground, and that this nourishment, in conjunction with the atmosphere and heat from the sun, ripens the fruit. In this state, the fruit is fit for man as a nutritious and wholesome substance. But, when separated from its parent trunk, the subsequent states are induced upon the juice by a class of causes which did not operate upon it previously. Hence, decomposition and death ensue. Can it, therefore, be supposed that our Divine Lord would use intoxicating wine thus operated upon, when his word says: "Look not thou at the wine when it is red, when it moveth itself aright, for at the last it biteth as a serpent, and stingeth like an adder?" And he himself commands, through the mouth of the prophet, speaking of the grape, to "Destroy it not; for a blessing is in it." Isaiah lxxv. 8.

But then the advocates for *alcohol in the wine*, fly off at a tangent to the marriage feast at Cana of Galilee, and assert that our Lord made an intoxicating wine. Why? Forsooth, say they, because it was pronounced the best by the governor of the feast.

If it can be shewn that goodness is predicated of the *alcohol in the wine*, and not the flavour and nutritious properties of the grape, the advocates of intoxicating wine will establish their point. In this case, the *goodness* of the juice of the grape, will depend upon the amount of *alcohol* it contains; and, therefore, without alcohol, there is no goodness. Now it has been repeatedly demonstrated, by actual experiment, before public audiences, that no alcohol can be obtained from the pure juice of the grape; and, consequently, if alcohol is the criterion of goodness, the grape is destitute of goodness, notwithstanding the Lord says "a blessing is in it." The grape, however, is hailed, not only as a good creature of God, but it has been a blessing to man in all ages, and was held up to the Israelites by God himself, when inspiring them with a desire to enter again into the land of promise—"a land of corn and wine."

The goodness of the grape must depend, therefore, upon

other things, totally different from alcohol; namely, the quality and properties of the grape. Hence, the vineyards, both in ancient and modern times, have produced grapes of various qualities, according to the quality of the soil and favourable position for their growth.

The goodness of any kind of fruit, is not determined by any stage of fermentation, through which the juice may pass. Good fruit produces good juice; and, as the fruit has no alcohol in it, no alcohol can be obtained along with its goodness. Therefore goodness, predicated of the the grape, depends upon the flavour of the juice. The governor of the feast tasted the water, drawn out of the water pots, and pronounced it "*the good wine*:" hence, *good* is synonymous with flavour and richness. Had the governor spoken of the wine, as being the *strongest*, the language would have appeared to favour the idea of alcoholic wine. Were alcohol the criterion of wine, the grape is not at all necessary to its production; inasmuch as any quantity can be manufactured without the grape. "The good wine," therefore, which our Lord made, depended for its goodness upon its flavour and nutritious properties, both of which would have been changed and destroyed by fermentation. In confirmation of this fact, it is well known, that a confirmed wine-bibber cannot endure the taste of the pure juice of the grape, because his appetite has been vitiated by the habitual use of fermented wine. In this depraved appetite lies the secret cause of all the opposition to the pure fruit of the vine.

Our Lord certainly could have made alcohol with as much ease as he made wine; and had he done so, he would have been influenced by a motive which would correspond with the end he had in view. His motive, as explained by the Evangelist, was the supply of wine. Now, wine and alcohol are totally distinct substances. The laws which govern his creation, produce the fruit of the vine without alcohol. Is it probable, therefore, that our Lord would act contrary to these laws in the production of alcohol in preference to the pure juice of the grape—a substance which has brought the greatest curse upon man, saving the fall of Adam? Such a supposition is monstrous and impious. But granting, *argumenti causa*, that the wine was intoxicating, let us examine the results. Marriages, in ancient times, such as that of Cana, lasted seven days. It is evident, therefore, there must have been a succession of guests. Be this as it might, those guests who were present when our Lord made the wine, had "*well drunk*;" for the governor, in speaking of the ordinary custom, "called the bridegroom, and saith unto him, *Every man at the beginning doth set forth good wine; and when men have well drunk 'otan methusthosi' then that which is worse: thou hast kept the good wine until now.*"—John ii, 9, 10. The same verb occurs, as used by Paul, I Cor. xi. 21, and which is rendered "*drunken*:" but, as was shewn in our last number, conveys the idea of *FULNESS*. Now, supposing they had drunk intoxicating wine, they would have been partly intoxicated: as no sober man can take alcoholic liquor without being affected thereby, according to the quantity taken. If then, our Lord had made a *still stronger alcoholic* wine for them, they must necessarily, after having well drunk of it, been intoxicated. Thus our Lord is

involved in countenancing and promoting Bacchanalian revelry; and yet the Rev. James Bromley, of Rotherham, denominates this mode of looking at these matters of fact, as every candid mind must look at them, *atheistical*.—The moral character of the great Redeemer of the world was perfect. Had it not been so, the Pharisees of old would have been the first to detect its blemishes. Did they not strive, by every means in their power, to impeach it? Was he not styled “*a wine-bibber, a glutton*,” a friend of publicans and sinners?” Had he, therefore, not been guided by his own infinite wisdom, the inferior motives, which regulate the social duties of man, would have urged him “to eschew,” as we are commanded in his word, “every appearance of evil.” This, however, is needless to suppose. He was perfect, and could not err; but, had he sat at a marriage feast, till the guests “had well drunk of intoxicating wine, and then made them, in this state, a still STRONGER intoxicating draught, it is quite evident he would not only have violated his own word, but would have been guilty of an act, which would involve in condemnation the moral character of any man in the present day. This supposition of the Rev. Owen Clark, Dr. Edgar, Rev. James Bromley, and their followers, is impious and blasphemous in the highest degree. It is enough to make the stoutest nerve quiver! Once shake the morality of the Bible, and they pluck down the pillars of heaven, and subvert the very throne of God! However these Rev. Gentlemen may proudly contemn this plain matter of fact reasoning, even though it may be used by the infidel, it is nevertheless not the less true.—And for what purpose do they display all their pugnacity in defence of this dogma? Simply to keep in countenance the drinking of *alcohol in the wine*, a liquor which has sent more souls to hell than all other evils put together. In England and America alone, 90 thousand drunkards die in one year; in ten years nine hundred thousand; in 50 years, four millions five hundred thousand; in one hundred years nine millions; in 1000 years 90 millions. If these were laid at the feet of each other, occupying two yards each, they would reach four times round this globe; were they buried in graves of two yards by one, they would cover 58 square miles; and standing together in the infernal world, awaiting the terrible judgements of God, three in every square yard, they would occupy 9 square miles—one solid group of damned spirits, suffering all the tortures of perdition! Such an awful spectacle makes the blood curdle in the veins!—This, too, caused by that which the advocates of intoxicating liquors labour, early and late, to invest with the authority of scripture! Let the history of the past declare how many of these drunkards would be wine-bibbers.

Instead of *alcohol, sweetness* was anciently that by which the excellency of wine was tested. Speaking of sweet wines, says Harmer, “old wines of this sort, as appears from the ancient Eastern Translators of the Septuagint, were chiefly esteemed formerly; for that which our version renders *royal wine in abundance, according to the state of the king*, (Esth. i, 7,) they translate *much and sweet wine, such as the king himself drank*—(Harmer’s Observations.) “*Oinos polus edus, on autos o basileus spinen*.” Perhaps it was with a view to this, that the sol-

diers offered our Lord vinegar, (*wine that was become sour*) in opposition to *sweet wine*, princes were wont to drink; for St. Luke tells us, they did this in mockery—chap. xxiii, 36. And the soldiers also mocked him, coming to him and offering him vinegar, * * * in mockery (as they did other things) of his claim to royalty. But the force of this does not appear, if we do not recollect the quality of the wines drank anciently by princes, which it seems were of the *sweet kind*. (*Ibid. vol. II, pages 146, 147.*)’

Hence, it appears, that, in opposition to the judgement of the wine-bibber, in modern times, *sweetness* was the criterion by which the excellency of wine was tested.—This, therefore, affords additional evidence, why the fruit of the vine, without alcohol, was deemed of the most value.

According to this view, the miracle of our Lord exhibits His goodness in a glorious light, affording the most unexceptionable demonstration of his love. Let the *advocates of alcohol in the wine*, give conclusive evidence of their position. Unless they do so, our position remains impregnable.

(To be continued)

GRAND
DEMONSTRATION OF TOTAL ABSTINENCE
IN HULL.

On Thursday, November 5th, “an aggregate meeting of the friends to temperance,” was held in the Town Hall, Sir William Lowthrop, the Mayor, having kindly consented to preside. Long before the time of meeting, seven o’clock, the people began to pour in from all directions. The Hall was soon crowded to excess. The side galleries were reserved for the Ladies; and the body of the Hall presented a living mass of human beings, anxious to hear a full developement of those grand and glorious truths, which are emitting their splendour through the dark clouds of the intemperance and drinking customs of our land. A few minutes after seven o’clock, the right worshipful the Mayor and friends assembled. A death-like silence pervaded the vast assembly—the largest that has assembled in the hall for many years. We have heard the estimate from one who is well calculated to judge, that there must have been fifteen hundred present. Hundreds surrounded the door, but were unable to gain admittance, and who were driven away only by the pelting rain. The meeting had been got up on the very shortest notice: the bills having been issued only the same day, or late the previous evening. The sentiments of Sir William, breathing the loftiest benevolence, and the purest patriotism, were received with the most enthusiastic applause. It is well, when a town is blessed with such presiding officers. The interests of humanity, and the rights of citizenship, get properly guarded. Had Andrew Marvel risen from his ashes, to personate the principles of genuine freedom—which he enkindled by the fire that within him burned, for the dignity and glory of his constituents; fanned by the breath of patriotism, and fed by disinterested love, for the weal of his brethren

—he could not have developed a loftier tone of morality, nor better means to attain comfort and happiness. We cannot but hope that Sir William's mantle may fall upon all his successors; and that the noble principle of promoting the prosperity of Hull, so enthusiastically recognized on the opening of the Hull Railway, may be fully carried out, to promote the vital interests of this Borough—ever remembering, that *without GENUINE morality*, a great people exhibits, amidst the splendour and magnificence of palaces and cities, the picture of a horde of savages, whose pampered lusts and wildest passions are fed only by individual aggrandizement and glory. Sir William rose, and spoke as follows:—

“I appear before you to-night, at the request of several Gentlemen, connected with the temperance cause in this town, as the chief magistrate of the Borough. I have thought it my duty to comply with their request, believing, as I do, that intemperance is the great curse of the land, withering and lying waste its brightest hopes, and baffling every effort to ameliorate the condition of the people.

I can speak from experience in my official capacity, of the evils of drunkenness, as being the source of almost every crime which comes before a court of justice; nor can any one have an adequate idea of the extent of the misery in this and every large town in the kingdom, except as they witness the effects of it in the daily exhibitions of a police court.

This, it is my painful lot to experience, and, from a wish to promote, as far as lies in my power, the happiness of my fellow creatures, I am induced to come forward in support of the temperance societies, believing that they are a most important feature of the age, and calculated, under providence to subdue this monstrous evil, and prepare those who are its votaries for the reception of christian instruction.

I do not pretend to an accurate knowledge of the operations of these societies, or of the shades of difference existing among them. I am content to enrol myself as a friend of the cause, and a member of the temperance society, without pledging myself personally to any thing further.

I recognize the great principle of temperance, leaving it to others to adopt such views, and attach themselves to those sections of the cause most suitable to their case, and their own consciences.

But this I can speak to, most distinctly, that there is no chance of recovery for those who are the victims of intemperance, unless they adopt the plan of total abstinence; and, therefore, I can most conscientiously recommend such to enrol themselves at once as members of that society.”

The meeting was also addressed by John Wade, Esq., President of the Hull Temperance Society; Rev. J. Render, Rev. E. Higginson, J. Ready, Esq., Rev. T. Messer, and Mr. R. Firth. The meeting lasted till half-past ten o'clock. The Mayor closed the meeting as follows:—

“I really hope that the temperance cause will have made an important advance, by the discussion of this evening; at least I judge so, by your patience, and the apparent interest you have felt, in common with myself, on this occasion. I cannot but rejoice to see the prosperity of a cause, which at once involves so much the happiness of both rich and poor; for, in the economy of God's providence, it is so arranged that we are all members one of another, and so linked together, that the virtues or vices of the one, cannot fail to affect the others. There would not be those great chasms between the rich and the poor, were it not that intemperance intervenes, and prevents that intercourse which would otherwise be mutually beneficial; for no station can be independent of another. Those who are exalted, are most honoured when they consecrate that advanced position, and render it subservient to the good of those below them; and also those who are beneath them, will be most esteemed when they contribute their portion of benefit to the general good. What I want to see, is the advancement of all those great principles, of which temperance is one, to

bring the poor out of that degraded position in which they are placed by intemperance—(and when I speak of poor, I feel sure I need not explain myself, because I mean nothing disrespectful; for if there is any one thing more than another, of which I pride myself, it is that of being the friend of the poor)—but really almost all drunkards are poor. If they are not poor to begin with, they soon become so; and, what I want, is to see them brought out of that condition, and advanced in society; so that they may co-operate with us in promoting the general good, and that they may themselves reap the benefit of all our political, civil and religious privileges, which are the glory of our land, and the birthright of the poor, as well as of the rich. Could I but feel sure of the vices of intemperance yielding to the efforts that are now making, I should be most sanguine in my speculations of all that affects the temporal and eternal interests of mankind; and if I have contributed in any measure to this great end, by presiding at this meeting, I shall feel that my mayoralty, which is now near its termination, will never have been more honoured than by taking part in so good a cause.”

Other matter prevents us from giving an outline of the various speeches.

The Mayor having vacated the chair, John Wade, Esq., was called to it. A vote of thanks to the Mayor was carried with three times three, waving of hats and handkerchiefs. The Mayor briefly acknowledged the honours.

SECOND MEETING

IN THE TOWN HALL, WAS HELD NOV. 12th;

THE REV. J. H. BROMBY, M. A., IN THE CHAIR.

The Rev. Gentleman having taken the chair, said that he accepted with pleasure the honorable post to which he was invited, of presiding as the chairman of the meeting, as the object of the Society met with his entire approbation; instituted as it was for a purpose of the noblest kind, and embracing on one common ground, for the general good, wise and good men of every denomination and persuasion. The design of the meeting, he presumed to be, to afford to the members of the Society an opportunity to explain to their fellow townsmen, the principles on which the society was founded, and on which it was conducted, the motives in which it originated, and the signal success which had attended it. It was proper that he should state, that he was not professedly a member of the society, as he had not taken the pledge; but he might say that he was cordially a friend to it; and might be said virtually to belong to it, as he had, throughout his whole life, and that not a short one, endeavoured, by the grace of God, to act up to the principles which the society advocated. He might offer himself as an instance of the beneficial result, arising from a life of temperance. He had never employed a physician at any time, on his own account; nor had he ever suffered a day's sickness, except from those causes which affect every one at certain periods of life, especially in the decline of life. These affections he regarded as warnings from Almighty God; and designed by a kind providence to remind us of our mortality; they are usually called by physicians climacteric diseases; one of these periods he had recently passed, having completed his seventieth year; and he expressed his sincere wish that all there present might enjoy, when they reached that age, the same degree of bodily health, the same activity, and the same tranquillity of mind, which he was thankful that he did. These blessings he attributed, under God, to his having led a life of temperance. He observed that he did not consider it the duty of his office, as chairman, to enter at length into the merits or the general proceedings of the society. These he should leave in abler hands. What belonged to him was simply to preserve order in the proceedings of the meeting. In this he was persuaded that his office would be a sinecure. He felt assured that the interest which would be excited would be great; and that all would leave the meeting instructed and gratified.

The hall was full as on the former occasion. The meeting was addressed by Mr. Firby, W. Gordon, M. D., F. L. S., on

the physiological influence of alcoholic liquors. (Of this excellent and scientific address, we regret our limits prevent us from giving a report.) W. J. Ready, Esq.; Rev. T. J. Messer; and the Rev. P. M. Kaye, from Bradford. The address of the Rev. P. M. Kaye was full of point, and destitute of extraneous matter. He commenced by expressing his astonishment at seeing himself in the midst of a Hull audience; ascribed the cause to that general principle of charity, which teaches all men to endeavour, in common, to promote the happiness of man. He gave a well merited rebuke to that bigotted feeling, which narrows the sphere of man's usefulness, and dries the springs of human sympathy for misery and wretchedness, whether under an English or an Irish sky. He adverted to the fifty millions of money spent in intoxicating liquors; and what comfort and happiness it would produce, if equally distributed among the poor. "The quantity," said he, quoting the calculation of a learned prelate, "of intoxicating liquors drunk, annually, would form a river 100 miles long, 47 feet deep, and seven wide. I know," said he, "some will be ready to say, 'I only drink a pint per day,' but this pint a day amounts to 46 gallons a year, and 1380 gallons in 30 years. In London, in one year, 32,900 committed crimes, while in drink; in Manchester, according to Sir Charles Shaw, there were lodged in prison, 2385 in six months. In London, there are 25,000 places, where intoxicating liquors are sold. A gentleman in London had persons placed near the doors of 14 gin palaces. In one single week, there entered of men, 142,000; of women, 108,000; and 18,000 children, who went to learn to drink. Can we, for a moment," exclaimed the speaker, "wonder at the mass of poverty and ruin which are devastating our country!" He then proceeded to shew, that the people are not so happy, comfortable and moral, as they were formerly. Adverting to the character of Father Mathew, Mr. K. described him as a branch of a very ancient Irish family; repelled the infamous charges, by the English press, against that benevolent monk. That Father Mathew was a man of considerable property; and the Irish, having no place in which to inter their dead, he bought the Botanic Gardens in Cork, then on sale; turned them into a cemetery—the finest in Europe—and, during the rage of the cholera, opened it, free of expense, to the public. He had the finest temple in Ireland; and gave £5000 to the poor. With respect to the charge of making money of the medals, he issued, said Mr. K. (and I had it from his own lips) 67,000 medals, before he began to make a charge for them. Now he charges gentlemen one shilling; the middle classes, sixpence; and gives them to the poor. Moreover, wherever he goes to preach charity sermons, he leaves £50. at every place, as attested by all the Irish papers. Referring to the firmness of the Irish character, Mr. K. stated, that, at some celebrated races, a gentleman held up £30. to the first Irishman who would break his pledge; but every one remained firm, and spurned his offer with contempt. At a great meeting, where 200,000 men were present, not one man was found drunk. To illustrate the necessity of eschewing drunken companions, he related an anecdote of two very intimate companions, Barry and Murphy. The latter, on taking the pledge, absented himself from the former; and, on being met by him, and told he must be in the jaundice, said Murphy, it must be the gold shining out of my pocket then. In Clonmell, there were 180 whiskey shops; now there is only one. In Dublin, the official returns were every two months £20,000; but since the visit of Father Mathew, this sum had sunk to £300. Among other things, Mr. K. stated, that he and some friends commenced formerly a Society, allowing each member one pint of ale per day. Whilst carrying out the "pint a day system," Paddy, on leaving the meeting at eleven o'clock at night, would cry out, "who is after having his pint-to-day?" He and his companions would go, sit till past twelve o'clock, and then they would say, "now may we not join the two

pints." They would join the two pints; and then, a third comrade, more witty, would suggest the addition of another pint. Thus he found the pint a day system would not answer; and total abstinence was at once adopted; which has been crowned with glorious success.—(Long continued cheers.)

A vote of thanks to the worshipful the mayor, for the use of the Town Hall; also to the chairman; and a resolution, applauding the success of Father Mathew in Ireland, were moved, and the meeting separated, highly gratified. A collection was made to defray the expenses of the meeting.

CATHOLIC TOTAL ABSTINENCE SOCIETY.

Some two months ago, Messrs. Scholey and Levens, members of the Hull Temperance Society, commenced a series of meetings in the open air, in Mill-street, on Sunday mornings. Upwards of fifty signatures were obtained. The labours of our friends became visible in the improved condition of the Irish. This improved state became the subject of general remark among the respectable neighbours. We have also been informed by the chief magistrate of the borough, that the magistrates themselves noticed the number of cases from Mill-street and its vicinity, had, of late, considerably diminished, assigning, as the cause, the more stringent measures which had been adopted. This affords one powerful argument in favour of the total abstinence principle. J. Ready, Esq. having come from Father Mathew, to obtain certain statistics, was recommended to try to establish a Catholic Total Abstinence Society. Accordingly, meetings, to be held in the Catholic School Room, were advertised, on Wednesday and Thursday, October 28 and 29. Rev. J. Render occupied the chair. In opening the meeting, he explained his views on the total abstinence question, and pointed out the awful extent of wretchedness, to which intemperance reduces its votaries, from his own observation. The following is a brief outline of his address:

After a few introductory observations, he proceeded to state the specific object for which they had met. They were assembled, said he, for the purpose of instituting a society, to be called the Catholic Total Abstinence Society for Hull and its vicinity. It was to be called *Catholic* only inasmuch as it was designed to collect and to prepare as many Catholics as possible connected with the Catholic congregation, to become fit and worthy members of that grand and universal Society of Total Abstinence, which professes to know its members by no other name than that of brothers. This society was to be Catholic only inasmuch as it was a preparatory society—designed to recruit in drill, as many Catholics as possible, and then send them forth to join the grand army, recognizing no other standard than that of Total Abstinence. He compared the Catholic preparatory Society to a channel, which was to be made to allow a stagnant pool to pass and mingle its waters with the vast and mighty ocean. He then proceeded to describe the general features of this universal society. These features consisted in total abstinence from all kinds of intoxicating liquors, and perfect freedom from party politics and sectarianism in religion. The Rev. Gentleman was much cheered throughout his animated address.

The audiences were addressed by J. Ready, Esq., from Ireland, friend of Father Mathew; and several friends. At the conclusion of each meeting, the Rev. J. Render urged the audience to take the principles into their serious consideration, and requested them to give in their names for this purpose. About 170 names were obtained. The following Monday, September 2, these were summoned to take the pledge from Rev. J. Render. We have not been informed of the exact number who attended; but the prospects of the society are most cheering and delightful.

At the close of the second meeting, Rev. J. Render was unanimously elected President.

ANNUAL MEETING OF BIRMINGHAM TEMPERANCE SOCIETY.

Continued from page 304.

That alcohol has a two-fold action upon the human tissues, first it stimulates and then it depresses—raising you on the one hand as a kind friend, and knocking you down on the other as a mischievous foe. He proceeded to describe the connection between the stomach, liver, and other parts—embracing the circulation of the blood, explaining the process of digestion, and nutrition from the mother's milk, thus building up the human body from the earliest period.

He pointed out that the active substances which gave all medicines their curative powers in disease, existed ready formed; thus, whether we regard man in a state of health, and looked for means of nourishment, or in a state of disease, and looked for curative means, we find a bountiful provision made for us by the God of nature. Does man believe a less provision has been made for his support and security than for inferior animals? and this in a christian country? "Oh, ye of little faith!" It is impossible to keep pace with the mass of argument the lecturer introduced, with great rapidity, in support of his views, and against "the use" of inebriating fluids in health, in any proportion. The lecture was interspersed with the most amusing anecdotes, in which he established some intricate scientific subject in the meanest mind. Among other facts stated by Mr. Mingay Syder, was the following:—"The week before last, Mr. Barker, an eminent surgeon, of Ipswich, was called to a man, whom he found labouring under the effects of intoxicating drinks. He was in a state of complete insensibility. Symptoms of an unusual character were presented, indicating blood letting. The man ultimately recovered. The blood was partially tested by Mr. Barker, who satisfied himself that it contained alcohol; it was then submitted to a minute investigation by Mr. Smeeton, agent of the New British and Foreign Temperance Society, in the presence of some most respectable persons; and from two ounces of the serum of the blood, one drachm and a half of spirit, strong enough to dissolve camphor, and burn readily with the characteristic lambent blue flame, was obtained!"

On Friday night, Mr. M. Syder, in resuming the subject, entered into a comprehensive detail of the physiological action of alcohol, and other narcotic poisons, in health and disease—maintaining that intoxicating fluids, in any proportion, are productive of hereditary diseases, destroying more than half the human family; that the cause being abandoned, the effects progressively disappear; and he looks forward to a perfect physical, as well as moral, regeneration of man, in the universal adoption of true temperance principles; explained, by reference to parts important to life, how one man lived longer than another, under various abuses of nature's laws; met the more common objections to the cause; exhibited the stomach of a drunkard, burnt by alcohol, &c. &c. The lecture lasted nearly three hours, was listened to with deep attention, and called forth the most marked expressions of satisfaction, from a numerous and most respectable auditory, who appeared to feel the announcement that called them together had been verified, and that which they had heard was truly "Philosophy in fun made science in earnest."

The Session of the Reformed Presbyterian Congregation, Greenock, under the ministry of the Rev. Andrew Gilmour, came, some time ago to the unanimous resolution of using for Sacramental purposes *the liquid fruit of the vine*. This resolution was carried into operation on the occasion of celebrating the ordinance of the Lord's Supper on Sabbath week, and we understand that the change has given unmingled satisfaction.

Teetotalism at the Sacrament.—A curious case lately came before a Relief Presbytery in Scotland. Mr. John Murray, of Bowling, an elder in the Relief Congregation, Old Kilpatrick, being a keen advocate of the teetotal cause, objected to the use of common wine at the dispensation of the Sacrament, and refused either to partake of the same, or be the means of giving it to others, contending, that what had been used at the institution of the ordinance, was the juice of

the grape in its unfermented state, not the intoxicating wine of commerce, and that the Scriptures warranted the juice of the grape only. Mr. Murray's objections were taken up by the session of Kilpatrick as inconsistent with his station and duty, and, finally, referred to a previous meeting of the Presbytery, who decided that Mr. Murray could not remain a member of the Relief Church, and the Presbytery accordingly declared him no longer a member of the body. Against this decision Mr. Murray protested to the Synod, and lodged his reasons accordingly. *Liverpool Mercury.*

REVIEW.

THE BRITISH TEMPERANCE ALMANACK, for 1841. Walker, Printer, Briggate, Leeds.—This short almanack contains the following excellent articles, in addition to other information to be found in almanacks in general: Are total abstinence societies scriptural? Is evidence still wanted? Facts for young ladies; cold water; intemperance in Paris; utility of a pledge; an interesting narrative; a word to Parents; the operations of temperance societies; example of a wife; temperance coffee houses, &c. We have perused its contents with much interest, and can cordially recommend it to our readers.

THE MODERATE USE OF INTOXICATING LIQUORS, by A. COURTNEY, Surgeon, R. N. New British and Foreign Temperance Society, 12, Bell's Court, London.—This little work contains a complete refutation of the often reiterated dogma, "that a little does me good." Our readers ought carefully to peruse all such treasures as this. Its arguments are profound, and confirmed by extensive observation and experience. We cannot too strongly recommend it to the attention of our readers.

PROSPECTUS

Of a proposed New Work, to be entitled **TEMPERANCE LIBELS**, pro and con, on the moral, religious, and physical bearings of true temperance, as identified with the question of total abstinence from inebriating fluids; supported by scientific deductions from the immutable laws of nature. By MINGAY SYDER, Licentiate and Teacher of Medicine; Author of "Examinations on the Materia Medica, Chemistry, Practice of Physic, Anatomy," &c.; "Translation of the London Pharmacopoeia Compositions and Decompositions," &c. &c.

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HEDON.—On Friday evening, November 20, Mr. Firth, Hull, gave the lecture on Malt Liquor, in the Odd Fellows Hall, to a very attentive audience. Mr. Lundy, Hull, was in the chair.

BARTON.—The establishment of the Barton Temperance Society was commemorated by a tea meeting in the School-Room, November 5. Rev. J. Winterbottom in the chair. Mr. Lees, Secretary of the British Association, was principal speaker. The room was full; and, we understand, the proceedings were as usual, of the most animated character. This society, under the blessing of God, has changed the drunken habits and practices of a great mass of the population of Barton.

Subscription to the Pioneer Fund by the Rev. J. Render, 10s.

TO CORRESPONDENTS:

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

Several articles in type are unavoidably omitted.—Correspondence not noticed will be inserted in our next.

THE
HULL TEMPERANCE PIONEER,
AND RECHABITE JOURNAL.

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

I. VOL. IV.]

FRIDAY, JANUARY 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?*

IN the last number we shewed there is as much propriety in using vinegar (from wine) as *alcoholic* or *intoxicating* wine, because each is the product of a law of nature. We now ask for a reason, why the present manufactured wines are so much in vogue? Supposing that the Eucharist was established with intoxicating wine, we demand of our opponents to prove, that the modern trash, under the name of wines, is similar to it. It will not surely be contended that the wine our Lord used, was either *brandied* or *manufactured*. It could not be brandied, as there was no brandy in existence: the art of distillation being a modern discovery; nor *manufactured*, since this operation cannot be performed without distilled spirit. There have, undoubtedly, been drugged wines from a period anterior to that of which the history of wines gives any account. But even drugged wines will not, by the most dogmatic sceptic among the advocates for *alcohol in the wine*, be supposed to have been what our Lord used. If so, they abandon the question of using what they call the product of the grape, and call in the aid of the surgeon's apothecary. This they have not surely the hardihood to do: hence, their position shuts out "*drugged*," "*brandied*," and "*manufactured*" wines.

But we have shewn, in September number, from Henderson, and the testimony of a modern wine merchant, exposing the infamous transactions of his brethren, that no pure wine is sold in England. The knowledge of this fact, therefore, being obtained by the advocates for *alcohol in the wine*, should have urged them to the adoption of means to procure *good* wine, and punish these vendors of manufactured poisons. Have they exposed the system?—sought redress from the laws of their country?—

or petitioned parliament for guarantee against such wholesale imposition; and thus be saved from the use of what even they must admit to be a perversion of the fruit of the vine? Nay, have they had one meeting, either public or private, to secure the church from the desecration of its most holy ordinance? No, not one! One or two wine merchants have, it is true, exposed this "*infernal*" system; but, what for? Has their motive been either to preserve undefiled the sanctity of the Eucharist; or sound, the health of the people? No, but gain—lucre. These have exposed the "*tartarian*" proceedings, which had long been fanned into a flame by the depraved appetite of man. In the light of these infernal transactions, the advocates for *alcohol in the wine*, continue still to purchase whatever is brought into the market; quietly submit to be poisoned by inches; and allow this "*cup of devils*" to desecrate the altar of Jehovah. What, too, is worse than all the rest, is their pugnacity against all those that wish to be set right, and to rectify others on this most important and holy subject. Nothing but the grossest infatuation, could surely urge men to this course of action!

But omitting the manufacture of wines, we ask the advocates for *alcohol in the wine*, why they use a wine which is three times as strong as what was used in 1750, on the authority of Newman and Brande? "The wines," say they, "in common use, in this country, are three times stronger than those made use of in 1750."—(Bacchus, page 225.) Let those who are so inflexible in their adhesion to every thing, as established by our Divine Lord, attend to this fact; and then try to discover the means adequate to reconcile their conscience to this monstrous innovation. We perfectly agree in the necessity of observing most rigidly every thing as established by our Divine Lord, and if, on careful investigation, we detect any innovations, on whom rests the blame? The persons who made them? or the teetotallers who have detected, and who feel it an incumbent duty to expose them? Those christians, therefore, who are so angry with us, should bring the right offenders to justice, by

raising a general crusade against the impious traffic, and not back it by every species of sophistry and evasion. Do they justify the use of wine, which is three times as intoxicating as the wines of 1750? Admit this to be right, and every person is at liberty to do as he pleases, whether he uses the sweepings of the distillery, or the products of the refuse of a grocer's shop. Let it ever be remembered, that they contend for primitive usage. We do the same; and on the authority of Brande and Newman, shew that their practice is not the same as that of so late a period as even a century ago.

The evidence of the vintners' guides, shews that a great part of our wines is manufactured; and, what is not manufactured, is drugged, mixed and compounded, so as to make the wines used totally different from the pure juice of the grape. Let these facts arrest their attention; and we have no doubt, if they seriously reflect on the subject, they will come only to one conclusion, the total banishment of all alcoholic wines from the Eucharist.

It is amusing to see the advocates for alcohol in the wine so pertinaciously cling to the primitive ages; as if, indeed, the ashes of the apostles had risen again, and become impersonated in themselves. They first advert to the wine made by our Lord; and, when deprived of this pillar, they fly to the church at Corinth. If this fails them, off they start again to the Ephesians. Unable to keep up their running fire, they fall back upon the primitive fathers; and thus seek shelter, whether amongst the Bacchanalian revelries of the Heathens, or the meshes of depraved appetite, is a matter of little moment, taking for granted, that, as they are of the household of faith, the mantle of infallibility in the wine department, has fallen upon them. Were we to assert that the wine was mixed with water in ancient times, they might not credit the statement; but let us hear what the learned Dr. Bloomfield states—"Under '*To poterion*,' "adverting to the cup filled four times at the passover, and used by our Lord on the establishment of the Eucharist, Dr. B. says: "Which of the four is here meant, commentators are not agreed. It is generally supposed to have been the *third* or the *cup of blessing*, which was regarded as the most important of the four. *That the wine was mixed with water, all are agreed, and this the Romanists scrupulously retain.*" (Greek Test. page 124.) The advocates for alcohol in the wine, ground their mode upon the practices of the Hebrews at the passover; but, according to this testimony, they must change their practice, and dilute their wine with water. And does not this general testimony of all commentators, afford another reason, by implication, why unfermented wine was used at the passover—consequently at the Eucharist—inasmuch as the unfermented wines of the ancients, like that of the moderns, required diluting with water?

Whilst on this branch of the subject, it may not be inappropriate, if we advert to the ancient custom of taking wine. It will throw a little light upon the general question; and place, in bold relief, the drunken habits of the moderns. To drink the drunkard's wine, in the estimation of the Rev. James Bromley, is "*to play the man*:" that is, to play "*the scythian*," a bye-word of infamy

among the Heathens, applied to him who drank undiluted wine. Were the Rev. James Bromley the infallible expositor of divine truth, his expositions would lead us to believe that the precepts of heathen morality, were far superior to those of the bible; for it is evident, that even when intoxicating wine is drunk, a person will not get intoxicated so soon with wine and water, as with as much undiluted wine.

The following remarks, by an American writer, on the custom of the ancients, are full of point; and we submit them with pleasure to our readers:—

What the general custom among all sober men of heathen Greece and Rome was, we have abundant assurance from the testimony of their own writers.

The Athenians had a tradition, as Philochorus cited by Athenæus relates (Deipnos. II. 7), that Amphictyon, king of the Athenians, was first taught by Bacchus himself, to temper wine by mixing it with water; on which account he dedicated an altar to that god, under the name of *Orthius* (*upright*), because from that time men began to return from entertainments *sober and upright*, *orthoi*. The same king is reported to have enacted a law, that only wine tempered with water should be drunk at entertainments, which law, when it fell into neglect, was revived again under Solon, the great law giver of the Athenians.

The very name of the goblet among the Greeks, *crater*, implies that it was a vessel where *mixture* was made; for this name is derived from a verb which signifies to *mix* (*cerao*.) Accordingly, the poetess Sappho represents Mercury as mingling ambrosia in a *crater* or goblet; and Homer represents wine as *mingled* in a *crater* for kings to drink; Athenæus, Deipnos. X. 7.

The proportion in which wine was thus mingled with water, varied according to the different taste of guests and the customs of different regions. Thus Athenæus, who in his tenth book has discoursed at large on the subject of mingling wines, and presented quotations from many ancient authors, represents Archippus as saying, in his Amphitryon: "Who of you has mingled *toon toon*?" i. e. who has mixed an equal quantity of water with the same of wine? Hesiod directs to mix *three* parts of water with *one* of wine. Anasilas, in his Nereus, says: "I never drink *three* parts water and *one* of wine," thus alluding to the mixture usually practised, and desiring for himself stronger liquor. Alexis, in his Nurse, says: "It is far better to use *one* part of wine and *four* of water;" i. e. better than to use a mixture of equal parts wine and water. Diocles says, that *four* parts should be water and *two* wine. The poet Ion says, that Palamades prophesied to the Greeks who were going to the siege of Troy, that "their voyage would be prosperous, if they should drink *three* cups with *one*," i. e. three parts of water and one of wine; a notable and expressive testimony in favor of temperance. Nichocæus states the desirable proportion to be *two* of wine and *five* of water. Amerpiss and Eupolis state the same; as does Hermippus also in his *Dii*. Anacreon mentions *two* parts of water and *one* of wine, as the desirable mixture; and he calls the drinking of mere wine a *Scythian* practice.

Such is the statement of Athenæus, a writer who was very learned, and lived near the close of the 2nd century; and it is replete with interest. The last hint which he has given us from Anacreon, leads me to remark on the meaning of the Greek phrase, *to act like a Scythian*, (*episcuthisai*.) By this they designated the drinking of undiluted wine, thereby denoting that to do so was *playing the part of a barbarian*. This shews, beyond all question, what the usual practice among sober men must have been in Greece, i. e. that they did not drink wine unless it was mixed with water, and its strength in this manner reduced.

Athenæus moreover states, that among the Locrians the drinking of pure wine was a capital crime, unless it was done for a medical purpose. Among the Massilians, women were forbidden to drink wine. Such was the case, also, at Miletus. Among the Romans, no slave, and no woman, of the higher ranks, nor any boys or youths of the same rank, before they were thirty years of age, were permitted to drink wine.

Besides these facts from Athenæus, we have others of the like nature. Homer states, that the dilution of Maronean wine was with 20 measures of water; and Hippocrates directs, that not less than 25 parts of water be added to one of Thasian wine. The Romans exhibited hot water in the winter, and cold water in the summer, in order to dilute the wines which they drank at their tables. Juvenal calls the waiter at the table, *calida gelideque minister*, i. e. the waiter for hot and cold water. Lucian, in describing the Greek feasts, says, that "wine was set on the table, and water made ready, both hot and cold;" in *Asino*. 7.

Such then was plainly the custom among all sober and temperate Greeks and Romans. To drink undiluted wine, was *to play the barbarian*. Athenæus says of the drinking songs of Anacreon, that he *feigned* them, for he lived in a temperate manner himself; *Deipnos*. X. 7.

Were the Hebrews equally sober and temperate? In other words, was temperance as popular and practised as much among all the worshippers of Jehovah, as among nations who worshipped Bacchus and Venus?

We might almost assume the fact that it was; but still we will not. One thing is certain, viz., that the Hebrew laws denounce intemperance in terms the most severe and awful. Sober and temperate men, therefore, must have an unusual abhorrence of it. Would they then, at their feasts, either sacred or ordinary, *play the Scythian*, i. e. drink undiluted wine, and thus incur the danger and shame that result from intoxicating gratification?

I ask not what drunkards did, among the Hebrews; for there can be no doubt that they procured, as they almost always do, the strongest liquors they could obtain. But our Lord Jesus Christ and his apostles are not to be associated with intemperate men, in any respect. It is not supposable, that they did that which, as even nature taught the Greeks and Romans, was immoral and barbarous, viz., to drink undiluted wine.—*American Intelligencer*, June, 1835.

Henderson also says:

Amphictyon is reported to have issued a law, directing that pure wine should be merely tasted at the entertainments of the Athenians; but that the guests should be allowed to drink freely of wine mixed with water, after dedicating the first cup to Jupiter the Saviour, to remind them of the salubrious quality of the latter fluid. However much this excellent rule may have been occasionally transgressed, it is certain that the prevailing practice of the Greeks was to drink their wines in a diluted state. Hence a common division of them into *poluphoroi*, or strong wines which would bear a large admixture of water, and *oligophoroi*, or weak wines which admitted of only a slight addition. *To drink wine unmixed was held disreputable; and those who were guilty of such excess were said to act like Scythians, episcuthisai*. To drink even equal parts of wine and water, or, as we familiarly term it, half and half, was thought to be unsafe: and, in general, the dilution was more considerable; varying, according to the taste of the drinkers, and the strength of the liquor, from one part of wine and four of water, to two of wine and four, or else five parts of water,—which last seems to have been the favourite mixture.—*Henderson on ancient and modern Wine*, page 98.

Instead of mixing water with their wine, the moderns add brandy to it, for the purpose of administering to their vitiated appetite. In a former article we shewed that taste derives its source of enjoyment from those subjects which have been accustomed to contribute to its gratification. Hence, it admits both of diversity and degree. The history of modern customs and usages (see *Dunlop on Drinking usage*) proves, that the taste for intoxicating liquor, has gradually increased. Dr. Cheyne, as quoted by the author of *Bacchus*, says:—

"They begin with the weaker wines; these, by use and habit will not do, they leave the stomach sick and mawkish; they must fly to stronger wines, and stronger wines, and stronger still, and run the climax through brandy to Barbadoes, and double distilled spirits till at last they can find nothing not enough for them."

What advocate for *alcohol in the wine*, will, then, set up either his own *taste*, or that of any other person, as a proper criterion to test the genuine juice of the grape; when of this, in the form of intoxicating wine, he has not the means of acquiring a knowledge? A knowledge of the taste cannot be communicated by language, unless to the person who knows it from actual experience; and, therefore, the knowledge of the exact flavour of ancient wines, except as the modern vineyards may produce a similar grape, is unknown. Hence appears the quack imposture of those pretending connoisseurs, who profess to discriminate the flavours of good wines as easily as they distinguish between a plum pudding and a round of beef. The modern usage in the use of wines is, therefore, very different from that of the ancients; and, consequently, no argument can be founded upon the modern usage as a parallel case to the ancient usage. The necessity of a radical change, has thus been demonstrated. Until this change has been effected, it is folly for the advocates of *alcohol in the wine*, to revert to the practices of the ancients. Let them imitate the ancients in the use of wine, and then every intelligent man, will confide in the reasonableness and justness of their arguments.

(To be continued.)

NEW YEAR.

We congratulate our friends on the commencement of the fourth year of our labours. We have much to cheer and delight us in waging war against alcohol under all forms. Much prejudice has been allayed—ignorance dispelled—and sounder knowledge gained. In our own vicinity, teetotalism is spreading in all directions; and, though much opposition is felt, from those who ought to render us aid, the cause still prospers gloriously. Elsewhere, there are similar cheering results. The country is rising fast. Information and correct knowledge alone, are wanted to control those prejudices which are grounded in appetite. Periodicals are starting forth into existence in all directions, east, west, north, and south. In Dublin, "Smithfield Penitentiary" is closed for want of inmates. Teetotalers of Hull and its vicinity, be persevering—be upright—be spotless in your conduct—look to the Divine Being for aid, and he will bless your labours. Persecution is the lot of man; for "He who spoke as never man spoke," said, "In this world you must have tribulation." *We invite you all into the field of action, and to fight as if the victory depended upon you, and you alone.*

AT A MEETING OF THE HULL TEMPERANCE SOCIETY, held December 3rd, in the Freemasons' Lodge, the following Resolutions were unanimously passed:
Resolved—

"That the Hull Temperance Pioneer be continued, and that this meeting pledges itself to render the Pioneer its support, to the utmost of its power; and that the thanks of this meeting be given to the able Editor."

"That the thanks of this meeting be given to Mr. EDEN, the printer, for the general neatness with which the Pioneer is got up, and the punctuality of its publication."

These Resolutions were briefly acknowledged by Mr. FIRTH, in the absence of the printer. He assured the meeting that the same undeviating rectitude, and regard to the truth of temperance principles, which have characterized its pages, should be continued. To please none, except by the advocacy of truth—to cower before no selfish interests—to fear no frowns—is the standing motto of the Hull Temperance Pioneer. Much good had been effected; and, if continued, much more good would still result from its labours. It had silenced one Rev. Pamphleteer, and hush'd another Rev. Scribbler. Truth, and truth alone, was its object; honesty, its aim; and the good of man, and the glory of God, its end. (Cheers.)

A TEMPERANCE HYMN.

Deep, dark, and proudly swelling,
The tide of death rolls on,
And men their souls are selling,
In haste, to be undone.

They take the cup of cursing,
And madly drink it down;
Within their bosoms nursing,
A fiend of power unknown.

What, though a dread damnation
Awaits the drunkard's soul;
What, though he sells salvation,
Still, still he quaffs the bowl.

Not mercy, loud beseeching,
With kind, alluring voice,
Nor heaven, downward reaching,
Can turn him from his choice.

Ye who are yet delaying,
Who sip the poison'd cup;
Who cheat your souls by saying,
"I will not drink it up."

'Tis not with open malice,
The foe employs his strength;
But that deceitful chalice,
Will kill the soul at length.

Your safety now securing,
The pledge of temperance take;
And from the charm alluring,
With giant effort break.

Fly, fly the deadly pleasures,
No longer touch nor taste.
For life and peace are treasures,
Too valuable to waste.

THE TESTIMONY IN FAVOR OF TEETOTALISM IS ABUNDANT.—Argument is with us; science is with us; religion is with us; anatomy is with us; physiology is with us; statistics are with us; economy is with us; the history of the world is with us—we have the most overwhelming testimony on our side, testimony so powerful, that if it were denied, so also would the evidence of one rising from the dead to proclaim the same truth. Look at Ireland—Donnybrook fair without a riot, without a drunkard, or a prisoner! Blessed be that man who has been the means of effecting such a wondrous change. Picture the benefits of abstinence to Ireland. Why should we not have the same here?—*Extracted from a Speech by George Thompson, at a temperance festival in Edinburgh, Sept. 21, 1840.*

CORRESPONDENCE.

THE CELEBRATION OF ST. CRISPIN'S DAY, NOVEMBER 23rd, DERBY.

Sir,—It long has been customary for the sons of St. Crispin to have a day of merriment in commemoration of St. Crispin; but, of late years, innocent amusement has been turned into scenes of drunkenness and riot, causing aching heads, distracted minds, empty pockets and remorse. On Monday, the day appointed, a number of St. Crispin's sons, with their wives and friends, all members of the Derby Total Abstinence Society, met at the temperance hotel, No. 4, Goodwin-Street, where an ample supply of plum cake and tea was provided. After tea, Mr. Brocksop, a reformed character, was appointed chairman. He depicted, in glowing colours, the misery of the poor drunkard, and with heartfelt thankfulness, rejoiced that he was found, with so many of his shopmates, celebrating St. Crispin's day "with the cup that cheers, but not inebriates." In the course of the evening, speeches were delivered by Messrs. Stevens, Moor, Potter, Soar, Whittaker, Akers, Ordish, and Moss; who all testified to the benefits of teetotalism. Good wishes were responded to with cheers, viz.—"Our tried friend and President, Mr. John Sheppard." "Soon may the hardy sons of St. Crispin be freed from the withering hand of intemperance." "May the crown of England be supported by a nation of sober men," &c. A vote of thanks was passed to Mrs. Akers, for the excellent tea she had provided, and to the chairman. The meeting broke up, highly delighted with their evening's pleasure, knowing that it would bear reflection the next morning.

CHARLES ORDISH.

November 28th, 1840.

Dear Sir,—Harvest work is laborious, and causes much perspiration; hence follows thirst. The ale and beer drunk on this occasion, are commonly new; and, instead of allaying, increase thirst. They take away the appetite, and operate as purgatives. Last harvest many of our workmen fell ill through these drinks; I got nothing to drink but milk or balm tea, with a little bitter in it, and it was so cooling, that I was seldom thirsty. The result was, a good appetite, did my work (which was mowing) very comfortably, I carried my own beverage, and at night, if any remained, I distributed it to others, who were very glad to receive it. I leave every unprejudiced man to judge for himself which was the best. I was very much persecuted by the family, who said "they had no patience with such stuff," and yet they will say to their sons, "don't go to the public house, don't go to drink."

Wishing all agriculturalists to try the teetotal system, as I have, I remain, dear sir, yours truly,

L—W—

EXTRACTS FROM A SERMON, Preached Nov. 22, in the Wesleyan Chapel, Beverley, BY THE REV. MR. SMITH, OF HULL.

Sir,—I wish to submit the following statements, made by the above Rev. gentleman, to you, and shall feel obliged if you will give me your opinion on them. I wrote them down at the time of delivery. He exhorted his hearers "to acts of self-denial, particularly in eating and drinking—but not as the teetotalers do,"—"(though I do not wish," said he, "to say any thing against them: they have done

a deal of good, and will do good. Therefore, I would advise all you men, and women too, that cannot keep sober, to join; for you are sold if you touch it at all, for gluttony* is a great evil, and as bad as drinking; but if we adopt the same plan with regard to eating, what would become of us?" The preacher here assumed such airs as implied, he had given a death blow to teetotalism. Part of the congregation laughed, while the most serious seemed displeased.

I am, dear sir, yours truly,

To the Editor of the Pioneer.

JOHN TAYLOR.

The Rev. gentleman was, like many others, vainly endeavouring to reconcile his inconsistency. The more he struggled to avoid attacking teetotalism, the more apparent became his attack. To avoid also inconsistency, he tumbled into a cess-pool of folly and puerility. He first guards his hearers against teetotalism—then admires it, and recommends it to the drunkards; but, with the next breath, argues against it; for, says he, "gluttony is a great evil, and as bad as drinking; but, if we adopt the same plan with respect to eating, what would become of us?" How far this is not opposing teetotalism, and speaking the truth consistently with his "wish not to say any thing against it," the Rev. gentleman would do well to explain. It is like the honest truth of the man, who tells you, he does not wish to hurt you, and shews his good wishes by giving you a sly slap in the face over your shoulder. But now for his logic—"Gluttony is a great evil, and as bad as drinking; but, if we adopt the same plan in eating, what would become of us?" That gluttony is a sin, we admit; but if he asserts that it is productive of as much evil and sin, he asserts an untruth. Three-fourths of the crime, four-fifths of the beggary, and one-half of the madness of the country are produced by intoxicating liquors. Hence, one-fourth of the crime, one-fifth of the beggary, and one-half of the madness are left for all other causes combined. But, again, the legitimacy of his argument is founded upon the supposition, that intoxicating liquors and meat are alike in nature. Meat is nutritious, but intoxicating liquors are poisonous in proportion to the quantity of alcohol contained. If, by any culinary operation, poison can be extracted from meat, as alcohol, an acrid narcotic poison, can be distilled from intoxicating liquors, the Rev. gentleman's position is sound. Again, meat nourishes the system; alcoholic liquors do not: they retard digestion, and injuriously disturb the proper balance of the nervous system. Again, we cannot live without food; but we can live without intoxicating liquors: the former being necessary, the latter unnecessary to our system, as proved by ourselves, and millions of our fellow beings. Yet the Rev. gentleman argues, as if the effects, in both cases, were the same. Upon such sophistry is his logic based.

As to his pantomimic evolutions, in our opinion, they little become either the dignity of pulpit oratory, or the solemnity of the sabbath. It has, for some time, been a common practice for certain Rev. Divines from Hull, when figuring in small towns and villages, to appear very magniloquent against teetotalism. Had we not been injured, in the estimation of those whom we have striven to benefit, we should pass by such small shot; but we cannot but regret, that they do not seek first to convince those who may be at their own doors. There is free discussion, as well as the press. Either of these means is at the command of the Rev. gentleman.

Dear Sir,—The public and teetotalers especially, are much indebted to you for the very excellent article on *Sacramental Wine*, which is now in course of publication in your respectable and influential journal. But its circulation, however

* Several of the congregation seemed to believe he was charging teetotalers with gluttony.

great, can, comparatively speaking, reach but few. I therefore do think, you would confer a lasting obligation on the whole body of teetotalers, were you to condense the substance of it into a cheap tract; as in this form, it would be sure to meet an extensive demand. We have nothing, so far as I know, on the subject, not even by Mr. Beardall, that is not much too high priced, to admit of a wide circulation; and teetotalers are in want of something, which they can distribute largely amongst the members of christian churches, most of whom, as yet (such is their deplorable ignorance on the subject,) suppose us crazy or mad, when we cry out against the use of their maddening Sacramental Wine.

The cause flourishes in Ramsgate, though opposed in every way, and opposed I may say by our own members. We have members who, from their station in society, might be influential, but whom we have seldom, if ever, seen at our meetings, since they signed the pledge; and others, who were at one time flaming hot in the cause, now keep quite aloof, and both, for all the use they are to us, might as well be in the dominions of the Emperor of China. Such members are a very canker to us: they in fact do us more injury than our stoutest opponents, who indeed frequently point us to these men, and jeeringly tell us: "your cause is bad, for your own members are ashamed of it." I find you have in Hull some such members; and I was much pleased with the castigation you gave them in a late number of the Pioneer.

Nothing but the apathy of teetotalers can be the death of the cause. As to our opponents, though the timid and weak amongst us think them powerful, they are in this cause almost powerless; and why? The interrogatory is easily answered. Science and Scripture are both against them.—They in fact have not a leg to stand upon, and were it not for the apathy and timidity and selfishness of such characters, as I have been describing, they would be ashamed to even hint at their dislike to the cause. I blush for Christianity, when I see Christians (be they teetotalers or not) and especially Christian Ministers, opposed to or even neutral in the cause. What did I say? No man can stand neutral in it—neutrality, however paradoxical it may appear to the unreflecting, is downright opposition. The man who is not with us, is against us. The man who stands neutral, is not blameless.—Will he be held blameless, when he appears before the Judge of the quick and the dead?

I am, Dear Sir,

Your most obedient Servant,

A COURTNEY, Surgeon, R. N.

LYNN, Norfolk, Nov. 15, 1840.

SIR,—The most interesting ground over which I pass, is the county of Norfolk. The adherents of this cause are most active in the spread of the principles of our great moral revolution, while the press teems with information. Allow me, Sir, (*being deputed*) to tender you the thanks of a great portion of the thinking population of this district,—and especially some of the *most eminent ministers of the gospel*,—for your able and independent advocacy of the necessity of a change in the sacramental wine. Another church minister has come out, whose conduct augurs well to be a good imitation of the zeal of the Vicar of Fulstow, in the person of the Rector of Aldborough, near Aylsham, Norfolk. The sacramental question is agitating not only the minds of ordinary religionists, but ministers of the gospel are all enquiring—and come to this standard they must. At Fakenham, November 6th, a festival was held by the friends of temperance, when the worthy Rector just noticed, took the chair; the principal speaker being

Mr. Greig, who, with his usual eloquence, delighted the audience, and much good was done.

But allow me to state, that the spread of total abstinence principles in Lynn, has been very great, and the result of the efforts made has far exceeded the most sanguine expectation. At the onset, there was much opposition shewn by some of the wealthy brewers, who are monopolists of property and interest; but, thank heaven, not of principle. For some time the people seemed proof against the introduction of teetotal principles, but the establishment of rechabism, has given a stamina to the system, which defies all the pretended control of its adversaries; hence, in the lapse of ten months since the opening of the tent, hath been enrolled one hundred male members. There is also a tent of females in a prosperous state; together with sixteen hundred members of the total abstinence society, in Lynn and its environs. Of late an extra effort has been made to introduce these principles amongst the Lynn Fishermen; and, delightful to contemplate, they are coming as doves to the windows. The following questions, when put to them on Sunday morning last, were answered in the affirmative:—Is your health better? Can you go to your work of fishing and danger without it? Are you better clothed? Are you more satisfied? Have you more money? Are you more comfortable at home? And have you now a desire to flee from the wrath to come? Besides, an agent has been employed, in the person of Mr. Bootman, a Wesleyan local preacher of considerable talent and respectability; his route embraces a pretty large circumference; I understand his success is great, having obtained 270 members the first fortnight.

And what is still more pleasing and gratifying, as to prospective good, is, that of an intention of publishing a temperance periodical, to commence on the first of January, 1841, and to be designated the Lynn Temperance Standard, edited by Mr. Burner, a reformed drunkard.

A COMMERCIAL TRAVELLER.

THE

LICENCED VICTUALLERS' ASSOCIATION.

On the 11th November, 1840, at a Public Dinner in this town; the paid Advocate of this trade, Mr. C. Hibble, of London, enquired before upwards of 100 of its members and friends, "Where is the difference between selling a bottle of spirits and a calico shirt?"

One of the Teetotal answers to this is, that on the sale of a shirt, the purchaser gets value for his money, and that a shirt is both necessary and beneficial for mankind; and, therefore, a proper article of merchandise. By the sale of spirits on the other hand, it is contended, that the purchaser obtains no intrinsic value;—that the price, to a very great extent, is created by a tax, intended by the legislature of the country, on account of its pernicious influence on the morals of mankind, to exterminate its consumption, and thereby check vice and alleviate misery.

In applying its effects to Hull, we shall shortly state that, notwithstanding this prohibitory tax, the people are so grievously misled as to believe it beneficial and necessary; that between the licensing days, for every Public house in the town, 10 persons are exposed before the magistrates; and the industrious and temperate burgess props up the delusion by quietly paying the poor-rate, which is another creature of alcohol.

Number of Public houses within the Borough is 400, by which divide 3824, the number of persons taken before the Magistrates, makes 10 persons for each Public house.

The average expense of the Parishes of the Borough, is more than £22,343, besides the Borough rate annually.

What follows may be taken in support of what we have stated.

Before the establishment of Inns and other places of Public resort, there were Charitable Institutions for the relief and entertainment of pilgrims and travellers. The Brotherhood of which were bound by their vows to be chaste and sober, temperate in diet, and to apply their revenues to the use of the Poor and the sojourner. If any one had violated this rule, and was found at his death, to be possessed of any property, he was refused the rites of christian burial, and his money was cast into the grave after him with an imprecation, "Thy money be with thee to perdition."

Alehouses have always been the common haunts of idleness and vice; and, in proportion as they have increased, the Jails have been filled.

In 1551, they were required to be licensed; and, in 1643, beer and ale were taxed, but now the tax is levied on malt.

The license is for one year, on the condition, that no drunkenness or other disorder be suffered in the house, and good order and rule maintained and kept therein according to law. Every publican is also annually bound by recognizance with two sureties to observe this condition.

At common law, an innkeeper may be indicted and fined as being guilty of a public nuisance, if he suffer disorders in his house, or set up a new Inn in a place where there is no need of one, or keep it in a place in respect of its situation, wholly unfit for such a purpose.

All constables (we presume the New Police are such,) churchwardens, ale conners, and sidesmen are, by their several oaths, incident to their offices, charged to see these laws enforced.

This we believe to be a fair statement of the case; and yet it is very rare for a Magistrate to refuse a Publican's license. It ought, however, to be ever remembered, that, in the year 1571, in and around London, no less than 200 were put down, and the result was that not a single criminal was to be brought up for trial at the then next assizes.

(To be continued.)

VARIETIES.

RECHABITISM, POCKLINGTON.—Mr. Firth, Hull, gave a lecture on rechabism, at this place, on Saturday, November 14, to a very attentive audience. The arguments and statistical calculations of the speaker, were responded to with the most enthusiastic applause.

HEDON.—Notwithstanding the opposition here to teetotalism, and the general feeling of dislike, caused by this opposition; the lecture on Malt Liquor, lately delivered by Mr. Firth, of Hull, has completely disarmed the advocates of home brewed, and a conviction established, that teetotalism is not that fallacious system, it has been represented to be.

CAUTION TO PRINTERS AND OTHERS.—(Also to Teetallers, and Secretaries of Temperance Societies, Ed. Temp. Pioneer.)—A person calling himself Mr. Huggins, who lectured on temperance in Newark Theatre, about three weeks ago, forgot to discharge several debts which he contracted.—*Lincoln and Newark Gazette, 24th Nov. 1840.*

BARROW.—A lecture on temperance principles was given by Mr. George Cowing, Assistant Secretary to the Hull Temperance Society, at this place, on the 2nd December, to a numerous and highly respectable audience. A very favourable impression was produced, and some signatures were obtained.

RECHABITISM, HOWDEN.—On Friday Evening, Nov. 27th, Mr. Firth lectured on Rechabitisim. A few individuals have united; and it is intended, as soon as a sufficient number is obtained, to open a Tent.

BREWER'S MORALITY.—The Excise made a nice seizure the other day in Boston. In the mash tub of a brewer were found by the excise officer, barley, (not malt) quassia, gentian, and tobacco; I saw some of the mixture. A fine exhibition for a temperance platform. Englishmen, when will you free yourselves from such base impositions?

A COMMERCIAL TRAVELLER.

TO POLITICIANS OF ALL CLASSES.—Every professed patriot who countenances drinking, must submit to have a very large discount taken from the value of his professions. To cry about reforming society, and extinguishing misery, whilst patronising that which deforms society, and produces misery to a greater extent than misgovernment, is most inconsistent.—*True Scotsman.*

The march of temperance in London is apparently progressive. There is not a publican who does not loudly complain of the falling off of business, although all sorts of attractions in the way of singing and music are enlisted in the temptations to the enjoyment of the social cup. The value of licensed victuallers' houses has fallen off immensely.—*Evening Paper.*

PUBLICANS' DOOR POSTS.—It is not, we believe, generally known, why publicans have the chequers painted on their door posts. The following anecdote will, however, show it:—The arms of the Earl of Warren and Surrey were the chequers. This family being allied to William the Conqueror, had from him the exclusive power of granting licences for selling malt liquor, and to enable their agent to collect the consideration money more readily, the door posts were painted with their arms, which practice has been handed down to the present day. This privilege is said to have been exercised by their descendants, the Earls of Arundel, as late as the reign of Philip and Mary.

On Tuesday, December 13th, a meeting was held at Killingholme, about ten miles from Barton, in the Baptist Chapel. Mr. D. Pickard, in the Chair, opened the meeting with singing and prayer, and an able speech, which appeared to produce a good effect. The meeting was also addressed by Mr. Headley, Mr. Houghton, Sen., Barton, and the Rev. Mr. Margeram, of Grimsby. The Chapel was well filled, and the people seemed very much delighted with the powerful arguments of the Speakers. 27 signed the pledge at the conclusion.

JOHN HOUGHTON.

FATHER MATHEW IN IRELAND.

From the Leeds Mercury.

WONDERFUL PROGRESS AND EFFECTS OF TEMPERANCE IN IRELAND.—A philanthropic friend in Dublin writes us as follows:—

"It was announced yesterday that 'Smithfield Penitentiary' is closed, there being abundant room for all the prisoners in Richmond Bridewell.

The number of male drunkards committed to 12th } 11,028
 November, in 1838. }
 To 12th November, this year. } 4,207

The following is the return of the number of public-houses closed within the district of the metropolitan Dublin Police: it has been kindly furnished me by Major Browne, one of the Commissioners.

"Return of the number of public-houses closed within the metropolitan Police District since 1st January, 1840:

A.....	80	E.....	16
B.....	48	F.....	12
C.....	34		—
D.....	47		237

"In a hasty glance into the particulars, I reckoned nine public houses in one street, and eight in another.

"On the opening of the Commission, the Lord Chief Baron congratulated the Grand Jury on the absence of the more heinous offences against life and property. 'We are now,' he said, 'assembled, after an interval of more than two months from the period of the last sitting of the Court—we are assembled to decide on the graver classes of offences committed in a district inhabited by, I believe, nearly 400,000 persons; and it is gratifying to observe that, after that interval, there is not presented for trial here a single case of homicide—not a single case of assault affecting the public peace—not a single case of assault endangering life, or a single case of malicious injury to person or property!'"

"The splendid entertainment given by Lord Glengall (a high Conservative) to Father Mathew and a large company of teetotallers, must produce an excellent effect.

"Father Mathew has been here two days. On reference to the *Freeman's Journal* of this day, I find the concluding paragraph, of more than three columns, occupied with yesterday's proceedings.—'The apostle of the most extraordinary movement of any age or clime then proceeded to administer the pledge to the kneeling postulants, whose number in this, the last batch, were 3000 and upwards, thus bringing the amount enrolled, during the day, up to 12000.'

"He resumed his labours to-day. I heard his opening address: it was beautiful. After some prefatory remarks, he alluded to some anonymous letters he had received, accusing him of political motives, and of money-making:—the first he refuted by simply alluding to *who it was* that first led him to the cause—a Quaker—a Church of England Clergyman—and some others who were Dissenters, &c. &c. As regarded money-making, he could declare he had not a pound laid by—he had never expended a pound received for medals on his own chapel in Cork; he had uniformly refused all money offered. A Quaker gentleman, in England, had offered to place £1000 at his disposal, but he had refused it and all such offers in every instance, except £100 from the Marquis of Lansdowne, which had been left in his absence, and which he had appropriated to relieve the distresses of a number of tradesmen in Cork, who had been turned out of employment because they would not violate or abandon the pledge. I wish thou couldst have heard him—I never admired him more.

"The number who took the pledge at the conclusion of his address was very large. I never heard it taken with more cordiality, the voices of the thousands repeating it word for word, after him, was singularly striking and impressive."

'The following is an interesting document:—

"After an experience of twenty years, as Governor of Richmond Penitentiary, during which period at least twenty thousand persons were committed to the prison, a great proportion of whom were for drunkenness, I never knew of one solitary instance of an individual suffering from being at once cut off from any thing stronger than milk. The contrary is the fact, that they invariably improve in health from being debarred the use of any intoxicating liquor.

"Nov. 9, 1840. THOMAS PURDON, Governor."

SPIRITS, —THE REVENUE.

"When the official returns are declared, as they will be in a few days, they will exhibit these results,—that the manufacture of spirits in Ireland, was less by 3,500,000 gallons, in the year ending the 10th of October, than in the preceding year ending on the same date. The consequent loss in revenue, is close upon £500,000 sterling, or more closely £466,666 16s. 6d.—*Cork Reporter.*"—*Times.*

THE UNITED KINGDOM

TOTAL ABSTINENCE LIFE ASSOCIATION,

FOR

Mutual Assurance on Lives, Annuities,

ENDOWMENTS, ETC.

To be enrolled under Acts of Parliament passed 10 Geo. IV. c. 56, &
4 & 5 William IV. c. 40, as amended by 3 & 4 Victoria, c. 73.

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With power to add to their number.

Secretary.—Theodore Compton, Esq.

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The object of this Association is to afford to persons who entirely abstain from intoxicating beverages, the benefits of their temperance and industry, more fully than is practicable in societies composed of all classes indiscriminately.

That such an Association should be established will occasion no surprise, since it will be generally admitted that the habitual use of intoxicating liquors materially shortens the natural life of man. To what extent this takes place, it will be the interesting office of this Association to prove; and while it will secure to its members the benefits of mutual assurance, it will also prove a powerful aid to the cause of temperance, by encouraging habits of industry and forethought—the great source of individual and national prosperity.

It has been considered that the practice adopted by all the Mutual Assurance Societies hitherto established, of charging high premiums in order to return them in the shape of a bonus, entails an inconvenient and unnecessary tax upon assurers; the premiums of this Association have therefore, been computed to afford perfect security, and at the same time, the immediate advantage of low rates, being lower than those of any other mutual office, as the subjoined table will evince.

Age.	Equitable	London Life.	Metro-politan.	Mutual.	National Provident	Total Abstinence.
	£. s. d.	£. s. d.	£. s. d.	£. s. d.	£. s. d.	£. s. d.
20	2 3 7	.....	1 19 6	1 18 0	1 19 4	1 14 0
30	2 13 5	2 19 0	2 9 9	2 9 5	2 10 2	2 4 6
40	3 7 11	3 15 0	3 1 6	3 7 6	3 6 3	2 18 7
50	4 10 8	5 4 0	4 12 0	4 10 8	4 11 1	4 2 2
60	6 7 4	7 8 0	6 11 0	6 7 4	6 11 10	5 17 0

As the practice of paying commission to solicitors and others for introducing assurances, will be wholly discarded, the funds will be relieved from a heavy tax incurred by most offices, and the temptation to introduce impaired lives will be obviated.

The Association will be conducted with regard to the interests of the members, who are the sole proprietors, and will share the whole of the profits, and it is hoped, that the advantages peculiar to it will prove sufficient to insure its permanent prosperity.

Donors of £5 and Annual Subscribers of £1 are Honorary Members.

Medical gentlemen wishing to act as Referees are requested to apply for the appointment as early as possible.

The prospectus will be forthwith prepared; application for which may be addressed (post paid,) to Robert Warner, Esq., 10, Jewin Crescent, Cripplegate.

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. 9d., 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.

NORTH CAVE.—A temperance meeting was held, November 16, in the Church School Room, Mr. Robinson, president, in the chair. A breathless silence pervaded the meeting during the lecture, and the audience separated highly gratified.

TO CORRESPONDENTS:

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.

Jabez Eden, Printer, Market-Place, Hull.

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 DISCOUNTENANCE 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 of 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.	Date to which particulars are given.	Number of Chapels.	Average to each Chapel.		Total.		Total of each class being double the number of Hearers.
			Hearers.	Communicants or members.	Hearers.	Communicants or members.	
Independents	1838 1879	300	90	563,700	169,110	1,127,400	
Baptists	1838 1426	250	88	356,500	125,485	713,000	
Presbyterians	1835 197	180	40	83,480	7,880	70,920	
Roman Catholics	1838 446	464	308	296,944	142,912	413,888	
Calvinistic Methodists	1835 427	250	88	106,750	37,576	213,500	
Quakers	1835 306	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	202,598	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	26,321	159,126	
Tota .....	..... 9925 .....	.....	.....	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?

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 7,183 gallons, or 114 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 enlender 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 who so 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 i., 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, forasmuch 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 temperance 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 abstinence 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 into 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,
Fevers, 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 Warrene 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 Payer.*

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 WARRENNE, 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 Phrenology*; 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. 9d., 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. Chauncey 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 ioo.

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.

THE
HULL TEMPERANCE PIONEER,
AND RECHABITE JOURNAL.

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

No. 3. VOL. IV.]

MONDAY, MARCH 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 DISCOURTENESE THEIR USE THROUGHOUT THE COMMUNITY."

Hull Temperance General Library,

AND

Society for procuring Lectures for all Classes.

THE IMPORTANCE OF DIRECTING THE MEMBERS OF THE TEMPERANCE SOCIETY TO THE ACQUISITION OF KNOWLEDGE.

MAN is naturally an active being. His rationality distinguishes him from the animal; and the desire to know impels him to seek for fresh objects of gratification. Novelty and excitement keep up a perpetual round; and there is nothing, whether grovelling or sublime, benevolent or cruel, good or bad, holy or sinful, which is not calculated to arrest his attention. Moreover, happiness is the great end of his life; and as this, in man's experience, has only a relative application, the concentration of all his mental energies, is expended in the realization of it. Hence, the tenant of the wigwam, the craal, the cottage, and the throne, is only respectively happy. Limits are assigned to his enjoyment, according to the manner in which his intellect is directed in a good or bad, civilized or uncivilized course of action. The ignorance of an object, necessarily deprives man of the happiness, which may spring from it; but, when once seen and understood, a desire for its possession, immediately succeeds, and a class of activities is forthwith put into requisition for its attainment. Hence, the human mind is ever active, either for good or ill. If so, how important it is to supply the place, when it is deprived of any imaginary or real pleasures.

The mental activity of man, renders him a social being. He therefore seeks fellowship where it is to be found, and uses the means, which lay within his compass, to accomplish his end. These means may be either good or evil. The drunkard resorts to the ale-bench; the scholar to the company of the learned; the divine to the society of the Christian. Each of these classes forms its own beau ideal of happiness. The subsequent pains of debauchery do not rectify the feelings of happiness, expe-

rienced by the drunkard; and momentary gratification is the only object which he seeks.

The opinions and feelings of man, are therefore strong, especially when they have been confirmed by habit.— Why wonder, then, that men should require so much effort to abandon a system, in carrying on which, the course of a life of imaginary enjoyment, has been spent? This need excite no surprise on careful attention. But if this is a correct description of the mental activity of man, does it not shew, that benevolence, whilst it seeks to withdraw him from the haunts of vice, should endeavour to supply a substitute of a higher intellectual order than that class of groveling objects and pursuits, which, during a life of intemperance, was to him a source of pleasure?

There are two sources of pleasure: animal and mental. The beast eats and sleeps, and sleeps and eats.— The beautiful and variegated herbage in the vegetable kingdom upon which it browses, affords nothing but animal gratification. Not gifted with rationality, its knowledge is circumscribed within the sphere of its instinct; and, therefore, it lives for the most part to eat. Animal gratification comprehends, within the circle of its pleasures, the whole of its desires. There is this difference, however, between animal and man, that the instinct of the former prevents it from sinking beneath the fixed level of its life; whilst man, when inclined to be vicious, knows no bounds to the depths of his debasement. So long as sound knowledge directs his actions, his tendency is ennobling; and, hence, his pleasure partakes of the character of intellect and mind; but when he seeks for his happiness in sensual indulgence, that rationality which distinguishes him from the animal, plunges him into deeper depravity, because his mind brings under his power greater means of indulgence: in this state, he is below the beast.

Thus, then, the imaginary happiness of the drunkard, is not happiness; and the grand object of the Temperance Reformation, should be, to elevate the tone of his moral sentiments, expand his mind by mental cultivation, and,

from his judgement, cause him to behold that moral depth of degradation and depravity, from which he has emerged into the atmosphere of intellectual freedom. This can be effected only by knowledge and science. For, how can he appreciate the value of a higher, or more elevated sphere of life, if he never be raised into it. The means of being raised, is the cultivation of his intellect. It is, therefore, requisite, that means for the attainment of this end, be adopted; and, unless the principles of the Temperance Society, supply this desideratum, the necessity has been shewn of furnishing this deficiency of mental culture.

The principles of the Temperance Society, range over a wide field of knowledge, but they do not include every thing which should be known by the members; and, unless by public advocates, or the conductors of periodicals, it is not often that the subject is thoroughly studied. It is therefore necessary, that libraries, courses of lectures, the establishment of schools or classes, should be founded, in connexion with every Temperance Society. The nature of the knowledge will be accommodated to their wants and pursuits. The arts, sciences, manufactures, agriculture, and commerce will be of more immediate use.

The Mechanics' Institutes, which have been established some years, were originally intended for the mechanic; but the high price of admission, together with other expenses, have, in a great measure, excluded him from their advantages. Either, then, the poor man must pass his days in vacant ignorance, or be driven to the public-house, unless, through the Temperance Society, means be adopted to elevate him in his moral and intellectual being. Thus, a kind of debauched fatality hangs over his destiny, except his own mental energies and love of knowledge, overcome the difficulties attendant on his humble circumstances. There are instances, it is true, in which mind has surmounted all the obstacles of poverty and indigence; but such are to be taken as the exceptions, not as the rule. The cares and wants of a poor man, with a large family, allow him but little time for personal improvement; and, therefore, instead of planting him in the midst of a barren soil, unaided, he ought to be fixed on a fertile spot, with all the advantages that science and knowledge, under the most favourable circumstances his case may admit, can furnish: cheap lectures, cheap library, and cheap Institutes, accommodated to his wants.

By this means, he will become a better mechanic, a more orderly member of society, a kinder parent, and a more devoted christian.

With these impressions and convictions, the Hull Temperance Society has established "A General Library and Lecture Society for all Classes"; and, as in our opinion, the subject is of so much importance, it is our intention to give an outline of its constitution, as soon as published, with a view, that it may be of service to other Temperance Societies.

The services of Professor Warrenne have been engaged to deliver a course of lectures in the Freemasons' Lodge, on the Thursday evening; admittance to each lecture, twopence; and will be continued till the close.

Other lectures will follow. By this means, the operatives will be supplied with valuable information, at the smallest expense.

It is hoped, that the members of the Hull Temperance Society, and mechanics of this town, will avail themselves of the advantages of this promising institution; and that similar institutions will be established in connexion with every Temperance Society in the kingdom.

THE

LICENSED VICTUALLERS' ASSOCIATION.

Answer to Mr. C. Hibble's Question concluded.

After reading our case, and Dr. Paley's Treatise on Drunkenness, the municipal constituency and Council will we hope be prepared to go along with us in our decision, that it is the temptation to drink to excess, in public houses, unrestrained by the licensing law, that demoralizes and pauperizes our population, in such vast numbers; and then destitution and crime almost always go together.

Where is the utility of licensing publicans, if it is not to put the mischievous venders under the summary controul of our unpaid magistracy? We ask our municipal constituency and council this; and why the police committee have not adopted any part of our memorial on the subject, of the 20th June, 1839? Had that been done, the 400 publicans would not have sent so many drunken men into our streets; and, moreover, by this time, we are desirous it should appear in print, that the offices of Recorder and Magistrates (aided by the efforts of the advocates of teetotalism) would be almost sinecures; instead of what they now are, extremely tiresome.

The Magistrates are invested with the power effectually to put a stop to the evils of intemperance. They delegate the privilege of selling intoxicating drinks to the venders, and take security against the infliction of the very evils we complain of; yet, although the abuses are so notorious, that, faking the average, every publican within the borough, forfeits his license ten times over every year, all efficient interference ceases, and the consequence is, that the rate payers have to make to the poor, by a compulsory rate, what is squandered in these public houses.

We have now answered Mr. C. Hibble's question, and pointed out to the constituency and Council, what ought to be done; and what the police committee must see done, or the introduction of the police force, as a wise measure, must totally fail. Who will be found hardy enough to say, that the police (respectable as we admit they are as a body) can possibly render any efficient service in the prevention of crime, whilst the publicans are protected in their enormities?

Of course, much blame attaches to the police committee, the force being under their management; yet the neglect affects the constituency much more: it proves the want of that concern for the whole population, which they ought to have as trustees for the whole. No man ought to be deemed fit for a councillor, who is afraid, or wants the taste of advocating the cause of the 3824 victims of

intemperance, and that of the poor rate payers, in preference to that of the brewers and the 400 publicans.

ANDREW MARVEL.

CORRESPONDENCE.

BRANDY AND SALT MANIA.

SIR—Perhaps at the present day, one of the grossest attempts to deceive, is the pretended cure of *many diseases* by the use of brandy and salt.

Mystery, as usual, is made use of, and impiety in the use of scripture for the sanction of it; in short, the foul fiend alcohol, by swimming in salt and water, professes to be no longer the old recognized deceiver, but is changed into an angel of mercy to heal diseases both external and internal—such as consumption, cancer, scrofula, and other diseases, incurable by human means.

The mania for metallic tractors, balm of Gilead, mustard seed, Morrison's pills, with others, have had their day; and as *John Bull will be gulled*, another epidemic—the brandy and salt mania, is now prevalent, and is introduced by the following palpable untruths, that—“Brandy is a very different thing taken by itself, from what it is when impregnated with salt,”—and “That the salt has such an effect on the brandy as to remove the usual deleterious effects of the ardent spirit.”

To prove the fallacy of the above assertions, it will be necessary to name the directions given for this panacea, which are as follow:—“Mix six ounces of common salt with a pint of the best French brandy in a bottle; the salt to be well dried and rubbed fine before mixing—shake the mixture together ten minutes, then let it stand twenty minutes to settle, when it will be ready for use. The clearer the mixture is the better—be careful not to shake it before using, as the salt which is not dissolved is very painful to open sores. When the brandy is all used, the salt is not to be thrown away, as it is as good as ever, only add more brandy and a little more salt, as soon as needful, so as to preserve the relative proportions.”

The following explanation will shew that there is no chemical change in the brandy effected by the admixture of salt, and that the brandy retains not only its former deleterious property, but is made worse:—

In the first place, it will be well to premise, that brandy is composed of about equal parts of alcohol and water, and coloured with burnt sugar.

Salt will not unite with pure alcohol, but when six ounces of salt are mixed with a pint of what is called the best French brandy, as directed, about one ounce of the salt is dissolved in the water of the brandy, five ounces of the salt sink to the bottom of the bottle, depriving the brandy of two ounces of water, which is absorbed by the salt, making the brandy so much the stronger.

If the salted brandy be poured clear off, according to the directions, and distilled, the pure alcohol will first be drawn off, divested of the salt, which is left with the water.

If the salted water remaining be put into a vessel, and evaporated over a lamp or in an oven, all the salt will be

left with the little addition of the colouring matter, without any change, fully proving that no chemical change has taken place, either in the alcohol, the salt, or the water.

The experiments as above are simple, and easily made.

The enlightened teetotaler is not likely to be caught in the snare laid by the spirit merchants and their tools. The long-pledged men will smile at the attempts of the adversary, and be thankful for the American pledge; where the senseless and dangerous part, “for medicinal purposes”, is for ever blotted out.

The advocates of the brandy and salt delusion, are sowing extensively the seed of disease and death, and increasing the patients of the regular medical men.

JOHN HIGGINBOTTOM, Surgeon.

Nottingham, 17th November, 1840.

HINTS ON THE FORMATION OF A TOBACCO ABSTINENCE SOCIETY.

SIR—I have viewed, with a mixture of pleasure and satisfaction, the late plan adopted by the Hull Temperance Society, to induce teetotalers to habits of mental culture, i. e. “the General Library, and the Society for procuring Lectures for all Classes.” This is undoubtedly the grand step in order to establish the foundation, and build up the principles of the temperance reformation. Intoxicating liquor, doubtless, (as has been proved) materially injures the mind of man; it destroys his health; and, as the mind is so intimately connected with the well being and sound state of the body, it suffers along with it. It inflames all evil passions, acts as a depressor of the animal spirits; consequently, the man so addicted to the use of intoxicating liquor, has neither relish nor inclination for solid intellectual pleasure. Every thing calculated to promote his happiness, is slighted, and anything short of his darling delight (intoxicating drink!) cannot arrest the attention of his phrenzied, half-stupified brain. But, on the other hand, when he has been brought out of this deplorable condition by the blessings of total abstinence, there is something essentially necessary to satisfy his cravings for substantial good. His mind is bent on the acquisition of useful knowledge; and, therefore, it is, that your Society, in my humble opinion, has adopted a wise plan to fill up the vacant hours, previously spent in the alehouse or the dram-shop!! But yet, I think, there is still something further requisite, namely, a Tobacco Abstinence Society. I am fully persuaded that it is highly injurious, and acts much in the same manner as intoxicating liquor, when taken to excess; but it is also calculated to produce thirst, and, if not abolished, may, in the end, lead to the abandonment of teetotal principles. Snuff is another very injurious thing; but the connexion between it and teetotal principles is not so apparent.—We almost invariably find that smoking and drinking go together, and publicans almost universally sell this weed. It is in your power, Mr. Editor, more fully to enter into the properties of the Tobacco Plant, and to deduce therefrom arguments in favour of its disuse by members of

temperance societies. Tobacco is not only smoked, but is even chewed!—a more disgusting practice, perhaps, man could not have invented. However, although tobacco may be recommended, and even as a medicine, or an antidote for various diseases or ailments, when it comes to be fully proved and tried, it will be found to have just as much foundation as the present "Brandy and Salt" mania. Leaving these few imperfect hints to your consideration, I hope they will meet with your attention and approval.

Our correspondent is informed, that we established an Anti-Tobacco Society about two years ago, as well as an Anti-Snuff Society. We hope our teetotal friends will pay a little more attention to these two societies. The pledge book lies at Ward's Temperance Hotel.—Ed.

February 8th, 1841.

DEAR SIR—I am happy to inform you, that the Temperance Reformation has, at length, reached Thorne. For a long time, we stood out against it, but, at last, we have been absolutely compelled, by the force of public opinion, to stand out of the way, and give up the drunkard's drink. We have already obtained about 50 signatures to the pledge; and, judging from present appearances, our future prospects are bright and glorious. A good feeling towards the cause exists, especially in the minds of God's people; and I have no doubt, that, by fervent prayer and persevering effort, we shall be enabled to effect a change in the drinking customs and habits of the people. W. M. TAYLOR, Treasurer.

The drinking of Alcohol, has, in the opinion of some Rev. Gentlemen, become an indispensable qualification for the office of preacher of the Gospel.

SIR:—In December last, a quarterly meeting was held in one of the Wesleyan Methodist Circuits in this Town. A young man, who has for some time, occasionally preached for, and in the presence of several Local Preachers, was a candidate for the office of Local Preacher. He is a member of the Total Abstinence Society, and conscientiously declines to receive intoxicating wine in the Sacrament.

Notwithstanding the favourable testimony from the preachers for whom he had officiated "*this teetotal delusion*," was deemed very objectionable, and some of the preachers predicted it would be fatal to his wishes. They tried to persuade him to yield, (i. e. violate his conscience) and partake of the alcoholic wine in the sacred ordinance. This conscientious objection of his, was "*the only thing against him*." They stated their approbation of his preaching; believed he was truly pious; that he had an unblemished character; and they hoped he would not stop up his road to more extensive usefulness by refusing the intoxicating cup. Probably, they expected to be able to prevail on our young friend; for two of our Teetotalers, who had for years refused the alcoholic wine at the Lord's Table, and spoken very strongly against it, with a prospect of office in the church, lately found their Teetotal principles become so pliable, that they can now partake of it in that sacred institution, and now attempt practically to justify what they previously condemned. Notwithstanding these examples our young friend was inflexible. Finding they could not move him, they requested he would write his opinions. He humbly stated that, in his opinion, the fruit of the vine, which, our Lord used at the Eucharist, was quite a different element to the intoxicating wine, which is used at present; and that he could not conscientiously partake of alcoholic

wine in that sacred ordinance. These opinions were read, and the meeting was unanimously of opinion, that a person who would not drink alcoholic wine in the Sacrament, should not be admitted a Local Preacher on their Plan; and, therefore, they rejected him.

Now, Sir, it appears quite evident, that the only thing in dispute between abstaining Christians and drinking Christians, on the Sacramental question, is the *alcohol in the wine*: not whether wine should be used, (in this they are all agreed,) but whether alcohol should be used. I shall leave you, and the pamphlet you are about to publish; to give a solution to this question, and only beg leave to make a remark or two on the case before us. Our drinking Christians say, it is an innovation upon the sacred institution to introduce the pure juice of the grape. But it is in fact, only an innovation upon their drinking habits; and they are lynx eyed sufficient to see that, if alcohol is banished from the ordinance, consistency will banish it from the vestry cupboard, and common sense will denounce every Minister a sinner, that drinks it at home; and thus, eventually, they necessarily must either give up drinking or preaching. This has come to pass pretty generally in America, and partially so in Wales; and our Ministers are afraid of its becoming general here. I think the sooner and the better.

Can any Christian believe, that the fluid which the Scripture denounces, on account of its peculiar properties, as "a deceiver," and "a mocker;" whose painful and fatal effects are compared to the "bite of a serpent," or "the sting of an adder;" this liquid should be selected by the Redeemer to celebrate his last supper, given to his disciples, that he should request them all to drink of it; and that, "as oft as they should do so, to do it in remembrance of him?" Is there any thing in its physical nature, its tendency or effects, calculated to put communicants in remembrance of the spiritual blessings resulting from his death? Are all they that put their trust in Him, mocked by his invitations, deceived by his promises? and do they find, by painful experience that, instead of obtaining peace and rest, disappointed expectation preys upon their vitals, like the bite of the serpent, or the sting of the adder? if so, the alcoholic wine is the most proper element, in which to celebrate the Lord's Supper; but, if it be a fact, that his invitations are sincere, that his promises are true; that all that obey him obtain eternal life, then the deceptive, mocking, serpent biting, alcoholic wine, is a libel upon Christianity, an insult to the Redeemer, and a disgrace to every person that uses it in the Holy Ordinance.

AN ADMIRER OF CONSISTENCY.

Leeds, January 18, 1841.

SIR—* * * I should much like to see the exception in favour of intoxicating wine, at the Sacrament, in the Rechabite pledge, erased. What think you? Has the time arrived? If so, will you notice it, that the subject may be taken into consideration at the approaching district meeting, and the A. M. C.

Yours, most respectfully,

Leeds, February 13, 1841.

THOS. BURLAND.

The time, in our opinion, has arrived; and the subject should be discussed. There is a note, appended to the pledge, allowing the omission of the *exception*, if preferred. In the late articles on Sacramental Wine, in the Pioneer, the sinfulness of using the drunkard's wine, in the light of so much knowledge and discovery, on the nature and properties of alcoholic liquors, is shewn. The use, therefore, is wrong; and what is wrong can never be admitted, consistent with principle, as an element in the constitution of a good Society. It is, therefore, for the Rechabites to consider, whether they will allow, in their pledge, that which is sinful, and derive some *imaginary success*—not real, in our opinion—or, at once, adhering consistently to principle, strike out the clause. By

pursuing the latter course, they would rise in the estimation of all teetotalers; but, by the former, prove that, like other teetotal institutions, they succumb, by the sacrifice of principle, to custom and fashion. The same remarks extend to the *British Association for the promotion of Temperance*, as well as every other association, whose pledge embraces the clause for the use of the drunkard's wine. Any alteration should, however, have only a prospective application.—(Ed.)

Preston, Lancashire, February 14th, 1841.

SIR,—From the peculiarity of my position I am often singularly situated, and never more so than on the other day, in this far famed town of Preston, of temperance notoriety. Having become one at a Commercial Dinner, though rather late at the table, the wine having been already ordered, I had no sooner comfortably located myself, than agreeable to the etiquette of the table, Mr. President presented me with a glass of wine, which, as a teetotaler I declined, gracefully bowed, and said I am a water drinker; but, in the course of the wine's being handed round, the decanter was pushed towards me, and I was politely requested to hand it over to the President. Here I again declined, pleading (amidst the censures of the host,) my conscientious regards, which, after considerable pro and con, I succeeded to establish. SIR, I delight in such singularity. The object of my writing to you, is as follows: viz. to have a note from you appended to this letter, (if you think proper to give it insertion,) as to whether you consider such conduct to savor too much of "the Utopian." But allow me to state, that I have learnt to consider the importance of trifles, from some of *Scovel's Christian Morals*; which, in my estimation, are quite in accordance with general truth. Some of them are as follow: "Why was the refusal of a private gentleman to pay twenty or thirty shillings to the King's service, argued, says *Clarendon*, before all the judges in England? Because, in those twenty shillings, one party saw the germ of tyranny, and the other of rebellion. Again, why will a lawyer warn you against permitting a neighbour to claim the gathering of even a leaf upon your estate, without contesting his right? Because, the gathering of a leaf may invalidate your title to the whole estate. Why will a wise politician contend so earnestly for the form of a word, or the wearing of a hat, or the title of a writ? Because, each of these will become a precedent, and, in precedent is involved principle. Why is the discovery of one little bone in a stratum of a rock, enough to overturn a whole theory of Geology? Because, the little bone, like a pack thread, will draw after it the whole skeleton. Like a coil of rope, the skeleton will imply the power that brought it to its site! Thus the whole system of the science will be dragged into peril, as many other systems have been periled, and have been upset by the merest trifle, by one little fact. Why will an engineer be alarmed, as the first drop of water oozes through a dam? Because, the rest, he knows, will follow it. Why will one spot of blood betray a murder? Why will the print of a nail discover a thief? Why will a whole neighbourhood take flight at the sight of a little boy, with only a little spark of fire going into a powder magazine? or a crowd disperse upon the ice at the sound of the slightest crack? Because, nature, as well as theology, has her Athanasian creed, and her damnatory clauses, for those who neglect * * * * * Because nature, as well as theology, does not know what a trifle is.

A COMMERCIAL TRAVELLER.

Our correspondent is requested to write more intelligibly.

A Teetotaler's doctrine is, "touch not, taste not, HANDLE not, buy not, sell not, give not, drink not." Our correspondent did, therefore, act consistently with his principles, and properly support their dignity. The power of etiquette is great, but infinitely less binding than moral principle. (Ed.)

North Cave, February 22, 1841.

Dear Sir—I have great pleasure in informing you, that since your visit on the 16th of November last, we have been progressing in the good cause of Temperance. The lecture you gave us, seemed to give general satisfaction. "He has given them a good lift," was expressed by many after the meeting. On the 30th of the same month, the Rev. R. Tabraham, of Selby, paid us a visit, and delighted us with another excellent lecture. It could not have been better arranged, had yourself and Mr. T. been aware of each other's visit to Cave. Each lecture seemed so well suited to our case; and the second lecture so suitably following up the subject of the first, conviction was again rivetted upon the conscience. Five signed the pledge. On the 10th of February, we held our anniversary,—the first of the opening of the Victoria tent of the Independent Order of Rechabites. On this occasion, the brethren of the tent, and some of the brethren of the Temperance Society, walked with us round the town. After which, about 140 sat down to an excellent tea, provided by our kind friends, Mrs. and Miss Blossom, &c. who deserve our warmest acknowledgments for the excellent manner in which the provision was made. After tea, a public meeting was held; and a few of the members of our own society and tent gave short addresses. Our worthy friend, Mr. Hopwood, of Pocklington, delivered an able lecture. The meeting separated highly gratified; and I think our cause has got good footing in Cave. Our Society now numbers about 160 adult members, and 45 juveniles. Yours truly, JAMES STORY.

TEMPERANCE NATIONAL ANTHEM.

God save our gracious Queen,
Make her's a happy reign;

God save the Queen;

May all her subjects be,
Blest with sobriety,
Justice and piety.

God save the Queen.

O Lord our God, arise,
Make all poor drunkards wise,
On thee we call;

May they be brought to hate,
Drinks that intoxicate,
And thy word venerate;

O save them all.

Thy choicest gifts in store,
On all most richly pour,
Who do abstain;

Obeying reason's laws,
Faithful to our great cause,
We'll sing, with sober voice,
God save the Queen.

JUVENILE RECHABITE TENT.—The first anniversary of the Juvenile Rechabites of the Olive Branch Tent, was held in Barton upon Humber, on the 23rd Feb. The arrangements were of a truly imposing character. The infant sons of Rechab, paraded the town in procession, accompanied by the adult officers, and headed by an excellent band. A tea meeting was held in the large school-room, when about 130 persons sat down to partake of the simple and good things plentifully provided. A public meeting was held at seven o'clock in the evening; it was numerously attended, and was addressed by Messrs. Skinner, Houghton, and Clappison, of Barton; Mr. H. Jones, of Hull, and Mr. Addleshaw, of Brigg. The last speaker delivered a powerful and an eloquent speech. A deep impression was made upon the meeting, after which several persons signed the pledge.

THE LATE MISS ANN CARR.

Some of our readers will, no doubt, have been apprized of the departure of our zealous and devoted friend to the cause of human happiness. The following biography is extracted from the Leeds Mercury :

"In our paper of the 23rd ult. we recorded the death of this well known and worthy female preacher, who is entitled to the reputation of foundress of the sect of Female Revivalists, one of the numerous divisions which have sprung up amongst the Wesleyan Methodists of this country. Mrs. or Miss Carr, for she was never married, was a person of good natural understanding and great energy, and her exertions in the cause of religion were most assiduous and self-denying. Indeed, her friends consider she has fallen a sacrifice to her earnest zeal and unwearied labours in preaching and promoting the gospel of Christ. She was a native of Lincolnshire, and was brought up by a pious aunt, who was a member of one of the Independent churches in that county. With this aunt she spent the principal part of her early years, and on her death inherited property amounting, it is said, to about £800. Part of this money she generously devoted to the payment of debts in which her father was involved, and the rest to religious objects, in connexion with the society of which she was so leading and influential a member,—though not, as has been stated, to the erection of their chapels in Leeds. The death of Mrs. Carr will be felt as a great loss by the society she had founded, and to which she had faithfully ministered for so long a period.—The esteem in which she was held by them was strongly evinced by the sorrowing multitudes who followed her to the grave; while the attendance of a numerous body of friends of other Christian denominations was a pleasing tribute to her moral worth and excellence, and a proof of the general estimation in which her character and memory are held. The chapel at the Cemetery, where the interment took place, was crowded to excess; and many more were unable to get within the walls. The service was conducted in a solemn and impressive manner by the Rev. James Rawson, chaplain to the Cemetery, who after reading appropriate portions of Scripture, delivered an interesting and eloquent address, in which he faithfully portrayed the character and excellencies of the deceased,—her various and useful labours, and dwelt with much effect on her patience and consolations during the season of her protracted illness, and her happy death. Prayer was offered at the conclusion of the address by the Rev. T. Scales. Hymns were sung all the way from the chapel in the Leylands, where the deceased had officiated, to the Cemetery; and her friends gathered around the grave, closed the funeral rites by singing the celebrated dirge, "Vital spark of heavenly flame, &c." Feb. 6.

The last time we saw her, about a year ago, she seemed to be paying fast the debt of nature. Her frame, which was naturally strong, had gradually sunk; and she then could only bear up part of the day. Several subjects engaged our conversation, but chiefly her own christian experience. She seemed to contemplate her approaching dissolution with entire resignation to the Divine will; and expressed her willingness to depart, whenever the Lord, in his mercy, should think fit to take her away. Before we left her, she adverted to the principles of total abstinence; and her heart and soul seemed to be re-kindled with life, whilst she expatiated "on that blessed cause." She said, in her usual way, "many will be ready

to say, that Ann Carr has taken wine as a medicine; but, after I am gone, bear me witness, my dear brother, that, though wine has been recommended by my medical adviser, not a drop has touched the lips of Ann Carr.—No! no!" exclaimed she, with holy fervour, "when I took the pledge, it was on my bended knees; and shall I, who have nearly piloted my frail bark across the stormy sea of life, and arrived in the haven of rest, give the least occasion of offence to my weak brother? No, never! By the grace of God, I am what I am; and it shall never have to be engraven upon my memory, that I furnished the poor deluded drunkard with even the appearance of an excuse. Receive these words, my dear brother, from a dying woman, and bear witness after I am gone."—The scene was solemn and deeply affecting; and we could not avoid thinking, how worthless intoxicating liquors become, as we approach the threshold of heaven. She several times rendered our public meetings her services gratuitously; and our friends will still retain the vivid recollections of the powerful addresses she gave on those occasions. May her departure remind us of our christian duties, and our Lord's command: "Therefore, be ye also ready, for in such an hour as ye think not, the Son of man cometh."—Matt. xxiv. 44.

In answer to the inquiry, respecting Miss Ann Carr's last moments, the following account has been received from Miss Martha Williams :

LEEDS, February 24th, 1841.

Respected Friend,—I received yours of the 1st, and feel myself gratefully obliged by your kind enquiries respecting my dear, very dear departed Friend. In her I have lost *Mother, Guide and Friend*; but my loss, I know, is her eternal gain.—Her sufferings were extreme; but, in the most severe conflicts and bodily sufferings, her faith and confidence in the Redeemer appeared to be the greatest. Her last words, were Glory be to God! Glory be to God! Hallelujah! She died in her sleep, twenty minutes before One at noon, January 18th.

She was brought to a knowledge of the truth, and truly converted to God, when about 18 years old; and by the grace of God, held fast her first good, abounding in faith, love and good works unto her end. She signed the Total Abstinence pledge, October, 1835; and, in all places public and private, she adhered firmly to the principle. The week she died, she said, "The Temperance Cause is as sacred, pure, and dear to me, as ever it was. I wish the Teetotalers to attend my Funeral."—I could say much more, but have not strength at present. I am about, with the assistance of my friends, to write a Memoir of my valued Friend. I deeply regret my inability to do justice to her worth and labours; but I do purpose, by the help and blessing of God, to do my best. I should be greatly obliged to Mr. Firth, if he would give me, in writing, his testimony of her visits to Hull. She greatly respected him for his integrity and labours in the temperance cause, and for his christian kindness to us. I wish his testimony to appear in the Memoir: please to let me have it as soon as possible. May the Lord bless you with all blessing in Christ Jesus, and with eternal life, are, and shall be the prayers of your Friend in tribulation.

To Mrs. A——

MARTHA WILLIAMS.

Now Published, price Sixpence,

SACRAMENTAL WINES. By ANDREW GILMOUR, Minister of the Reformed Presbyterian Congregation, Greenock.

George Gallie, Glasgow; James Kerr, and J. G. Bankier, Greenock; G. Caldwell, Paisley; C. Zeigler, Edinburgh; and J. Pasco London.

ARITHMETICAL EXPRESSION.—How easy it is to speak of millions and billions, yet how difficult to conceive what even a million is! But still we should endeavour to obtain some idea of that mighty number. Suppose we speak of the national debt; the words expressing the sum of eight

hundred millions sterling are readily spoken; but who can form a conception of that amount? We know, however, what a dollar is, and we may, for convenience, consider its value equal to a crown piece, or five shillings. We know, too, what minutes, hours, and years are. Then we may form some idea of the amount, though a remote one, when we discover, by calculation, that the debt is considerably more than a dollar per minute from the time our first parents were in paradise to the present day!—more than fifteen pounds sterling per hour, through all the ages of man's existence! A billion, however, is a far more comprehensive term; so much so, indeed, as to be beyond all conception. Taking the Mosaic date, as nearly as can be computed, the world has not yet existed even one fifth part of one billion of seconds!—*The Smith-and-Dolier Copy Books.*

BEER SHOPS.—From an inspection ordered by the Committee of the Temperance Society, it appears that no less than twenty beer shops have been closed during the last six months in the township of Bradford.

QUERIES.

To the following queries we append the answers:—

1st—Is intemperance an evil?—Yes.

2nd—Is a youth at fourteen years of age, accountable to God? If so, and unaccustomed to intoxicating liquors, will not a pint of the best ale, or two glasses of liquor, make him drunk?—He is responsible; and, in our opinion, he would be drunk by taking the above quantity.

3rd—If a man is not addicted to strong drink at twenty-one years of age, will not two pints of the best ale, or two glasses of liquors make him drunk?—In our opinion, yes.

4th—If the last be true, is there more sin in being drunk with a pint, glass, or two glasses, or a quart, in the sight of God?—The sin, in both cases, is the same.

5th—Is St. Paul's statement without meaning: 'no drunkard shall inherit the kingdom of heaven'?—Nothing the apostle wrote is without an end in view.

6th—Are all the human family made of the same material? if so, can strong drink be done without, under hard labour? Some say no; some, yes. Which shall I believe? I think they may; for, when eleven years of age, I walked three miles daily, rose at four in the morning, worked till six in the evening, and never had any drink. My employment was most laborious; it was brick carrying. I never was more healthy.—The experience of all ages testifies the same fact.

7th—If strong drink is a bad thing, I must be better without it; if a good thing, it becomes me, as a professing christian, to practise the principle of self denial, as hundreds have perished by strong drink.

JOSEPH ACUM.

ELYSIAN HOUSE, RAMSGATE, FEB. 13, 1841.

My dear old Friend and Brother Teetotaler Firth,

***** When I read your appalling account of the amount of poison taken at the holiest of all ordinances, I trembled and offered up the following prayer: "Oh my God! banish the cup of devils from my table." Thank God, the subject is agitating nearly every section of the Church in the world; and, like the great slave question, it will soon sweep all before it. I have taken my stand, and have sworn eternal war against the drunkard's drink in every shape, time, and place, but especially at the table of the Lord. As O'Connell says, so say I on this subject, I mean to *agitate! Agitate! Agitate!!!* Your articles, which you intend embodying in the pamphlet on the wine question, exceeds all I have ever met with on the subject. I hate flattery, but I say, in the fear of God, *print it! print it!* and publish it, in as cheap a form as possible, and flood the Churches with it! We have a Baptist Minister in this town, who has been advocating the cause of drunkards and drunkard makers in grand style for three nights. His chapel was crowded to excess. Prostitutes, brothel keepers,

jerry lords and ladies, publicans and their ladies, wine merchants, &c., &c., not a few; and, to crown the whole, a Rev. maltster in the chair. I have done a little during the last five years to unmask the malting desecration of the Sabbath, but, of late I have fully come out, and who can help it, when the church is admitting maltsters into membership, acting so inconsistently? She puts persons out of society for attending the theatre, card tables, horse races, and all other vain amusements, (and this I conceive to be right) and yet she allows ministers to be maltsters, wine merchants, and regular dealers in death and the seeds of damnation. "Oh, shame! where is thy blush?"

At different conferences of Christian communities, it has been decided, that, to shave, cook dinner, or teach children to write in the Sabbath School, on the Lord's day, is sinful. I would ask, is it a *very holy* and *sacred*, nay, a *hallowed* employment, to *malt ON THE SABBATH*? If my bible did not tell me different, I should conclude it is, as there are so many maltsters, preachers. If this is not straining at a gnat, and swallowing a camel, pray, what is?

I remain, yours, &c.

JOHN STAMP.

REVIEWS.

The New British and Foreign Temperance Magazine, Bull's Head Court, London.—This monthly periodical promises to be a valuable accession to the Temperance cause. Its articles are ably written, and well calculated for general perusal. As a specimen and style of the work, we present our readers with parts of the leading article in February number.

"The cause of Temperance the cause of the Christian Church.—By the christian church, we neither mean the church of the Episcopalian, Independent, nor Baptist—of the Presbyterian nor Methodist—but the entire community of sincere and devoted christian believers. We mean the men, whatever may be their denominational distinctions and attachments, who are earnestly striving to hasten the period when ignorance and sin shall everywhere give place to purity and truth—when the whole world, illumined and regenerated by the gospel, shall become a holy and a happy province of the vast empire of the Son of God. That the cause of Temperance is identified with the best wishes and most successful efforts of such men, every day is furnishing conclusive and delightful evidence.

The sinfulness of intemperance, admits of no dissent. Reason itself cannot but denounce it as a flagrant offence against the dignity of man. Revelation has, long ago, placed it in the darkest catalogue of crime that has been written by the pen of inspiration. This being admitted, it follows as an unavoidable consequence, that just in proportion as drunkards are reclaimed, and others are preserved wholly free from the polluting influence of the intoxicating cup, is one, at least, of the great objects of the Christian scheme accomplished. True, there may be other vices where intemperance does not exist; but exactly to the same extent to which this evil is destroyed, has christianity the less to do in the removal of human depravity. But intemperance is not merely a sin; it is a sin of such a peculiar kind, as to involve a condition, both mental and moral, singularly opposed to the influence of christianity. Indeed, while a man remains a drunkard, there is far more reason to hope for the conversion of a murderer or an adulterer than of him.

The records of the christian ministry have clearly demonstrated, that the habitually intemperate are the most hopeless of characters. In effecting the renovation of man, the gospel has to act upon his understanding and affections. His mind, and heart, are the fields in which that divine seed must be sown, whose fruits are righteousness, and joy, and peace. As in the natural world the most abundant harvest is reaped from that soil which has been best prepared, and whose nature is most adapted to the crop it has to produce; so in the spiritual world, the fruits of christian principles will ever be found proportioned to that condition of mind and feeling, upon which divine truth is brought to bear. If the intellect be feeble or bewildered, its perceptions will be wanting in that clearness, which is necessary to conviction; and if the conscience be seared—if the moral and sensitive part of man has become

hard and unfeeling, though truths which are sharper than a two-edged sword may be presented to the ear, they will leave scarcely more impression than the dropping of water upon a rock of adamant. Let this reasoning be applied to the intemperate, and it must at once be conceded, that the cause of temperance is the cause of christianity. Actual drunkenness is a state of madness, or stupid idiotism; and hence the conversion of any man, when intoxicated, however capable of thought and reflection when sober, though possible, is, of all things, the most improbable."

The British Temperance Inquirer, Douglas, Isle of Man. This is another valuable monthly periodical, intended as a vehicle for all subjects of controversy in connexion with the Temperance cause. January and February Nos. are chiefly occupied with a very learned essay on the Wine Question, and which is likely to extend to several more numbers.—The article develops many original views, displays immense labour and research, and will be acceptable to the students on the wine question.

VARIETIES.

UNITED KINGDOM TOTAL ABSTINENCE LIFE ASSOCIATION.—On Friday, the 5th February, a most interesting meeting took place, at the City of London Literary and Scientific Institution, Aldersgate-street, for the purpose of receiving an explanation of the principles and objects of the above association. The meeting was chiefly composed of the leading advocates connected with the various Total Abstinence Societies of the Metropolis, and it was particularly pleasing to observe the union which prevailed on the occasion.

Several of the reclaimed declared themselves in perfect health, and that they were stronger than ever. And among other things it was stated that in one of the London branches containing a thousand members, but one death had been known in two or three years. At nearly eleven o'clock, the following resolution was moved by Mr. Stephens, and being seconded and put from the chair, was carried unanimously.

"That this meeting regards the foundation of the United Kingdom Total Abstinence Life Association, as a matter for congratulation, and considers it based on principles so far sound and equitable as to be entitled to the cordial support of all Teetotalers."

We are happy to learn that business has actively commenced, and that many assurances have been already effected. The office is 39, Moorgate Street, where the Secretary is daily in attendance from ten till four, to give information, and instruct Agents in their duties; an agency for Hull is established. Any further information may be had of Mr. R. Firth.

EFFECTS OF A MINISTER'S EXAMPLE.—The Rev. John Kirk of Hamilton, related the following painful anecdote in a sermon on Total Abstinence, which he delivered in Glasgow lately, to show the awful consequences of professed Christians using themselves, and pressing upon others, intoxicating drinks. "I once visited," he said, "a jail, along with some other friends; and when we entered a cell where four or five criminals were confined, one of our party observed one of them much more simple, and not so hardened in appearance as the rest. We spoke to him, and learned that he had been a servant to a minister whom we knew. Spirits were regularly used in his house: and this servant acquired the habit of using them when there. His appetite for liquor became so strong, that he stole to appease it, and was in prison for the theft, a ruined young man." O, what has that minister to answer for!

ROTHERHAM.—All the Ministers in this town, except two, have either become members of the Teetotal Society, or are practising the principles.

Extract from a Letter by J. Higginbottom, Esq. Surgeon, Nottingham.—Much remains to be done in abolishing alcohol as a medicine. In my opinion, I am more and more confirmed daily, that it may be altogether discontinued; and that it has nothing but custom and a depraved appetite to uphold it. Very few medical men, at the present time, appear to have given the subject any serious thought.

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.

FASHIONABLE BOOT AND SHOE SHOP,

22, SALTHOUSE-LANE, HULL.

G. COWING,

Fashionable Boot and Shoe Maker,

RESPECTFULLY announces to the Ladies and Gentlemen of Hull and its vicinity, that he has opened the Shop lately occupied by Mr. HARGRAVE, Tailor and Draper, where he intends to carry on the above Business in all its various branches. Having had many years' experience in some of the principal Shops in Liverpool, Birmingham and London, and having attentively studied the anatomy of the human Foot, he hopes, by punctuality and attention, to receive a share of that public patronage and support, which will ever be his study to merit.

Just Published, price Twopence.

DOCUMENTS and DECISIONS in Old Kilpatrick Session, and Paisley Presbytery of the Relief Church, on the COMMUNION WINE, and the expulsion of John Murray, an Elder in Old Kilpatrick Church, for desiring to be permitted to use "THE FRUIT OF THE VINE,"—Matt. xxvi. 29. Mark xiv. 35. Luke xxii. 28.—used by the Saviour in the institution of the ordinance of the Lord's Supper, instead of the intoxicating drink of commerce, called wine, and commonly used in that ordinance, WITH REMARKS ON THESE PROCEEDINGS. This Case now stands over by appeal, to the Meeting of the Relief Synod in John-Street Church, Glasgow, on Monday, 10th May, 1841. Glasgow:—Published by George Gallie; and sold by C. Zeigler, Edinburgh.

TO CORRESPONDENTS:

Our correspondent from Barton will perceive, that his communication has been anticipated by a letter from one of the advocates at their Festival.

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 the Essay will shortly appear.—The articles are partly re-written, and arranged in such a manner, as is 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.

JABEZ EDEN, PRINTER, MARKET-PLACE, HULL.

THE .

HULL TEMPERANCE PIONEER, AND RECHABITE JOURNAL.

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

No. 4. VOL. IV.]

THURSDAY, APRIL 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."

WHAT CAN BE DONE

For the 3,824 cases of Drunkenness brought annually before the Mayor of Hull!—The object of sound local government, and the persons who only are suitable for the office of magistrate and membership in our municipal councils.

To enter into the consideration of these subjects may, by the thoughtless and those indifferent to public morality and virtue, be deemed an act of great temerity; but, as we court the good opinion of no persons by the sacrifice of public virtue and duty, we shall endeavour to direct the attention of our readers to what, in our opinion, claims the special regard of all patriots and philanthropists. The subject is little attended to, even by members of the temperance societies generally; but this neglect arises more from inadvertency than unwillingness to institute every measure of moral and social reform which may be likely to benefit the community.

The basis of all good government, both national and local, must be founded in the morality of the people; and should there, in the course of events, any disarrangements of moral action take place, the laws, which such government enacts, ought to be such as will restore the disarrangements by establishing those means which are the most likely to effect this object. This we lay down as a general principle which, from its self-evidence, must be admitted by all. In order, therefore, to test the soundness of national laws and municipal regulations, it is only necessary to inquire, to what extent do they check the immorality of the people; and whether or not they contribute to that immorality which they propose to remedy? Municipal and local measures are the foundation of national government, and, therefore, responsible, in a great measure, for its acts. This position may startle some of our readers. Under the representative form of government our towns send their own delegates to Parliament, and, consequently, upon themselves depends the

quality of our legislature, as to its fitness or unfitness to enact laws calculated to promote their own good. These laws, then, reflex upon the local institutions; and, though they may not be the best that might be devised, the power, discretion, and wisdom to enforce them, necessarily devolve upon local authorities. Hence, laws, according to their administration, may be greatly modified. Their efficacy may be destroyed, or their aim diverted into a foreign channel; and this may flow into a sea of corruption. Ambition, self-interest, and appetite, may thwart their design and annihilate their usefulness. The local power, therefore, is, in a great measure, responsible for whatever exists under a free and representative form of government. It becomes then a matter of great importance for the people to examine the manner in which their local delegates exercise the functional power of their office, to see whether any self-interest or secret influence creeps into the seat of our municipal institutions; and, on detection, to set immediately to work for the purpose of expelling it, and repairing the breaches in their own interests and prosperity. Should any unnecessary licence be granted to established laws, entailing on the people expense by increasing the poor-rates—a waste of public money in punishing offences caused by a certain traffic which ought to be restrained rather than promoted—the people ought, with as much diligence as they pursue their own honest avocations, to institute remedial measures; for it should ever be borne in mind that, so long as poor rates, county rates, and municipal rates of every kind and character, are to be paid, so long will they have to draw from the proceeds of their business to meet the demand. The necessity, therefore, of instituting this inquiry appears evident; and, when we consider that of all men teetotalers have to pay the most money for the same amount of derivable good, it appears in a still stronger light; for it must be remembered that, than any other class, they want less aid from the poor rates and county rates, and require little money in punishing crime, inasmuch as there

is little committed by them which requires the exercise of magisterial authority. Crime, including the expense of the police, costs the country £1,662,000 annually; yet of this they have to pay their proportionate quota. It is thus that they are taxed by a traffic which is supported by the criminals who create the necessity for the taxation. What, then, are these 3,824 cases annually of intemperance, and their evil effects upon society? In addition to these, how many cases of intemperance are there which do not appear before the magistrate? In the first place, they waste their money in the public house, instead of taking it to their wives and families, and then have five shillings and costs to pay;—some are transported, and leave their families as paupers upon the state. If they escape with five shillings and costs, their miserable and wretched condition drives them to the relieving officer; and thus their dissipation is supported by the rates exacted by taxation from the pockets of the sober. Law punishes and fines them for taking that which law provides for them. Never did there exist a greater anomaly in the craniums of muddled law-givers among a civilized people. Yet such is the anomalous nature of the laws of *enlightened* England. Are the 3,824 criminals, and the thousands of cases of drunkenness, which never flagrantly appear before the magisterial bench, alone to bear the stigma? or, is there in our institutions something radically wrong, which requires moral reform? We answer in the affirmative: first, in the traffic in intoxicating liquors; secondly, in the license system; thirdly, in the law by which the license system is pretended to be governed; fourthly, in its influence over municipal legislation; and, fifthly, in its power to sway the election of our town councils.

First, in the traffic in intoxicating liquors. When public houses were originally established, they were designed for public accommodation to travellers; but, as self-interest riots most luxuriously in a corrupt soil, it connected the sale of intoxicating liquors with them. The vending of these prisons, then, was not a necessary condition to constitute a house of this character, but one of the offsprings of corruption from the marriage of avarice and appetite. Before such houses could be established, their necessity was to be shown—only the shadow of this necessity is now seldom looked at. The sale of intoxicating liquors became to "mine host" an object of infinitely more importance than the accommodation of travellers. Age rolled after age; and, as man's cupidity increased, craft and cunning became rampant in devising schemes of innovation, imposition, and corruption, to poison the springs of legislation under the baited forms of taxation, to support, forsooth! the administration of justice, and the expenditure of the nation. As despotism, tyranny, and scrambling after place and pelf, are generally, if unrestrained by public feeling, the order of the day, the accession of millions of pounds sterling of excise, to support licentiousness, corruption, and ambition, was no unwelcome guest. Thus the public house system, through its coffers, became engrafted, as a nidus of poisonous insects and reptiles, into the trunk of our national commerce, until at last it eats away as much

fruit as the tree bears for foreign nations. In the report of the committee of the House of Commons it is stated, that £50,000,000 are expended annually in the purchase of intoxicating liquors, and £50,000,000 more lost by accidents, fire, &c., &c., &c., &c., through the same source. Now, the amount of our exports is about £50,000,000; so that the traffic in intoxicating liquors actually costs the nation twice the amount of all our exports. Again, there are 91,497 houses for the sale of these poisons, and, consequently, as many families, besides their servants and dependants, all living by this source of unholy produce; and hence, like drones in a hive, feed upon the production of the artisan, mechanic, and agriculturalist, and, instead of adding one iota to the common weal, their houses form hot-beds in which impurity, dishonesty, crime, profanation, rapine, and murder breed and heave like the ant-hill. Our young men are demoralized, and young women despoiled of their virtue. Every fascination which wickedness can devise, is concocted to allure its unsuspecting victims, till it clutches them for ever, and consummates their ruin. Hence, we need not wonder that 500 prostitutes should parade the streets of Hull, many twelve and vast numbers under fifteen years of age.

In Hull there are about 60,000 inhabitants; and, if we take one-third away for children, it leaves 40,000 adults, young men and women. To supply these with *public* accommodation the magistrates of this borough have licensed the small number of 400 public houses, providing one public house for each 100 persons,—and, consequently, to each fifty males and fifty females. Can we expect less drunkenness from a condition of society so frightful in its consequences? and shall we be surprised that 3,824 cases of drunkenness should annually occur, leaving to each public house ten cases?

The traffic in intoxicating liquors is, therefore, an unmitigated curse to our commercial prosperity and social weal, drawing from the pockets of the people £50,000,000 sterling, and causing a loss in other ways to the amount of as much more. Besides this, it throws its concentrated influence in turning, into the fountains of our national and local legislation, the streams of corruption and fraud. This is the nature of the system itself; and it cannot but produce this effect, whatever may be the material it has to work on, if the experience of the past and the present, is to be taken as evidence in the decision of the question.

The traffic in intoxicating liquors is, therefore, a public nuisance, and ought by law to be treated as such. Secondly, the license system. The licensing of intoxicating liquors sanctions the traffic with legislative authority, and recognises it as a branch of commerce; gives currency to its movements, establishes its respectability, provides it with county and municipal police force to barricade its evils within certain limits, lest society should be entirely rendered a mass of corruption. While, therefore, the revenue receives from the traffic about thirty millions of pounds sterling in the form of excise, it gives back a bonus of £1,662,000 in the form of prisons, jails, pensioned judges, treadmills, hulks, transportation, county

and municipal police force, and a train *ad infinitum* of subordinates,—all under the pretence of keeping order, or, in reality, punishing criminals made such by the public house system, and keeping alive in the heart of our social economy this fungus of corruption and depravity. From the days of Queen Elizabeth our wise Parliament has been brimful of business in legislation on this important department of national ruin. Restrictions have restricted restrictions, laws have regulated laws, and enactments on enactment have succeeded each other without end: all proving that the traffic is beyond the mental capacity of the inmates of St. Stephens. Like Proteus, the evils assume all forms and shapes; and no sooner has one evil been legislated for than another springs up. In short it is the personification of Pandora's box; and, had Satan died and left a legacy to mankind, to be under the administration of his executors, he could not have more effectually devised fathomless mischief to man.

(To be continued.)

SOCIALISM UNMASKED.

A specimen of the falsehood, the tortuous, and manœuvring conduct of Mr. Mackintosh, Socialist Lecturer at Leeds, and the Socialists of Hull, with Mr. Firth, Honorary Secretary of the Hull Temperance Society, who accepted the braggadocio challenge of Mr. Mackintosh to a Public Discussion.

It is known, by many of our readers, that Dr. Coffin, formerly the Socialist lecturer at Hull, and Mr. Firth, lately exposed the Infidel dogmas of "*Irresponsibility and Atheism*" of Robert Owen. Mr. Mackintosh was brought from Leeds to oppose them; and, accordingly, appeared at the lectures. It was announced no discussion would be allowed, for the purpose of averting the vulgar calumny in which the Socialists had freely indulged against Dr. Coffin, previous to the lecture—Notwithstanding their own sage dogmas teach, "man is the subject of neither praise nor blame." Mr. Mackintosh gained the platform, under the impression that he was a reporter, and because he was not allowed to question Dr. Coffin,—violating all the rules of courtesy and good breeding,—he fell into a violent passion, announced one of his lectures, jumped off the platform, brandished his arm, and challenged all three to discussion. The challenge was accepted by Mr. Firth the same evening, and a Socialist commissioned to wait on Mr. Mackintosh, the following morning, to invite him to see Mr. Firth, for the purpose of making arrangements. No person, however, appeared; and Mr. Firth was, therefore, under the necessity of drawing up the conditions of debate, and publishing a placard, subject to the judgment of the meeting on March 25, to which he was pledged to lecture.

Correspondence between Mr. Firth and the Socialists followed, which resulted in a deputation waiting on Mr. Firth, March 22, consisting of two Socialists, accompanied by Mr. George Cowing, the Secretary of the Hull Temperance Society. Mr. Mackintosh had declined altogether to meet Mr. Firth on the subject of his

lecture; and the object of this Socialist deputation was to propose a fresh subject—namely, "the *Five Fundamental Facts*" of Robert Owen, and "Formation of Character." This change of subject for discussion demonstrates that Mr. Mackintosh's heart, when his magniloquent bravado challenge had lost a little of its passion, began to fail him, and that he repented of his temerity. However, as he had come from Leeds to *do mighty deeds*, he must needs make a flourish of trumpet. He, therefore, changed his tactics. Seeing through his doughty intellectual valour, Mr. Firth was determined to yield in this too, and at once accepted the offer of discussing with him the Five Fundamental Facts, and the Formation of Character. Accordingly, all things were arranged, when the Socialists asked, "what was to be done with the '*money*,' the proceeds of the evening?" and was answered, that it must be given to the benevolent and religious societies to which it was promised in the advertisement and the bills. The deputation demurred, and said Mr. Mackintosh would not meet Mr. Firth on that ground. Mr. Firth showed, however, that it could not be applied otherwise, without involving his public honour and principle! and he could not, therefore, consent to a diversion of it from its original object. On this Mr. Firth sent his acceptance of the second challenge by the deputation; and he heard nothing more from them until the day previous to the one appointed for discussion, when he received a bill containing a third flaming challenge. This bill asserts, that "Mr. Mackintosh, by request of the board, attended the said lecture, and publicly offered to defend the Social principles in free, fair, and friendly discussion, which offer was rejected by the chairman, John Wade, Esq." This is an infamous falsehood; Mr. Mackintosh's request was merely to ask Dr. Coffin a question. This base falsehood, like all their proceedings, proves, notwithstanding the operation of the *circumstantial* principles of the new moral world, by which they profess to be governed, their "*original organization*" has to be operated upon by truth. This said bill affords another specimen of that craft and chicanery which characterize their movements. It announces for March 25, a lecture by Mr. Mackintosh, on the "Being and Attributes of God," and *invites discussion*. Now, this was the subject of Mr. Firth's lecture, rebutting the infidelity of these sage philosophers; and Mr. Mackintosh declined to meet Mr. Firth, on the ground that "*the Congress had prohibited the Socialist lecturers from engaging in this species of controversy*;" yet, in the face of this assertion, when he knew Mr. Firth would not be there, he becomes the hero again, and, in spite of the circumstances of the Congress acting upon "his organization," he transgresses their law, knowing Mr. F. should be lecturing in the Freemasons' Lodge. By this dexterous deception he may gull the unob-servant; but, to all thinking persons, the trickery will be seen in its naked deformity.

Mr. Cowing, who has taken an active part in the affair, attended the first and second lecture, by invitation, given by Mr. Mackintosh; and, at the close of each lecture, particularly the second, after Mr. Mackintosh

had given a total misrepresentation of the correspondence, and withheld Mr. Firth's last memorandum, completely overwhelmed Mr. Mackintosh by exposing the fallacious representations by which he was misleading the public. The following is a correct statement of the conversation between him and Mr. Mackintosh, attested by many witnesses:—

Mr. G. Cowing's Public Conversation with Mr. Mackintosh, March 22, after Mr. Mackintosh had pretended to give a full statement of Correspondence with Mr. Firth.

Mr. C.—Sir, I do not think it is fair to assert that Mr. F. has had all his own way in this business; for I heard him request Mr. Kemp and others of your friends to wait upon you, and to invite you to call on him, that you might make arrangements to suit both parties. Mr. Kemp tells me, he waited upon you on Thursday morning, and informed you of the circumstance. You did not, however, call upon Mr. F., nor send him any message by any one.

Mr. M.—I do remember Mr. Kemp calling upon me on Thursday morning; but that is not the proper method to pursue. Mr. F., or some of his committee, ought to have waited upon the Board of Management, as they are the proper persons to manage this business. I am but their servant, and cannot do these things of myself. If the Board arrange for a discussion, then I am bound to comply.

Mr. C.—Mr. F. did not know you had a Board of Management, nor did he know where your secretary lived, as has been shown by that first note you read; but Mr. Kemp says, there were two of the Board present when he communicated with you; and had they been disposed to bring about a discussion, they or you would have waited upon Mr. F. immediately, especially as you had come to Hull for the express purpose.

Mr. M.—Ladies and gentlemen, (let us not forget the ladies,) a trap has been laid for me, but I am too cunning to be caught in it. The fact is this: the last display of Dr. Coffin and Mr. Firth in the Freemasons' Hall, was an entire failure. I have been informed that, by the expense of advertisements and placarding the town, they are £5 or £6 out of pocket; and they expect, by getting me there, to fill the Lodge, and by this means to make up the deficiency. I will meet Mr. F. upon conditions, that the proceeds be given to some charitable institution.

Mr. C.—Sir, I assure you, you have been misinformed. The expenses, in the first instance, did not amount to £5 or £6; and you know there was a respectable company present at the Lecture, each paying one shilling or sixpence; but, if your statement was correct, or the loss twice the amount you mention, I assure you, the parties concerned, are both able and willing to sustain it, without resorting to the means you have alluded to. Respecting the money being given to some charitable institution, that is already done; for it is to be divided between the Bible Society, the Temperance Society, and Library for the use of all classes:—therefore, I presume, all things are now settled.

Mr. M.—The Bible Society; (sneeringly) *I would not give twopence* to a Bible Society upon any account. Mark me, not but that I think there is some truth in the Bible, but that there is such an enormous amount of error, that it would be much better for society, if there never was another Bible*

[*Mr. Mackintosh avows his hatred to the Bible by saying, that he would not give twopence for it. How did he know that he was not doing so, when he gave one shilling to be on the front seats, during the lectures by Mr. Firth and Dr. Coffin?—Socialist consistency again!]

printed. Besides, I have no notion of giving a Bible to a hungry man, who has nothing to eat.

Mr. C.—I do not think, sir, you need be under any apprehension, that any hungry man will get a Bible out of the proceeds: for, if your former statement goes for any thing, it must convince you, that the portion for the Bible Society must be very small. I am not here, sir, as the advocate of any society, nor am I any party man. When I requested Mr. F. last Wednesday, to re-deliver the lecture, I certainly had a motive in view, (as motives are fashionable) but not a money motive. I anticipated a discussion. I have heard many discussions in Hull; but, in all that I have heard, I conceive the vital principles of Socialism have never been attacked; and I did think, that you, sir, and Mr. F. would discuss this subject in such a manner as we have never heard it discussed before. Besides, sir, you gave the first challenge in the Freemasons' Lodge, last Wednesday evening. You must remember, how you *lost your temper*; jumped off the platform, brandished your arm; and challenged all the three. Now, sir, one of the three accepted the challenge; issued bills; and, then, you would not meet him, because—“he had arranged all the business himself.” You told me, last night, in this room, that you would meet Mr. F. on the five fundamental principles of your system. I told you, I could not answer for Mr. F. as I had not seen him, since the night he lectured; but I promised, at the request of some of your friends, that I would accompany them to-day, and lay your statement before him. Accordingly, Mr. Bellingham, Mr. Kemp, and myself, waited upon Mr. F. and he acceded to your proposition, and sent a note to you to that effect. Why have you not, sir, produced that note among the rest of the correspondence? or made the least allusion to it?

Mr. M.—Well, then, I will meet Mr. F. on Thursday evening, upon conditions, that all the money received at the door, be given to the Hull General Infirmary.

Mr. C.—Then, who is to pay the expenses in getting up the meeting? would you do so, were you placed in Mr. F.'s situation? would you do so in your institution?

Mr. M.—No.

Mr. C.—Then, why desire Mr. F. to do that which you would not do yourself? Is that doing unto others, as ye would they should do unto you?

Mr. M.—Will you or any other Gentleman guarantee the expense that may accrue to us, if I will meet Mr. F. on Thursday evening?

Mr. C.—Yes, sir, I will. I heard Mr. Kemp say to-day, that he would subscribe a shilling; and, I am but a working man, yet I will be another; and I doubt not, that the present company, who seem anxious to have a discussion, will immediately enter into a subscription to raise the money you may require. But, sir, you will be put to no expense; the room is provided; the platform erected; comfortable seats for all our friends; placards are issued; and you are not required to pay one farthing. I have heard Robert Owen declare, he would have given a hundred pounds for such an opportunity of laying his principles before the world. These principles, sir, will be attacked on Thursday evening, in such a manner, as they have never been attacked before in Hull; and, if you do not come, and defend them, you will not be doing your duty, especially as you have been brought to Hull for the purpose.

Mr. M.—To put an end to any further cavil, I pledge myself that I will meet Mr. F. on next Thursday evening week, upon fair and equal terms. Let Mr. F. choose three friends, and I will choose three, and let them arrange matters, and I will abide by their decision.

Mr. C.—You must be aware, that Mr. F. cannot meet you on that night;—the letter you have just read, informs you,

that our anniversary is at hand, and the press of business is so great, that he has to work both night and day.

Mr. M.—Well, then, I will meet Mr. F. on any other time, when it may be convenient. Say two or three months. I will come from Leeds or Huddersfield, and pay my own expenses; and half the expense of getting up the meeting; and all the proceeds shall go to the Hull General Infirmary.

Mr. C.—Sir, why put yourself to so much unnecessary trouble and expense in travelling so far, when you can be accommodated at present for nothing?

Mr. M.—I will lecture in this room on Thursday evening, on the Being and Attributes of God.

Mr. C.—Then, Sir, I must come to this conclusion, that you came to Hull a day too soon. Had you not heard Mr. Firth's lecture, perhaps you might have discussed the subject. You were sent for to Hull, for the express purpose; and now, when you have come, you dare not meet him even upon your own proposition.

Mr. Cowing having read this conversation after Mr. Firth's lecture, on March 25, the following resolutions were unanimously passed:—

"That this meeting, having heard the correspondence read between Mr. R. Firth and the Socialists, and a written statement of Mr. G. Cowing's replies to Mr. Mackintosh, in the Socialists' Lecture Room, Salthouse-lane, Monday evening, March 22, on Mr. Firth's arrangements with the deputation of Socialists and himself, the same day, at one o'clock, to hold a public discussion this evening, March 25, (the only evening Mr. Firth's engagements leave him at liberty,) highly approve of the straightforward and honourable course which he Mr. F. has pursued, and strongly condemn the tortuous and deceptive manœuvring of the Socialists."

"That the bill issued by the Socialists, Wednesday, 24th, challenging Mr. Firth to a public discussion, after Mr. Mackintosh had declined to meet Mr. Firth this evening, (March 25,) contains a gross falsehood, in asserting, that Mr. Mackintosh gave a challenge before the chairman addressed him on Wednesday week, the latter having only begged to ask Dr. Coffin a question; moreover, that the announcement at the foot of the bill of yesterday, (March 24,) inviting discussion on Mr. Mackintosh's lecture "On the being and attributes of God," proves that Mr. Mackintosh's previous reason for declining altogether to meet Mr. Firth on this very subject, was not his real reason: 'Mr. Mackintosh had come a day too soon.' He had heard the lecture, and *durst* not face him at all on the subject of the lecture, though he Mr. M. had been brought from Leeds for the purpose."

"That the profits of the lectures (if any) having been, by advertisement, promised to religious and benevolent societies: as the Socialists wanted to share in them, and by consequence involve Mr. Firth's public honesty in dishonour, it proves that their primary object is money, though at the sacrifice of truth and virtue."

"That as the conduct of Mr. Mackintosh and the Socialists of Hull has been so deceptive and dishonourable, Mr. Firth, having stepped from the ground of his lecture, and having accepted their own offer of discussing, with Mr. Mackintosh, Owen's five fundamental facts, as well as formation of character, *without causing them a farthing expense*, this meeting deems them to have forfeited both truth and candour; and hence recommends Mr. Firth henceforth to treat them with silent contempt."

JOHN WADE, Esq., Chairman.

We have given a brief statement of this affair to our friends, all of whom who know the circumstances feel highly indignant at the tortuous manœuvring, the decep-

tion and falsehood of the Socialists. This transaction has overwhelmed them in disgrace and infamy. They must no longer expect to gull the labouring classes of this town with either their intellectual swagger or the integrity of their principles, as no persons, who have any respect for their own character, will henceforward come nigh them. We have known divers persons, who practised total abstinence, who, as soon as they have become infected with the Infidel atmosphere of Socialism, lost all their energy in works of utility. In all our casual acquaintance with these Infidels, we never knew one who had not formed the strongest abhorrence for the Bible. Not long ago, one of them told us, that "Robert Owen was a better man by fifty per cent. than Jesus Christ!" We, therefore, earnestly and solemnly warn the public and all temperance societies, and especially young men and women, against the lewd, infernal abominations of these atheists! Formerly, our feelings towards them, as our *Pioneer* in past years declares, were more liberal than those of most people; but experience convinces us that their movements are tortuous—that, to accomplish their base designs, they will sacrifice both honour and principle; and, being the "*subjects of neither praise nor blame*," rectitude with them is a game of chance, and public honour and virtue are regarded so far only as they contribute to the attainment of all their wishes, "*money!*" "*money!*" "*money!!!*"

Our sense of duty has urged this unmasking of these canting stoics, who, by the bye, are as full of fire and venom, when dumbfounded, as their "*Saturnic*" dogmas can make them.

R. FIRTH, Hon. Sec.
Of the Hull Temperance Society.

IMMORALITY OF SPECULATING AND UN-PRINCIPLED ADVOCATES.

We are sorry we have again to recur to this subject, which has always been a painful one, and especially when we have been necessitated to bring it thus prominently before the public. That our good cause has been seriously injured, by the advocacy of bad and worthless men, we deem to be a fact so notorious that it cannot be gainsayed. We should think that there is scarcely a society in England which has not suffered more or less from this cause. The question then comes, how shall this state of things be prevented; and how shall we test the qualification of our advocates? It will be in the recollection of our readers that this subject has been several times discussed in the pages of this journal, and that at one of the conferences of the association held at Liverpool, a long conversation was held, which resulted in the following resolution being unanimously passed:—

"A case of a painful nature has just occurred which shows how important it is for the Friends to act with extreme caution in engaging men who are now perambulating the country as adventurers, trying how they can make the temperance cause subservient their pecuniary interests."

Now, there is something radically wrong in giving any countenance whatever to men who are not the accredited agents of some association; and it is a practice which it becomes every sincere friend of the cause to discourage and frown down. We have again and again warned our auxiliaries in countenancing such characters, and we have been

obliged, on two or three occasions, to mention names; and we are deeply pained that there should occur again that necessity. For some time, a man of the name of L. H. Leigh, from London, has been travelling as a temperance lecturer, and pretending to give physiological and scientific lectures upon teetotalism. In almost every place he has gone for this ostensible object, he has contrived to obtain testimonials (many of them of a fulsome nature,) as to his abilities. Now, what we have to do with, on the present occasion, is not to inquire as to what are the capabilities of this man as a lecturer, but to question his moral character. We have in our possession a great volume of evidence and testimonies from several parties who have been eye witnesses to acts of moral discrepancy. These are of too rank and revolting a character to bring before the public; and we would not wish to defile the pages of our publication with a recital of them. We wish to remind those gentlemen who have furnished this man with credentials and passports how they would wish to take the responsibility and the odium which he has brought upon many of the societies. We know that many of them would almost do any thing to obtain again the testimonies which have thus been incautiously given. Now, when a man becomes the agent of any association, should he, after the engagement, be guilty of any immoralities, there is then a board of appeal, a tribunal, where those acts can be sifted and weighed, and dealt with as the case may require. We are glad that the person now under consideration, after having run a course of guilt, did become an agent of such a union, while, at the same time, we cannot clear those from blame who were parties to this engagement without entering upon a rigid investigation as to his moral worth; for had they done this, they might have had evidence in abundance that would have convinced them how improper a character they were engaging. We are glad, however, that, after this engagement, such an investigation did take place; but we think they are under deep obligations to the gentleman, Mr. Joseph Andrew, of Leeds, who undertook the onerous duty of collecting the necessary information, and bringing the whole before a meeting held at Wakefield, on the 3rd March. Now, while we can but feel, in some measure, satisfied with the decision of the committee, renouncing their connection with their agent, yet we think, from the clear and substantial evidence which was produced at the meeting, that a much more stringent resolution was called for. We fear "they were overawed by subordinate motives which ought never to interfere with great and public duties." We close this unpleasant subject by giving the circular issued from Wakefield. We sincerely hope this is the last case of the nature which we shall have to allude to.

The committee of the "Teetotal Union" having had charges of immorality and prevarication laid against Mr. L. H. Leigh, their travelling secretary and agent, have (along with several friends to the cause from other towns) had an investigation on the 3rd instant, when the meeting came to the following resolution:—

"That in the opinion of this meeting, the charges against Mr. Leigh of immorality and prevarication, (judging from the evidence produced,) have not been satisfactorily rebutted."

In consequence of this, the committee feel it their duty to inform the friends of the temperance cause that they have retained Mr. Leigh's resignation of the above offices, which he had given in to them previous to the investigation, and they have no further responsibility respecting him or his proceedings, and are sorry that they had sanctioned a man whose character they had been led to believe was the reverse of what is now stated.

G. W. HARRISON.
JOSEPH COLE.

Wakefield, March 8, 1841.

We cannot conclude without again entering our protest against societies encouraging those who are not the accredited agents of some association. Many of these worth-

less fellows can obtain large sums for their services, and this money seems to be given without reluctance; but when appeals are made to support the funds of an institution, which has striven to keep the advocacy pure, and would, if properly supported, prevent these disastrous consequences, those appeals are as ineffective as though we spoke to the wind. We hope for better things. There is no difficulty in obtaining proper advocates. All that is wanting is the means to meet the necessary expenses. Let this but be furnished, and we pledge ourselves that an agency shall not be wanting which for moral and intellectual qualifications shall not do discredit to any cause.—*Correspondent.*

IRISH FACTS.

The number of Father Matthew's adherents was recently stated by him to be 4,700,000, a great majority of the entire population. This is one of a thousand instances in which actual occurrences "transcend the wildest dreams of the imagination."

"I believe it has already been recorded in the columns of the *Mercury* that, on a late inquiry at Richmond Bridewell, there were but 23 prisoners confined, where 130 to 140 used to be—that Smithfield Penitentiary was altogether closed—that the numbers committed to the former prison were from 1,200 to 1,300 less in 1840 than in 1839—that the depositors in savings' banks had vastly increased—that near 250 public-houses had been closed in Dublin alone, and a number of shops, in which food and clothing were sold, opened instead."

To these I beg to add a few others, which have since come under my notice, not less gratifying in their tendency. In the half-yearly report of the Mining Company for Ireland, issued a few days since, it appears that the profits of the preceding half-year were upwards of £23,000, an unprecedentedly large amount. In commenting on this prosperous state of affairs, the directors attribute the increase of profit to the increased productiveness of the mines, and the additional economy in working them; adding "*which latter has been greatly facilitated by the more sober and industrious habits of the men employed, who have thereby participated in the company's profits.*" At the opening of the last quarter sessions, in this city, the Recorder, Sir Frederick Shaw, said, "At the last sittings, the number of prisoners for trial was not above one-half what it had usually been, and this was attributable to the happy change to which he had alluded, (improvement in the habits of temperance, and consequent morality among the poorer classes of this city,) and he felt convinced that if this system of temperance was persevered in steadily and permanently, which was most devoutly to be desired, he trusted it would produce, and he doubted not it would, a great national benefit, and contribute, in an almost incalculable degree, to the improvement of the habits, condition, and character of the population of this country."

To these I may add the statement contained in one of our morning papers, last week, that there were only 27 prisoners for trial at the approaching assizes in the county of Clare. To those who will call to mind the heavy calendar this county often showed, the difference will be most striking. On one morning last week there was not a single case of tripling brought up to the Head Police Office from any of its divisions—indeed, I believe, was it not for the increased vigilance of our new police, that part of the prisons appropriated to short committals would be almost entirely empty.

A sure evidence of the improved and thoughtful habits of the people is afforded by the following statement:—In the Meath-street savings' banks—the most extensive in Dublin—the lodgments in January, 1840, exceeded the with-

drawals about £3,000; in January, 1841, £5,700. January, 1840, was however a five weeks' month; January, 1841, four weeks. The statement, to be correct, should appear thus: January, 1840, £2,400; January, 1841, £5,700.

One of the largest Dublin distilleries is now an extensive oatmeal mill. The excise stores are, I understand, filled with whiskey; and it was lately stated to a friend of mine by a brewer, that one brewery would be abundance for all Dublin. A large distillery near Clonmel is to be given up, and probably turned into a woollen or cotton mill. The Enniscorthy brewery is entirely closed. The distillers of Dublin do not appear to attempt to conceal that their property is reduced in value 50 to 70 per cent.; the malt factors that their business is greatly lessened, and that the Irish business is worth nothing. I should remark, that, doubtless, many other breweries and distilleries in Ireland are closed also. Those I have alluded to have come casually to my knowledge. I know the trade is generally in a very suffering and *hopeless* state. It is much to be desired that the distillers and brewers, who are a very wealthy and influential class in Ireland, would at once determine "to go with the tide," and, instead of seeking out new channels of demand, which can only be obtained by the spread of demoralization and crime elsewhere, convert their extensive premises into flour mills, bakeries, or manufactories for woollen or cotton goods, for all which there must be of necessity an increased demand.

Our public hospitals bear abundant evidence, also, of the improved health of the people. *I was informed lately by a young surgeon, that the want of broken limbs, &c., &c., is severely felt, as subjects for young practitioners;* also that there is a great difficulty in getting subjects for dissection. In our largest hospital there has been but one case of *deltirium tremens* (whiskey fever) for several months past, and even that a doubtful one, although formerly it was not uncommon to have twenty to thirty at one time. Deaths from fever have greatly decreased.

Nor less gratifying are the proofs of improvement amongst the people, as evidenced by the increase of members to our Mechanics' Institution. The rooms are now quite too small, and an energetic attempt is being made to raise £5,000 or £6,000 for a new building, to which fund the Lord Lieutenant has kindly offered £100, and Lord Morpeth £50. About £1,200 is already subscribed.

As a proof of the elevated moral feeling which is springing up as a new feature in our population, I may add, that one of the weekly meetings at our Royal Exchange is now changed, on the first Wednesday in every month, to an anti-slavery meeting, and is largely attended. The people are also beginning to reject the use of tobacco and snuff, as useless and hurtful articles; and still worse, the produce of slave labour. I understand a society of 800 is formed in one place for their disuse, and we have some delightful examples of noble sacrifice and self-denial on this head. Thus I could go on detailing the march of improvement, but I have already addressed you an unreasonable length. My apology must be, the deeply interesting character of the subject.

There is one draw back. The rich and influential are still holding back. This is really most discreditable to them. The poor man gives up cheerfully his *one* gratification. The rich man clings most selfishly to *this one* of his many. Unhesitatingly I say, if there is a reaction from the happy state of things which exists in Ireland, awful will be the responsibility at the doors of those "who knew how to do good and did it not." If the temperance movement fails, it will be for want of the influential class showing that sympathy and cordial co-operation towards it which it so eminently deserves.—I am, respectfully yours,

Dublin, Feb. 15, 1841.

X. Y. Z.

REVIEWS.

SUNDAY SCHOOL MAGAZINE.—(Simpson, Marshall, and Co., London.)—This is a very useful little work, and, from the nature of the articles, it is likely to be of great service to the rising generation, for whom it is designed. It is edited by the Rev. W. Roaf, independent minister at Wigan, author of the Pastor's Pledge. A prize essay appeared in the January and February numbers, pointing out the best means of instilling habits of sobriety into the minds of Sunday scholars.

Documents and Decisions, in old Kilpatrick Session, on the Communion Wine, and the expulsion of John Murray, an elder, for desiring to be permitted to use the fruit of the vine. Pasco, London.—This pamphlet contains a statement of the proceedings which terminated in the expulsion of Mr. Murray, because he could not violate his conscience in celebrating the most holy ordinance of the church. Such spiritual despotism has its days numbered. We strongly recommend the Documents to the perusal of our friends.

Alcohol against the Bible, and Bible against Alcohol. By Wm. J. Shrewsbury, Wesleyan preacher. Pasco, London.

An Apology for the Disuse of Alcoholic Drinks. By the Rev. G. B. Macdonald, Wesleyan minister. Pasco, London. Every teetotaler should have both these works. The apology of Rev. G. B. Macdonald has been the means of causing 50 travelling preachers to join the total abstinence society.

Treatise on Sacramental Wine. By Rev. Andrew Gilmour, Scotland. Pasco, London.—This is a plain and useful little work. It enforces the propriety of removing the drunkard's wine from the Eucharist. We dissent in toto, however, from the author in his application, not to enforce too rigidly the principle into practice. He has a clear insight of the principle, but allows, in the face of it, subordinate considerations to direct the practice. His arguments on this head, in our opinion, are fallacious; and he assumes, as their basis, what requires proof. The time has arrived when men, who will listen neither to argument nor fact, must receive conviction by that way which gives omnipotence to all truth—namely, a decided refusal, on the part of the people, to be hoodwinked into error. If a determined stand against error will cause division in the church, the sooner it is made and the better. Error originates not in Heaven; and, as it is the cloak under which Satan hides his cloven foot, it ought to be expelled. Some mistaken friends are quite shocked to think the church should be deemed to be in error, as if it was infallible. Let them establish the infallibility of the church before they indulge in reflections on our impiety. The history of every church shows the ingression into it of appetite and interest. To assert, therefore, that the church is guilty of a heinous sin in perpetuating the use of the drunkard's wine, when carefully examined, is neither irrational nor premature. Some few persons who profess a wish to promote the interest of the Total Abstinence Society, pretend to blame us for what they please to denominate "*extreme doctrines*," and attest their anxiety by their professions alone; but we never hear of them, except to find fault. We never hear of their activity with teetotal societies; and, like scouts about our camp, they are amongst the first to do us injury, by publishing their protests. Let them engage heartily in the temperance cause, and then we shall be the more disposed to be swayed by their wisdom. These remarks do not refer to the excellent author of this work. We can act heartily in conjunction with those friends who may not deem "the traffic" a sin, so long as they use their utmost endeavours to put it down; but, when they stand at a distance, and sing our funeral dirge, whilst in full health, life, and vigour, we cannot help "*protesting*" against their anxiety to bury us alive.

ALL IS VANITY.—Riches and abundance of the earth load more than fill; and men's wealth only heightens their wants. The wealthy man oftener wants a stomach and rest than the poor wants meat and a bed.—*Fleming.*

A GOOD REFERENCE.—"Do you know Mr. —?" asked one friend of another, referring to an old gentleman, who was famous for his fondness for the extract of the hop. "Yes, sir, I know him very well." "What kind of a man is he?" "Why, in the morning, when he gets up, he is a beer barrel, and in the evening, when he goes to bed, he is a barrel of beer."

CORRESPONDENCE.

Goole, March 23, 1841.

DEAR SIR—Dr. Coffin, botanic physician and temperance advocate, delivered the first of a course of lectures on medical botany here last night, in which he gave a full history of medicine, and exposed many of the absurdities of the medical faculty, and the uncertainty of the remedies practised by the ancient and modern professors of medicine. The information communicated by Dr. Coffin, relative to the vegetable kingdom, promises to be of great use to the afflicted.

E. T. HICKS.

To Mr. R. Firth.

POCKLINGTON.—On the 10th, the Independent Order of Rechabites' District Meeting was held here. The meeting was one of interest and great harmony. In the evening, our District Chief Ruler, Brother Firby, and District Secretary, went to Market Weighton, and held a temperance meeting, which was very fully attended, and Brother Firby lectured to a very attentive audience. At our Hall, Brother Coulson, from Bridlington; Dr. Coffin, from Hull; and brother Sunderland, severally addressed the meeting. The Doctor occupied the most of the time, and produced a considerable effect by relating his own experience, and in giving his professional veto against all intoxicating drinks, and "regretted that a reservation, 'except for medicinal purposes,' was retained in the pledge; for this could be, and ought to be, done away with altogether." Brother Sunderland next spoke on Rechabitism, in which the meeting was deeply interested. Much good has been done.

At the Anniversary of the Temperance Society, Bradford, a resolution was passed, instructing the committee to secure, by a personal canvass, the pledges of as many as possible of the electors within the borough of Bradford, that they will not vote for or support any candidate or committee allowing the opening of public houses or beer shops, or the treating of electors or others with intoxicating liquors. In Bradford nine ministers of the Gospel are tee-totalers.

FASHIONABLE BOOT AND SHOE SHOP,

22, SALTHOUSE-LANE, HULL.

G. COWING,

Fashionable Boot and Shoe Maker,

RESPECTFULLY announces to the Ladies and Gentlemen of Hull and its vicinity, that he has opened the Shop lately occupied by Mr. HARGRAVE, Tailor and Draper, where he intends to carry on the above Business in all its various branches. Having had many years' experience in some of the principal Shops in Liverpool, Birmingham and London, and having attentively studied the anatomy of the human Foot, he hopes, by punctuality and attention, to receive a share of that public patronage and support, which will ever be his study to merit.

**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, price 9d., dedicated to JOHN WADE, Esq., President of the Hull Temperance Society, and Vice-President of the British Association for the Promotion of Temperance, a TREATISE ON SACRAMENTAL WINE, proving the sinfulness of using, in the Holy Eucharist, the Drunkard's Wine, and excluding from it "the Fruit of the Vine," the Unfermented Juice of the Grape, by R. FIRTH, Honorary Secretary of the Hull Temperance Society, and Editor of the Hull Temperance Pioneer. Much original inquiry is contained in this work; Invaluable Statistics on the quantity of the Drunkard's Wine consumed annually at the Holy Eucharist; the obstacles it presents to the spread of the Gospel, in diminishing the usefulness of the labour of both ministers and missionaries. It is hoped the work will be found serviceable in settling the doubts on the subject.

New British and Foreign Temperance Society, 12, Bull's Head Court, London; Temperance Depot, Birmingham; Lancashire, Huddersfield; Lewis Oldham Street, Manchester; Walker, Briggate, Leeds; Galie, Glasgow, Scotland; and all Booksellers.

THE NEW BRITISH AND FOREIGN
TEMPERANCE MAGAZINE,
AND MONTHLY CHRONICLE;
PRICE FOURPENCE IN A NEAT COVER.

The work is printed on good paper, and each number contains 32 pages 8vo., in double columns.

THIS new claimant for public favour, while entirely free from everything approaching to sectarianism, will be found especially calculated to promote the cause of unqualified Temperance, among the various sections of the Christian Church. The success it has already met with has far exceeded the expectations of its projectors, thus proving that something of the kind was wanted.

Among Ministers of the Gospel and Sabbath School Teachers particularly, and indeed all who are interested in the prosperity of Temperance Societies—those powerful allies of the cause of Religion, Morality, Social Order, and General Education, it is believed this Magazine will prove generally acceptable, both from the spirit and substance of its contents; and as its entire profits will be devoted to the spread of the great principles it advocates, it is hoped, that the friends of Temperance universally will endeavour to extend its circulation.

Sold at the Tract Depot of the New British and Foreign Temperance Society, 12, Bull's Head Court, Newgate Street, and all Booksellers.

THE MORNING STAR;

OR,

MONTHLY VISITOR TO YOUNG TEETOTALERS.

Price One Penny, with cuts.

This little work has already secured for itself an extensive sale. Its object, while advocating the cause of Total Abstinence from all Intoxicating Drinks in particular, is to explain and enforce all that is vital in the doctrines and precepts of Christianity. We can hardly conceive of any thing more important than to imbue the minds of the rising race with the principles inculcated in this unpretending little monitor. It would be well if it had an extensive circulation in our Sabbath schools, much of whose salutary influence is counteracted and destroyed by the evils connected with the use of intoxicating drinks.

TO CORRESPONDENTS:

Several favours, not noticed, in our next. To Commercial Traveller—Our remarks referred to the difficulty in reading his letter.

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,
AND RECHABITE JOURNAL.

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

No. 5. VOL. IV.]

SATURDAY, MAY 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."

ANNIVERSARY
OF THE
HULL TEMPERANCE SOCIETY.

The Anniversary of the Hull Temperance Society, was held April 7th and 8th, in the Town Hall, kindly granted for the occasion by the Right Worshipful the Mayor. On the Wednesday evening, the Right Worshipful the Mayor, occupied the Chair; on his left sat John Wade, Esq., President of the Society; and, on his right, Dr. Gordon. A few minutes past seven o'clock, the Right Worshipful the Mayor rose and said:—

LADIES AND GENTLEMEN,—I thank you for the honor you have done me, in requesting me to preside at this meeting. I have, at all times, great pleasure in complying with the wishes of my fellow-townsmen, but more particularly so, when, by my presence, I am supposed, in any way, to countenance a proceeding which has, for its object, their moral or intellectual improvement.

Ladies and Gentlemen,—the cause that has assembled you together, this evening, is one of deep interest to all that have the happiness of their fellow-men at heart. I know that most of you I now have the honor of addressing, have often listened to the advantages to be derived from temperance, from the benevolent and humane Gentlemen I now see around me; and, I trust, many of you are now enjoying the benefits of their lessons. These benevolent individuals, who have so long and so eloquently advocated the cause of Temperance in Hull, notwithstanding the vituperation and abuse so plentifully heaped upon them—the lot of all that take the lead in any reform, whether of a Religious, Moral, or Political kind—have been supported, in their struggle, by the conscious rectitude of their own minds; and I hope, they may long live to witness the happy fruits of their labours.

For myself, I have been a subscriber to your Society from its foundation, and I have been a reader of the *Hull Temperance Pioneer*, the meritorious work of your excellent and indefatigable Secretary. It is true, I have not taken any prominent part in your public proceedings, but this arose purely from feeling, that I had not that time to bestow on

the cause, which its magnitude and excellence required;—and I rested contented in the assurance, that the labourers, in the good cause, required no such assistance.

I will not occupy more of your time, for I see near me many ready to address you this evening, and who will render much more effectual benefit to the cause of Temperance, than any thing I can say. But before I sit down, you will perhaps kindly permit me to observe, (and I speak in the character of a Medical Officer of two of the best charities in the town of Hull, I mean the Infirmary & Dispensary, during the 13 years, I have had the honor of being connected with these Institutions, I have had too many opportunities of witnessing the direful effect of Intemperance; and I am free to confess, that more than a majority of the cases, I have had to treat there, have arisen directly or indirectly from Intemperance! But it was not always the wretched victims alone, who generally forfeited their lives to their intemperate habits, that were the sufferers; too often their wives and families have been left to struggle in an overwhelming vortex of misery, into which they have been dragged by those who ought to have lived to cherish and protect them.

As a Magistrate during the last 5 years, I have had many opportunities of seeing the direful consequences of Intemperance; and the reports you see in the public prints, point out most strongly to you, how necessary it is for you to persevere in the good fight; for notwithstanding all you have already done, there still remains much to be done.

The Report was then read. It stated that, at the Weekly meeting alone, in the Freemasons' Lodge, upwards of 700 persons had signed the pledge; that many towns and villages had been visited, in some of which, new Societies had been established, and old ones re-animated; that the calls for aid were so numerous, they could not be attended to on account of deficiency of funds; that 2000 *Pioneers* had been gratuitously circulated in Hull; and that "a Library and Lecture Society for all classes" had been established in connexion with the Hull Temperance Society: the object of which, was, to furnish Books and Lectures on the arts, sciences, and general knowledge, at a price accessible to all. The Committee conceive, that such a Society is necessary to furnish a

substitute of knowledge for the debasing practices of those who had been accustomed to waste their time at the Ale Bench. Upon this ground, the Committee hopes that it will receive the countenance and support of all persons that wish to promote the happiness of their fellow Townsmen.

John Wade, Esq., then addressed the meeting.

MR. MAYOR and LADIES and GENTLEMEN—I am happy, Sir, to see you in the chair on this occasion. It augurs well for the cause of Temperance in this town, to see its chief Magistrate preside on the Anniversary of this Society. And happily this is not the first time, the cause of Temperance has been so honoured in this town. But the circumstance of your being a Medical man, coupled with the valuable testimony you have given in favour of this Society, adds greatly to the weight of your sanction: in as much, as it is a pledge to the public, that the principles of our Society, are based both upon SCIENCE and EXPERIENCE. As several Friends, from a distance, have to address you, and I shall have other opportunities, I shall not occupy more of your time at present.

Edmund Thompson, Esq., of Armin, then addressed the meeting at some length. He forcibly showed the impropriety of using any kind of substitutes for intoxicating liquors, and concluded with an affectionate appeal on behalf of the Society.

After making some preliminary observations, Dr. Gordon proceeded:

I shall endeavour to prove to you by perhaps somewhat novel arguments, how greatly the health is deteriorated, and how much the happiness of mankind is abridged, by an indulgence in the use of stimulating and spirituous fluids.

When we carefully examine the economy of the countless numbers of living beings that every where surround us, we discover that they are all subject to the influence of certain conditions or laws instituted by the Creator himself. These laws are called the Natural Laws; they are universal, they act at all times and in all places; they are unvarying; they are unbending; nothing can relax, nothing can alter them. Plants as well as animals are under their continual dominion. The object of these laws is to preserve the existence of living beings, and to communicate to them enjoyment and happiness. They cannot be violated with impunity; they cannot be broken without inflicting injury, pain, or death. If a plant or an animal be placed in such circumstances that it cannot fulfil the conditions of the Natural Laws, it is either injured or destroyed. For example—It is one of the Natural Laws that plants should flourish most luxuriantly when exposed to the bright sunshine. It is a Natural Law that fishes should breathe *only* in water, and that birds should breathe *only* in air. If therefore you place a plant in a perfectly dark room, it grows weak, pale and dropsical. If you remove a fish from the water, it soon expires; and if birds are immersed in water, they suffer pain and death. You perceive, then, that no living being can infringe the natural laws, without its structure being injured or its life destroyed. Now man, like every other living creature, is amenable to the natural laws, and his body is so constructed, that if he is obedient to these laws, he is rewarded with a life of enjoyment; but if he violates them, then he is punished with pain, misery or death. For example,—It is ordained, as a law by the Deity, that man should breathe pure air, that he should eat wholesome food, and that he should be furnished with a due degree of warmth. Now if he is obedient to these conditions or laws, the different parts of his body are preserved in health, and when his body is perfectly healthy, he feels active, lively, buoyant and happy; but if he infringes these natural laws,—

if he breathes impure air, if he eats unwholesome food, and if he does not protect himself from the cold, then the different parts of his frame become diseased, and he suffers debility, pain and sickness; the just penalties of his disobedience to the will of the Almighty. I will give you another example or two of the truth of the proposition which I have just stated. It is a natural law, i. e. it is the will of the Almighty, that the eye of man should give most distinct and agreeable vision, when it is exposed to a moderate degree of light. Now if we disregard this law, and direct the eye to a very dazzling object, such as the sun, we are punished with pain, and perhaps blindness. Again, our limbs are so formed, that moderate exercise of them, strengthens them and gives us pleasure, whereas violent or too long continued exercise renders them weak and painful.—From what has been advanced, then, it is evident, that the natural laws cannot be broken or neglected with impunity; and that if we wish to enjoy a life free from pain and sorrow, we must act at all times in strict conformity to them. The grief and suffering that presents themselves to our view, on every hand, are the consequences, chiefly, of man's neglect, disobedience, or ignorance of the laws of his Creator.

If you explore with care your own constitution, you will find that every part or organ of the body performs its appropriate function or faculty—the faculty or function of seeing is performed by the eye, the faculty of hearing is performed by the ear, the faculty of moving is performed by the nerves and muscles, and so on of all the rest—there is no part or organ without having some faculty or office to perform; there is no faculty, but has its appropriate organ; now when each part or organ is healthy and vigorous, each faculty is duly performed, and the Almighty has decreed, that the due performance of each faculty shall be productive of pleasurable feelings—the faculty of seeing as performed by the eye, the faculty of hearing as performed by the ear, the faculty of moving as performed by the muscles, and every other faculty that we possess, are all attended with sensations of pleasure. Point out to me the faculty which when perfect and healthy, imparts pain when it is exercised—you can point me out *no* such faculty—for *no* such faculty exists—the beneficent Creator has given us *no* faculty the direct object of which is to produce pain. It is clear then, that if we live in conformity to the Natural Laws, every part of our bodily frame will be strong and healthy; in that case, every faculty will be duly performed, and *then* our life will not only be prolonged, but it will be full of enjoyment. We suffer pain and sickness only when our organs are affected with disease, and they only become diseased when we do *not* employ or use them, according to the dictates of those laws which the Almighty has ordained.

After stating these propositions, I trust I shall be able to prove to your satisfaction, that the taking of each glass of spirituous liquor, is a direct infringement of those laws which preside over our bodily organs. I have already explained, that the consequences, or the penalties, of this infringement, are—pain, exhaustion, and an early death; and hence, I shall experience no difficulty in shewing you, that an individual who indulges in alcoholic potations, cannot by possibility have either a long or a happy life.

I have already told you the signification of the term organ. Now the human body consists of *two* distinct sets of organs. One set is called the animal organs—the other set is called the organic, conservative or preserving organs. The animal organs are those which endow us with feeling and the power of motion—such for example as the eye, the ear, the tongue, the muscles, &c. The organic or conservative organs are those which supply us with nourishment—such for example as the stomach, the lungs, the heart and the blood vessels.—The organic or conservative organs keep us alive, they digest

our food, they convert our food into blood; they convey our blood into every part of the body, and they extract from it the nourishing particles which it contains, and which, the different parts of the frame are continually requiring. The *animal* organs then and the *preserving* organs, differ much from each other. The object of the conservative or *organic* organs is to preserve our existence—the object of the *animal* organs is to render existence a blessing. Without the conservative organs the body would receive no nourishment; and without nourishment it would soon decay and perish. On the other hand, without the *animal* organs we should have no sensation; and without sensation we could have no enjoyment. The *animal* organs have nothing whatever to do with the support and preservation of life—destroy the *animal* organs and life still continues; but destroy the *organic* organs and life ceases in a moment. You perceive then, that the *organic* and the *animal* organs possess very dissimilar faculties. But there is yet another circumstance to which the *animal* and the conservative or *organic* organs differ from each other. It is this—the *animal* organs are the seat and source of all our sensations; of all our feelings;—the *organic* or conservative organs are destitute of sensation altogether—they possess no feeling at all. For instance, the stomach digests, the lungs play, the heart beats, the vessels convey the blood and deposit its nutritious particles in every part of the body, and yet by means of these wonderful operations which are incessantly going on within us, not a single feeling, not a single sensation is excited. When we swallow wholesome food, we never feel it enter the stomach, we never feel it undergoing digestion—we never feel the pure air entering the lungs and mixing with the blood; we never feel the blood flowing along the bloodvessels, we never feel the bloodvessels depositing the nutritious particles which they contain. Of all these operations we are perfectly unconscious—on they go without ceasing, night and day, while we are asleep, and while we are awake, and yet we never feel, we never perceive them. But observe, the *organic* or conservative organs are so constructed, that, it is *only during health*, it is only while they are in a sound and perfect condition that their operations are *not* productive of feeling—but when they are injured, or oppressed, or diseased, then they excite feeling—then they excite uneasiness—then they excite pain. For example, when we breathe the pure air, we never feel it flowing into the chest—we experience no sensation as it fills the lungs—but if we breathe any strong deleterious vapour—if we breathe any acrimonious air or gas, then we are affected with heat, or uneasiness, or oppression, or pain in the lungs. The same happens with the stomach, and all the other conservative organs. If they are injured or diseased, then they cause *some feeling, some sensation or other*—but when they are in health and vigour, and receive into them what the Almighty has ordained by his Natural Laws shall be received into them, they produce *no uneasiness, no pain, no feeling of any kind*. In fact, it is only by their causing feeling, that we know when the *organic* or conservative organs are in a weak or unsound state—if they were as insensible when they are oppressed or diseased, as *when* they are in a healthy condition, they might become exhausted or destroyed before we suspected that danger was at hand—but by their becoming sensible as soon as they are disordered, we are warned of the peril that threatens us and admonished to seek for preservation. Now recollect, I beg you, all that I have stated, and then you will more clearly see the deductions which are to be drawn from the arguments which I have used. First, recollect that the Natural Laws hold supreme and universal authority over us and must be obeyed. Secondly, recollect that the *organic* or preserving organs give rise to feeling only when they are disordered; when healthy they are incapable of exciting any sensation whatever. Whenever they are destitute of sensation we may be

assured that they are in sound health—when they cause sensation we know that they have deviated from their healthy state; we know that they are weakened or oppressed. Now let us inquire what effect a glass of spirits—a glass of alcohol produces when taken into the stomach—does it create any feeling in that organ or not? Certainly it does—no sooner is it swallowed, that it causes in the throat and stomach a sensation of warmth or heat, which diffuses itself around, and continues for some time. It is clear then, that it does injury, because it excites a feeling in an organ which the Creator has decreed shall be without feeling—the stomach being an *organic* or preserving organ possesses *no feeling* when in a *sound* condition; it is only productive of feeling, when it is disordered; now when alcoholic spirits are drunk, they *create feeling* in the stomach, therefore it is manifest that the stomach is disordered or injured by alcohol; consequently alcohol is deleterious to the stomach. And further, if alcohol is deleterious to the stomach, it must be so to the whole frame. But if the whole body is diseased, the enjoyments of life must be abridged. You will ask, though alcohol is injurious to the stomach, how is it injurious to the whole frame? I will shortly explain; the stomach digests the food, and converts it into blood, and the blood nourishes the body; when the stomach is diseased, it cannot digest the food; when the food is not properly digested, the blood is rendered impure; when the blood is impure, it affords no nourishment to the body; when the various parts of the body are *not* nourished, they become weak and disordered. Now I have shewn you, that when the different parts or organs of the body are healthy, they perform their respective operations or faculties vigorously and regularly; when these faculties or operations of the body are duly performed, they gave rise to feelings of enjoyment; but, on the other hand, when the bodily organs are diseased, they are not only sooner worn out, but the exercise of their several faculties, causes uneasiness or pain; so that, you see, the man who indulges in alcoholic drinks, by weakening and disordering his system, experiences *pain instead of pleasure*, from the exercise of the faculties of his bodily organs; it is clear therefore, that the effects of alcohol are not only to *shorten* life, but to deprive it of its enjoyments, and to fill it with remorse and suffering.

Such, then, is a slight sketch of the evils arising from intemperance. It is impossible for me to give you a complete description of all the miseries which the use of alcohol brings with it, but I trust I have satisfactorily shewn you, by legitimate arguments, founded on physiological facts, that to take alcoholic beverages, is to act in direct opposition to the natural laws; and I have further shewn you, that to neglect or disobey those laws is to destroy the health, and thus to render life a scene of bitterness and sorrow. Let me then recommend you to examine the organization and construction of the human frame, and to study the relation which it bears to other objects—let me recommend you to investigate and to obey the Natural Laws, and then and only then, will you be able to drink deep of those magnificent and exhaustless fountains of pure and exalted enjoyment which the allwise and beneficent Deity has made to flow around his creatures in such abundance.

Mr. Grubb, of Preston, concluded the meeting with one of his eloquent and impassioned addresses. A vote of thanks to the speakers was moved by John Wade, Esq., and seconded by Henry Levett, Esq. The latter gentleman begged to express his hearty approval of the principles and objects of the Society. A vote of thanks to the right Worshipful the Mayor, was moved by Mr. Grubb, and seconded by John Wade, Esq.; which, having being briefly acknowledged, the meeting separated highly delighted with the intellectual treat they had received.

SECOND MEETING.

On the Thursday evening, Sir William Lowthrop, occupied the chair. He said:—

The occasion which has brought me before you to night, is one of great importance, and in which I feel a deep interest; because, I see it so connected with the best interests of the community at large.

The whole framework of Society is so arranged, that we are all dependent upon one another; and no person can escape, or be independent of the influence of principles and habits prevailing around him, whatever may be their character, either of virtue or vice.

No one who is truly patriotic, and desirous of promoting the happiness of his fellow creatures, can be indifferent to the great subject now before us. Drunkenness is a sin against God, and an outrage upon civilized Society; and the evils of it, are fearfully obvious and indisputable:—the Question is, how is this great evil to be remedied? and here I am glad to believe, that the Temperance Societies are striking at the root of the evil, and doing that which no other method has before accomplished, and which, I trust by the blessing of God, will, ere long, banish this monstrous evil from the land:—it is a disgrace to any land, but especially to one professedly christian. I would not however, be understood to give any priority to Temperance Societies over those of a religious nature; because I know it is only the grace of God that can change the heart of any man. This is the only basis of permanent and sound morality; but it is equally evident, that subordinately, Temperance Societies are of great importance in connexion with the existing operations for the spread of the Christian truth; and I have much satisfaction in looking upon them as the handmaids to christianity, and the forerunner of its more universal & extensive diffusion, not only in the British Dominions, but through the whole world:—and, in this way, by putting those in a position to receive the truth, who otherwise could never come within the reach of it.

I need not enlarge upon the various ways by which Intemperance encroaches upon the happiness of its votaries; or how it prevents and indisposes both themselves and their families from coming within the reach of Christian, moral, social, or any of the various influences by which they may be improved; for when once it is indulged, worldly affairs go wrong, poverty, despair, and wretchedness of every description generally characterise the whole family; and, in short, it sinks them into the greatest moral degradation:—but these are consequences I shall leave for those around me to enlarge upon.

John Wade, Esq., on being introduced, spoke as follows:—

SIR WILLIAM, AND LADIES AND GENTLEMEN—It gives me great pleasure, Sir William, to see you occupy the Chair on this occasion. I recollect you conferred this honour upon our Society last year, towards the close of your Mayoralty; yesterday evening, your worthy successor in office, did as the like honour, and I hope, as long as I live, to see the first Magistrate of this great town, take the Chair at each succeeding Anniversary of the HULL TEMPERANCE SOCIETY.

I entirely agree with the remark, that “a Teetotal Society is the only one that can rescue a drunkard from his habits of intemperance;” but, when I hear it gravely added, “but as for temperate persons, there is no need whatever, that they should take the pledge,”—it surprises me, that those who make this remark, never think of enquiring into the cause of drunkenness; for there must be a cause, and that cause is not alcoholic liquors. These are only the means: the cause lies deeper and more remote. No man is born a drunkard; no man of a sudden becomes a drunkard. Did

you ever hear of a man who was a sober man up to a certain day, starting off from that day a drunkard? No! it is by little and little: first a sober man, then a little drop man; but at first only occasionally; little drop of brandy and water when going to travel, “just to keep out the cold;” or a little when very hot, “to prevent taking cold;” next a glass of wine or two at dinner, or a little brandy and water after, “to assist digestion;” then “a little weak spirit and water at night to make you sleep;” or when you “feel poorly” or “not very well,” or “don’t know what you ail.”—these are some of the steps, by which a sober man becomes a drunkard. But the chief cause lies in the drinking customs of our country. We are entangled with them from infancy to old age; they follow and accompany all ranks of society, rich and poor, from their birth to the grave, and rule over us with the most tyrannic sway. Intoxicating liquors are made the hinge of business; the test of friendship; and the sine qua non of hospitality. In the agricultural districts, especially, they always appear on the arrival or departure of a friend or acquaintance; and both in town and country when a child is born, the health of the young stranger, must be drunk to. The christening also furnishes another occasion both to rich and poor. Then amongst the former, is the “dear little creature” brought to the dinner table, after the cloth is drawn. Every one tries to win its favour: one presents one thing, and another another; but, amongst the rest, is sure to be “just a thimble-full of wine;” for what we like ourselves, we generally recommend to others. At first, the little fellow shakes his head, and makes wry faces; but, after a few more visits of the same kind, always seeing others sipping the nasty stuff out of glasses, he sips too;—for the first years of childhood are occupied in imitation,—and at length, he acquires a taste for it. I can trace the melancholy effects of this domestic initiation, in many highly respectable families, in this town, during the last 30 or 40 years, whose offspring have been ruined by it; offspring of parents who would have been as much shocked, as any in this assembly, at the bare thought of their children becoming drunkards, but which, nevertheless, through their training, became such;—and yet, had such a thing been suggested to them, they would, in all probability, have answered with indignation, in the language of Hazaël to the Prophet, “is thy servant a dog that he should do this thing?”

I remember in one family an only daughter, and a son falling into the drunkard’s grave; and another son of the same family becoming so reduced in circumstances, by the love of intoxicating liquors, as to become a common beggar, and, I expect, long before this, he has met the same fate; yet both sons were men of fine talents and great acquirements,—and, in the outset of life, bid fair for eminence in their respective professions. The daughter too was an amiable and virtuous young lady; she died in an hospital. Many similar cases I could name. Then, amongst the humbler classes, in addition to the birth-days and christenings, there are the fastenings, (being bound apprentice); the footings, (first going into the shop.) Amongst joiners and builders, the laying the first stone, the rearing, the covering in, &c. &c. Amongst ship carpenters, the laying the keel, the first plank, the decking, the launching; and so on with almost every different class of workmen. Besides which, there are old hands in most large shops or yards, who make it their business to invent new fines, to which the rest generally contribute, in order to get up a drinking, which often ends in a drunken-bout; and, if a sober youth refuses to pay the fines imposed upon him, or to “conform to the customs of the shop,” he is punished by having his clothes secretly cut, or limed, or tarred, or burnt with vitriol, or his tools spoiled; till, as the only means of escaping persecution, he at length submits, and, in all probability, at last becomes as bad as the rest.

Such being a faint sketch only of a few of the drinking usages, by which all ranks and classes of society in this country are surrounded, I think it is plain and obvious, that a **TEE-TOTAL SOCIETY** is as necessary to **PROTECT THE SOBER** as to **RECLAIM THE DRUNKARD**. I need not detail to you the miseries inflicted upon Society by the use of intoxicating liquors. It may suffice to point out to you our **POOR-HOUSES, DISPENSARIES, INFIRMARIES, PENITENTIARIES, LUNATIC ASYLUMS, HOUSES OF CORRECTION, and JAILS**; coupled with the testimony, which our worthy Chief Magistrate gave to you yesterday evening, viz. "that one half the cases, which came under his notice, both as a medical man and a magistrate, were caused by the use of **INTOXICATING LIQUORS**;"—and then, I think, I shall have made out a case, that *there is need why temperate persons should take the pledge* as well as drunkards.

The meeting was also addressed by Dr. Gordon, and Mr. Grubb.

A vote of thanks to Sir William Lowthrop, was moved by Mr. Firth, and seconded by Mr. Wilbe. Sir William, in acknowledging it, shewed the importance of union of all classes, and the propriety of keeping this great object in view, whilst presenting the claims of the society to general approval.

On Good Friday, a Tea Meeting was held in the Lodge, John Wade, Esq., the President, in the chair. The meeting was addressed by Mr. Parker, Grimsby; Mr. Grubb, Preston; and Dr. Gordon, Hull. The meetings were of the most enthusiastic character. It is our intention to publish, in the *Pioneer*, the three learned and able lectures of Dr. Gordon, in which our readers will find a fund of sound physiological inquiry.

The anniversary was closed with a Temperance Love Feast, on Sunday evening, April 11th, in the Freemasons' Lodge.

This anniversary has imparted a powerful stimulus to the Temperance Society in Hull. The cause is in a very flourishing condition. Its operations are steady and persevering. Having "*lived down*" its enemies, its utility is now acknowledged on every hand; and great numbers who appeared to be taking little interest in its prosperity, are not slow in now applauding its noble efforts. In conclusion, to our friends, we beg to give a word of advice on looking over the warfare into which they have to engage this year: "Be steady; be persevering; enter into close self examination; look to the Divine Being for all your success; read your bible daily, and "in whatsoever you do, do all to the glory of God."

CORRESPONDENCE.

SKIPTON, March 16, 1841.

SIR—The case mentioned in my last letter in your *Pioneer*, has been attended with good results, and appears, from the following fact, to be agitating the minds of commercial men, so far as the circumstance is known, either from myself or the *Pioneer*; for allow me to state my surprise, that more than once or twice, in my agitation of this moral reformation, within the last few days, in commercial rooms, this case has been referred to, as inserted

in the *Pioneer*, and the principle on that occasion, maintained by the *Commercial Traveller*, has been deemed the most praiseworthy, and highly to be commended, in the midst of such a host of opposers.

I was much amused the other day, at Ulverston, Westmoreland, with the relation of a story by a commercial gentleman, viz. that a few days before, he had called upon a customer to solicit an order; but finding himself minus, I suppose, for persuasives to obtain one, he earnestly requested the person would come, and spend an hour with him at the inn, [*old birds are not to be caught easily with chaff.*] The answer of the friend was, "I am much obliged to thee, but I beg to be excused carrying thy *saddle bags*;" presuming, I suppose, that he would ultimately have to pay for the grog, by laying on extra profit.

Nature is satisfied with little; grace, with less,—but lust with nothing. An intemperate person makes a cruel doctor. It is said, that wine and strong drink have drowned more than the sea; and when disease is abroad, it selects its victims from amongst the Intemperate. Disease will often knock at the door, while old friend Intemperance lives within. It was the saying of an eminent physician, "when I see a host of persons surrounding a banquet, and becoming partakers thereof, I pray, O Lord, open their eyes, that they may see. The thoughtless creatures would then discover, under the disguise of luxurious viands and inviting bowls, *Fevers, Dropsies, Gout, Consumption, Death*, and would flee in terror from the untasted repast." (*Commercial Traveller.*)

COPY OF THE DRUNKARD'S WILL.

I, beginning to be enfeebled in body, and fearing lest I should soon be palsied in mind, and having entered upon the course of Intemperance, from which I have not resolution to flee, do make and publish this my last Will and Testament. Having been made in the image of my creator, capable of rational enjoyment, of imparting happiness to others, and of promoting the glory of God, I know my responsibility; yet such is my fondness for sensual gratification, and my utter indisposition to resist temptation, that I give myself entirely to intemperance, and its associate vices, and make the following bequests: My prosperity I give to be dissipated, knowing it will soon fall into the hands of those who furnish me with the intoxicating cup; my reputation, already tottering on a sandy foundation, I give to destruction; to my beloved wife, who has cheered me thus far through life, I give shame, poverty, sorrow, and a broken heart; to each of my children, I bequeath my example, and the inheritance of the shame of their father's character: finally, I give my body to disease, misery, and early dissolution; and my soul that can never die, to that God whose commands I have broken, and who hath warned me by his word, and said that no drunkard shall inherit the kingdom of heaven.—Drunkard! this is your will!

An Example for the Hull Tectotalers.—In Dublin, on St. Patrick's Day, there was a procession of seventy thousand; in Cork of twenty thousand!! "Go thou, and do likewise."

HULL, March 26, 1841.

SIR—It is now nearly 21 years, since I first adopted the principle of total abstinence; and hope, as long as God sees fit to prolong my life, strictly to continue to be both a teetotaler and a Rechabite. The evil of drunkenness, the distress, poverty, and misery from such a course of life, awakened in me, 29 years ago, the determination of never more touching or tasting the accursed drink. In course of time, I went to sea, which line of life I have followed ever since; and, like the apostle of the Gentiles, I have had to encounter shipwreck three times; I have been water-logged twice or thrice; and nearly starved to death twice in the space of 24 years. But, bless God, he has always given me grace to keep to the principle of total abstinence. I know full well, that many *sailors* say, they can not do without spirits, nor in bad weather get coffee. There may be times, when they may have their cook-house, fire, and all destroyed, by a sea breaking on board; yet, if the Captain would only take precaution, provision for this may be made generally. There may be an exception. Let there always be a stove in the fore-castle, or in the half deck. In 19 cases out of 20, coffee may be got for the crew; but, sir, the grand reason for not making such arrangements, is, the captains love it too well themselves, and they tell their owners that the men cannot do without it. It is then put on board for the ship's use; and the truth is, sir, the greater part of it is used in the cabin. It is almost as rare a thing for the foremast man to get it, as it is to see a Turkish ship in your docks. Only let the Captain become a total abstainer, and then he will do as well without as I can. I have, sir, been to almost all parts of the world, from the burning sun on African shores, to the cold frozen Icelanders; and at all times, and under all circumstances, been better without it than those that have had the drink. Since I have had, the last nine or ten years, the honour of being master of different ships, I have never suffered one drop of that cursed stuff on board of my vessels; and I never have had to look after my men at a public house; for I make all join the pledge, or they will not sail with me. I have the pleasure to tell you, that three of us are members of the Gant tent, No. 70, and the rest of my crew, I believe, will be members of the new tent, if it is formed.

Yours truly,

WM. SYMONDS.

Hundley Brickyard, near Spilsby, Feb. 16th, 1841.

DEAR FRIEND,

I think that thirteen years have now elapsed, since I wrote to you, yet I still feel a sincere friendship for you. I was at Horn-castle last week, and I saw Jas. Carter, who informed me that he had lately seen you, and that your family were in good health, and in pretty good circumstances, as regards things of this world. I was also much rejoiced in heart to hear, that you had given over swallowing the drunkard's drink, and that you are now reaping the benefits of so doing. Truly my friend, you and I have much to thank God for. We have to lament that we did not get our eyes opened sooner. Had we adopted Teetotal principles some five and twenty years ago, we might have had a little

independent fortune long before this. But, however, as what is past cannot be recalled, let us endeavour to amend the future part of our lives. Blessed be God, it is better late than never. Let us endeavour to show, how thankful we are by devoting the remainder of our lives to the service of God, and to the well being of man; perhaps you and I have drawn many into the vortex of intemperance by our example or influence; for sorry am I to say, for my own part, that I was a most abandoned character, an inveterate drunkard—worse, far worse than you ever saw me. I was bad enough, for any thing then. I think the last time I wrote to you, I was stretched on a bed of sickness, and which I then thought my death-bed. O! who can describe the horrors of my soul at that time! I was verging on the brink of eternity! Death was staring me in the face! My sins crowded in black array against me! I was expecting every hour would hurl me into the presence of a just and offended God;—and I was unprepared! O, my friend! that time I pleaded hard with God, but it was fear of the wrong kind, that prompted me. I was afraid of eternity, and the sentence that I must have. It was not sorrow for sin and offending God; it was not that godly sorrow which worketh repentance. O! that time surely will never be forgotten by me; yet how shall I say it? it was forgotten. I implored the blessed Lord to spare me; and I would devote the rest of my days unto him. He heard my prayer, and he answered it. He restored me again to health and strength, provided a situation for me—and, after all my fair promises, I fell into greater depths of sin than ever; and all through the accursed drink. O! thou monster intemperance! Surely thou hast slain thy millions temporally and eternally. O! the mercies of God—they are immense—I feel that I cannot do all I would, I cannot be thankful enough for what he has done for me. I bless God daily, that ever I heard of a Teetotaler; that I ever became one myself—I cannot, in this short space, give you a full account of the last thirteen years of my life; but ten of the thirteen were spent in drunkenness, and all manner of iniquity. In the year 1834, on the 4th of May, I married, thinking the married state would cure me of intemperance, and I went on very well for about three months. But, alas! I soon turned out worse than ever. Many times I earned from 25s. to 30s. per week; but I seldom took 10s. home, and very often nothing. Thus, things went on, until the beginning of the year 1838. Getting into every body's debt that would trust me; I confess to you, that I was heartily tired of the life I was living, but I could see no way to extricate myself out of the clutches of intemperance. O! my friend, none but a drunkard can tell what a drunkard feels. He surely carries a hell in his own bosom. Many and many a time, I have thought to put an end at a stroke to a life that was become almost intolerable to be borne. But I always had some dread of eternity. O! had I followed Satan's device, to destroy myself, my poor soul would have been lost—lost, eternally lost! Glory! be to God! I am not lost! Well, at the end of 1837, the teetotalers came to Market Rasen, where I then lived, to hold their first meeting. Mr. FIRTH, of Hull, was there. I went; but, with little faith, I assure you. I could not believe, like many more, that our laborious work could be done without some beer. I still was convinced that nothing but total abstinence would meet my case; and I came away, resolved to try the system a month, without signing the pledge. I succeeded; and on the 29th January, 1838, I signed the pledge, and I determined as the Lord had been so good, I would serve him the rest of my days. I began to attend the means of grace very regularly. I strove to lead a good moral life, and thought it religious, by going to chapel and striving to do right; yet, after all, I could not leave off swearing. At length, I began to pray in secret; and the Lord gave me to know, and feel too, that I was yet

A NEW METHOD TO RAISE THE WIND.—L. H. LEIGH, from London, who formerly lectured on behalf of Teetotalism, having been disowned by the Temperance Societies, because of his immoral conduct (see Hull Temperance Pioneer for this month) has commenced a crusade of falsehood and blackguardism, against committees and advocates generally throughout the country. He has this week been figuring on this subject, in the Victoria Rooms, Hull. Some time ago, he seized his opportunity, during the absence of Mr. Ward, to decamp from the Temperance Hotel, Myton-gate, Hull, without paying for his Board and Lodging, for which Mr. Ward has taken out a summons against him this week.—L.H. Leigh charges for admission to his Lectures 3d., 6L., and 1s. He denounces the members of the Temperance Society, without distinction, "a cunning organized gang of knaves, Hypocrites and speculating adventurers." Why? Because of his immoralities, they have for ever dissolved all connexion with him. Having lost this source of emolument, he is now trying to gull those connected with "the traffic" with falsehood and vituperation. A few unprincipled speculators, like himself, have, under the garb of deception, insinuated themselves into the Temperance Society, but the committees generally are adopting means (as the Wakefield Union has already done with J. H. Leigh) to disown all such unprincipled speculators. *Thursday, Ap. 29.*

Further account of the above Worthy.—Mr. Joseph Andrew was sent from Leeds; and on the second night of Leigh's lectures, Thursday, April 29th, appeared at the Victoria Rooms, to beard this mendacious fellow, but, to the astonishment of all, Leigh had closed the doors and decamped. Mr. Andrew was, however, determined to ferret him out; and, with some trouble, found him at the sign of the Durham Ox, a public house. Mr. Andrew offered him two sovereigns to throw open the doors of the Victoria Rooms to the public; but Leigh would neither do so, nor lecture. He then invited Leigh to the Freemasons' Lodge, which was crowded to excess. Leigh, however, would not accept this challenge, though the night previous, he had thrown down the gauntlet, denouncing the most worthy and active agents in the Temperance Society as thieves and swindlers. He called Mr. Andrew a d—d rogue; and yet this worthy has applied to preach in Hull, and compliments the Wesleyan Ministers and the Established Clergy for having kept aloof from the Temperance Reformation. When Mr. Andrew could not prevail on Leigh, either to lecture, as announced by Leigh himself, in the Victoria Rooms, or meet him in the Freemasons' Lodge, he returned to the Lodge, which, by this time, was literally crammed, great numbers being unable to gain admittance. Mr. Andrew explained to the meeting what offers he had made to Leigh, and said that, though he had evidence in his possession against Leigh, which on account of its immoral and revolting character, could not be produced before so respectable and mixed an audience, he should decline saying anything against him in his absence. Whereupon, the meeting, consisting of upwards of a thousand persons, teetotalers, brewers and publicans, passed, with only three dissentients, the following resolution:

It is the opinion of this meeting, that L. H. Leigh, from London, having placarded Hull with scurrilous abuse, denouncing the Teetotalers as a "cunning, organized gang of knaves, hypocrites and speculating adventurers," and challenged to meet them to expose their fraud, hypocrisy and villainy, has, by refusing, this evening, the personal invitation of Mr. Joseph Andrew, to substantiate, in the Freemasons' Lodge, the said charges of a personal and public character, made last night in the Victoria Rooms, conducted himself in a most unmanly way; and, moreover, this meeting greatly approves of Mr. Andrew's refusal to give evidence against L. H. Leigh's moral character in his absence.—Moved by T. J. Messer; seconded by G. Cowing.

This worthless and unprincipled money hunter, fabricated the most shameless falsehoods, affecting the private character of friends at Hull, London, Leeds, Preston, Isle of Man, &c. &c. He stated that he took up Teetotalism, because he was asked to do so by persons in London; that he had never believed its principles true from conviction, but only on the faith of others; that, having detected the villainy of teetotalers, he had withdrawn from them; that they pocketed £40,000 annually; that they are systematically leagued to rob the working man of his hard earned pence; and, that the Editors (among whom he noticed Mr. Firth) were combined with it in supporting this general sordid confederacy. There never was surely a man who appeared so much the adept v—l—n, out of London, who received the countenance of the proprietors of rooms so respectable as the Victoria Rooms; and, if this instance of outrage on public morality, private character, public sentiment and decency, do not teach them a lesson how to manage those ex-

cellent Rooms, nothing which is deep in guilt, disgrace and infamy will. We do hope, however, that the proprietors will enter a public disclaimer on the disgrace which H. L. Leigh has entailed on those rooms. We cannot avoid feeling persuaded that this travelling v—g—d has deceived them.

Mr. Joseph Andrew has applied to the right worshipful the Mayor of Hull, to inquire whether such an outrage on public morality could be allowed in this Town. The worst fabrications this fellow could have invented, he propounded as truths against private character. Nothing which his malignity and evil genius could invent, was left untried; and then, when Mr. Andrew appeared to confront the dastardly coward, he slunk into a Tap Room. We should not have wasted our time upon this moral pest, had the excitement of the Public been less.

R. WHINHAM, HAT AND CAP MAKER,

RED HOUSE,

11, WATERWORKS-STREET, HULL,

RETURNS his thanks to his Temperance Friends and Brother Rechabites, for their liberal support since his connexion with them. He begs leave to say, it shall be his study to merit the same by making an article at the lowest possible prices. Cloth and Fur Caps, Wholesale and Retail.

R. W. has on hand, at the Temperance Medal and Publication Depot, Temperance Medals, with various designs in glass, and plated and German silver rims; he has also various Temperance Publications.

Secretaries of Temperance Societies supplied with Medals, Tracts, and Letter Paper, at wholesale prices, with Temperance headings.

THE NEW BRITISH AND FOREIGN TEMPERANCE MAGAZINE, AND MONTHLY CHRONICLE; PRICE FOURPENCE IN A NEAT COVER.

This work is printed on good paper, and each number contains 32 pages 8vo., in double columns.

THIS new claimant for public favour, while entirely free from everything approaching to sectarianism, will be found especially calculated to promote the cause of unqualified Temperance, among the various sections of the Christian Church. The success it has already met with has far exceeded the expectations of its projectors, thus proving that something of the kind was wanted.

Among Ministers of the Gospel and Sabbath School Teachers particularly, and indeed all who are interested in the prosperity of Temperance Societies—those powerful allies of the cause of Religion, Morality, Social Order, and General Education, it is believed this Magazine will prove generally acceptable, both from the spirit and substance of its contents; and as its entire profits will be devoted to the spread of the great principles it advocates, it is hoped, that the friends of Temperance universally will endeavour to extend its circulation.

Sold at the Tract Depot of the New British and Foreign Temperance Society, 12, Bull's Head Court, Newgate Street, and all Booksellers.

THE MORNING STAR;

OR,

MONTHLY VISITOR TO YOUNG TEETOTALERS.

Price One Penny, with cuts.

This little work has already secured for itself an extensive sale. Its object, while advocating the cause of Total Abstinence from all intoxicating Drinks in particular, is to explain and enforce all that is vital in the doctrines and precepts of Christianity. We can hardly conceive of any thing more important than to imbue the minds of the rising race with the principles inculcated in this unpretending little monitor. It would be well if it had an extensive circulation in our Sabbath schools, much of whose salutary influence is counteracted and destroyed by the evils connected with the use of intoxicating drinks.

THE
HULL TEMPERANCE PIONEER,
AND RECHABITE JOURNAL.

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

No. 6. VOL. IV.]

TUESDAY, JUNE 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 DISCOURTAGE THEIR USE THROUGHOUT THE COMMUNITY."

"Alcohol, the good Creature of God!"

IN the midst of so much light, on the nature and properties of alcohol, it is surprising that men, in other things well informed, should venture to avow that "alcohol is a good creature of God, and as such should be used in our beverages."

In the first place, it is not to be found in the three kingdoms of nature; and, therefore, in the sense of the vine, the olive, or the palm, as produced and formed by the hand of the Almighty, alcohol is *not* a creature of God at all. But if every thing which has been invented by the combination of elements already in nature, is entitled to the appellation of *creature*, then *alcohol* is a *creature*. In this sense, and this sense alone, can it be pronounced to be a creature of God. It remains, then, for the advocates of alcohol to shew, why they predicate it *good*, when used as a beverage. Unless they adduce proof, they leave it unprotected, and necessarily rank it according to its legitimate uses, if it has any. Inasmuch as it was never created by the immediate hand of God, we are not prepared to affirm, that Divine Providence ever designed it any use. Waiving, however, this strong objection, let us examine its claims upon the ground already stated of its being a good creature. Because alcohol is assumed to be a creature, it is inferred to be "*good*." Then arsenic, henbane, and prussic acid, are good; and if alcohol is good, as a beverage, so are arsenic, henbane, and prussic acid, with this recommendation in favour of the latter, that they are indeed the creatures God made by himself. If it is objected, that these are poisons, the advocates for alcohol alter their position.—Alcohol is an acrid narcotic poison; and, if they reject as a beverage, arsenic, henbane, and prussic acid, they must also reject alcohol.

We are told every creature of God is good for use, and must be received with thanksgiving and prayer. So

it is, when used according to the design of Providence. Every thing has a use to perform, and an end to serve. Arsenic, henbane, prussic acid, and every thing else, which is deleterious to man, when taken into his stomach, have a use to perform, corresponding to the nature of the end for which they were created. In this sense, (which is the true sense) they are good *creatures*. But any man would at once be pronounced insane, and located in an asylum, were he to perambulate the country, and persuade the people to take arsenic, henbane, and prussic acid, in their common beverages. It is as improper to take one kind of poison as another; and, hence, the same objection that is arrayed against arsenic, henbane and prussic acid, is equally forcible against alcohol.

The argument holds good under all circumstances, whether alcohol is diluted or not diluted. Prussic acid can be so far diluted as not to cause immediate death, though, like diluted alcohol, it would occasion organic derangement. Alcohol loses none of its substance or properties by dilution. Take a gill of alcohol, and mix it with ten gallons of water. Subject the mixture to the operation of the still, and, with the exception of the small quantity which would escape by evaporation, during the process, the same quantity would be obtained. For, were alcohol by dilution to change its properties, it would become another substance, and therefore, on distillation, it would appear in another form. It is hence evident, that the argument holds good against alcohol as against arsenic, henbane, or prussic acid, whether diluted or undiluted.

But if every thing which exists, is to be denominated a good creature of God, invented by the ingenuity of man, gunpowder, cannons, congreve rockets, and all the *material* of war, are good creatures; and, therefore, ought to enter into the human stomach. They cannot by mastication, and consequently they must by the arts of war.—The Almighty in this case, would be the instrumental

cause of all the bloodshed and horrors of martial butchery. And yet men who recoil with horror from such an impious and profane supposition, will deliberately assert, that alcohol is a good creature of God, and should therefore be used as a common beverage.

That alcohol is not in all cases the invention of man, we readily grant: as in the fermented juice of the grape and sap of the palm tree, when subjected to certain degrees of temperature; but so long as the latter is embedded in its native fount, and the former covered by the rind of the grape, they do not produce alcohol. Even in these cases, fermentation is requisite to the production of alcohol—the first stage towards putrefaction. Whenever or wherever alcohol appears, it is indicative of the approach of death, whether predicated of the fermented juice itself—its physical effects upon the constitution of man—or its demoralizing influences upon his mind.

There are much misapprehension and error attached to the phrase, "Good creature." Fire, water, coal-damp, and a thousand other things, which might be named, exist, and, according to the popular acceptance of the phrase, are good creatures; but is it not evident, that this goodness depends entirely on the nature of the use for which they were intended? For instance,—fire is good in its subservient purposes to the benefit of man; but who either masticates a blazing torch, or jumps into a flaming furnace in order to reap its advantages? Water is one of the most serviceable provisions for man, animal, and vegetables, that the bountiful Dispenser of all good has created; but who, to appropriate its uses, attempts to live in it like a fish? Fire-damp has its uses in the bowels of the earth; but what miner knowingly enters into it with a lighted candle? Is it not therefore evident, that, when we speak of these creatures of God, as being good, we are not for one moment to abstract our minds from their own legitimate uses. Iron is useful; but who will assert the right to manufacture it into knives and razors for the purposes of murder? All these things are "*good creatures of God,*" but the Divine Being has blessed man with reason and intelligence to discriminate their right applications in the fulfilment of the designs of his providence.

What man, then, can consistently maintain that alcohol is "*a good creature of God,*" when used as a beverage? If used at all, let it be under the prescription of the apothecary, the same as aether or arsenic. We are quite willing to leave its medicinal virtues to the medical man to determine: but, as a beverage we repudiate it—pursue it with the thirst of a blood-hound, as the murderer of the human family, and the whipper-in to perdition of a majority of the lost. When man is tempted to give alcohol a good character, let him bear this fact in mind.

DEATH THROUGH DRINKING.—On Saturday week, a man named Blyth, about 70 years of age, who had been working in Mr. Thompson's sacking manufactory, Barmby, near Howden, in a fit of the horrors, brought on by drinking intoxicating liquors, walked into the river Ouse near that place, and was drowned. It is said he has left a wife and children.

ADDRESS
OF THE REV. JOHN STAMP,

TO THE

Ministers & Laymen of the Primitive Methodist Conference,

Which will assemble at Reading, Berks., June 11th, 1841.

MY DEAR FATHERS AND BRETHREN, May every blood bought blessing of Jesus Christ rest upon you in time and eternity. Amen and Amen.—Through the thrice tenderness of our God, you are safely brought through another year, while ten thousand times ten thousand immortal spirits have left this world *below*, and entered the eternal world of increasing, boundless, nightless glory; or driven down to darkness, fire and chains—while changes, thank God, of vast importance have taken place in *Heaven, Earth and Hell*; in the family, church and world, you are permitted to assemble at your twenty-first Annual Conference. To God be all the glory, Amen.—I need not tell you, that you are met at a period pregnant with events of the most stupendous importance. Never in the history of our fallen world, since its birth to the present time, was there an æra—so full of everything which is great and sublime. Earth and heaven seem to agree; angels and good men, to co-operate in propelling Immanuel's conquering *car*; whilst hell seems to yawn, on the other hand, to swallow the whole universe of man. To effect this, Satan sends millions of dark spirits, scorched with the marks of omnipotent vengeance, to throng the air; to darken heaven, and curse this *curst* world.—They seem to pant to nip every bud on the tree of life, and uproot every vestige of godliness; and, in the face of heaven, and the combined exertion of charity, duty and love, to proclaim a death-like warfare against the armies of the living God. May the captain of the Lord's host speedily turn the battle to the gate; and may christians (especially *ministers*.) of every name, buckle on their armour with renewed strength; unsheath the sword of God's word, and never return it to its scabbard until the dark armies of hell be completely routed; the church of the living God, take the field; with waving palms, return in peace triumphant; and Jesus claim the kingdoms for his own.—Lord hasten it, Amen.

Allow me, my dear brethren, to direct your attention for a moment to one of the principal causes of sin: namely, the evils of intoxicating liquors.

The following heart-rending account, I have copied from an invaluable pamphlet, called "*An Essay on Sacramental Wine,* by" that noble champion of temperance, "Mr. R. FIRTH, Editor of the Hull Temperance Pioneer." He says, "strong drink has sent more souls to hell than any other sin.

"In England and America alone, 90 thousand drunkards die in one year; in ten years, nine hundred thousand; in 50 years, four millions five hundred thousand; in one hundred years, nine millions; in 1000 years, ninety millions. If these were laid at the feet of each other, occupying two yards each, they would reach four times round this globe; were they buried in graves of two yards by one, they would cover 58 square miles; and standing together in the infernal world, awaiting the terrible judgments of God, three in every square yard, they would occupy nine square miles—one solid group of damned spirits, suffering all the tortures of perdition! Such an awful spectacle makes the blood curdle in the veins!—This, too, caused by that which the advocates of intoxicating liquors labour, early and late, to invest with the authority of scripture! Let the history of the past declare how many of these drunkards would be wine bibbers."

My dear brethren what do you think to such a statement? you will I am sure, heave a sigh, and to a man, be willing to make any *sacrifice*; (allowing that to give up intoxicating

drink is a sacrifice) yea, to offer your life, your blood, your all; so that you may prevent death and damnation from reaping such a harvest of blood-bought souls, and thus rendering abortive, the holy design of the Father in creating; the Son, in redeeming; the Spirit, in striving; angels, in ministering; ministers, in warning; and all the weeping, bleeding pity of the militant church in devising means, such as schools, tracts, missions, bibles, and other things.—*Fathers, Brethren, help*—Do something! do it! *do it!* but do it quickly, or millions more will pass down to a drunkard's grave, and a drunkard's hell, groaning as they enter the mouth of the pit, "no man cared for my soul"! But an angel would fail to tell the millionth part of the evils, which flow from this stagnant lake of hell, intoxicating drink.—This dark angel of the pestilence, has long paced our father land, and left the print of his *bloody feet marks*. He seems to sigh for the life's blood of children yet unborn; he sits on his throne of skeletons in the palace of death, which is paved with the bleached bones and ghastly skulls of his murdered victims. Here he exerts his cruel tyranny. The vassal nations crouch at his feet; the battle blast is his music: he feasts daily on the vitals of society, and drinks in the groans of creature travail. His march of ruin is ever onward! "He reaches abroad to others—invasades the family and social circles—and spreads woe and sorrow on all around. He cuts down youth in its vigour—manhood in its strength—and age in its weakness. He breaks the father's heart—bereaves the doting mother—extinguishes natural affection—erases conjugal love—blots out filial attachment—blights parental hope—and brings down mourning age, "in sorrow to the grave." He produces weakness, not strength—sickness, not health—death, not life. He makes wives, widows—children, orphans—fathers, fiends—and all of them paupers and beggars. He hails fever—feeds rheumatism—nurses gout—welcomes epidemics—invites cholera—imparts pestilence—and embraces consumption. He covers the land with idleness, poverty, disease, and crime. He fills your gaols—supplies your almshouses—and demands your asylums. He engenders controversies—fosters quarrels, and cherishes riots. He condemns laws—spurs order—and loves mobs. He crowds your penitentiaries, and furnishes the victims for your scaffolds. He is the lifeblood of the gambler—the ailment of the counterfeiter—the prop of the highwayman—and the support of the midnight incendiary. He countenances the liar—respects the thief—and esteems the blasphemous. He violates obligation—reverences fraud—and honours infamy. He defames benevolence—hates love—scorns virtue—and slanders innocence. He incites the father to butcher his offspring—helps the husband to massacre his wife—and aids the child to grind the parricidal age. He burns up man—consumes woman—detests life—curses God—and despises Heaven. He suborns witnesses—nurses perjury—defiles the jury box, and stains the judicial ermine. He bribes votes—disqualifies voters—corrupts elections—pollutes our institutions—and endangers our government. He degrades the citizen—debases the legislator—dishonours the statesman—and disarms the patriot. He brings shame, not honour—terror, not safety—despair, not hope—misery, not happiness. And now as with the malevolence of a fiend, he calmly surveys his frightful desolations; and insatiate with havoc, he poisons felicity—kills peace—ruins morals—blights confidence—slays reputation—and wipes out national honour; then curses the world—and laughs at its ruin." But brethren, he enters our churches, and plunders them of 50,000 souls annually, and at least prevents 50,000 more from entering. My God! my God! what shall be done to harpoon this bloated monster? Just look; think for five minutes on the difference between these

100,000 sou's, standing their ground, unflinchingly for God, and leading others to the blood besprinkled mountain; and going back to sip at death's dark river, stabbing the cause of God, throwing down the family altar, making the heart of piety bleed, and vaccinating, with the darkest deeds of immorality, their families, and all those with whom it comes in contact. Every muscle, nerve, and fibre of our moral and social economy, quivers to the core, and languishes under the sapping influence of this direful pest. Humanity, philanthropy, and piety are paralysed by it, and death and hell reign rampant. Pardon one of the least of your brethren thus addressing you, and suffer me to call your attention to the occasion of all this frightful wickedness—strong drink. Men get drunk with strong drink. Strong drink is, therefore, the occasion. Remove strong drink, and you remove the occasion. Remove the occasion, and you will remove the curse from the church. Do not, I beseech you, mistake me. Remove strong drink, both little drops and big drops, and all kind of drops, (especially from God's altar.) They are all alike in principle: they vary only in degree. I need not spend my own, much less your time in shewing, that all drunkards become such by first taking little drops: sometimes as physic—sometimes as a cordial—sometimes as a stomachic—sometimes to cool—sometimes to warm—sometimes to induce to sleep—sometimes to keep awake—sometimes to strengthen, to promote digestion—to please a friend—but oftener, "because I like it." The excuses in all cases are much alike. The Devil deludes, that he may destroy. We have all been long in the dark on this most momentous subject; doctors, statesmen, ministers, philanthropists. But thank heaven, a flood of blazing noonday light, has been shed on it during the last seven years. God grant that this tide of death may roll back, and its red hot boiling fountains be dried up. But by this time, I imagine some one of your assembly, will ask, and what has the Primitive Methodist Conference to do with this? I answer *with humility*, a great deal! It is the seat of church government and discipline in the connexion; and therefore, having the power; the magnitude of the evil, points out the necessity of a remedy. The Conference has, in times past, enacted laws on many things of infinitely less importance.—Tests have been passed on the subject of smoking—taking snuff—white hats—single breasted coats—pantaloon—printing—making political speeches—and other things. (*See my last letter on the subject.*) Now, if the Conference has the power to take cognizance of these things—strong drink, the cause of the evils specified above (and ten thousand tales of blood, and tears are left to tell) demands your most serious attention. It will, therefore, become a question for the consideration of Conference: whether any person connected with the awful traffic of strong drink, can be retained in church fellowship? This is a most important question. To admit persons into church fellowship connected, in any way, with the traffic, whether in malting, brewing, or selling the poison in any way or shape is a gross anomaly, and immediately requires to be taken hold of by the strong hand of the law of christian piety: especially the sons of John Wesley. We call ourselves Primitive. Let us imitate our immortal founder. We have already a rule to put men out of our society, who sell immoral books or papers of any kind.—This is as it should be; but to let a man preach on the sabbath, whilst he has men at work in the malt kiln, brewhouse, or part of his family at home are selling liquid death and distilled damnation at 6d. per quart; this is not as it should be! The money such persons give to the cause of God, is wrung from blighted homes, bleached bones, and the wailing land of the damned. Oh! is there not some chosen curse—some hidden thunder in the stores of heaven, red with ven-

geance to blast the man who gains his fortune by the blood of souls? Oh! brethren, the garments of our churches are dripping, crimsoned with the blood of souls; and the hands of the priesthood especially, are red all over. Eternity, no doubt, is gazing at you with all its eyes, and the eternal destiny of millions may depend on the decision you come to on this vital question. I make these remarks freely; because I am sure, that we, as a religious connexion, have the power, if we will use the means, that a holy God has put into our hands to shake earth and hell, and hail the millennial reign of our conquering God—to remove this deadly evil from the connexion *for ever*, nothing in my opinion is so likely as a strong test, requiring all members, leaders and preachers, to abstain from all intoxicating drinks; that no person, connected with the traffic, shall be admitted into society; and all that are in society connected with the traffic, shall be put out, if they will not give it up at once. Such a rule passed at the Conference, would, I have no doubt, cause hell to put on robes of sackcloth, and heaven to hold a jubilee. The influence would be felt like the shock of an earthquake through the world; our church, which has had her wings clipped to the quills, again and again by it, would soon mount to her native altitude. Then, indeed, would “her breasts be clothed with salvation, her saints shout for joy.” Chapels would be built, filled and enlarged. Money would pour into the coffers of our God, and our financial fountains overflow, so that missionaries would multiply tenfold; other societies would follow our godlike example. Then would the winds waft the pleasing story; the waves of God’s blue deep roll it along; and angels carry the news to heaven. The effect of the decision, would be felt through endless ages. You may think it premature to pass such a law at present, fearing, lest it should agitate the connexion, and thereby men’s souls, and disturb the peace of our Zion. I am happy to record the following minutes, passed at a Baptist Church in Philadelphia, so long ago as 1838.

“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 among 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 and 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 that 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 that should any hereafter commence it, it would be to the grief and 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.”

TO METHODISTS.

ILLINOIS.—The conference of the Methodist Episcopal Church, held at Jacksonville, September 27, 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 be 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.

The following is an extract from the Minutes of the Sixty eighth Annual Association of the General Baptist Churches held at Leicester, June 27th, 28th, 29th, 30th, 1837:—On the case from the Archdeacon Lane, Leicester: “Is it right for members of a Christian church to keep a beer shop?”—It was resolved:—I. That while we do not wish to impugn the motives, or reflect on the characters of any respectable individuals who may keep beer shops, yet the evils flowing from them are so truly fearful, so destructive to the peace and order of neighbourhoods, and so demoralizing in their tendency that this association can on no account approve of the keeping of these establishments by members of our churches; and that we consider it to be the solemn duty of those who already keep them, immediately to take measures for withdrawing from them.” Unanimous. II. That on these principles we do most earnestly recommend all our churches to get up congregational petitions to both Houses of Parliament for the speedy and entire extinction of beer houses.

Since then many churches have passed similar resolutions. A divine from America said, not long ago, at a temperance meeting in Exeter Hall, that, in some parts of America, if a minister drank a glass of wine, he would be in danger of losing his character and his pulpit. I believe we, as a body of ministers, are anti-slavery to a man—we do not think any fellowship should be held with these dealers in human flesh and blood. And slavery, although I hate it; yea, if I had one hair in my head, that loved slavery in any shape, I would pluck it out. Yet, I say, slavery is mild—good—*swa, god-like*, when put in the scale with intoxicating drink. I am happy to state, that the Conference, so long ago, as 1836, passed a minute highly approving of temperance societies, and recommending all the preachers to help the good cause, as much as possible. I am likewise happy, that so many of our circuits are petitioning for teetotal preachers, and some have gone so far as to declare, they will not support any other than teetotalers. Tell me of a minister or church, says the immortal FINNEY, blessed with a revival, who stands aloof from the temperance cause. Brethren, it has not to be proved that men in health are better without intoxicating drinks, (however little they take of them) let 5,000,000 in Ireland, and 4,000,000 in other parts of the world testify; that no other system will save the drunkard, we have had long and melan-holy proof; that teetotalism leads men to the house of God, and to Calvary for pardon, thousands of reclaimed and converted drunkards declare with trumpet voice; that every man, who sips a drop is claimed by maltsters, brewers, publicans and drunkards as their friends is also clear as noonday; that every minister, who lends his influence against teetotalism, is by Bacchus considered as a champion in the cause of drunkenness wants no proving.—Look at Jordan, Bromley, Daniels, Osbourne, Edgar, Stanley, Priestman, Howcroft, and others who have written or spoken against the cause. Their names will hang and rot in historic gibbets, until doomsday; and time’s vile tongue

will never lick out their infamy, unless they call in their pamphlets; beg pardon of the teetotal world; sign the pledge, and help to undo the mischief they have done. I am aware, that perhaps a majority of the 6000 local and 500 travelling preachers are pledged. I have no fear whatever, that any travelling preacher, would leave the connexion, if such a test was made, nor would many members if the measure was judiciously carried out at first. All the official, and nearly all the members in my mission, are pledged abstainers. Come on, then, my dear brethren, have a day set apart for fasting and prayer on this subject; and then in the name of God for the good of souls, arise to a man to snap this strong chain of the devil, that millions of captives may go free. By such an act, you will weave a fadeless mantle of glory for the connexion; millions yet unborn will bless you, posterity and her gladdened children, will embalm your memory, and sing your jubilee; and, when the manufacture and sale of intoxicating drinks, shall be known to future ages only by being chronicled in the black pages of the archives of time, your Conference shall stand out, in bold relief as the benefactors of your race, and the chosen people of God. If then, my brethren, you would do an act, that will make the "widow's heart dance for joy," clothe the naked; feed the hungry; dry the falling tear; give a new right arm to the connexion; and hasten the day, "when all shall know the Lord;" then do something, on this great question. Look at the circuits where the ministers or leading men have opposed teetotalism; what a blasting curse has swept over them. I know the blame has, in some instances been thrown on the teetotalers; but the day of judgment, will make it plain to the three worlds, that the advocates for strong drink, were the sole cause in most cases. That the God of heaven may prosper you, and make us a thousand times as many more as we are,

Is the prayer of

Your Son in the Gospel,

JOHN STAMP.

ATTACK OF MR. WILLIAM HILL,

EDITOR OF THE NORTHERN STAR,

UPON THE HULL TEMPERANCE SOCIETY.

Mr. Hill, editor of the Northern Star, lately made a most wanton, unprovoked, and unprincipled attack upon the Hull Temperance Society. As far as the Honorary secretary is concerned, he can well afford to treat it with merited contempt. The following letter was sent to the said Editor for insertion in the Northern Star, but was rejected. The Editor finds it more convenient to prevent its insertion than defend his calumnies. Justice, as a public journalist, demanded its insertion; and honesty, the correction of falsehood and misrepresentation. Neither justice nor honesty is, in this case, practised by the Editor of the Northern Star; and, therefore, by order of the Committee, the letter appears in the Pioneer.

"Rev." Sir—It seems your reckless malignity is not satisfied with venting your spleen upon the private character of Mr. Firth, our honorary secretary, but you must attack our society, that through its side, you may the more conveniently pour upon him your foul-mouthed slander and abuse. Your venom is not aimed at our society, so much as him. The

public will see through your vile stratagem; but, in the long run, you will receive merited reward in the consequences which will recoil upon your own disgrace. Do not imagine, that because you have a vehicle for the dissemination of your slander, you will escape notice. There is, in public opinion, a limit which cannot be passed with impunity; but you recklessly set yourself up sole dictator, as if the people were doomed to do homage at your feet. However, if we are "machines" (as you represent us) we shall shew that we are not automatons in your hand. Had your attack been confined to the private character of our honorary Secretary, how much soever we might have regretted your virulence, we should not have ventured to interfere; but, having attacked our Society by falsehood and misrepresentation, we feel bound in duty to repel indignantly your foul-mouthed calumny, in order that the public may judge on your suitableness as an instructor of the people, and an impartial recorder of events. Falsehood the first: In the Star for May 15th, you say, speaking of the Temperance Societies generally: "These Societies have been generally, hitherto, crippled in their beneficial influence by the affected exclusion of all political grounds of advocacy, but which, *de facto*, was only the exclusion of Radical or honest argument;" this last assertion you know is a falsehood. From the original institution of the temperance societies, party politics have been excluded, for the purpose of securing unity of operation, among all classes of men. So generally known is this fact, that we should waste our time by reference to the fundamental laws of all temperance societies, both in England and America. But you are determined to assert otherwise. Which will be believed, the *ipse dixit* of the "Rev." William Hill, or all the fundamental laws of all temperance societies, except those conducted by the chartists? Your special pleading shall not save you. One of your objects is evident, viz. to create a prejudice, in the minds of the working classes, against our benevolent institutions, to gratify your disappointed pettishness, because though you may dogmatise at will, you cannot govern at your pleasure; and to generate bad feeling into the temperance societies, so as to produce strife and disunion. In this your Reverence will be disappointed. Falsehood the second: in reference to the Hull Temperance Society, you say that Mr. Firth, whom you, not we, call the Teetotal Captain, strictly forbids its (chartism) introduction under any circumstances, or in any form into the discussions of the society. It is we, not he, who exclude party politics. It has been the printed rule of our society, since its foundation, and long before you became a member, to exclude all party politics. Our members' meetings exercise all power, to which all recreant members must stand accountable, yourself among the number. Our laws were printed before the existence of the name of Chartism. Were our honorary secretary or any person to introduce party politics, he would immediately be reprov'd. He has no power, but a single vote, and the influence of his counsel and discretion. You have had opportunities of knowing this; and, if you deny it, nobody will take the trouble to believe you. You represent Mr. Firth as if he held in his hand the extinguisher over our society. We love him for his devotion to our interests, for his kindness, his civility. His five years' undeviating conduct, since he established the Tee-total principle in Hull, has gained him the esteem of every honest man; and, if he possesses vast influence, (which undoubtedly he does, and which seems to be so vexatious a sore to you) he has not gained it by "bribery," by "corruption," by "dogmatism," by "despotism," but by his labours and benevolent heart, and these alone. This influence is not of his seeking, but it comes of itself, as a necessary result of his indefatigable exertions. He has also dis-

cretion to use it only at proper times and seasons, in his counsel and advice. Every other member has the same privilege. The exercise of it too is not by design, but the offspring of meditation on what will really promote the good of our society. If you think you can undermine his influence, we laugh at your puny vanity and folly. Many worthy charlists, of whom we have many in our society, despise you; despicable attacks upon his character. Falsehood the third: you speak of the "decline in the power of the Teetotal Captain." This is false: the attacks in your "Northern Calumniator" and elsewhere, have made him more esteemed and valued; because they have developed more fully the septs and veins of the integrity of the man. Our society is multiplying on an average a dozen every weekly meeting. We decline speaking of the Chartist Temperance Society in Hull, except so far as to inform you, that the disgusting blackguardism and utter recklessness of character, which have lately appeared in your "Northern Calumniator," have greatly weaned their affections from your party. Misrepresentation the first: you say that, "while parties putting forth specious pretensions and wearing sanctimonious fronts, have actually made the benefits accruing to the working man from his adhesion to these societies, to become a new source of injury, and means of oppression and robbery." You make no specific reference; and we challenge you to mention a single society thus implicated. Do you allude to speculating impostors? if so, why do you not speak plainly? but this would not suit your purpose. Again, you speak of the decline of "Mr. Firth's Temperance Society," and the increase of that of the Chartists.* Our society never was in so prosperous a condition. Hitherto, there has not, to our knowledge, been one jealous feeling between these two societies. We have wished them every success. Some of our friends who are chartists in principle, have assisted them, without occasioning any remarks. We have not received a single resignation in consequence. The principal man in the Chartists' Temperance Society is a member of ours, and frequently comes to our assistance. You describe some of the chartists as not "choosing to hold all their souls under the lease of the Teetotal Captain." We know of no chartist who has made this avowal. You represent us as "machines." On some occasions to your disappointment and mortification, you have found us "men." Your assertion is as contemptible as the motive which prompted the assertion; which no man who regards truth would hazard. Have you forgotten the eulogies by a person named William Hill, in the Northern Star, of the Editor of the Hull Temperance Pioneer? "His character, his integrity, and his exertions were the theme of Mr. Hill's pen. What strange dream has come over the Northern Star?" We know both the *motive* and *its origin*. Your Northern Calumniator has asserted, that Mr. Firth prevented you from preaching in the Lodge: namely, on Sunday, April 4th, (sabbath before Good Friday) by the erection of scaffolding. This you know to be false, having been informed, that it was by order of the Committee. The Committee decided suddenly on colouring and painting the Room for our Festival, on Tuesday Evening, March 30; and you wrote to Mr. Healey, the secretary of the chartists only on Wednesday, the following day, stating, that you should preach a Sermon on behalf of the Victim Fund.—Thursday, then, would be the earliest period the Bills would be printed. Whatever desire either Mr. Firth or the Committee might have had to suggest an alteration in your

* Inquiry has been made of one of the members in the Chartist Teetotal Society, as to their numbers; and the answer was "sixteen at first, but there are now eleven staunch members." This is stated simply to shew the accuracy of Mr. William Hill's report, and the degree of credit to be attached to his statements.

arrangement, they neither had time, nor knowledge to do so. But this is like all your quibbles to bolster up your cause. Did not a person stand at the door of the Lodge, on the Sunday Evening, to inform your friends, where you had gone to.† Neither we nor Mr. Firth were to blame; and, as to Mr. Firth he had nothing at all to do with the arrangements. What becomes of your cant about his depriving the Victim Fund of any proceeds of your labours?

Experience has shewn, that these said labours have been productive of little victim money hitherto in Hull, besides payment of the bills. Did you ever clear five shillings?—Yet Mr. Firth, to remove even the appearance of injury to the wives and children of the incarcerated Chartists, by the change of place, sent you a sovereign; and how did you receive it? By insult peculiar to your Billingsgate. We hope your memory has improved in money matters, and that you have forwarded the sovereign to its proper quarter. You have attacked and insulted the "machines," and they are prepared for you. "People who live in glass houses, should take care how they throw stones." We have felt it a duty to expose your falsehoods, misrepresentations, and sophistry, and we send you this letter, demanding as a right the insertion of it in the Northern Star, being a refutation of calumnies you have heaped on our society; otherwise, we and thousands more will know, that, whilst you transform the Northern Star into the Northern Calumniator, you have neither the manliness nor courage to allow those you abuse to stand in self-defence.

By order of the Committee of the Hull Temperance Society,
GEORGE COWING, Secretary.

Committee Room. Thomas Leavens, Chairman.

DR. GORDON'S ADDRESS,

AT

THE ANNIVERSARY OF THE HULL TEMPERANCE SOCIETY,
SECOND EVENING.

When I had the honour of addressing you last evening, I remarked, that man was endowed with a great variety of functions or faculties, each of which is performed by a specific organ. I told you, that an organ is animal matter, constructed in such a manner as to be able to perform some particular action. The eye, for example, is an organ; the ear is an organ; the stomach is an organ. I told you, that the different organs of the body execute certain faculties or functions. Sight, for example, is a function: it is the function of the eye; hearing is a function: it is the function of the ear. There is no organ without a faculty; there is no faculty without an organ. Every action, every movement, every thought, every feeling which the human body is capable of manifesting, is associated or connected with some part or other of its organization. I observed to you, that the exercise of the several functions of the body, is attended with sensation or consciousness. We cannot see, or hear, or move, or think, but we are conscious, or we have the sensation of doing so. I told you, when the bodily functions are healthy, the consciousness or the sensations attending them, are all pleasurable; pleasure is the direct, the constant result of the operations of all the functions: there is no function, the direct object of which, is to produce pain. All the functions of seeing, of hearing, of moving are all attended with pleasurable sensations. Now I told you, that, when the faculties or functions are debilitated or disordered, they are productive of pain or uneasiness. That pain never arises from the exercise of a healthy function; that pleasure is never produced by a weak or disordered function. I remarked, that the functions are healthy; and there-

† At the above Chartist sermon, the enormous sum of 14s. was collected; and, when the printing and posting of bills was paid for, how much victim money was left? Quere, any? Was this collection announced in the Star? If not, quere?

fore, productive of pleasure, so long as we are obedient to the natural laws; that they are unhealthy, and, therefore attended, with pain or uneasiness, if these laws are infringed. I proved to you that the drinking of alcoholic liquors is a violation of the natural laws; and, consequently, that such indulgence is sooner or later punished with pain, sickness and misery; and that an individual, who practises habits of intemperance cannot, by possibility, have a life of pure enjoyment. This evening, I shall adduce other facts and arguments to show you, that the use of alcoholic beverages is injurious to the animal machine; and, therefore, destructive of human happiness. The human body is endowed with a definite constitution; so that it performs its functions in a fixed and determinate manner. Digestion, respiration and circulation, which are all functions or faculties of the body, are carried on according to an established unalterable mode, exhibiting, under the same circumstances, the same phenomena or effects. Besides this, the human body holds a precise and immutable relation with the various objects among which it is placed. According to the relation existing between them all, natural bodies exert a direct influence over each other's action. The human system operates on surrounding bodies; surrounding bodies operate on the human system. This reciprocal action, is, of course different with different bodies; because, as the constitution of each varies, their relation with the human body, will vary also. Take for example, wholesome food and arsenic. They both act on the stomach; the stomach acts on them. Between the food and the stomach, the relation is such, that pleasure arises as the consequence of their mutual action; between the arsenic and the stomach, there is such a relation, that the result of their action, upon each other, is pain, destruction of the stomach and death: hence, arsenic is called a poison. Between every object in nature and some one or other of the organs of the body, there exists a reciprocal action; which action is productive of either pleasure or pain, of health or disease. And, you must observe, that the reciprocal action which obtains between the same agent and the living body, is uniformly and invariably the same. In those cases, in which the mutual action is productive of health and pleasure, we know that the agent and the animal body are adapted to each other. For instance: between light and the eye, there is an adaptation; because their mutual action gives rise to pleasure. The atmospheric air and the blood are adapted to each other; because pleasure and health are the consequence of the action of the one upon the other. You clearly perceive, that, in consequence of the definite and fixed nature of its constitution, and the precise and determinate connexion which it possesses with the external world, the human body is rendered subject to certain conditions or laws;—and these conditions, as I have before explained, are called the natural laws. To investigate and to understand these laws, it is incumbent on every man. It is the duty of all: high and low, rich and poor, to make themselves acquainted with the natural laws. Life is happy or miserable, in proportion as we are obedient or disobedient to them. For if we disobey the natural laws, we are punished with pain, sickness, misery and early death. If we conform to them, then we are rewarded with health, happiness and a long life. To understand the natural laws, is to understand the will of the Deity. These laws are unalterable and universal in their operation; but, if we use and exert the powers and faculties with which the creator has endowed us, we shall be able to yield them a full and perfect obedience. If you consider the propositions which I have just stated, you will easily comprehend the arguments. These I shall proceed to lay before you.

As soon as the food is digested, it is converted into blood. Now the blood is contained in certain tubes or vessels, and conveyed by them into every part of the body. Between these tubes or pipes and the blood, there is a fixed and determinate relation. The blood is adapted to the vessels, and the vessels to the blood, just in the same way as the light is adapted to the eye, and the eye to the light, or the lungs to the air, and the air to the lungs. Now the blood is not a simple, but a compound fluid. It consists of many ingredients, but these ingredients, in health, are always the same. Now, if you introduce into the blood any ingredient which the blood is not destined to contain, you violate a natural law, and the result of such violation is injury and pain to the blood-vessels and to the whole body. If you introduce into the blood

any fluid or substance which does not naturally belong to the blood, you do as much mischief to the blood-vessels, as you would to the eye if you were to throw sand or pepper into it; the eye is not formed to bear the action of pepper upon it; it is formed only to bear the action of light;—neither are the blood-vessels formed to bear the action of alcohol upon them, but the action of blood. I have analysed the blood of a healthy man over and over again; and I have seen it analysed by some of the greatest chemists and physiologists of the present day. I will tell you of what it consists. The blood consists chiefly of water; but, besides the water, it contains what is called fibrin, albumen, and oily matter. It contains, also small portions of soda, of potass, and of lime. The blood, indeed, may be said to be composed of water and liquid flesh. Water, however, is its largest ingredient. If you take 1000 parts of blood, and analyse them, you will find, that 800 of these parts are water, the remaining 200 are fibrin, albumen, &c. *But the blood contains no alcohol. It contains nothing like alcohol.*—Every ingredient which it contains, is as different from alcohol as light is from darkness. Some of you may think, that, when alcohol is drunk, it is changed in the stomach, and, by this means, rendered less injurious to the blood-vessels and to the body. This, however, is not the case. Solid food only is changed and digested in the stomach. Liquids, such as water and alcohol, undergo no change. As soon as you swallow water or alcohol, it passes unaltered, in a few minutes, from the stomach into the blood. Water, however, is beneficial; because it constitutes the principal ingredient of the blood; but it is not so with alcohol. Alcohol forms no part of the blood. Now you have seen, that the blood-vessels are constructed only to contain blood; they are adapted to contain no other fluid; and, therefore, according to the laws of the animal economy, if you introduce any other fluid than blood into them, you inflict upon them considerable injury. Now, as soon as you swallow alcohol, it passes into the blood-vessels; but alcohol is an acrimonious, irritating fluid, totally unlike, as I have already explained, the bland and nutritious blood; therefore, the individual who indulges in alcoholic potations, introduces into his blood-vessels a material, which cannot fail to injure and destroy them. But you will ask, what are the consequences of injury to the blood vessels? The blood-vessels are destined to contain the blood, and to convey it to every part of the body; but, when they are diseased, they cannot convey it, or they convey it imperfectly. Besides conveying the blood, they also allow the nutritious particles of the blood to exude or escape through their pores, so that they may give strength to the body. But this operation goes on in a very imperfect manner, when the blood-vessels are disordered: consequently, the whole system becomes deprived of nourishment, and soon falls into ruin and decay. But, you perceive, that, while the blood-vessels convey the blood, they convey the alcohol also. By this means, the alcohol is brought into contact with every part of the body; so that it injures not only the blood-vessels, but all the parts and organs of the system.

The more you examine this subject, the more you must be convinced of the deleterious and poisonous effects of alcoholic drinks.

There is still another illustration, which may be given of the deleterious effect of alcohol on the human body. Before the blood can afford nourishment to the system, it requires to be mixed with atmospheric air. The lungs are the organs, where this mixture of air and blood takes place. The act of breathing, or respiration is the means whereby the blood and air are mixed in the lungs.—Every time we draw in our breath, we mix a quantity of pure air with the blood, now we respire about 18 times in a minute. Each act of respiration is prompted by an uneasy feeling, which we experience in the chest. This feeling is more or less acute, according to the state of the brain. When the brain is oppressed or inactive, the feeling in the chest is less acute; and, in that case, we take fewer inspirations in a minute. The fewer inspirations we take in a given time, and the less air is mixed with the blood.—When the blood does not receive a sufficient supply of air, it is rendered less nutritious and pure;—and, consequently, affords less strength to the body. Now alcohol oppresses and stupifies the brain: therefore, alcohol renders the breathing slower. You see a man, when in the stupor of intoxication, breathes not more than 15 or 16 times in a minute, instead of 18. It is evident then that alcohol, taken into the system, robs the blood of its due

amount of pure air; and, of course, of its due amount of nourishing properties.

The effect of alcohol, then, instead of strengthening the body, is to weaken it. The body cannot be nourished, unless the blood be pure. The blood cannot be pure, unless it is mixed with a proper quantity of air in the lungs. But alcohol prevents the proper mixture of the blood and air in the lungs, because by interrupting the action of the brain, it diminishes the number of respirations in a minute: therefore, alcohol renders the blood impure; and, by this means, weakens and injures the whole frame.

CORRESPONDENCE.

THE UNITED KINGDOM TOTAL ABSTINENCE LIFE ASSOCIATION,

FOR MUTUAL LIFE ASSURANCE,

Annuities, Endowments, and Deposits, enrolled as a Friendly Society, under 10 GEO. IV. c. 56; 4 and 5 WM. IV. c. 40, and 3 and 4 VICTORIA, c. 73.

39, MOORGATE-STREET, BANK.

LONDON, 19th March, 1841.

Mr. R. FIRTH, Hull.

SIR,—In pursuance of your request, I will endeavour briefly to point out the distinguishing advantages of this association.—They are principally two: namely,

1st.—If our principle be sound, that the use of intoxicating liquors is injurious to health, then it follows that those who entirely abstain therefrom, will, on the average, live longer than those who drink them; and hence, as the profits of an association of this kind depend on the longevity of its members; or, in other words, on the fewness of the claims upon its funds, it is evident, that the profits of this association must be greater than those of any other. It is quite true, that many Life Assurance Companies charge lower premiums than we do; but then they do not give the same benefits. However low their premiums may be, they must make a profit, and this profit is paid by the assured to the proprietors; but in this association the assured are themselves the proprietors, and whatever the profits, or surplus payments of premium, may be, the whole belongs to those who have contributed towards it.—In a few years, if the association meets with the support we have every reason to anticipate, the profits will be very great, and the premiums will be proportionably reduced, or the amounts assured increased, at the option of the members.

2nd.—The second distinguishing feature of this association, is this: that it does not seek to profit by the misfortunes of its members. Thus, if a member cannot keep up his payments, as they become due, he is allowed to renew them at any time, by paying interest upon the amount due. He may also withdraw the whole of his contributions, (except in cases where the association has incurred the risk of his dying,) at any time, after two years, and in the Fourth Department, with compound interest. Thus, if a person wish to secure an annuity of £20 per annum, to commence when he is 50 years of age, and to continue during the remainder of his life, (Dept. 7;) and if after paying his premium for several years he finds he cannot afford to continue it, the Office will return the whole of what he has paid, or allow him to leave it till he can conveniently pay the arrears. This is an advantage not obtainable in any other Office.

Again, if a person assure for a sum of money to be paid to him at some future time, (Dept. 7;) and after paying two or more years, finds he cannot keep up his premium, he can withdraw his contributions with interest, or leave them to accumulate, as suits his own convenience.

There is another point I must touch upon, before I conclude.—Persons may object to the system of requiring all payments to be

remitted direct to the Office. This will be found to be the cheapest and most advantageous to the members; for the heavy expenses incurred by other Offices in their Agency System are hereby saved; and if the members have to pay threepence or sixpence for a post-office order, they will still find themselves better off here than elsewhere; because, if the agents collected, they must be paid for their trouble, and the members are the parties out of whose pockets the expenses would come. Where several persons join the association in one place, they can easily arrange to remit their money in one sum, and thus the cost is reduced to a mere trifle. Mechanics and others, who find it most convenient to pay weekly, can arrange amongst themselves to appoint a collector who would receive their weekly payments, and remit them to the office as soon as they amounted to the quarterly premium required. Thus a weekly payment of one shilling, will secure to a person, aged 25, £100, payable on his attaining the age of 60, or earlier, in case of death. (Dept. 2.) A saving of threepence per day, will secure at the end of 10 years, the sum of £52! &c.

I have trespassed long on your time; but I trust the importance of the subject will be a sufficient excuse. Hoping our Temperance friends will generally, if not universally, avail themselves of the facilities now afforded for making such provision for the future, as it is the bounden duty of every christian to make.

I remain, truly yours,

THEODORE COMPTON, Secretary.

BARROW.—The cause of temperance is progressing here; in fact, our society has never been in so prosperous a condition. Dr. Coffin is now giving a course of lectures on medical botany, in connection with temperance. The two lectures already given have attracted very great attention. On Wednesday last, when the Doctor gave his second lecture, our room was literally crammed, and many, whose faces were never before seen in a temperance meeting, listened with profound attention, and were not offended when told by the Doctor, "that alcohol, and all kinds of fermented liquors, were unfit either for medicine or as a beverage." Lectures of this description are calculated to do much good in promoting useful knowledge, as well as the cause of temperance.—This Article was prepared for our last No.

JONES & NORTH, HAT MANUFACTURERS,

24, SALTHOUSE-LANE,

HULL,

RESPECTFULLY inform their Friends and the Public, that they have just completed a fresh arrangement of their Stock, and have added an assortment of the best manufactured STUFF HATS, an article rarely to be obtained at the present.

J. & N. feel fully assured they have no occasion to resort to the usual low and dishonourable methods, so generally used by puffing pretenders of the present day; knowing that it has been their constant aim to give every satisfaction to those who have kindly patronized them, and feeling a conviction that their friends and the Public possess more discrimination, than to be influenced in their judgment by mere sound and show. A good article and cheap shall be their only study.

☞ CAPS IN GREAT VARIETY.

CORRESPONDENTS:

Press of Matter, obliges us to omit our Friends' favours this month. 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,
AND RECHABITE JOURNAL.

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

No. 7. VOL. IV.]

THURSDAY, JULY 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."

HULL
DISTRICT TEMPERANCE ASSOCIATION.

*To the Committees of all Temperance Societies, within
thirty miles of Hull.*

GENTLEMEN,—You will remember that an address was made to you some time ago, with the view of forming a District Temperance Association in this vicinity. We desire once again to direct your attention to this subject. The chief cause of the failure then of our project, arose from our inability, as subsequently discovered, to place confidence in the agent, whose services we had in contemplation to ensure. There is no such difficulty now, having met with a very suitable person to second our plans and operations.

The plan originally conceived for carrying on the operations of the Temperance Reformation, was drawn from the one adopted by the Bible and Tract Societies. An agent is annually sent out from the Parent Institution to every branch Society; and, from the peculiar circumstances, appliances and means continually called into requisition by local exertion, this plan is generally found efficient, and adequate to sustain, in active operation, the machinery of the whole. These periodical visits have been imitated in the Temperance cause, but without that success which, on a superficial view of the question, might naturally be expected. We will briefly advert to the causes of this failure. The Bible, and Tract Societies have public sentiment, feeling, and the professed religion of the land in their favour. The pulpit impresses (and properly too) on the members of all christian professors, not only the duty of supporting but aiding, by personal effort, the general object of these institutions. Means, therefore, are used by all evangelical ministers to establish local co-operation with the Parent Committees and agents; and thus render less necessary frequent visits

from the latter. But, in the Temperance Reformation, this is not the case. The majority of ministers and christians are either directly opposed to the temperance cause, or apathetic and indifferent to its interests. How much soever this state of slavish appetite and sin, is to be lamented, it is not the less a fact. Hence, the temperance cause has to battle at every step, with appetite, ignorance, the apathy or opposition of ministers and laymen of all denominations. That local exertion, then, which is adequate to sustain, in a healthy state, the active co-operation of local agency in the Bible and Missionary Societies, is not only wanting in the temperance cause, but barriers of both interest and passion cross its path. Besides, the limited means for the dissemination of tracts, and the necessary absence of sufficient confidence, as well as information, in country Societies, to keep up a perpetual agitation of the question, form no small obstacles. Whilst, therefore, public sentiment and feeling are adequate to sustain the Bible and Tract Societies, in connexion with occasional visits by their accredited agents, public sentiment and feeling are, in a great measure, opposed to the local and general operations of the temperance cause, notwithstanding the numerous professions of intellectual convictions, which start out from the back settlements of appetite and self-interest, in spite of the efforts to stifle them. Hence arises the inadequacy of any large Society to work the country in the temperance cause. Experience confirms this argument. To make references either to the Societies in London, or the British Association, might appear invidious. Notwithstanding, all persons that have had to bear the burthen of the day in every Society, will attest the truth of these remarks. We would not, however, in any way render less efficient and important any of these large Societies: there is no necessity. These sentiments were pressed upon the Conference of the British Association, at Liverpool, which, in consequence, passed a resolution recommending

the formation of county and district Associations. Accordingly, the principle has been a considerable time acted upon in the North, in the Midland district, the South, in some parts of Lincolnshire, and elsewhere.

If then, districts can be energetically worked in other parts of England, why may not the Societies in Hull and its vicinity immediately form a District Union, seeing they have a local publication at command—an advantage of infinite value to combined exertion and the spread of local information?

These views we beg to suggest to the serious consideration of all Societies, within thirty miles or upwards of Hull. In the mean time, if the respective Committees approve of them, a delegate meeting shall be convened, as soon as possible, at Hull; when the rules and regulations will be submitted to them to be amended or supplanted by others superior, as may be thought requisite. At present, then, we shall only beg to request the Committee of each Society to take this matter into their serious consideration; and, having come to a determination on the subject, to correspond with us on the result of their deliberation.

On behalf of the Hull Temperance Society,

I am, GENTLEMEN,

Your respectful fellow labourer,

R. FIRTH, Hon. Sec.

Of the Hull Temperance Society.

TOTAL ABSTINENCE SOCIETY.

The annual Meeting of the members and friends of the Bristol Total Abstinence Society was held on Tuesday evening at Ryan's Circus, which large building was on the occasion crowded by a very respectable audience. J. S. Buckingham, Esq., formerly Member of Parliament for Sheffield, presided; as he did also at a similar meeting held on Monday Evening, in the Assembly Rooms at Bath.

The proceedings of the evening commenced at half-past six, by the company joining in singing a hymn given out from the "Temperance Hymn-book."

The Chairman said that when he told the meeting he had travelled two hundred and fifty miles to attend that meeting, they would readily believe he was sincere when he said that he felt a deep interest in the cause which they were met to advocate, and esteemed it a high honour to be appointed to preside over their deliberations. It was six years since he was in this ancient and loyal town. At that time the members of the Society might have been all contained under that roof; two thousand might be the utmost which its numbers then amounted to. Since then they had yearly witnessed a gradual increase, till now they had become thirteen or fourteen thousand.—(Loud cheers.)—Last night he had the pleasure of being in Bath, where, among other persons, one of the speakers was announced as Thomas Moore. He informed the meeting that he was the son of poor parents, who were compelled to send their children into the world at an early age to work for themselves. He soon fell into bad company, and at the age of fourteen was a confirmed drunkard. He associated himself with a gang of nineteen or twenty others of a similar stamp to himself, who proceeded through the various degrees of vice, till at last they robbed, and even plotted schemes of murder. In the course of three or four years two of this number were

publicly executed; four were sent to Van Dieman's Land, two of them for life; of the others three had died of delirium tremens and apoplexy, before they were twenty, and all that were left of this gang were two, one of whom was at the point of death, the other being the individual now before them, but who has been led to see the evil of his former ways. He (the Chairman) would then give them a little of his own experience. Seven or eight years ago he had assisted in a Parliamentary inquiry as to the extent of drunkenness, though long anterior to that he had had conviction forced on his mind as to the evils of intemperance, and the necessity that some means should be taken for its suppression. In very early life he was a prisoner of war. He went to sea when he was nine years of age, and before he was ten he was captured, taken to Spain, and imprisoned. After a captivity of eighteen months, he and his fellow prisoners were liberated on condition of marching a distance of eight hundred miles, from Corunna to Lisbon. The allowance made to each person was 1s. 2½d. for each hundred miles, so that they had not much to spend in strong drink; and though as sailors they had been accustomed to daily allowances of grog, yet without any spirituous liquor they were able to accomplish their journey, and to bear a degree of fatigue which astonished them when they arrived in safety at the end of their march; clearly proving that drinking grog was not essential to sustaining strength. Shortly after they arrived at Lisbon, they saw the combined fleets of France and Spain sail up the Tagus, having been conquered by Sir J. Jervis; and the British ships having cast anchor, their crews went on shore, and fell into the carousals which commonly attend such occasions, and which now ended in the death of twenty-five British seamen. The loss of these men, if they had died in battle, would have been recorded in the *Gazette*, but because they were slain by the king alcohol, who slays more than the god of war, they were thought nothing of. Mr. Buckingham then proceeded to detail many circumstances which occurred to him during a seafaring life, and expressed his opinion that the loss of many ships which were missed and never afterwards heard of, was to be attributed to the accidental ignition of spirits on board, which were, to prevent peculation by the sailors, kept in a close and confined situation, where the gas would probably take fire on the introduction of a light by the officer appointed to measure out the spirits. He mentioned with delight the increase which was taking place in the number of temperance ships, and stated that the insurance on such vessels was five per cent. less than on others.—(Cheers.)

Mr. GEORGE GREEN spoke of the grand procession which had been witnessed in London on Monday last, when the ranks of teetotalers extended a length of three miles. During the last year 2814 beer shops had been closed in London; and the quantity of malt entered for manufacture both by distillers and brewers was greatly falling off. In Scotland the falling off in the quantity entered for manufacture by distillers was 9,000 bushels, and in Ireland 180,000 bushels; in the quantity by brewers, the falling off was 800,000 bushels.—(Loud cheers.) In Scotland the consumption of ardent spirits had fallen off 30 or 40,000 gallons; in England, the decrease was between 2 and 300,000; and in Ireland, owing to the exertions of that great and good man, Father Mathew, the decrease was very nearly 4,000,000 of gallons.—(Loud applause.)—In the metropolis during the past year, the number of drunken cases brought before the police magistrates showed a decrease of 4764 as compared with the previous year, of disorderly characters a decrease of 3,000, and of prostitutes a decrease of 700. He rejoiced at the countenance which the temperance movement gained among the upper ranks in life. The Rev. Mr. Guthrie, of Calne, at a meeting held in that neighbour-

hood, rose up and stated that he had recently been dining at the Marquis of Landsdown's with sixty of the neighbouring nobility, clergy, and gentry, among whom was Lord Ebrington, the Lord Lieutenant of Ireland. After dinner, Mr. Guthrie rose and begged permission to ask of Lord Ebrington whether he might believe one-half of what it was reported Father Mathew and the teetotalers were doing in Ireland? His lordship rose with all the seriousness imaginable and said "Sir, you may not only believe one-half of what you hear, but it is impossible for any man to say or to think one-half; for Ireland is indeed an entirely new country."—(Applause.)

The meeting was addressed by the Rev. W. H. Turner, of Banwell; J. W. Hall, Esq.; Josh. Eaton, Esq.; Mr. James Gray, of Bath; and R. J. Williams, of Frome. The Chairman having made some concluding remarks, the meeting separated about half-past ten.

ADDRESS OF THE COMMITTEE OF THE HULL TEMPERANCE SOCIETY,

To the Candidates for the representation of the Borough of Kingston-upon-Hull, and their respective Committees.

GENTLEMEN,—The preparations which you are making betoken that another Election is drawing nigh. According to the principles upon which you intend to conduct the Election, much good or evil may be produced. You may not, therefore, deem this address either ill-timed or out of place, especially when you consider that the Hull Temperance Society is intended to watch over and promote the sobriety of this borough.

Electioneering movements, it will be readily admitted, create great excitement among all classes of the community; and, therefore, they are not the best calculated to promote, on these occasions, the practice of temperance and morality. Much, however, can be accomplished by *you*, Gentlemen; for, upon the nature of your plans, chiefly depends the character of all the proceedings.

You need not be reminded of the extent, in this Borough, of intemperance and debauchery at the last Election. The Committee of the House of Commons, appointed to inquire into its validity, has chronicled these scenes already in the page of history. Many members of the Temperance Society returned to their former inebriety, and entailed upon themselves and families its consequent vices and miseries. Nor do the evils rest here: the career of vice thus begun, continues, in many instances, until the practice settles into confirmed habits of intemperance.

It is not for us to pourtray a graphic picture of this vice now,—with this you are already acquainted—nor would it become us to attempt to dictate to you what plans you should adopt. But you will admit that much inebriety exists on these occasions, and that the most effectual remedies for the evils have not always been applied. You will, however, as gentlemen and good moral citizens, recognize the importance, if it can be effected, of practically exemplifying, in your plans, those valuable rules of propriety and temperance which you inculcate in your own families. Why, then, may not the question with propriety be asked: Should there be any intemperance connected with the exercise of what every Englishman deems one of his dearest birthrights? Religion, virtue, and true patriotism demand an affirmative answer; that sufficient moral courage should be summoned to set the example; and, irrespective of minor considerations, to carry it out.

The influence of Elections, upon the principles of total abstinence, would, moreover, powerfully affect our national character. Reason would combine with discretion in electing a House of Commons that would do honour to the voice of a free, sober, and an enlightened nation.

Permit us, then, most respectfully, to suggest to you, gentlemen, *the propriety of opening no beer-shops and public-houses for the distribution of any intoxicating liquors, and of announcing to the public your intention.*

What a glorious day this would be! and how powerful in its moral influence upon public character.

The committee of the Hull Temperance Society feels this to be a most important subject, and begs your most serious attention to it, being convinced that every Christian, moralist, and true patriot must approve of the suggestions.

Signed on behalf of the Committee of the Hull Temperance Society,

R. FIRTH,

Hon. Sec. of the Hull Temperance Society.

Committee Room, June 5th, 1841.

The only answer received to the above, was the following from Colonel Thompson:

"To the Honorary Secretary of the Hull Temperance Society.

SIR,—I have this morning, for the first time, seen your letter to the Candidates in the Advertiser.

Allow me to take this opportunity of "announcing to the public," at your suggestion, that I will be accessory to no "opening of beer shops or public Houses for the distribution of any intoxicating liquors." You may depend upon my doing nothing to stir up that dunghill, out of which, by the laws and institutions of our country, is raised that toadstool, a legislator.

I have the honour to be,

SIR,

Your very obedient servant,

T. PERRONET THOMPSON.

Hull, Kingston Hotel, 12th June, 1841.

Third Anniversary of the Hull Tent of the United Order of Female Rechabites.

The females of this Tent celebrated their third Anniversary, June 17th, at Mr. Alcock's temperance hotel, Sewer Lane. There was an abundance of good provisions. After tea, the Rev. T. J. Messer, corresponding secretary of the Order, was called to the chair. He opened the business of the evening by a detail of the progress of this rising and most flourishing Institution. Eleven months ago, there were only seven tents;—now, there are 108 opened, and 12 others which are about to be united with the Order, shewing a weekly establishment of two tents. The most encouraging and animating intelligence from most parts of the kingdom, was communicated, calculated to establish, beyond doubt, not only the strength, but the permanency of the Order. The infancy of any institution is the most trying period in its existence. If it outlives this season, its prosperity, if

founded upon just principles, managed with discretion, is certain. The United Order of Female Rechabites has cast off its swaddling bands, and is rising fast up towards maturity.—The meeting was addressed also by Mr. C. Hanby, Secretary of the Holt Tent; Mr. R. Firth, Honorary Secretary of the Hull Temperance Society; Capt. Dedrick, Dundee; Mrs. Green; Mrs. Kirby; and Mrs. Hanby. The following resolution was unanimously passed, "That the Rev. T. J. Messer, Mr. R. Firth, and all the Teetotalers in Hull, be most respectfully and earnestly requested to use their influence, to the utmost of their power, in the spread of Female Rechabitem." The evening was very agreeably spent, and all the friends seemed inspired with fresh courage to promote the interests of the Order.

Having been frequently asked respecting the United Order of Female Rechabites, we may now take this opportunity, after becoming better acquainted with its principles to recommend our friends to establish a Tent among themselves. We can see no reason why a Female Tent should not be formed forthwith in connexion with the Hull Temperance Society. *In the next Pioneer, we shall draw up an article on the subject; and, in the mean time let our friends canvas the question among themselves.*

HARD TIMES.

WE say the times are grievous hard,
And hard they are, 'tis true!
But drunkards, to your wives and babes
They're harder made by you.

The drunkard's tax is self-imposed,
Like every other sin;
The taxes altogether cost
Not half so much as *Gin*.

The state compels no man to drink,
Compels no man to game:
'Tis *Gin* and gambling sink him down
To rags, and want, and shame.

The kindest husband, changed by *Gin*,
Is for a tyrant known;
The tenderest heart that nature made,
Becomes a heart of *stone*.

In many a house, the harmless babes,
Are poorly clothed and fed,
Because the craving *Gin-shop* takes
The children's daily bread.

Come, neighbour, take a walk with me,
Through many a London street;
And see the cause of poverty,
In hundreds that we meet.

Behold the shivering female there,
Who plies her woeful trade;
'Tis ten to one you'll find that *Gin*
That helpless wretch has made.

Look down these steps, and view below,
Yon cellar under ground;
There every want and every woe,
And every sin are found.

Those little children trembling there,
With hunger and with cold,
Were by their parents' love of *Gin*,
To sin and misery sold.

Look through the prison's iron bars,
Look through this dismal grate,
And learn what dire misfortune brought
So terrible a fate.

The debtor and the felon too,
Though differing much in sin,
Too oft you'll find were thither brought
By all-destroying *Gin*.

See the pale manufacturer there,
How lank and lean he lies;
How haggard is his sickly cheek,
How dim his hollow eyes.

How ample had his gains sufficed,
On wife and children spent;
But all must for his pleasure go,
All to the *Gin-shop* went.

See that apprentice, young in years,
But hackneyed long in sin;
What made him rob his master's till?
Alas! 't was love of *Gin*.

That serving man, I knew him once,
So jaunty, spruce, and smart;
Why did he steal, then pawn, the plate?
'T was *Gin* ensnared his heart.

But hark! what dreadful sound was that?
'Tis Newgate's awful bell;
It tolls, alas! for human guilt,
Some malefactor's knell.

Oh, woeful! Oh, what could cause
Such punishment and sin?
Hark! hear his words, he owns the cause,
Bad company and Gin.

And, when the future lot is fixed,
Of darkness, fire, and chains,
How can the drunkard hope to 'scape
Those everlasting pains?

MRS. HANNAH MORE.

ORANGE VAGABONDISM v. TEETOTALISM.—The "Saints" of Belfast are quite in a ferment at the rapid strides of teetotalism, and, thinking that prevention is better than cure, are determined, if we may judge from their acts, to contend to the death with the mighty moral movement. We had lately a "spice of their quality" at Lurgan, but now we have a similar instance to record which happened in our own town. On Monday evening, May 10, a total abstinence meeting was held in Brown Street school, at which a collector for a certain rev. gentleman whose meeting-house is not a hundred miles from May Street, together with upwards of five hundred other fellows, attended, for the laudable purpose of interrupting the proceedings, and doing all the damage in their power. Accordingly, when the hour for commencing business arrived, the Sandy Row and May Street heroes commenced such a series of interruptions, hissing, "beastly bellowings," menacing yells, &c. &c., that the meeting was obliged to be broken up, when the scoundrel rioters carried off the collector on their shoulders, shouting "down with Jacob Alexander!"—"to hell with the blackguard teetotalers and their Popish total abstinence doctrine!" While this was going on, another division stormed the school-room, assailing the windows with a shower of stones. Had it not been for the timely interference of Serjeant Lindsay and a body of police, it is more than probable that loss of life would have ensued. So much for the edifying conduct of the disciples of the "insulting to God and disgraceful to man" school of moralists.—*Belfast Vindicator*.

CORRESPONDENCE.

HULL CATHOLIC TEMPERANCE SOCIETY.

SIR,—This Society is in a very excellent and flourishing condition under the presidency of the pious and exemplary Catholic Priest, the Rev. J. Render. It held a festive Tea Meeting on Whit Monday, May 31st, 1841. The Rev. J. Render in the chair. After tea, the Rev. Gentleman delivered an excellent address on the importance of perseverance in the glorious cause in which they were engaged, and then introduced Mr. R. Firth, Honorary Secretary to the Hull Temperance Society, to the meeting, who was received with great enthusiasm. Mr. F. delivered a brilliant address, which drew forth great applause. An animated address was then delivered by the Rev. H. Newsham, Catholic Priest, from Hedon. He was followed by Messrs. Webster, Firby, Leavens, and Woodvine; and thus terminated the first Tea Meeting, of the Hull Catholic Temperance Society. This Society was established November 3rd, 1840, and now at the expiration of seven months, numbers about 250 members. Its weekly meetings, which are held every Wednesday evening at the Catholic School Room, Canning Street, are well attended, and the greatest harmony pervades all its proceedings.

T. D. LEAVENS, *Secretary.*

June 7th, 1841.

SIR,—Allow me, through the medium of your valuable publication, to make a few suggestions to the active members of the Hull Temperance Society on the subject of outdoor meetings, believing them to be capable of doing much good, and of drawing the attention of great numbers of persons to Teetotalism, who, without such means, would be utterly unacquainted with its principles. I wish I could excite in the bosoms of my teetotal brethren, a desire not to let this summer pass through their hands without giving the town of Hull a general storming. Last summer we laid siege to Mill Street, one of the most drunken and dissipated streets in Hull—a neighbourhood in which every means had been tried to improve it, and all in vain, and which stands as a living testimony of the efficiency of Teetotalism, for it has become one of the soberest streets in Hull. This spring, Messrs. Woodvine, Scholey, Webster, and your humble servant, commenced another agitation on Sutton Bank, near the new factory, and the most wonderful effects have been produced. These good effects ought to excite us to persevere; for there never was a time, when our exertions were more needed than at present. Now every kind of allurements and attraction, which can be devised, is brought into full operation. You can scarcely pass a public house at night, but there are dancing, singing, music, and every possible attraction to allure the foolish and unsuspecting. Let us be up and be doing then; let district meetings be formed; let some go to Pottery; some to Drypool, Witham, and all parts of the town. We have plenty of troops, if they will but come out, and let our motto be Onward! onward! onward!

T. D. LEAVENS.

June 7th, 1841.

Gainsborough, March 1st, 1841.

SIR,—The following is an account of my temperance tour. I arrived in Leeds, February 19th; delivered a lecture at the Catholic Association, and, night following, at the same place, at the Rechabite Association. Many signatures were obtained both nights; the 13th, at Knaresbro',

in the Temperance Room; and on the Sunday, preached in the Wesleyan Chapel, from the sixth of Daniel and the 27th verse. A good feeling was produced, but I gave offence to the superintendent of that circuit. On Monday following, I lectured again at the Temperance Room, to a crowded audience; on Tuesday, at Harrogate. On the Wednesday, preached at Spofforth, from the twentieth chapter of Proverbs and first verse. Much good done in the name of the Lord. On the Tuesday, at Harrogate, to a crowded audience; Friday, at Knaresbro', to a crowded audience. Between two and three hundred went away, unable to get admittance; many signatures obtained. Saturday, at the village of Atkindale; a good meeting; fifteen signatures obtained. Sunday, was to have preached at Bilton, but was not allowed by the superintendent, because I was a Teetotaler, which gave great offence to our friends there; on Monday, at Ripon, to a crowded audience, some signatures were obtained, and much good done; Tuesday, Harrogate. There I beheld a grand festival, where the cup flowed that would renovate, but not inebriate. Thus much for the labours of an humble individual, a reformed drunkard, a converted infidel, and now a Wesleyan local preacher. Thanks be to that God, "who moves in a mysterious way, his wonders to perform." When we hear our enemies tell us, that this was a species of infidelity, we feel thankful to God to tell them, whether ministers or layman, that "they lie, and the truth is not in them." Yours for ever, in the cause of abstinence from all that intoxicates,

THOMAS BROGDAN, *Carrier.*

HOWDEN.

The fourth Anniversary of the Howden Temperance Society, was celebrated on Wednesday and Thursday, 16th and 17th June, by its members and friends resident in the town, and from its various branches in the surrounding villages. At two o'clock on Wednesday afternoon, the procession formed in Pinfold Street, and moved through the principal streets in the town, in the following order:

Gentlemen on horseback.

A Banner inscribed "Stings to death 60,000 annually," surmounted with a large wooden Bottle, labeled "Blue Ruin," out of which issued a snake's head in a stinging position.

Brass Band.

Barton Banner.

Rechabites belonging to the Olive Branch.

The Howden Society, preceded by their Banner.

Asselby Branch and Banner.

Laxton Branch and Banner.

Wressell Branch and Banner.

And a variety of flags bearing appropriate inscriptions.

It was truly animating to witness such a scene within a town which has long been considered one of the strong holds of Bacchus, one of the close boroughs of Sir John Barlycorn. We were strongly inclined to compare them to a gay and gallant band of warriors, venturing upon open conflict with that desperate invader and ruthless destroyer Intemperance. At half-past four, they assembled to tea in Mr. George Singleton's barn, which had been kindly lent, fitted up and decorated with evergreens, &c., for the occasion. The Rev. James Bruce, Independent Minister, was called upon to preside, who, after a pithy address, called upon Mr. Hopwood, from Pocklington; and Mr. T. A. Smith, from London; who did ample justice to the cause.

On the following evening, a public meeting was held in the same place, Mr. Thompson, from Armin, in the chair. The Rev. J. Matfin, Primitive Methodist Minister, from Swinefleet; T. A. Smith, from London; and the Rev. R. Tabraham, Wesleyan Minister, from Selby, severally addressed the meeting. The whole was of a most cheering, interesting, and intellectual description. It was indeed "The feast of reason and the flow of soul."

BARTON ANNIVERSARY.

The Friends at Barton held their Anniversary, June 11th. The Members assembled near the Temperance Hotel, at two o'clock.

PROGRAMME OF THE PROCESSION.

Thirty Gentlemen, with Horses.

Carriages, with Ladies.

Band.

Youth's Society, with ribbons and rosettes.

Rechabites.

Teetotalers.

Many banners and flags were interspersed throughout the procession, which reached nearly half a mile in length. The publicans and sinners had represented this Society as almost dead; but, to their astonishment and dismay, this display convinced the most sceptical of them, that the teetotal principle, like the ivy, sustains its colour and incremental strength amidst all the brutality, stupid ignorance, and opposition, with which it may have to struggle. Some drunken Bacchanalians issued a bill, in which they tried to be witty, but it proved a ridiculous abortion. In the evening, upwards of 400 friends assembled in Mr. Mackerill's manufactory, kindly lent for the occasion. The demand for teetotal fare far surpassed the expectations of the Committee, who were obliged to go foraging to their own cupboards and cellars. After tea, John Wade, Esq., President of the Hull Temperance Society, was called to the chair. At this time about 1000 persons were present. Having given them an appropriate address, he was followed by Mr. Grubb, in an eloquent, impassioned, and caustic reply to many of the popular objections to teetotalism. Other friends also briefly addressed the meeting. On the following evening, another meeting was held. The festival closed with a third meeting, on Monday, June 14th, when Mr. T. A. Smith, from London, was present. This Society is in a flourishing condition; and the well-disposed inhabitants of Barton universally bear testimony to the efficient services of teetotalism in advancing the cause of virtue and religion in the town.

SIR,—I beg to inform you, that on Tuesday, June 8th, the fourth Anniversary of the Pocklington Temperance Society, was commemorated in such a manner as must have convinced the inhabitants of this little town, that the principles of abstinence from all that inebriates are progressing at a rapid speed, and are destined ere long to redeem our land from the blighting curse of intemperance. As early as ten o'clock in the forenoon, vehicles of almost every description, as well as horsemen, began to arrive; and it soon became evident that there would be a strong muster of the cold water men and women. At one o'clock, the procession formed in the yard, adjoining the hotel, which was headed by the Pocklington brass band, proceeded to the parish church to hear a sermon by the Rev. J. M. Holt, the worthy Vicar of Fulstow, and to receive the sacrament of the Lord's supper in the pure

"fruit of the vine." Here I would publicly record the thanks of the Teetotalers of this town and neighbourhood to our esteemed Vicar, Mr. Ellis, for allowing us to receive the memorials of our Lord's death in that which is pure and harmless, instead of that which is a "mockery," and destructive to the peace and happiness of our countrymen. At the conclusion of the service, the procession again formed, 20 or 30 horsemen taking the lead, followed by several carriages filled with respectable ladies from York and the surrounding villages. Then came the band, and the Members of the Independent Order of Rechabites, wearing the sash of the Order, and medals. These were followed by the Members of the Temperance Society, with rosettes; and last came our "*Country's Hope*," the Juvenile Temperance Society. The appearance of the procession was truly imposing, and the banners displayed upon this occasion surpassed in beauty and splendour any thing that has appeared in Pocklington before. The procession reached the Temperance Hall at half-past four o'clock, where tea was provided. The scene which presented itself, upon entering the Hall, beggars description. The tables groaned beneath the weight of every thing which could please the eye or the palate (drunkard's drink excepted). The ladies who, in former times, have done so much for the Temperance Society, surpassed, upon this occasion, all that was ever witnessed in Pocklington. Three hundred partook of their delicious cheer; and the pleasure of the party was greatly increased by the enlivening strains of the band. After tea, the company proceeded to the Odd Fellows' Hall, a room capable of containing 500 persons, and it was filled in every part. The Vicar of Fulstow presided; and after an amusing and instructive address, introduced the Rev. D. Sunderland, whose powerful appeals to professing christians will not soon be forgotten. Our old and tried friend, Edward Grubb, then delighted the vast assemblage by an address as eloquent and heartstirring as any I ever heard on the Temperance question. A vote of thanks to the ladies being passed with the most rapturous applause, the meeting separated. The rattle of carriages, and the tramp of horses, were now heard; and, in two hours, our little town was as quiet as upon ordinary occasions. Oh! how different to the conclusion of meetings, where the drunkard's drink has been swallowed.

On Wednesday afternoon, a Juvenile Tea Party was held in the Temperance Hall, at the conclusion of which, several pieces of poetry, written by a friend for the occasion, were recited by the children. At seven o'clock, the doors were thrown open to the public, and a most delightful meeting followed. On Thursday, previous to the meeting, our esteemed friend, E. Grubb, honoured the Union Tent of the Independent Order of Rechabites, by becoming one of its members. On this evening, though the Bible Society held its meeting in another part of the town, the Hall was crowded to excess; and, for two hours the people were delighted by an address from our friend Grubb, which for power and eloquence appeared something more than human. Such has been

our fourth Anniversary, and long will it be remembered as a bright and glorious manifestation in favour of our pure and heaven-born principles—principles which we at Pocklington are determined to do all in our power to spread, being convinced that active exertion always produces corresponding success.

F. H.

North Cave, June 24th, 1841.

DEAR SIR,—When you visited us, several months ago, it was said, that you had come to preach the funeral sermon for our young child, the temperance society, in a state of consumption;—but I am glad to inform you, that it is not quite dead. There are some signs of life; and, if parts or limbs have died, others better qualified to be useful, and more likely to be durable auxiliaries, are in a healthy and vigorous state. On the 10th of this month, the Rev. J. M. Holt paid us a visit; the vicar, the Rev. J. Jarratt, had given us the privilege of the parish church for a sermon; but, at the time for divine service, we found the doors of the sacred edifice closed against us, in the absence of the vicar, by some person having his little brief authority. However, we did not experience much loss,—nor yet much disappointment (for as the old adage says,) “as one door shuts, another opens;” and we were favoured with the new Wesleyan Centenary Chapel. The worthy Vicar gave an excellent lecture to a full chapel. Good was done. A good feeling was excited; some who were slack in the cause, got roused from their slumbers; and signatures were obtained. Also an acquisition to our fund was realized. We trust we feel thankful, and take courage. On the 28th of this month, our Society will be two years old. I should also inform you, that about two months since, we got into South Cave. Two lectures were given by Messrs. Hopwood and Addleshaw.—On the 21st of May by Mr. Hopwood; and on the 24th by Mr. Addleshaw. Both evenings the assembly was large, and great silence and attention were manifested. Our principles were well received, and seven signatures were obtained; since that time, we have not been able to gain admittance into any place; and the former place, which was a commodious barn, is closed against us.

I remain,
Yours in great esteem, &c.,

AMICUS.

MEDICAL TESTIMONY.

DEAR SIR,—I must make an apology for not answering your queries sooner, having been much engaged.

The following queries are proposed for me to answer: viz:—You ask whether circumstances might not occur which would render the use of alcohol not only justifiable and proper, but *absolutely necessary*: viz. On board a ship at sea, in case of illness requiring a powerful stimulant, there being no medicine on board, although plenty of brandy, as is frequently the case?

In answer, I would not use brandy or alcohol in any form, or in any situation, being an exhausting stimulus, and more likely to destroy the little vitality remaining than to sustain and support it. I do not know a more extreme case than in Asiatic cholera; in the dreadful collapsed state, brandy killed the patients, cold water saved them. The most extreme case of Asiatic cholera I have attended was cured by taking large and frequent draughts of cold water for several days.

The most extraordinary case of debility, *in health*, I ever

saw, was Ambrose Claude Surat, the living skeleton. I saw him fifteen years ago, and I was alarmed to see him walk across the room, for fear of accident; he literally appeared to be nearly skin and bone. He is now in Italy. The last I heard of him, a few weeks since, says, he is still “*the living skeleton*.” In the account, it says, “he avoids wines, condiments, and spirits;” and he is right in so doing, as I have no doubt a small quantity taken daily would long since have terminated his existence.

Question 2.—“If among emigrants in the interior of a new country, where medicines are not to be procured, but where alcohol too often abounds?”

Answer.—If I were the medical man of the colony, I would first institute a teetotal society, and destroy every drop of alcohol in the place, in the same way as I would remove the deadly marsh miasma so productive of disease, by draining and other operations. I should then be satisfied that I should prevent one half or more of the sickness which might take place.

Question 3.—“Whether alcohol taken into the stomach under any circumstances is positively injurious, and that it ought not to be used as a medicine? or do you mean to deny altogether that alcohol possesses medicinal qualities?”

Answer.—Alcohol is not a medicine. The Latin word “*medicine*” is derived from the word—“*medeor*”—to cure. Although I blindly gave alcohol as a medicine for more than twenty years, I never knew it cure a single disease—nor did I ever hear of any other medical practitioner curing disease by it. It is usually given as a palliative—or as a “*placebo*”—a Latin word for “*I will please*.”

It should always be recollected that alcohol is a narcotico-acrid poison in every form it is used,—that when taken into the stomach it unnaturally irritates and stimulates the whole system—it passes through the vessels, the bones, and every fibre of the body—in fact leaves no part untouched or un-injured.

I am, dear Sir,

Yours respectfully,

JOHN HIGGINSBOTTOM,

(Temperance Messenger.)

To Mr. W. G. BARNETT,

Nottingham, May 13, 1841.

“*Fragili quærens illidere dentem offendet solido.*”

DR. EDGAR'S last affectionate bequest to the “*shades*” of Teetotalism.—Dr. Edgar, since the promulgation of teetotalism, has exhausted his energies to bury this sable personage alive, but in vain. Unable to effect his object in the ordinary manner, he and his friends have conceived a magnificent scheme to depict, on canvas, a standing reproof of the stupidity of the present age for drinking cold water. Anticipating the period when this cold water bubble shall burst, to avoid all possible mistake in the picture gallery of Aldine Chambers, Paternoster Row, they have (so says the Doctor) “*prevailed upon him to sit*.” Whether the renown of his reverence has reached Belfast, it is not for us to determine. One thing, however, is certain, that this ungrateful city ought to be baptized afresh, and rechristened *Pelf-fast*; for what with the “*tug between the glass and the jug*,” their ingratitude, in refusing to duly acknowledge his unparalleled moderation popularity, alias notoriety, has burst, *like the Teetotal Bubble*, and compelled him to resort for sympathy to the far-famed town of Bradford in Yorkshire. The Doctor has accordingly written to a gentleman in Bradford; and, as a climax to his logical acumen, to demonstrate without one “*if or but*,” the *reasonableness* of subscribing one guinea for his “*likeness*,” he adds his *hatred* to teetotalism, and on *this account grounds his claims for support*. The

learned Doctor forgot in his intellectual peregrinations, the mutability of all earthly things; for since his visitation to this town, the gentleman, and we believe all his family, have become cold water disciples. The gentleman's pocket, as fame will have it, was instantly electrified, and the Doctor's argument hermetically sealed in his memory without a guinea's loss in the court of conscience. We have not heard sufficient to enable us to chronicle, with perfect accuracy, for the benefit of future ages, the dreadful havoc which this success has produced in the Green Isle of the Ocean, but we cannot avoid indulging in a cold water reverie, that the ecstatic admirers of his Reverence—he himself of course excepted—would be like the one-eyed Cyclops, when aroused from his Bacchanalian slumbers by the dose of the Grecian cold water man:

"Clamorem immensum tollit, quo pontus et omnes
Intremuere undae, penitusque exterrita tellus
Italiae, curvisque immugit Aetna cavernis."

Our hearts are so tender and sympathetic with the throes of agonized moderation, that, should the Doctor's friends perceive a little squeamishness come over the *bodily likeness* of their protégé, we will, if they will send by an express across the channel to the "Humber land," rush to their relief with a goblet aquae fontanae, the never failing cure for moderation disorders, lest perchance the limner should immortalize the anarchy which teetotalism has produced upon this little planet.

HULL.—Rev. John Stamp gave a temperance address on Wednesday, June 23, in the Freemasons' Lodge, when he dwelt upon the duty of ministers of the gospel to promote the objects of the temperance reformation, exposed the sin of the traffic, shewed the duty of abandoning the use of the drunkard's wine in the sacrament, and portrayed in glowing colours, the advantages to the world and the church by the general adoption of total abstinence. The address produced a powerful effect upon the audience.

LORD JOHN RUSSELL.—I have often witnessed with pain, in former days, that too many working men are induced, for the temporary gratification of their appetites, to spend a large portion of their wages on intoxicating liquors; but I am glad to say that this is not now the charge which can be justly brought against the working population of this country. I find that, instead of spirituous and intoxicating liquors, these men now, in great part, resort to tea, coffee, and sugar, as the means of obtaining some little comfort, and of invigorating their frames for the toils of the day. I say to you, encourage this disposition.—*Speech on Ways and Means.*

There are in London and the suburbs fifty total abstinence societies, with twenty thousand members, of whom three thousand are reclaimed drunkards; in Scotland, one hundred and fifty thousand members, and in Ireland, five millions five hundred thousand.

TO THE
TEETOTALERS OF GREAT BRITAIN AND IRELAND.

READ
"THE TEETOTALER,"
JOURNAL.

IT is an impartial and independent paper, and reports without favour or reserve, the proceedings of all Temperance Societies in cities, towns, villages, and hamlets. The Secretaries of Societies have only to send communications, and "THE TEETOTALER" is the organ which makes them public. The price of this Journal is only Twopence:—it is of the same size and form as "Chambers' Edinburgh Journal," and is published weekly.

It can be obtained, by order, of all booksellers, stationers, and news-venders. Its columns not only contain elaborate articles upon teetotalism, but also papers of miscellaneous literature, tales, poetry, information, science, &c. In a word, it is an excellent family journal, and well adapted for the perusal of the youth of both sexes. Should any bookseller, in a small town, find it inconvenient to obtain the weekly numbers, he can order the monthly parts.

"THE TEETOTALER" is edited by GEORGE W. M. REYNOLDS, Esq., the author of "Pickwick Abroad," "Robert Macaire," and several other popular Works. With every alternate number, is published a beautiful Steel Engraving, representing the evils of intemperance:—these plates can be purchased at One Penny each, or the Journal may be obtained without them, at option.

A Portrait Gallery of Teetotal Advocates, is now commenced with "The Teetotaler," the first page of every alternate number being devoted to the Portrait of some individual celebrated in the teetotal world.

London: WILLIAM BRITTAIN, Paternoster Row.

MR. WILLIAM HILL, EDITOR OF THE
NORTHERN STAR,
AND THE HULL TEMPERANCE SOCIETY.

AT a Members' Meeting of the Hull Temperance Society, held in the Freemasons' Lodge, Mytongate, Hull, June 3rd, the attack on the Hull Temperance Society, in the *Northern Star*, by Mr. William Hill, the Editor, having been read; the following resolutions were unanimously passed:

1. That the unprovoked attack of Mr. William Hill, in the *Northern Star*, upon the Hull Temperance Society, is infamous and base in the extreme, containing allegations which he *knew* to be false.
2. That his vile aspersions on the motives of the leading men of the Temperance Societies throughout the country, are gratuitous falsehoods, as proved by his own testimony in his high eulogiums of an article in the *Hull Temperance Pioneer*, showing the necessity of not identifying the Temperance principles with party politics.
3. That this attempt to create a quarrel between the Hull Temperance Society and the Hull Chartist Temperance Society, is a tissue of misrepresentation and falsehood, as impotent as it is contemptible.
4. That HIS REFUSAL TO INSERT, IN THE NORTHERN STAR, the reply of the Committee to his unprovoked, false, and calumnious attack, proves him, AS AN EDITOR, *insensible to the claims of justice, and reckless of the rights of citizenship.*
5. That the said reply of the Committee, printed by their order in the *Hull Temperance Pioneer* for the last month, be recommended to the perusal of every person interested in the Temperance Reformation.
6. That the attack upon the motives of the most disinterested, most active, and influential members of Temperance Societies in general, forfeits, in the opinion of this meeting, all his claims of further recognition by them.
7. That these resolutions be published in the *Leeds Mercury*, *Leeds Times*, and the *Hull Temperance Pioneer*, for July next.

MR. MATTHEW FIRBY, Chairman.

Hull, 3rd June, 1841.

N. B. The *Hull Temperance Pioneer*, containing the Letter sent to Mr. Hill, in answer, but which was rejected by him, may be had of Mr. Walker, Bookseller, 27, Briggate, Leeds.

CORRESPONDENTS:

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

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THE
HULL TEMPERANCE PIONEER,
 AND RECHABITE JOURNAL.

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

No. 8. VOL. IV.]

MONDAY, AUGUST 2, 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 DISCOURTAGE THEIR USE THROUGHOUT THE COMMUNITY."

SEVENTH ANNUAL CONFERENCE

OF THE

British Association for the Promotion of Temperance,

HELD ITS SESSION

IN THE PHILOSOPHICAL HALL, HUDDERSFIELD,

July 20, 21, 22, and 23.

THIS important Association, from the honest and distinct avowal of thorough temperance principles, has, from its establishment, as the first Teetotal Convention in England, taken the lead in the temperance movements of the age. The soundness of its principles has constituted the bulwark of teetotalism in England against the combined action of error and interested opposition, and hereby entitled itself to the gratitude of the country. Though surrounded by obstacles, apparently almost insurmountable, it has risen, like the genius of our land, from the fetters hanging upon its struggling energies, into all the beauty and proportions of manhood. By reference to the resolutions below, our readers will see the unanimously expressed voice of the Conference on the consistency and propriety of using, instead of "the drunkard's wine," in the Holy Eucharist, the pure juice of the grape. This is a most important expression of opinion, and will go far in regulating the views of teetotalers in Great Britain. The unanimous voice of the Conference on this subject, confirms the correctness of our opinion as to the necessity of a reformation, and the seasonableness of affirming it, on the sacramental use of *alcohol in the wine*, when, in September last, the subject was systematically discussed in the pages of the Hull PIONEER, and subsequently in "The Essay on Sacramental Wine." It is hoped, that the Committees, generally, will take up the subject by disseminating information among ministers, deacons, and other friends, by sending them such works as specially relate to the subject.

The proceedings of the Conference were characterized by great unanimity. All the delegates seemed to be animated by one feeling, namely, to make any sacrifice in their power to extend the operations of the association more widely and efficiently than ever. The Conference has also recommended the immediate formation of District Associations, and the Executive Committee will, if required, favour them with the assistance of its agents for a given time. This is an important regulation, and will be of essential service in promoting the accomplishment of this object.

The executive committee during the last year, distributed gratuitously 30,000 copies of the *British Temperance Advocate and Journal*, the organ of the Association, among ministers, lawyers, gentlemen, and merchants. By this means, much ignorance and prejudice have been removed. Public sentiment has undergone a great change in reference to the nature and properties of alcoholic drinks; and notwithstanding the opposition through the press by certain rev. Divines, a stronger and deeper interest, throughout the country, is felt in the success of our glorious cause!

MR. R. FIRTH, Hull, Chairman.

DELEGATES.

Leeds	Jarvis Crake, J. G. Thornton.
Huddersfield	Thomas Shepherd, Thomas Watson, Richd. Willett, John Stoddard.
Birmingham	James Stubbin.
Halifax	Stephen Catherall.
Preston	Jonathan Wortley Simpson, William Smith.
Colne	James Douglas.
Brighouse	Phineas Armitage.
Manchester	William Pollard, Joseph Lees, Esq.
Hull	R. Firth.
Bury, Lancashire	Rev. Franklin Howarth.

Skipton.....	James Bowker.
Rawtenstall.....	Henry Ashworth.
Selby.....	Thomas Marshall, Esq., Thomas Wade.
Duckinfield.....	John Bell.
Bradford.....	Edward Kenion, James Hanson.
Todmorden.....	James Schofield.
Rochdale.....	James Hill.
Scarborough.....	Rev. W. Cave.
Staley Bridge.....	John Ogden.
Belfast, Ireland....	Edw. Grubb, Edmund Fell, Esq.
Pocklington.....	John Livesey.
Wharfedale.....	John Procter.
Holmfirth.....	Francis Gutteridge.
Beverley.....	James Millington.
Farsley.....	David Gomersall.
Bolton.....	John Cunliffe, William Houlding.
Delph.....	Joseph Lees.

A CONDENSED REPORT OF THE DELEGATES.

Manchester Parent Temperance Society holds 34 meetings, 30 of which are held weekly. This Society has an efficient Agent, who wholly devotes his time to its interests. The number of members is at present unknown. It is supposed there are 15,000; at *Rastrick*, 100 adult members, of whom 60 are males and 40 females: 7 reformed characters, 5 attend places of worship, and 3 united to a religious society; at *Hydes*, 40 members, reformed characters 12, and 2 have joined christian churches; at *Dukinfield*, 190 members, 56 reformed characters, and 80 have joined christian churches; at *Skipton*, 92 members, of whom 10 are reformed characters; at *Selby*, 560 adult members, equal to one-eighth of the population; at *Doncaster*, there are 150 members; at *Bridlington*, 582 adult members, 491 juveniles, of whom 56 are reformed characters, 14 members of christian churches, and 25 mothers nursing on total abstinence principles; at *Delph*, 40 members; at *Keighley*, 250 members: of whom 25 reformed characters; at *Chester*, 1000 members: of whom 160 reformed characters, most of whom attend a place of worship; at *Staley Bridge*, 90 members; at *Rawtenstall*, 200 members: of whom 50 reformed characters; at *Holmfirth*, 70 males, 15 females: of whom 8 are reformed characters, 4 attend places of worship, 2 joined the Wesleyan Methodists; *Bradford*, 1500 adult members, and youths' society 700; at *Todmorden*, Parent Society 248 members, 125 males, 139 females: 38 reformed characters; *Cornholme Branch*, 60 members, of whom are 40 males, 20 females: 25 reclaimed characters; *Hebden Bridge*, 26 males, 24 females: 2 of whom are reclaimed characters, amounting to 350. Of these 131 have joined christian churches. *Belfast, Ireland*, number of members, 5000; 1500 of whom joined under Father Mathew. The number of reformed characters 300. Two meetings are held weekly. Many auxiliary societies have been formed in the surrounding villages, and are all in a thriving condition. *Lisburne*, one of the societies in connexion with the surrounding villages, has 1000 members: 200 of whom are reformed characters. They have two Soirées in the year. This auxiliary was established in 1837. Since which time, 13 public houses have been closed. This will be considered a large number, if it be taken into account, that *Lisburne* has a population of only 6000, and that a railroad has since been opened, which has more than doubled the number of public house customers. *Ballymena* numbers about 1000, many of whom are reformed characters. Three ministers belong to this society. *Newtonards* numbers 1375 members, 300

of whom are reformed characters. *Ballinoney*, 260 members. The greater part of whom are reformed characters, members of some christian church in the town. *Down Patrick*, 160 members: 12 of whom are reformed characters. *Banbridge*, 50 of the old men remained true. Father Mathew visited them lately. In three days, 1900 took the pledge. *Rudalstown*: there is a society under the care of the Rev. — Curro, P. P. Number 1500. The following is the scale of decrease from the year 1837. There were in *Belfast*, in that year, 802 licensed spirit dealers; in 1838, 731; in 1839, 689; in 1840, 676; in 1841, 634: Shewing a decrease of 168 within four years.

RESOLUTIONS.

I. That the Report be adopted, printed, and circulated under the direction of the Committee.—Moved by Jonathan Wortley Simpson, seconded by William Pollard.

II. That Messrs. Douglas and Procter be appointed to audit the Treasurer's accounts.—Moved by Thomas Shepherd, seconded by Thomas Wade.

III. That this Conference regrets that its former recommendation as to the formation of District Associations, in connexion with the British Association, has not yet been practically carried out; but, strongly impressed with their increased necessity, it would anxiously call the attention of its auxiliaries again to the subject, and instructs the Executive immediately to correspond with Societies towards effecting this desirable object.—Moved by James Millington, seconded by Rev. F. Howarth.

IV. That this Conference recommends to the Executive Committee the appointment of some competent individual, whose whole time, as Secretary, shall be devoted to the following duties: To correspond with societies relative to the visits of agents; to carry out the object of District Unions; to attend festivals; collect contributions, and to promote the general objects of the institution, under the direction of the Committee.—Moved by William Pollard, seconded by James Douglas.

V. That this Conference would urgently recommend, on the part of members of temperance societies, a firm and decided opposition, in their practice and precept, to all the unjust, oppressive, and demoralizing drinking usages in their respective tracts, and in their intercourse with society in general.—Moved by Rev. Franklin Howarth, seconded by Thomas Marshall, Esq.

VI. 1. That modern wines, used in Great Britain, being, to an amazing extent, an artificial composition of spirituous liquors, and other poisonous substances, with but little of the pure juice of the grape, forfeit, in the opinion of this Conference, all claim to be considered the produce of the vine.—Moved by James Millington, seconded by William Pollard.

2. That as in ancient times, there were two kinds of wines, the intoxicating and the unintoxicating; it is a dangerous application of scripture to identify indiscriminately the modern with the ancient wines in the interpretation of the Bible.—Moved by James Douglas, seconded by John Andrew, jun.

3. That, moreover, as all ferment was prohibited during the celebration of the ancient Jewish passover,—a prohibition which would seem applicable to the liquid as to the solid portion of the feast, an application confirmed by the practices of many congregations of the Jews in the present day;—and, as our Lord, in recording the celebration of the passover, employs language truly and emphatically applicable to the *unfermented* produce of the vine alone: this Conference deems the use of intoxicating wine on the sacred occasion of the Lord's Supper unwarranted.—Moved by F. R. Lees, seconded by John Andrew, jun.

4. That in order to promote an investigation of this important subject, and effect a change in the usual practice of christian churches, this Conference earnestly recommends to the attention of the Christian public, the following works, as containing much information upon, and a lengthened discussion of the points involved in the previous resolutions, without pledging themselves to the truth of every statement they may contain: **The Prize**

Essay, Bacchus; Anti-Bacchus; Tiroslo yayin; Rev. F. Beard-sall's Treatise on the Wines of Scripture; the Essay on Sacramental Wines, by Mr. R. Firth; and the Ramsgate Discussion and History of the Wine Question, by Mr. F. R. Lees.—Moved by John Andrew, jun., seconded by William Pollard.

VII. That, impressed with the importance of knowledge and sound information, to sustain an enlightened conduct and afford opportunities for mental culture, this Conference recommends the establishment of reading rooms and libraries to effect this object.—Moved by Edward Grubb, seconded by Edmund Fell, Esq.

VIII. Whilst this Association approves of the advocacy of temperance principles on the principles of the Gospel, all attacks upon political opinions and religious creeds must be excluded from the meetings and publications of this Society.—Moved by Mr. John Andrew, jun. seconded by James Millington.

IX. That the Executive Committee be empowered to send delegates to the Temperance Convention, to be held in London, May next, 1842.—Moved by Joseph Lees, Esq., seconded by James Hill.

X. Having heard of the gross irregularities and immorality of several speculating impostors, defrauding the societies and hereby doing immense mischief to the temperance cause, this Conference would most earnestly recommend the branches of the Association to discountenance all "travelling advocates" who are not duly authorised and properly accredited agents.—Moved by Joseph Shaw, seconded by Thomas Shepherd.

XI. That the next Conference be held at Rochdale, to commence the first Tuesday in July, 1842.—Moved by James Hill, seconded by Edward Grubb.

XII. That the best thanks of this Conference be presented to the Committee and Officers for their services during the past year.—Moved by Rev. F. Howarth, seconded by Thomas Marshall, Esq.

XIII. That the Executive Committee be fixed in Huddersfield, for the ensuing year.—Moved by Edward Grubb, seconded by E. Fell, Esq.

XIV. That the Executive Committee for the ensuing year consist of Messrs. Jonathan Swan, John Studdard, William Haigh, Benjamin Robinson, William Dawson, Thomas Watson, Thomas Shepherd, and Henry Washington.—Moved by Edward Grubb, seconded by F. R. Lees.

XV. That Mr. John Andrew, jun., be appointed the Secretary of the Association for the ensuing year.—Moved by T. Marshall, Esq., seconded by E. Grubb.

A Temperance Bazaar was got up at Huddersfield, for the benefit of the British Association, the proceeds of which have amounted to about £200. The articles, ornamental and useful, did great credit to the taste of those Ladies who liberally furnished them,—and for which they received the grateful thanks of the Conference. The bazaar was held in the new warehouse of Thomas Beaumont, Esq., Halifax New Road, who liberally lent it for the occasion. It was tastefully fitted up; and to blend entertainment with melody, the Bramley brass band was engaged for the week.

In the evenings of each day, during the Conference, public meetings were held in the Philosophical Hall. The attendance was great.

On Tuesday and Wednesday, Mr. R. Firth, Hull, was called to the chair. The speakers for these evenings were Mr. Simpson, Preston; Mr. Kenion, Bradford; Rev. W. Cave, Scarbro'; Rev. F. H. Howarth, Bury; Mr. Pollard, Manchester; Mr. John Andrew, jun., Leeds; Mr. J. Douglas, Colne; Messrs. Addleshaw and Millington, agents of the British Association; Mr. Jarvis Crake, Leeds; and Mr. F. R. Lees, Isle of Man.

On the Thursday, P. M., a large procession paraded the town, preceded by the brass band. The procession consisted of horsemen, carriages with ladies and gentlemen, flags, banners, &c., &c., in abundance. All the inhabitants seemed to be out to look at the cold water men. One blackguard publican attempted to precede the procession with a board having a printed request, that the people would go to his house and drink his "suds;" but both he and his board soon got disposed of. In the evening, tea meetings were held in the Philosophical Hall, and the lower room of the new warehouse of Thomas Beaumont, Esq. About 1000 persons sat down to tea. In the evening, a public meeting was held in the Hall, when Lawrence Heyworth, Esq., president of the British Association, presided. The meeting was addressed by the Rev. Joseph Winterbottom, Howarth; Mr. Pollard, Manchester; T. Beaumont, Esq.; and T. A. Smith, London. On the Friday evening, Dr. Wrigley, presided. The speakers were Mr. James Hill, Rochdale; Mr. Millington, agent; Mr. John Andrew, Jun.; and Mr. T. A. Smith, London. Another meeting was to be held on the Saturday evening, but being obliged to leave Huddersfield, we can give no account of it. The addresses of the speakers were of a superior character, and produced a powerful effect upon the audiences. As a natural consequence, the cause at Huddersfield has received an impetus, which will propel it forward, with increased velocity, to its triumphant victory over the depraved appetites and usages of the people.

FEMALE RECHABITES.

MODERN times are distinguished by the number of Benefit Societies, established upon the principle of mutual support, in cases of sickness and death, to avert the necessity of applying, under such circumstances for parish relief. In the bosom of every Englishman, there is deeply seated the spirit of independence. Our early education, customs, and institutions, foster it; and that love of independent freedom, which is the boast of our country, brings it to maturity. Is it not proper then to adopt every means, consistent with morality, which has a tendency to strengthen the dread of public pauperism? With this view, almost every class of society has instituted a benefit institution of some kind. The principle has become so generally acknowledged, that few persons are now found who are ready to question either its truth or policy. Seeing, then, that this is the case, a question arises, in what institution can any capital be invested, so as to ensure the greatest amount of profit and security?

It is now universally admitted, that intoxicating liquors are the fruitful cause of most of the disease and sickness in our land; and, hence, the profits and prosperity of any benefit club cannot be accurately estimated without taking them into account. The discoveries in the system of modern dietetics, shew, that all alcoholic drinks, whether taken moderately or immoderately, are productive of physical disease. They derange the living functions; and, consequently, induce sickness and hasten premature death. The more frequent the sickness and deaths, the greater is the consequent demand on the funds of the institution. Were it necessary, we might advert to the male Rechabites, in comparison with secret Orders in general, to shew the diminished extent of sickness and death in the former. It

is, however, unnecessary to the conviction of teetotalers. Taking as an average, a difference of ten years, (which is below the mark) between the age of a teetotaler and that of a moderate drinker; and, supposing the latter to live to sixty, and each to enter his own benefit society at the age of twenty, the burial money of the moderate drinker would have to be paid in forty years, whilst that of the teetotaler would extend to fifty years; hereby shewing that five funeral payments would have to be made by the secret Order of the former, whilst only four would have to be made by that of the latter. The extra sick money, in the shape of weekly instalments, amounts to an enormous sum. This is demonstrated by the savings of the Rechabite Society in a given time, when contrasted with the benefit clubs of other secret Orders. Hence will appear that greater advantages are found in the independent Order of Female Rechabites, than similar institutions, not established upon total abstinence principles.

But some of our friends may object to Female Rechabites altogether, and contend that "females had better stay at home, and mind their own business."

The force of this objection is equally applicable against all female Orders. The propriety or impropriety is not intended to be discussed now. It is a fact that there are secret Orders; that these Orders are extending fast throughout the country; that every male Order, excepting the freemasons, is aiming at the identification of female co-operation in a distinct and separate form, wisely calculating on the prosperity of their own, as progressing indirectly and correlatively with that of the females. It is also a fact, that many female teetotalers have, for want of a society to meet their necessities, joined other female secret Orders, which meet at public houses, and thus sanction "the traffic" by their presence. Many arguments might, on this head, be advanced to shew the evils attendant thereon. These however, will be admitted. To meet, therefore, the increasing wants, and keep pace with the progressive movements of the age, and at the same time use every lawful means for the universal establishment of the total abstinence principles, both directly and indirectly, *the existence of a Female Benefit Club, upon the principles of teetotalism, is absolutely requisite.*

These remarks are submitted to the female members of the Hull Temperance Society, with a view to the formation of a Female Rechabite Tent. Several of them have on various occasions, made inquiries as to whether any thing could be done to establish one. We shall be glad to promote its interests, if, on due consideration, they form one.

FARMERS AND TEETOTALISM.

(To the Editor of the Mark Lane Express.)

SIR,—I am a farmer residing in a small town in an agricultural district. Within the last year or two about one-tenth of the population have adopted the principles of teetotalism; and as the numbers continue gradually increasing, I have of course watched its progress attentively, as it is probable that if it becomes general it must have some important effect upon the agricultural interest. Now after watching its effects for above a year I am come to the conclusion, that it would be so far from being an injury to us, that I believe it would be an immense benefit. The first article that it may be at all likely to affect would be barley; but I find that when a labouring man has left off drinking he generally purchases a pig, and bestows more barley upon that in the course of the year than he would consume himself in the shape of malt. In fact, if the labouring classes spend nothing for drink, nearly all that they earn is laid out

for food, and thus every sixpence comes back to the farmer immediately, without, perhaps, more than one penny being deducted for a profit for the butcher or baker; but if the same sixpence is spent at the public house not more than three halfpence of that comes back to the barley grower. Then again, a sober man has more money to lay out, because he is earning money whilst his neighbour who frequents the public house is idle, and nearly all that he earns is laid out upon some production of the soil. I believe in no way that a working man can spend his money does it return with so little profit to the cultivator of the soil as when he lays it out upon beer. Think, Mr. Editor, of the demand we should have for beef, mutton, and dairy produce, if the manufacturing classes had money to pay for them, instead of spending the first day or two in the week in drunkenness, and the last two or three without a sufficiency of food; again, look at the enormous amount of county rates and police expenses, of which, by the parliamentary returns, not much less than nine-tenths are the direct or indirect effects of drunkenness, besides a very heavy addition in the shape of poor rates. I should not have troubled you with these remarks, had not one of your correspondents in last month's magazine spoken of the vice of teetotalism, as if it were an enemy to the agriculturalist—calling it a vice for a man to lay out his money as he thinks most to his own advantage, is too absurd to be worth further notice; but I only wish to call the attention of the agricultural world to the subject; as far as I have been able to ascertain, all those that have fairly examined the question are satisfied that the change that is now going on will be greatly to our advantage.

A FARMER.

CAUTION—The attention of Temperance Societies is directed to the Resolution of the Conference of the British Association to discountenance all *private speculating* adventures.

Receipt for making Barm or Yeast.—Take twelve good potatoes of middling size, skin them and boil them in two quarts of water till they begin to fall abroad. Pass water and all through a cullinder, or strainer; stir in it very smoothly, a tea-cup full of flour and two ounces of moist sugar. Add a tea-cup full of the old stock (or half that of brewers' yeast), and set aside in a warm place for twelve hours, when it will be fit for use. Use double as much of this as you would of common barm. It will keep ten or twelve days, and is very easily made.

Another.—We have been favoured with the following receipt, which is recommended as the best which has been tried in that part of the country, and which we hope will answer the purpose. We shall be much obliged for further information.

Put $1\frac{1}{2}$ ounce of hops into a thin calico bag, boil them three quarters of an hour in six pints of water, then pour the water upon $1\frac{1}{2}$ lb. of flour. Put the hops into other six pints of water, and boil them as before; then pour the water upon the same quantity of flour; while hot, put the whole into a large bottle, the flour will go into lumps but will afterwards work smooth; add some old yeast, at the same time cork the bottle and set it near the fire for a day or two.

One gill of this yeast is sufficient for half a stone of flour. There are bakers who use nothing else for their light bread.

Publican's Licenses.—We observe that at Lowell, (Massachusetts, U. S.) it has been resolved by a majority of 830 to 365, that the mayor and aldermen be instructed to *grant no licenses for the sale of intoxicating drinks* during the ensuing municipal year.

CORRESPONDENCE.

Ramsgate, July 21, 1841.

MR. EDITOR,—You will see, by the Journal of the New British and Foreign Temperance Society, what I have had to pass through on account of teetotalism. I told you a little when in Hull last; but the Journal will tell all my *tale of woe*. I hope you will copy it in your unflinching Pioneer. I think my late visit to Hull has made some of the little drop Primitives shake a little. They seem to be singing in doleful strains, "*Oh, dear, what can the matter be?*" The late quarterly meeting at Hull, sent a deputation down to Kent to wait upon me, consisting of the Revs. J. Flesher, and William Sanderson. They came to know what I had said respecting my expulsion, when *lecturing* in Hull. I told them the substance of it was in print, if they wished to answer it. Flesher asked me if I said, "it was teetotalism alone that was the cause of my expulsion." I told him "yes," and defied him to prove the contrary. I offered to discuss the subject of my *cruel* expulsion with him upon a public platform, in Hull, or through the medium of the press. He declined accepting the challenge to public *debate*, for the following reasons, as he said, "lest it should bring me into over much fame with the public;" and he added, "that would be attended with *serious consequences*, as I was going to visit all the circuits in the connexion." I smiled, and told him, that the cruel act of the Hull little DROP BRANDY MEN, in the late Conference, had already thrown the mantle of *teetotal glory* around me, covering me from *head to foot*; and what it might do more, I could not tell, although I did not *forget to add*, "*no thanks to you.*" Flesher said, "other things had been the cause of my expulsion, and not *Teetotalism.*" I told him, I had anxiously waited for the Minute of the Conference six weeks, and could not get it, but added, "I will make the press groan until I get it. So you had better give it me." With that he immediately gave it to me. And, as it is such a precious document, I give it you for the benefit of the public. It is as follows:

"Minute of the Primitive Methodist Conference Journal, of 1841.

XXI. That no Circuit be allowed to employ John Stamp as a Travelling Preacher, as this Conference judge him unfit for such an office; that John Hallam, and he only, inform him of it."

This is a transcript of the Minute from the Conference Journal.

JOHN FLESHER.

Is not this one of the curiosities of the age? *Do, do*, Mr. Editor, make haste and read it; and then, if you do not say it is the double distilled *essence of insult* to an *African slave*, I shall wonder much indeed.

Be sure and put all your *spectacles on*, and find out the charges. Do not miss one. Print it in *capitals* VERY BLACK, that folks with *bad eyes may see what* I have done amiss. The old proverb says, "a man is blind to his own faults;" so I think I must be blind in this respect, for I cannot find one charge in the whole *Minute*—*MINUTE*, did I call it? *Why it is such a noble little drop Minute, it well deserves to be called an hour-minute.*

If I had not known better, I should have concluded that it was a Minute passed against the *Brandy Bottle Conference*; for, though you may smile, Mr. Editor, we *have a Conference which goes by that name—and that Conference* passed such Minutes, that one of the sober founders of the connexion did all but withdraw *from it*.

But to be serious, it would not serve their purpose to have plainly inserted in the Minute, "*Expelled for Teetotalism.*" So perhaps they thought it better to let the public guess what I was expelled for. But will public opinion let these little drop men ride rough shod over our character and reputation out of the field in this way? I guess not. Flesher says, there is something behind the curtain. So I mean to thrash *him* until he brings it *fair above board*. If it should happen to be the *mother* of this GREAT OVER GROWN Minute, alas for me! I guess, however, the mountain will bring forth only its *darling mouse*.

I am going off to assist at the opening of the Dunstable Hall, on the 4th of next month, and shall then go to Tunstall, and round the Potteries, by Leeds to Hull. So, if all be well, I shall be with you as early in August as possible. I need not tell you of their cruelty to poor Bates, in expelling him for taking the chair at a teetotal meeting.

I have been making a calculation as to the probable amount of money spent in the Primitive Connexion, in the *drunkard's drink, cigars, snuff, and tobacco*; and although I hope nearly half of the preachers, leaders, and members are good men and true, i. e. sober, the very lowest calculation that in charity I can come to, is annually £100,000, not to mention the loss of time, health, and souls. This amount of money would support 500 *Teetotal Travelling Preachers*, at the same salary the Connexion gives its ministers, that is,

£50 per annum, each man £25,000

500 School Masters, at £50 25,000

Hire 500 Rooms, for Preaching & Teaching, 25,000

And leave to help the Poor and Distressed . 25,000

Most of my brethren complain that I make too much ado on the subject of sobriety. Why, Mr. Editor, I cannot refrain. The four winds of heaven *come loaded, and groaning* in my ears in behalf of suffering humanity; and they seem to say, "Do something, do it, do it; but do it quickly!" and ten thousand times ten thousand shames upon the little drop ministers that will not help in this grand fight. I know I give offence by speaking so plainly, but I cannot help it; I only deal in plain honest truth.

Were the highest bills my platform, and the world my audience; had I the eloquence of a Seraph, a life as long as Methuselah, and a voice as loud as the trumpet of *doom*, I would sound aloud through Jehovah's boundless empire, that moderation is the twin brother to drunkenness. Pardon my long scribble.

Yours as ever,

JOHN STAMP.

The genius of English liberty says, "*no man shall be condemned UNHEARD.*" *St. Paul claimed this right from a heathen governor,*

and it was granted him. To condemn a man unheard, in a secret conclave, accords with the spirit and temper of the dark ages only; but, in modern times, when liberty is encircled with the halo of the Bible, the exhibition of such blind bigotry and intolerance, is proof positive that, though some men may have changed the name of their fanatical and spiritual despotism, yet, in the midst of the modern empire of emancipated truth and freedom, there still remains the smoking embers of Jesuitical darkness and superstition. Had the Primitive Methodist Conference studied its own real interests, the Rev. John Stamp would have been *commanded* to attend in self-defence. How sure are the ministers of that Conference, that the same terrible instrument of darkness may not transfix them? There is no safety for the freedom of conscience and full expression of opinion, affecting the vital interests of morality, if a minister is subject to be tried unheard at the caprice of a junto. Nothing enlists public sympathy so soon on the side of the victim of oppression as the exercise of such tyranny. The spirit of the age has long since laid it quietly in the tombs of the Capulets; and to attempt to resuscitate it, will inevitably encoffin the agent. Let them take warning, before it be too late.—(Ed.)

DEAR SIR,—This is to inform you, that I have long observed your zeal, constancy, and faithfulness in the good cause of strict sobriety; and my earnest desire is, that your usefulness may be increased, and that thousands may rise up to bless the day they ever joined your Temperance Cause. A few things have lately occupied my mind, which I have thought might be the means, through the Divine blessing, of swelling the numbers of your Society. Permit me, Sir, to state them. I beg to suggest, then, that the members of your Society would inquire the name and residence of every inebriate they happen to see during the week, and forward you a list once a week, in writing. A sufficient number of visitors should be appointed to visit them on the Sabbath. I would recommend all the visitors to meet together at some place appointed at half-past Eight o'clock, say at the Lodge, and hold a prayer meeting about half an hour. They might then go in couples to those districts, which might be most convenient to themselves, to give such advice to the poor drunkards as might be deemed necessary. As opportunity might serve, they might be also invited to accompany the visitors to the house of God. The next thing I would propose is, that a collection should be made as often as is necessary, for the purpose of purchasing temperance Tracts. These would be excellent messengers to introduce the visitors to the drunkard, and be a means of doing much good. I would have some Tracts printed on purpose for the landlord and brewer, written with words of thunder and lightning, to arouse them from their slumbers of death to righteousness. Let every solemn and serious passage of scripture be selected, which treats on hell and damnation; and let them know that all the viols of God's wrath will alight on the guilty heads of the traffickers in "liquid fire and distilled damnation," as the agents of perdition.

Allow me to press these remarks on the attention of your friends, and believe me,

Your humble but well-wishing Servant,
WILLIAM STEWARD COCKERILL.

The Wine Question.—The case of Mr. John Murray, elder, was brought by appeal before the Synod of the Relief Church, at its late meeting in Glasgow, when the sentence of the Relief Presbytery of Paisley, *expelling* Mr. Murray, because he will "neither partake of the wine which is generally used in the administration of the ordinance of the Supper, nor give it to others," was confirmed by a large majority.

THIRTY REASONS FOR DRINKING.

(From the Ulster Missionary.)

Some drink because they're hungry,
And some because they're dry,
Some drink to keep them in good health,
And some that they may die.
Some drink because they are too hot,
And some because they're cold,
Some drink to strengthen them when young,
And some when they are old.
Some drink to keep them wide awake,
And some to make them sleep,
Some drink because they merry are,
And some because they weep.
Some drink when they do money gain,
And some because of loss,
Some drink when they are pleased,
And others when they're cross,
Some drink when they are hard at work,
And some when they do play,
Some think it right to drink at night,
While others drink by day.
Some drink for sake of company,
While others drink more sly,
And many drink, but never think
About the reason why.
Some drink when they a bargain make,
Some when they money pay,
Both when they buy and when they sell,
They drink good luck to-day.
Some say they drink for pleasure,
And some they drink for pain,
Some say 'tis good, some very bad,
But never once refrain.
But all must own the proverb right,
When iron's hot to strike it:
I've just found out the reason why,
All drink because they like it.

T. C.

VARIETIES.

More Distilleries Stopped.—Several distilleries are out of operation in Banffshire; those of Glepmonnach, Lochyneal, and Keath, are *suspended*; and the one at Huntley is but half employed. The good work is going on.—*Temperance Herald.*

Ireland and Father Mathew.—A meeting of the friends of temperance was lately held in Cork, when the Secretary of the General Society, Mr. Kennagh, read the following statement, shewing the results of the recent tour of the apostle of Temperance. The subjoined numbers were respectively added to these previously reported:

Tipperary, . . . 60,000	Gorey, . . . 9,000
Limerick, . . . 10,000	Enniscorthy, . . . 15,000
Thurles, . . . 75,000	Mallow, . . . 7,000
Ballyshannon Co.,	Cork, . . . 6,000
Donnegal, . . . 60,000	Castledermot, . . . 30,000
Newtownbarry Co.,	Dunlavin, . . . 25,000
Wexford, . . . 33,000	Templemore . . . 70,000
Ballygarret, do . . . 20,000	Carlow . . . 100,000
Mountmellick,	Maryborough . . . 100,000
Queen's Co., . . . 25,000	Kells (Meath) . . . 100,000

They had eight Catholic prelates and 700 of the Catholic clergy enrolled. The late tour produced 1,147,000, which added to the former general return, namely, 3,500,000, left the total 4,647,000. Yes, four millions six hundred and forty-seven thousand of the population of Ireland were at that moment sound and determined teetotalers.—*Pilot.*

Liverpool.—A short time ago, twelve ships sailed from Liverpool to different parts of the world upon temperance principles, with about 120 men on board the whole.

A short time since, a regular built "toper," was wending his nocturnal way along the street of one of our villages, and fearing lest he should come in contact with a post (or pump, perhaps, as toppers are not fond of pumps betimes,) he kept his arms extended, so that his pretty face might have due notice of any intruder. It happened, however, that he spread them rather widely, and consequently, without being advised on the subject, he came in collision with the corner of a house; when he was heard to exclaim, "Well, this is the first time I ever knew that my nose was longer than my arms!"—*Scottish Temperance Journal.*

Testimony in favour of Teetotalism.—Another cause of the deficiency in the revenue has been the decrease in the consumption of spirituous liquors. This has, indeed, been a blessed change, and a more worthy subject of rational thanksgiving in our churches, than many a victory, purchased by the ill-spent blood and happiness of thousands.—*Speech of James Clay, Esq., Hull.*

Sham Champagne.—The entire quantity of champagne, fit for bottling grown in 1840, according to the local journals, does not exceed 21,160,000 litres (about 4,700,000 English gallons), although ten times this quantity is sold in France, or sent abroad as genuine champagne.

Maniacs.—The Bishop of London states, that of 490 maniacs in one hospital, 257 were deprived of reason by drinking. And of 781 maniacs in different hospitals, 392 were deprived of reason in the same way.

The three Physicians.—Dumoulin, in his last moments, being surrounded by several of his colleagues, he addressed them thus: "I leave behind me three excellent physicians." Each of the doctors present conceived himself to be one of these, but they were soon undeceived when Dumoulin informed them that the three he meant were *water, exercise, and regimen.*

Singular and gratifying Scene.—The first person that took the pledge at the Rev. Mr. Mathew, on a visit he recently paid to Killarney to administer the teetotal obligation, was the Hon. Wm. Browne, son of the Earl of Kenmare. The scene took place in front of the market house in the open air. The rev. gentleman having addressed the multitude in explanation of the principle and advantages of abstinence, directed those near the platform who wished to take the pledge to kneel down, when to the surprise and delight of all who saw it, the first person who presented himself was the Hon. Mr. Browne, who knelt down where he had been standing in the front of the platform, and received the pledge from the rev. gentleman's hands. The Rev. Mr. Mathew immediately took off his own medal and placed it around the hon. gentleman's neck. "It would be impossible," proceeds the account from which we copy, "to describe the effect of this act on the congregated thousands. They were quiet and still as death while the hon. gentleman knelt and was repeating the words; but the moment he gained his feet, a cheer, loud and deep, as if by a common impulse, broke forth from the assembled multitude that rent the air; and three times was it repeated before silence could be enforced."

Smoking.—What harm is there in a pipe? says young Puffwell. "None that I know," replied his companion, "except smoking induces drinking—drinking induces intoxication—intoxication induces bile—bile induces dyspepsia—dyspepsia induces pulmonary consumption—pulmonary consumption induces death. Put that in your pipe and smoke it."

At a meeting at Pensford, in January last, a man keeping a beer-shop signed the pledge, being determined at once to give up the use of strong drink, as well as the traffic in that which had been the ruin of many thousands. He abandoned his business that very night, and he now rejoices that he is relieved of a most irksome burden. He has since become one of the most valuable members in the place.

Opinion of Judge Coleridge.—During the recent Oxford assizes, Mr. Justice Coleridge remarked "that no single case had ever been brought before him of prisoners charged with the commission of offences, but what the love of liquor had to do with it in one way or other."

A cheering fact—the Traffic given up.—The meeting held in the Silver-Street Primitive Methodist Chapel, May 16th, was rendered deeply interesting, in addition to the fact of 22 signatures being obtained, by the circumstance of Mr. A. McCree having relinquished the traffic—principle having triumphed over interest. He had that day been busily engaged in throwing away in buckets full his Burton, Edinburgh, and Alloa ales, &c., to clear his hand, and prepare his mind for signing the pledge at the meeting in the evening. Being a member of the Primitive Methodist Society, he said, "he was convinced one night while upon his knees, that the spirit of ale and the spirit of God could not agree." Many of our readers, we know, will with us breathe forth the prayer, "Lord increase the number."

Father Mathew and the Publicans.—A Killarney correspondent informs us that the receipts of Saturday last in that town, of sixteen publicans, were seven shillings and four pence!!

The actual produce of the Excise last year was £13,673,000, with some fraction.

Testimony of the Chancellor of the Exchequer.—There had been a falling off in Ireland upon malt and spirits amounting to £354,000. From the opinions of gentlemen connected with Ireland, and from information derived from the revenue officers there, he believed that that falling off had arisen from the increased habits of temperance in the people; and, however inconvenient it might be as regarded the statement he had to make, he should be ashamed of himself if he did not make that announcement with the greatest and sincerest pleasure. (Loud and general cheering.) He might mention incidentally that there had been a considerable increase in that part of the empire upon tea, coffee, and sugar.

Monkwearmouth.—The miners have taken up the principle very spiritedly, 900 have adopted it—600 of these were drunkards and are now reclaimed, and 373 are since united to various religious bodies.

The amount spent in intoxicating drinks in 1838 would have paid for 750,000,000 sixpenny loaves, and put a loaf on the table of half the families in the kingdom every day in the year.

Benefits of Abstinence.—"After an experience of 20 years, as Governor of Richmond Penitentiary, during which period at least 20,000 persons were committed to the prison, a great proportion of whom were for drunkenness, I never knew of one solitary instance of an individual suffering from being at once cut off from any thing stronger than milk. The contrary is the fact, that they invariably improve in health from being debarred the use of any intoxicating liquor." T. PURDON.

The Drunkard-maker's Prayer.—I send you a specimen of the way in which I would pray were I a drunkard-maker: for it is impossible I could pray as a Christian. How could I pray for the prosperity of Christ's kingdom, when by my traffic I am doing all in my power to destroy that kingdom? How can I pray for the destruction of Satan's kingdom, when by my traffic I am doing all in my power to promote the kingdom of darkness? How could I pray for the outpouring of the Holy Spirit, when by my traffic I am doing all in my power to quench that Spirit? How could I say thy will be done on earth as it is in heaven? I could use none of these petitions but in the grossest hypocrisy. I must therefore pray after this manner:—Lord, I beseech thee send shoals of drunkards to my drunkery; let them come early every morning, having their pockets well filled with silver and gold; may they drink, yea drink abundantly; and when their money is all spent, let them go or be carried home, and let their places be quickly supplied by others, equally well provided; and thy servant will bless thee for evermore. Amen.

A State without a Distillery.—The Philadelphia North America says, there is not in the gallant little state of Delaware, a single distillery to be found! The lovers of antiquity can be gratified with a view of the ruins of an old one on the banks of Brandywine.

INTEMPERANCE; AN ESSAY ON THE NATURE, CAUSES, EFFECTS, AND CURE. By R. B. GRINDROD, Esq., Surgeon.

Now Publishing in Monthly Parts, price 6d. each, to be completed in Seven Parts,

People's Edition of "BACCHUS," the celebrated Prize Essay, for which One Hundred Sovereigns was obtained; carefully revised, and greatly enlarged.—Part I. contains, The Nature and Characteristics of Intemperance, and the History of Intemperance at various periods and in various nations of the world.

London: J. Pascoe, 12, Paternoster Row; Procter, 4, Bowl-alley Lane, Hull; and all Booksellers.

ADULTERATION OF PORTER.—One great proof of the extensive adulteration practised, is the low price at which porter is advertised by many publicans in different parts of the kingdom. The cost price of porter is about 36s. per barrel; this porter the publicans pretend to vend pure as they receive it from their brewers, and precisely at the same price which they gave for it—namely, 36s. per barrel, or threepence per quart; having nothing for the heavy expense they are at for rent, taxes, gas, &c., putting off the question of a profit by which they can live, and support their families. But the great secret is comprised in the word *adulteration*. A publican will receive, say two barrels of porter, from his brewer, he will empty these two barrels into a larger vessel capable of containing three or more. Into the pure porter he will insert a mixture of *cocculus indicus*, tobacco, and other intoxicating and heady articles, well boiled, with one barrel of water; the whole being well mixed and fired, a bright, clear, and intoxicating beverage is produced, which he designates *Pure Brown Stout*. This *pure Stout*, he can afford to sell at threepence per quart; for where there is a considerable draught, a very handsome profit is realized, amounting in three barrels to £1. 16s. One would imagine, that after the numerous exposures of the villainy practised by the retailers of porter, the working classes in particular, and others in the habit of drinking this vile compound, would discontinue so injurious a beverage, and resort to the more wholesome and economical article of *PURE WATER*.

It may not be uninteresting to some of the readers of the "Messenger," to inform them, that, the *cocculus indicus*, is the fruit of the *menispermum*, a shrub which grows in sand amid rocks on the coast of Malabar, and other parts of the East Indies. The fruit is blackish, and of the size of a large pea. It contains, first, about one half of its weight of a concrete, fixed oil; second, an albuminous vegeto-animal substance; third, a peculiar colouring matter; fourth, one-fiftieth of *pirotaxia*; fifth, one half its weight of fibrous matter; sixth, bimalate of lime and potash; seventh, sulphate of potash; eighth, muriate of potash; ninth, phos. of lime; tenth, a little iron and silicia. This poisonous drug is frequently employed to intoxicate or poison fishes. The deleterious ingredient is the *Pirotaxia*.—*Temperance Messenger*.

A Temperance Society was established in the Cameronian regiment, in 1837, at Fort William. The surgeon, Mr. Bell, reports most favourably of the results. The admissions into the hospital were—of society, 1 in 25; of the rest of the regiment, 1 in 11. The deaths in the regimental hospital, were in 1837, 26; and, in 1838, 22 nearly, per annum. The consumption of spirits has diminished from 14,000 gallons, which was the amount consumed on the arrival of the regiment in India, to 2,516 gallons. Liver complaints have diminished from 111, 140, 135, as in 1832, 33, 34, to 82, and 50 in 1838: thus shewing, that two-thirds of the sickness have been removed.

Ireland.—In regard to the increased comforts of the people some idea may be formed from the following facts. The *Dublin Evening Post* remarks, "the meat market is rising rapidly, not from excess of exportation, but from the altered habits of the people. We shall give one instance in illustration; there is a certain class of butchers in this city, who slaughter for the humbler classes. One of the most considerable of them, used to think himself very fortunate if he disposed of FIFTY sheep in a week—**THREE HUNDRED scarcely serve him at present!**"

PROSPECTUS.

Early in November will be Published, price 6d. in Wrapper, or 9d. in cloth boards,

THE NATIONAL TEMPERANCE ALMANACK,

OR, THE TOTAL-ADVOCATE'S TEXT BOOK,
Forming a Commercial Directory, Traveller's Guide, and General Temperance Advertiser.

For 1842.

Compiled and Published by T. COOK, Market Harborough.

THE Temperance Almanacks hitherto published have been on a very small scale, and could not possibly contain that amount of information which it is desirable should be communicated through such a channel.

The design of the compiler of this Almanack is to meet the necessities of all classes of Temperance Reformers, by furnishing a mass of statistical and other information, and by a permanent advertisement of all the respectable Temperance Hotels and Coffee Houses in the kingdom, for the guidance of commercial and other travellers. The Calendar will be made as perfect as possible, and will be arranged on a new plan, so as to answer the purposes of a Daily Memorandum Book, and a history of events throughout the year. All the essential features of a general Almanack will be united with those peculiarities which a Temperance Almanack should exhibit. Amusement and instruction will be blended.

As an ADVERTISING MEDIUM, this Almanack will be the best that has yet been devised in connexion with the Temperance cause. Unlike the ephemeral publications of the day, it will be a book of reference throughout the year; and arrangements will be made for securing a very extensive circulation.

The first impression will consist of 5000 copies, and the publisher hopes to sell four times that number. Tradesmen of every class who wish to secure the custom of the sober portion of the community will do well to advertise through this channel; and the Proprietors of Temperance Hotels, Temperance Publishers, &c., &c., will especially find their interests promoted by availing themselves of such an opportunity of making known their Establishments.

Agents will be appointed to collect advertisements and sell the work in all parts of the country, and in Ireland, Scotland, and Wales. Persons wishing to take an agency must apply to the publisher.

The size will be Demy 12mo.

TERMS OF ADVERTISING:

Six lines and under £0 5 0 | Half a page £0 10 6
Quarter of a page . . 0 6 6 | Whole page 1 0 0

Bills will be stitched in at 10s. per 1000 for four pages.—(If Bills are provided, it is especially requested that they may be the proper size, and not ploughed.)

Advertisements may be sent direct to the Publisher, with a reference for payment, which will not be required till the work is out.

Any hints or suggestions respecting the work thankfully received.

All Communications, Advertisements, &c. must be sent previous to October 1st.

LONDON PUBLISHERS:—Houlston and Stoneman, 65, Paternoster Row; Pascoe, 12, Paternoster Row; and Ellis, 12, Bull's Head Court, Newgate Street.

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THE
HULL TEMPERANCE PIONEER,
 AND RECHABITE JOURNAL.

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

No. 9. VOL. IV.]

WEDNESDAY, SEPTEMBER 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."

GREAT
RECHABITE FESTIVAL AT NEWCASTLE,

JULY 14th, 1841.

The A. M. C. consisted of the following Delegates;—

Wm. Higgin, H. C. R.	Isaac Cragg, Kendal.
Isaac Tinker, H. D. R.	Thomas Ainsworth, Stockton.
Wm. Grimshaw, C. Secretary.	John Alderson, do.
Wm. Campbell, Manchester.	Matthew Firby, East Riding.
Henry Foulkes, do.	Frederick Hopwood, do.
W. H. Buchanan, Ashton.	A. Thompson, Lincolnshire.
John Hodges, do.	J. H. Holt, do.
W. W. Grant, Liverpool.	W. Kitchen, do.
Robert Kelley, do.	George Jameson, Edinburgh.
James Maxwell, Isle of Man.	Charles Hincks, Birmingham.
Peter Grant, Bolton.	John Shapcott, Exeter.
William Ashford, Potteries.	Richard Redduth, Cornwall.
James Harrison, Leeds.	Thomas Conne, London.
W. A. Reedman, do.	John Booth, do.
William Ainsworth, do.	George Marshall, Derby.
John M'Nichol, Cumberland	Joseph Harris, do.
John Fisher, do.	Charles Bootman, Lynn.
John Goody, Chester.	Henry Murray, Glasgow.
James Gregg, Bath.	William Coddwell, do.
J. H. Cotterill, do.	John Cameron, Greenock.
James C. Cartmell, Preston.	George Troup, Aberdeen.
W. Rickaby, Newcastle.	William Fyfe, do.
John Strachan, do.	Robert Powell, Anglesea.
William Peel, do.	Robert Hodgson, } Guardians.
Thomas Willeke, do.	Thomas Byers, }

On the Monday evening, July 12th, a sermon was preached in Gateshead church, by the Rev. P. Penson, Vicar of St. Oswald's, Durham; and on the Tuesday evening a sermon was preached in St. Andrew's church, by the Rev. George Thompson, Heatherley Cleugh, Wear-dale, after each of these sermons a collection was taken in aid of the Widow and Orphans' Fund.

On Wednesday, there was a public procession, consisting of about 800 adult members, and 300 youths.

ORDER OF THE GENERAL PROCESSION.

- Four Conductors on horseback.
- A Union Jack, borne by Rechabite Sailors.
- The Rechabite Band.
- The High Officers of the Order.
- The Delegates to the A. M. C.
- The Officers of the District.
- The Tents in the following Order of Seniority:—
- C. R. with two supporters bearing white wands.
- D. R. at some distance, with two supporters bearing white wands.
- P. C. R. and Secretary with Scroll.
- Two Stewards and Levite.
- The two Guardians as conductors, walking at the outside of the ranks, with white wands.
- The Juvenile Tents according to seniority, the members three a-breast, attended by their Officers.
- Teetotalers wearing rosettes.
- Carriages and horsemen.

After the procession, the friends assembled to tea in the Corn Market, when upwards of 1500 persons took tea. In the evening, a public meeting was held in Nelson street Chapel, the Rev. J. H. Holt, Vicar of Fulstow, in the chair. The meeting was addressed by Mr. Bootman, Lynn; Mr. Howarth, Preston; and Mr. Hopwood, Pocklington.

On the same evening, a public meeting was held in Gateshead, the Rev. P. Penson, Vicar of St. Oswald's, in the chair, which was addressed by several of the Delegates.

On the Thursday evening a public meeting was held in Bethesda Chapel, Gateshead, which was addressed at some length by Mr. Troup, of Aberdeen, and also by other strangers. On the same evening, open air meetings were held in Newcastle, and at Carville, and also on the

Friday night. Public meetings were also held in North and South Shields during the festival.

On the Sunday evening, in All Saints Church, a sermon was preached by the Rev. Vicar Holt, to a respectable congregation, and upwards of £8. was collected in aid of the Widow and Orphans' Fund. On the Monday evening, a meeting was again held in Nelson-street; which was addressed by Vicar Holt, who presided on the occasion; Mr. Booth, of London; Mr. Horsell, Buckinghamshire; Mr. Buchanan, Ashton; Mr. Shapcott, Exeter; and Mr. Troup, of Aberdeen.

A public meeting was also held by the Delegates of the Female Order of Rechabites, Rev. J. H. Holt, in the chair. Among the speakers was the Rev. Mr. Messer, Hull.

The proceedings of the week were of the most interesting character, and produced a powerful effect in favour of total abstinence.

(Condensed from the Newcastle Temperance Journal.)

ANNUAL MEETING OF THE WESTERN SCOTTISH TEMPERANCE UNION.

The second annual meeting of this Union assembled in the Presbytery House, Tron Church, on Thursday, July 15, at four o'clock,—R. Kettle, Esq., Vice-President, in the chair. There was a large number of Delegates from various Societies present. The Rev. Mr. Forbes, of Woodside, Aberdeen, commenced the proceedings by invoking the Divine blessing.

The Union has at present three travelling advocates constantly employed in lecturing throughout the country, with encouraging success; and the field is so extensive, that there is abundant work for many more advocates, if there were means to support them. Schedules, containing a variety of queries, were lately sent to the different societies in the Union, and returns have been received from 105 of them, which report 73,606 enrolled members, 24,671 of whom have been added since last year's report. From these returns it has also been ascertained, on the best of authority—personal knowledge—that within the bounds of the Union 4172 most degraded drunkards have been *reclaimed* from vice and wretchedness,—have become respectable members of society,—and not a few of them are now exemplary and humble christians, “walking in all the commandments and ordinances of the Lord blameless.” From the same source it has been ascertained, that there are forty-six clergymen, and twenty physicians, members of various societies in the Union; that within the bounds of the Union, *two hundred and fifty-seven* persons have *abandoned* the vile traffic in intoxicating drinks; and that 2163 public meetings have been held in the different localities during the year, with much success; that there are *three hundred and fifty-nine* individuals connected with these societies, in the habit of occasionally advocating the abstinence cause, in addition to the regular agents, (a most gratifying and delightful fact,—what an amount of *leaven* have we here! may it soon leaven the whole lump;) that upwards of 84,000

tracts have been circulated, besides a vast number of sermons, *journals*, &c.; and that £1595 sterling have been expended by the various Societies during the year. From these returns it has also been ascertained, that a very decided change for the better in the drinking customs of the country is taking place, especially among those connected with deaths and burials; and that ministers, elders, and influential members of the CHURCHES, *are universally complained of* as being the chief opponents of the societies, and a great obstacle to the temperance reformation—statements which, however painful and surprising it may be, are nevertheless true. A sample of accidents and deaths, the direct result of drinking, which had occurred during the last year, was read from these reports, from which it appeared that alcohol and its venders were still making fearful havoc among our fellow-countrymen—destroying the reputation and usefulness of multitudes, and bringing many down to dishonourable and untimely graves.

ANNUAL PUBLIC MEETING OF THE UNION.

The annual public meeting of the Union was held in the Bazaar on Thursday evening; and notwithstanding the wetness of the night, a great number of persons attended. Mr. Ronald Wright was called to the chair, and the Rev. Messrs. Forbes and Kennedy of Aberdeen, Delegates to the Conference from the North of Scotland Temperance Union, addressed the meeting at considerable length, in a most eloquent and impressive manner. Mr. James Mitchell, Officer of Excise, the delegate from Killearn Society, then moved the following resolutions in a short, but most pithy speech, which told powerfully on the audience. We regret that we are unable to give even an outline of it, or of the two preceding splendid addresses:—

I. Resolved,—That inasmuch as the various official authorities of Great Britain have given it as their opinion, that three-fourths of the misery, crime, disease, and premature death in this country result from intemperance, that this meeting regards it as the duty of every individual to search diligently for the source of this evil; and, irrespective of political or sectarian differences, to unite for its overthrow.

II. Resolved,—That inasmuch as the use of intoxicating liquors is admitted to be the instrumental cause of intemperance, and that the entire disuse of these liquors by the community alone would accomplish the removal of the evil, this meeting solemnly protests against the manufacture, sale, or use of these intoxicating substances, and expresses its decided conviction, that every government holding these views, and deriving revenue from this source,—that every individual holding these views, and continuing to make, sell, or use intoxicating liquors as articles of common use, are wilfully sinning against the clearest dictates of reason and revelation, are giving their influence and example to the support of one of the most soul and body-destroying systems ever known to exist in the world, and that they are responsible to God for the existence of this evil.

III. Resolved,—That this meeting regards the artificial and compulsory drinking usages of British society as the great stronghold of this evil, and deplors that they are so extensively and tenaciously supported by any, but especially by those portions of the community whose standing and influence give the bias to national customs.

IV. Resolved,—That inasmuch as the total abstinence principle is simple and reasonable in its nature, and has, wherever practised, produced a reformation in the physical, moral, intellectual, and

religious condition of the people, unparalleled in the history of the moral movements of our country, this meeting expresses gratitude to God for its introduction, and for the numerous and mighty blessings he has caused to flow to the human family from its operations; and that, relying humbly on his continued aid and direction, it will proceed with zeal and energy in the promotion of the temperance reformation.

FRIDAY MORNING, July 16.

The Delegates assembled, according to appointment, in the Presbytery House, at nine o'clock,—Robert Kettle, Esq., in the chair. After prayer, a letter was read from the Fife and Kinross Association, expressing their interest in the meeting, and regret that they could not send a Delegate to attend it. The following important resolutions, among others, were passed.

Mr. Mitchell then offered the following resolution:—

Resolved,—That this meeting regards with pleasure the success of its Travelling Agents during the past year; and being desirous that the agency be continued and extended, recommends to the various Societies to form themselves into District Associations, for the purpose of employing an Agent in their respective localities for a continuous period; such Agent to be furnished by the General Union, but paid by the District Associations; and that the Agents be authorised to receive subscriptions, to enable the Union to send Agents to destitute districts.

In a judicious address, pointing out the necessity of visiting the people in their own houses, Mr. Mitchell said,—*If the people cannot, or will not come to hear us, and learn our principles, we must endeavour to go to them.* But physical hindrances are not the worst obstacles we have to encounter in the country; there are moral causes at work which render this, or other similar measure urgently necessary. There is a dogged determination among country people to remain *just what they are* in morality; while it is quite plain that, like every other class who are not going forward, they must be going *backward*. I am aware that to some religious and good men who have passed most of their days in large cities, and who never see the country but for a few days in gladsome summer, that the country stands associated in their minds with all that is lovely in nature and fascinating in morals. Thus to them the verdant plain and the lofty hill, the murmuring stream and the song of birds, are but emblems of that serenity of mind, that elevation of principle which in their eyes form the characteristic of a country population. *It is the reverse of this dream!* for to the eye of the naturalist not so prominent, nor half so painful, are the effects of the curse seen in the thorn and the thistle choking the lily and the rose, as the moral effects of that dreadful ruin appears to the eye of faith, in that alienation of the heart from God, and that forgetfulness of eternity, which pervade the minds of our rural countrymen. Alas! the God who rules in the hearts of the children of disobedience, is not the God of cities only, but the God of the hill-country also. True, indeed, we may not find in rural districts the shameless courtesan or the daylight debauchee; but little, little does that man know of the country villages if he supposes that crime, burning crime, is either dead or sleeping; and he has only to witness a country fair, or a country sacrament, to be convinced that drink, strong drink, is accomplishing its usual ravages upon the happiness and morals of villages, as well as towns, while the natural listlessness of country minds renders them even less susceptible of religious impressions. And here also it is presumed this plan will meet the disease. If the people will not come to hear us, and learn our principles, let us, in the spirit of

our holy religion, go to the highways and hedges and cry aloud to them.

Mr. Ronald Wright, of Glasgow, moved the following resolution:—

Resolved, That it be recommended to the various societies in the Union to form Female Committees in connection with them, for the purpose of visiting female members of the societies and others, circulating abstinence tracts, soliciting subscribers to the *Journal*, and delivering them monthly, obtaining subscriptions in aid of the temperance reformation, and otherwise promoting the total abstinence cause.

Mr. James Mitchell, of Killearn, then submitted the following resolution:—

Resolved, That while this meeting disclaims any wish to coerce the Christian community into an immediate adoption of total abstinence, yet, after the clear manifestation which years of experience have given of the immense benefit which total abstinence associations have been to the cause of God, and the well-being of man, this meeting does most earnestly recommend to every individual Christian abstainer, to make it a part of his daily prayer to God, that he would bless and extend these associations,—that he take every opportunity to impress upon Christian brethren the sinfulness of continuing to *make, or sell, or use* an article looked upon by millions of our fellow-Christians as a *curse*, and who are praying daily for its destruction,—and that unceasing exertions be made to lay before the office-bearers of the different churches the inconsistency of praying for the suppression of any evil, and yet continuing to uphold those customs which lead *directly* to its formation, and the evils which the churches are inflicting upon themselves and the world by their present undecided position in regard to the temperance movement, hindering many within their own pale from joining the ranks of genuine sobriety, and tempting multitudes without it to continue tampering with strong drink, until habits are formed in time which will sink them to the lowest depths of tophet in eternity.

Mr. Mitchell enforced the importance of his motion in a speech so remarkable for its force of reasoning and burning eloquence, that we regret we can give nothing but a meagre outline of it. He said he believed it to be the duty of every true Christian to support abstinence societies, on account of the good which they had, by the blessing of God, been the means of effecting, and which they were so well calculated to accomplish. When we look around us we behold a world lying in iniquity, and we long for its disenfranchisement; but it is not kings or politicians who are to deliver it; it is *Christian men and women* who are to work out its redemption. Cyrus may be employed to break the yoke of bondage, and open up the way for the captive's return; but it is Zerubbabel who is to "bring forward the top-stone with shoutings." The church, till very lately, has been in a state of darkness, deeper than that of Egypt, in regard to the evils of drinking; but the clouds of ignorance which covered her are now breaking; morning has dawned on the dark mountains; and the day is at hand when she shall be brought forth "fair as the moon, clear as the sun, and terrible as an army with banners." Some say "don't agitate the church;" but his motto would be, agitate! agitate! till the foul blot of drunkenness be for ever wiped from her escutcheon. She must be *pure* before she can enjoy *peace*; and he most truly seeks the peace of Zion, who tries to purge her. Is it reasonable to expect, that we shall sit down quietly, and see men who are the salt of the earth expelled from the church,—cast out like an unclean thing,—for refusing to drink intoxicating drink in the ordinance of the Lord's Supper, while distillers and spirit dealers are retained in membership, and allowed, unquestioned, to sit down at that most holy table, and shew forth the Lord's death? It is not. There is a limit to forbearance; and abstainers must now give no rest till the church is purified, and such a defence be formed around her

that none shall be allowed to fall away from her by the temptations of strong drink. (Cheers.)

The Rev. Thomas Brown seconded the motion.

Mr. Wm. Reid, of Glasgow, thought the language of the motion by no means stronger than the case requires. The church is asleep and must be roused. She has been neglecting her members, and allowing them to "err through strong drink;" and it would be putting a false name on her conduct if we spoke otherwise of it than in the language of the motion. (Cheers.) He then, in proof of what he had stated, referred to a respectably brought up young woman, who was, not long ago, a member of a church in Glasgow, and had acquired a liking for spirits from having them given to her frequently by Christian friends, who became a drunkard, and died lately *with a bottle under her pillow!* He also referred to another painful case which he had had cognizance of—that of a man who was long an elder in a church in Glasgow, and maintained for many years an excellent character, but at last fell a prey to the drinking customs of the day, and went down to the grave a drunkard. He sat down, after recommending that the abstinence question should be brought before our church courts.

CORRESPONDENCE.

LETTER OF THE REV. JOHN FLESHER, IN ANSWER TO THE REV. J. STAMP'S, IN LAST PIONEER.

[We readily give it insertion, being persuaded that the cause of truth is promoted by inquiry and investigation.—(Ed.)

DEAR SIR,—I beg that you will insert the following remarks in the next number of your Pioneer. You will see that they have been occasioned by J. Stamp's letter of July 21, 1841, and your accompanying paragraph. In that letter you are referred to the Journal of the New British and Foreign Temperance Society for a sight of what J. Stamp has had to pass through on account of teetotalism. But you are not told what number of the Journal must be consulted. That of the 16th of July last contains an article headed "Primitive Methodist Paradox," in which are falsehoods and calumny, to which I have sent replies. With these you will most likely be furnished by some future number of the Journal, or by another medium. I presume, however, that the article in question is not the one which J. Stamp wishes you to copy in your unflinching Pioneer; because it does not tell *all his tale of woe*. It even omits some *supposed* facts of his tale, but which are inserted in your number of August 2, 1841. Permit me, Sir, to beg of all that hearken to J. Stamp's tale, not to believe it without evidence of its truth, or, at least, until they have heard the defence of those whom it implicates. This request is reasonable. It accords with what you attribute to "the genius of English liberty,—*no man shall be condemned UNHEARD.*" This genius (and a lovely one it is) was obeyed in the expulsion of J. Stamp from the office of itinerant preacher in the Primitive Methodist Connection. Wonderful! Was it so, indeed? It was, Mr. Editor.

Certain complaints were made against him. According to the usages of the connexion, a person, (Mr. Holliday)

in whose care these complaints were deposited, was delegated, by our connexional committee, to assemble the plaintiffs and the defendant, and to write down at large the allegations of the former, and the defence of the latter, in order to empower the committee, or the higher assemblies of the connexion to judge of the case. The allegations and the defence, occupying eleven folio pages, were transmitted to the committee, which, after having examined them, gave judgment thereon, partly condemnatory of the conduct of the Sheerness circuit, but more especially of J. Stamp. A copy of these judgments was sent to the plaintiffs and the defendant. Punishment, however, if the judgments should be approved of, was left to be awarded by the District Meeting and the Conference;—for the acts of a District Meeting need to be confirmed or rescinded by the Conference, to render them connexionally binding or contrariwise.—Meanwhile, the parties were told that the documents on the case would be sent to the District Meeting; and that, if they choose to send thereto "further explanation," or "any additional documents," they might do so. Accordingly the whole affair was sent to this meeting, which, however, referred it to the Conference, whose business it was to approve of the judgments of the connexional committee, or to disapprove of them; and in case of their being approved of, to prescribe the punishment which the offenders should suffer. The Conference, having approved of the judgments of the committee, and associating therewith the generally unstable character of J. Stamp, came to the conclusion, "that no circuit be allowed to employ John Stamp as a travelling preacher, as this Conference judge him unfit for such office; that J. Hallam, and he only, inform him of it." By this time you will see, Sir, that J. Stamp was not condemned *without having been heard*. He was heard in the same way as other offenders in the connexion have been; and, no doubt, as many more will be. Therefore, all your remarks on "the beautiful genius of English liberty," are inapplicable to the Primitive Methodist connexion. J. Stamp has truly asserted, that I asked him, "if he said, (when lecturing at Hull) it was teetotalism *alone* that was the cause of his expulsion, and that he told me yes." He did tell me yes; and, as he says, "defied me to prove the contrary." This led me to tell him, that he had falsely accused the connexion; and that he *was not* expelled on account of teetotalism, but on account of the charges, against which he had had the privilege of offering his personal defence, associated with his generally unstable or disorderly conduct. One objectionable feature of his conduct I distinctly named to him; and the judgments of the connexional committee were in his possession. I, therefore, begged of him to look at these, in order to have a refutation of the falsehood, *that he had been expelled for teetotalism*. As Mr. Sanderson and others can testify, he promised that he would publish the committee's judgments, the objectionable feature of his conduct which I had named, and the minute of Conference on his expulsion, if I would give it to him. I, therefore, produced the minute, which stands at the foot of the half sheet, containing the connexional committee's judg-

ments. It was copied for J. Stamp by Mr. Johnson. Now then, Sir, all that J. Stamp has to do, in order to have the causes of his expulsion understood by the public, is, to furnish the publication which he promised; but if this be deemed insufficient, I will supply the deficiency from the eleven folio pages. His having published the minute of Conference, without the facts which occasioned it, has made many a grave person laugh. Why did he omit those facts, Mr. Editor? Some people have guessed. But I am not fond of guessing; and therefore think he had better be asked, Why? However, I most respectfully call upon him to tell the public; having falsely accused the Conference of having expelled him for teetotalism, that he has done so, either ignorantly or knowingly; or that he will fully and honestly furnish the real causes of the conduct of the Conference towards him. Whatever you may think of the former part of this call, I am confident you will deem the latter part of it reasonable; and will, in the name of candour, urge your friend Stamp to obey it. If an appeal to candour cannot move him, remind him of his promise to me; and if both fail to make him honest, leave him to be cured by public opinion. I, myself, would furnish the facts of his case, but it is not my business. Every thing which appears necessary for me to do, is, to give a summary outline of the connexion's conduct towards him, and to deny that he was expelled for teetotalism, and without having had a hearing. These I have done, and I hope intelligibly, and in language not unchristian or offensive. It is J. Stamp's business to prove the connexion guilty of the conduct which he alleges against it.

For the connexion, I plead "not guilty." And I venture to predict that, when you call on the plaintiff for proof of his allegations, which, as a jurymen, you ought to do, before you venture judgment, the strongest he will be able to furnish, will be of his own inventing. He will tell you, that the charges against the plaintiff are true; because he thinks so, believes so, or cannot conceive otherwise (or some such reason). Ask him for his evidence. Wish him to produce one witness in corroboration of his charges. Can he? I say, no. He knows he cannot.

Is he the man, then, whose accusations against a Christian denomination the public will believe? They know better than to believe him. The public of enlightened Britain know better; and I may add, the enlightened teetotalers, especially of the Primitive Methodist connexion. J. Stamp knows, Sir, almost every body knows, that this connexion approves of teetotalism, and recommends the prudent encouragement of it. Teetotalers not only find in it a shelter from persecution, but a defence of their principles. If all its members are not teetotalers, they are tolerant; aye, more than tolerant,—*liberal* and *charitable*. Those who are not teetotalers, love those who are, and have the principle delightfully reciprocated by their brethren; and thus all dwell together in unity. This is our bond of union. Come into our Zion, Sir, and ask what we are doing, and seventy thousand voices will respond, *we are loving each other*. Try to persuade the thousands of Primitive Methodist teetotalers, that J.

Stamp was expelled from the connexion for teetotalism. Will one thousand believe you? Will one hundred? One score? One dozen? No. They know that an act productive of such a state of being, would violate the rules of the connexion, as well as of reason, and of christianity. They would ask you to point out the circuit, and the men that durst commit such an act, and to furnish them with all the items of the case; and, if they found that teetotalism had earned for its disciples, expulsion from the connexion, they would simultaneously seek redress. Nor would their non-teetotal brethren be less fervent in their search, till the sufferer had been restored to his former post, and the aggressor had been humbled and chastised. But, then, we are told that *poor Bates was expelled for taking the chair at a teetotal meeting*. Who tells us so? J. Stamp. O! but let us not make haste to believe him. For a man who will tell one falsehood, may tell two. What does the minute of Hull quarterly meeting of June last say? Read it. "Brother Bates, as a teetotaler, had a right to fill the office of chairman at the teetotal meeting when called thereto, so would any other man in similar circumstances." Does this look like a minute of expulsion for his having taken the chair? Does it not plainly decide, that, in the estimation of the Hull quarterly meeting, either he, or any other man, has a right to fill the chair of a teetotal meeting? O! Mr. Editor, shame! shame! shame on a man, who durst, like your friend Stamp, thus falsely accuse part of the church of Christ. Lord, have mercy on him! J. Stamp makes it appear, that my act of giving him the minute of Conference, was the consequence of his threat to make the press groan until he got it. This is not correct. The true version of the case, I have given in the former part of my sheet; and I will here add, that a threat would have tended, more than any other thing to induce me to withhold the minute. It was given under the understanding that he would publish it, with the real causes of his expulsion; and if he do this fully and fairly in his next letter, the minute, Sir, will need no comment. If he do otherwise, perhaps I shall be allowed to correct him. He confesses to you that I said, "other things had been the cause of his expulsion, and not teetotalism." Here he states part of a truth. Why not state the whole of it? He does not tell you, that I named distinctly *one thing*, and referred him to the judgments of the committee, confirmed by the Conference, for the *others*. He even represents me, as having said there was something behind the curtain (which, his insinuation implies, I was backward to divulge); and hence, his determination to thrash me until I bring it fair above board. I was far from being reserved with him. I answered him any question which he proposed to me. I did more. I furnished him with several particulars unsolicited. I moreover cautioned him to be prayerful and prudent, and to improve his future conduct by the chastisement which had been brought upon him through his past follies. I warned him to be careful of what he said of the connexion publicly; and assured him that I should publicly refute him, if I found him guilty of false accusations. Still I am to be thrashed until I

bring something from behind the curtain above board. Surely, Sir, you will pity me. My case is sufficient to make a rock tremble. Look at it. I have determined that Stamp shall draw aside the curtain, and bring the things above board, and that I will do nothing more than merely correct him, when wrong. He, on the contrary, has determined to thrash me, and make me do what I will not do. Well, though I have cause to dread my fate, I cannot yet bend my will, I must, therefore, submit to the thrashing, pending over my head; so my friend must strike away, till either his arms tire, or my will, through the soreness of my back, shall have learnt wisdom sufficient to make it repent of its stubbornness. If you have any influence with Stamp, O! do entreat him when he thrashes me to hurt me lightly. I need not remind you, that the merciful are blessed, and shall obtain mercy. The calculation furnished on the Primitive Methodistic annual expenditure in *drink, cigars, snuff, and tobacco* is wonderful. Some people think it has been attended with more difficulty than a question in fluxions would. I confess frankly I do not understand it; yet I am not without hope, that your Ramsgate correspondent will be requested to let us see how it has been attained.

J. Stamp's references to my declining to accept the challenge, which he gave me to a public debate, to Hull little DROP BRANDY MEN, and the BRANDY BOTTLE CONFERENCE, have been intentionally passed over by me; because I have thought the public have sufficient discernment and nerve, not to be blinded by their dust, or alarmed by the thunder of their power.

I am, dear Sir,
Yours respectfully,
JOHN FLESHER.

To the Editor of the Hull Temperance Pioneer.

Ramsgate, August 17th.

MR. EDITOR, SIR,

In my last letter, I expressed an anxious wish for you to copy my letter from the Journal of the 9th of July into your little-drop-men-shaming *Pioneer*. I send it you with a renewal of my request. Since my last, *Popes William and John have thundered out their Bull*, and written to say, that I am expelled even the Society of Primitive Methodists; what do you think is the cause? (Hear, Oh! Englishmen! Oh! Slaves!) Because I had refused to answer some (most pertinent) questions put to me by the *Rev. John Flesher*. So it appears they are determined to slay me, *unless I kiss the Pope's Toe*. I have just come in from Tunstall. I gave a lecture in the Market-place, and proved most clearly, that my *cruel, unjust* expulsion was entirely on the grounds of teetotalism. I sent a challenge to the members of the General Committee, who live in that part, to public debate. But, Sir, they all said, that they would not attend. I took up all the charges that had been sent from Sheerness against me. Let me, however, clear Hugh and James Bourne, and John Hancock, men who are the founders of the Connexion, and the very men who had had all my case before them, as members of the General Committee; I say, these three men kindly offered, after my expulsion, (which took place against their wills) to settle all my chapel affairs, and my own private concerns, and take me into the Tunstall circuit. But Popes William and John were fully determined to slay such a

teetotal wretch as me. The late cruel act in *expelling me from private membership*, is a breach of the New Testament, and the rules of the Society. The following are the rules of the Society, to which I advert.

6. If any matter arise between any of the members, the course to be taken must be that in Matt. xviii. 15, 16, 17. Application must on the second step, be to the leader or a travelling preacher; and then, if need be, the matter must come before the leaders' meeting. But no leader nor preacher must attempt to give an opinion, on any case, before he has heard both parties, and examined both sides of the question.

7. If any member transgress the rules, he must be required to appear before the leaders' meeting, and that meeting must take due cognizance of the matter; and, after duly hearing the whole case, must decide. They must proceed also if the member complained of shall refuse to attend, or refuse to answer to the complaint. But if any be aggrieved by their decision, such may appeal to the circuit general quarter day meeting. If the person so complained of be a leader, they shall take the same course: and if due cause appear, remove him from the office, or suspend him from membership. But, if he chooses, he may appeal to the quarter day.

Will you believe your own eyes, when I tell you I was not a member in the Hull circuit at the *time* of my expulsion? As they have broken our rules, I shall demand, by the laws of the Connexion, a hearing at the quarter day. As I shall speak on the Dock Green, at Hull, on the 29th, and continue in the place ten days *after that time*, I intend, God willing, to deliver three lectures on the subject of my expulsion, and shall fully expose the conduct of Popes William and John, in this unpleasant affair. They are hereby invited to attend. Hugh Bourne told me in his own house, that "truth and justice were violated in my case at Conference, and that they did all but expel him."

Yours,
JOHN STAMP,
First Teetotal Martyr.

JOHN STAMP AND THE PRIMITIVE METHODIST CONFERENCE.

MR. EDITOR,—What will you think and say when I tell you that I am expelled the Primitive Methodist Conference! Why I guess you will say the same as thousands more will say when they hear the news,—*What, Stamp, the Radical Teetotaler, expelled!* Why, what evil hath he done? Some will ask, is he immoral? I can only answer to such questions, no such thing has ever been laid to my charge. Others will say is he inefficient? To such I say, let the quarterly meetings of the circuits where I have laboured, as well as the Connexion Magazine, speak on that subject as they passed and published my Journals. Some will say, could no circuit be found for him? To which I, without boasting, answer, some of the leading circuits in the connexion have tried to get me stationed. Why then, what evil hath he done? will be asked again and again. Mr. Editor, without keeping you any longer in suspense, I will tell you, and at the same time, I will thank you to tell the world through the medium of your trumpet-tongued Journal, and hope every Editor of a Temperance Paper in the world will copy it, and make the sober press groan on the subject.

Let me tell you then, my old tried friend, that *it is teetotalism, and teetotalism alone*, that has done the deed. I am fully aware that this will startle hundreds who will exclaim with surprise, what, the Primitive Methodists expel a Minister for *sobriety*? Impossible, why we thought that the Primitives were the most staunch advocates of temperance in the land! And so hundreds and thousands of them are; and, taking them as a whole, perhaps they take the lead of

all other religious bodies; yet at the same time let me tell you, that a mere *handful of men govern the Connexion*. But listen to my tale of woe:—here I am left without a station, the Conference at the same time FIFTY-THREE POUNDS IN MY DEBT, and in addition to this I am liable for twenty-three pounds more—*Chapel debts*. Not the single shadow of a charge had gone to Conference against me, through the medium of my own circuit quarter day, which is the only legal channel through which a charge could reach the ear of Conference. It is true that five men in my circuit, who had been censured at a full quarterly meeting, got together some time after, held an illegal meeting, and sent a letter to the general Committee stating, that I had injured the circuit in different ways. But that teetotalism was the sole cause of all the mischief, I need not tell you; these five men were little drop advocates. This was at the June quarter day, 1840, although it is contrary to the laws of the Connexion for such a faction to be listened to by any district meeting or Conference. Yet the influential party alluded to before, who all live in Hull, having long been watching me with eagle eye, and panting to lay little drop hands upon me, and silence, if possible, my teetotal tongue and pen,—caught at this straw. Should you ask me why, I will tell you: The Conference of 1838, stationed me to labour in Hull. My teetotal character having got there before me, made the lovers of the little sup tremble: so they sent me the following letter, some time before they had any thing to do with me.

“DEAR BROTHER STAMP,

We write to enquire if you can comfortably take a station in our circuit under the following restrictions—1st. Will you promise not to attend teetotal meetings? 2nd. Not to give their meetings out from your pulpits. 3rd. Not let them have the chapels to hold meetings. 4th. Disclaim all connexion with them. Signed on behalf of the Hull Circuit quarter day.

W. HOWCROFT, Chairman.
T. HOLLIDAY, Sec.”

I need not tell you that the very reading of such an insult to the common sense of an Englishman, drove my sluggish teetotal blood up to boiling point; so I sent them a red hot answer, the following is a correct outline.

“HOLY FATHERS AND BRETHREN,

May heaven smile upon you in time and eternity, Amen, and Amen.

Yesterday's post brought me a very wicked letter, written (if I may judge from its contents) by a company of *Maltsters, Brewers, and Jerry Lords*, who have been playing a hoax upon the Hull quarterly meeting. After I had read the letter, I hastened to lay it before the authorities of Louth Circuit, who expressed their fears that it had emanated from the party whose names it bore. They entered their protest against it, and sent it to the General Committee, (which Committee gave Hull quarter day a severe reprimand for disturbing the prosperous quiet of Louth Circuit.) For my own part, I scarcely could think that a company of ministers, met to devise means for the salvation of a world, could write such a drunkard-like letter; however, if you did, I have only to say to all your propositions, no, I cannot; no, I will not. I am aware you do not want me, but let me tell you, I shall come on the 4th of July, by the New Holland Packet, and I think it will be soon enough for you to condemn me, when I may do any thing amiss.

Yours in Jesus,
JOHN STAMP.”

Perhaps, Mr. Editor, you or some of my teetotal friends will think my letter was too strong. Before you condemn,

read the letter that gave rise to it, again and again. When I entered Hull circuit, I went on with cold waterism as if nothing was the matter—holding meetings, lending chapels, announcing teetotal meetings from my pulpits, and still keeping united with the sober sons of temperance. I objected to porter being bought at the quarterly meetings for dinner out of the public money, and got it done away with. And although I admit, when lecturing in Hull, (which I did every quarterly meeting I attended) I said some strong things, I thought my brethren, Clowes, Harland, Flesher, Bennett, Holliday, Howcroft, Smith, Wallis, and others whom I had offended by my radical teetotalism, had pardoned me long ago. But, Mr. Editor, strange as it may appear, at the Conference of 1841, I was expelled from the itinerancy without even a hearing—nay, what is still worse, I am not allowed even the minute of the meeting, although I waited upon the President and Secretary and asked them kindly, if there were any other charges but teetotalism.* I mean my letter to Hull. My opinions and address to Conference. I asked them for the minute again and again, and promised to print it verbatim, whether for or against me; whether one charge or one thousand; but not one sentence could I get, good or bad. But “you are left stationless.” Should any one ask was this thing done unanimously, I answer, no! And it was not done at all, until Hugh and James Bourne had one of them been voted out of the chair, and the other called to order; and John Hancock, Esq., who was Chairman, one day of the meeting, pleaded hard indeed. But in spite of all, the Hull little drop men,

Cast him out, ah! cast him out,

And what was his offence?

Saying 'twas the duty of the Church
To banish alcohol thence.

But though this grand imperial truth

Religion tells throughout,

His brethren would not have it so,

And therefore cast him out.

Will not every teetotal preacher, leader, and member in the connexion protest against such worse than popery? Heaven and earth shall be moved, and the connexion shaken to its heart's core, or I will have a hearing at the Conference of 1842. I will send a circular letter to the next March quarter day of every circuit, and pay a personal visit to most of them, if God spares my life. In the mean time, I will make the press lift up its trumpet voice. I have preached at Tunstall, the head place in the connexion, since my expulsion, and made the annual collections for the Sabbath School. The teetotalers met me in swarms, the collections amounted to £100 13s. 1d. Tunstall, Hull, and Pontefract circuits are all on a stir on the subject. I love my people as my life's blood, and no little drop men shall drive me from my home. I will agitate the connexion until I get the full promise of a hearing at the next Conference, which I don't not will be demanded by an enlightened public, and granted by the next Conference. Common sense says, I have a right to have the minute of the meeting and a hearing. So says common justice,—the New Testament,—and a liberal public. Let my crime be what it may, I demand a hearing. I speak strongly because I feel strongly. But should you think I speak over strongly, Mr. Editor, please alter the expressions for some of your milder ones.

Pardon my long, long scribble,

Yours as ever,

JOHN STAMP.

* N. B. Since the above was written, the minute has been given to me, as appeared in the last *Pioneer*. The public, however, will form their own opinion on the delay and the protracted unwillingness to let it appear.

VARIETIES.

The number of paupers in Scotland is about 80,000, being 1 in every 24 of the whole population:—that one-half of those in parishes which are assessed, receive £2 6s. 6d. a year, while the other half in unassessed parishes receive each only £1 4s. 4d. The whole amount paid to the poor in Scotland is £155,121, while in the city of Glasgow alone, eight times that sum is in one year consumed in intoxicating liquors. We also learn that the inhabitants of Glasgow, rich and poor, men, women, and children, together, drink just about £6 a throat; or, to every family of five persons, £29 a year. The thirst of the good people of Dundee, with the expense of slaking it, only reaches to about half the extent of those in Glasgow, yet it gives the very liberal sum of twelve pounds a year for every family of five persons! Who can be surprised to learn that a vast amount of deep misery and deep privation, deep destitution and deep wretchedness, deep demoralisation and deep crime prevail and are rapidly accumulating under such a system of deep prodigality and deep debauchery.

The effects of Temperance on the longevity of Quakers.—Inquiry has been made by the Society of Friends throughout England as to the average length of life of persons belonging to their Society, as compared with that of other individuals. The result is in general highly favourable to the longevity of Quakers; but in Chesterfield particularly so, as the following plainly shows: the good effects of living with temperance and frugality could not be more clearly demonstrated. United ages of 100 successive burials in Chesterfield churchyard, ending 16th November, 1834, 2516 years 6 months; which gives an average of 25 years 2 months: two of these persons reached the age of 80 and upwards; and 12 reached the age of 70 and upwards. United ages of 100 successive burials of members of the Society of Friends in Chesterfield monthly meeting, ending 27th November, 1834, 4790 years 7 months; which gives an average of 47 years 10 months: 19 reached the age of 80 and upwards, and 30 reached the age of 70 and upwards. So that, in this particular locality at least, the proportion is nearly two to one in favour of the Quakers.

Noxious influence of Alcohol.—*Sir Astley Cooper's Opinion.*—On this subject we have been as much in the dark as those who may plead a better excuse for their ignorance; and it was only a few months previous to the decease of the lamented Sir Astley Cooper, that he observed to a friend, when speaking on this subject, "We have all been sadly deceived in this matter." Closer attention to this subject has served to demonstrate, that the presence of alcohol in the human system is the most fruitful source of disease; whilst its total exclusion tends to prolong life. That total abstinence is compatible with health, is shewn by the experience of millions of teetotalers of the present day; and that a maintenance of this regimen is more consistent with the strength and vigour required for the most laborious occupations than an opposite practice, is equally proved by hundreds and thousands of operatives, now employed in the most arduous occupations of life; whilst it is equally manifest that under no condition are intoxicating drinks absolutely required.—*Mr. Beaumont, surgeon, Bradford, in the British Temperance Advocate.*

Glasgow.—Mr. Symonds, the Commissioner, speaking of this city, says, "Until I visited the wynds of Glasgow, I did not believe that so large an amount of filth, crime, misery, and disease, existed in any civilised country. In the lower lodging-houses, ten, twelve, and sometimes twenty persons, of both sexes and all ages, sleep promiscuously on the floor, in different degrees of nakedness. These places are such as no person of common humanity would stable his horse in. The lower parts of several of those houses are spirit shops, pawn shops, or eating-houses. The population of these wretched districts is probably 30,000: it certainly exceeds 20,000 persons, who are passing through the rapid career of prostitution, drunkenness, and disease. The number of persons who died last year was 10,270, or one to twenty-three and a half of the whole population: and of that number about 180 died of typhus, a disease which never leaves Glasgow. It appears from another statement, that, in 1835, the number of persons attacked by fever was 6180; in 1836, 10,092; and in 1837, 21,800.

As for other stimulants, as wine, or fermented liquors of any kind, they cannot but be hurtful as articles of diet, and ought on no account to be allowed. The taste at this period of life (infancy) naturally prefers simple food; and provided it be substantial, and of a sufficiently varied kind, the plainer the better.—*Curtis on Health.*

Two great Destroyers.—See how the People's Money has been spent in War! and Slaughter!

WARS.	Cost to		Total Loss of Life.
	Great Britain.		
War of the British Revolution	£31,000,000		230,000
War of the Spanish Revolution	£44,000,000		230,000
Spanish War & Austrian Succession	£47,000,000		240,000
Nova Scotia, Seven Year's War	£107,000,000		650,000
American War	£151,000,000		340,000
War of the French Revolution	£472,000,000		700,000
War against Buonaparte	£586,000,000		1,400,000
		£1,437,000,000	3,100,000

Present National Debt, £761,347,690.

We shall divide the above time, since the Revolution in 1688, into three periods, of fifty years each; and taking such data as recent investigation has supplied for the latter period, with probable estimate for the two preceding, we shall SEE HOW THE PEOPLE'S MONEY HAS BEEN SPENT, AND THEIR LIVES DESTROYED BY ALCOHOL.

From the Year	Cost of Intoxication		Deaths of Drunkards in	
	in each year.	in 50 years.	each year.	50 years.
1688 to 1740	£10,000,000	£500,000,000	15,000	750,000
1740 to 1790	£20,000,000	1,000,000,000	30,000	1,500,000
1790 to 1840	£50,000,000	2,000,000,000	60,000	3,000,000

Total Money £3,600,000,000 | Total Lives 5,250,000

We feel persuaded that in the first two periods of fifty years we have kept within the mark, both in respect to expense and of deaths, the expenditure of money and of life;—yet we find that enormous as is the amount of the sums expended in war, it is exceeded, yea doubled, and nearly even tripled by the amount consumed upon intoxicating liquors;—while the destruction of human life has been much greater by alcohol than by the implements and vicissitudes of war. Our balance sheet will not, however, be completed till we have taken into account the loss of the souls of so many as have descended to the drunkard's grave. My soul, come not thou into their practices. In their assemblies, mine honour, be not thou united! Let me die the death of the righteous,—the sober christian, and let my last end be like his!—*New-castle Rechabite Journal.*

Women frequently acquire the vice of drunkenness by drinking porter and ale while nursing. These stimulants are usually recommended to them by well-meant but mistaken motives, by their female attendants. Many fine young women are ruined by this pernicious practice. Their persons become gross, their milk unhealthy, and a foundation is too often laid for future indulgence in liquor.—*Anatomy of Drunkenness.*

Wine is often impregnated with alum and sugar of lead, the latter dangerous ingredient being resorted to by innkeepers and others, to take away the sour taste so common in bad wines. Even the colour of these liquids is frequently artificial; and the deep rich complexion so generally admired by persons not in the secrets of the trade, is often caused, or at least heightened, by factitious additions, such as elder berries, bilberries, red-woods, &c. Alum and sugar of lead are also common in spirituous liquors; and in many cases oil of vitriol, turpentine, and other materials equally abominable, are to be found in combination with them.

CORRESPONDENTS:

Press of matter prevents the insertion of several notices of Meetings at York, Selby, Market Weighton, Howden, &c. &c.

A printed copy of the letter of the Rev. John Flesher having been forwarded to the Rev. John Stamp, the latter has sent a reply, which will appear in next number.

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. 10. Vol. IV.]

FRIDAY, OCTOBER 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."

CURIOSITIES OF COLD WATER.

(Concluded from page 295, Vol. III.)

THERE is lately published a book of experiments made with Water, by Dr. Hancock, a divine, called *Febrifugum Magnum*; wherein he saith, that drinking a pint or a quart of cold water in bed, will raise a copious sweat, and cure all burning fevers, which at once taking has done the business: it will raise a sweat without much more covering than ordinary. And he further affirms, that the same taken at the beginning of a cold fit of an ague, and sweating upon it, in two or three times taking will cure that distemper. A large quantity of hot water, I know, has been advised to take off the cold fit, but the party was not ordered to sweat. Which discovery of the reverend Doctor about fevers, is confirmed by the following accounts, which I received from my worthy friend, Mr. Ralph Thoresby, F.R.S,* to whom they were transmitted by Mr. Lucas, a pious and learned gentleman of Leeds in Yorkshire:

"One Captain Rosier fell into a violent fever at Leeds, which, as soon as he perceived, he said he must have some cold water. The gentlewoman, at whose house he lodged, not thinking that proper, boiled the water (unknown to him) and put some spirits therein, and sent it up cold; but he smelt it before it came to his head, and refused to drink it, saying, he knew what he did, for he had several times tried it. Afterwards some clear water being brought, he drank it, sweat profusely, and was well the next day.

"Another captain of a ship also took the same method, when he, or any of his men, fell into a fever; which had the desired success."

Mr. Lucas adds, in another letter to the same gentleman, "that his own wife fell very ill of a fever; she drank water, sweat very much, and thereby recovered."

All which instances corroborate the new way of curing fevers, so lately discovered in this city, by Dr. Hancock;

* Author of *Ducatus Leodiensis, or Topography of Leeds*, which the learned Bishop of Lincoln, in his preface to the new edition of *Camden's Britannia*, stiles an useful and accurate treatise.

who also saith, he has had long experience of curing common colds with cold water; and this is done by drinking a large draught of cold water at going to bed, another in the night, and another in the morning; which, he saith, will soon thicken and sweeten, and digest that thin sharp rheum, that provokes coughing to no purpose; for the rheum, when thin, is hard to be brought up; but when thickened, it will come up easily, and the cough will soon go off. Which agrees with what I before affirmed from my own long experience.

He also affirms from his own experience, that using sometimes to take a walk of eight or ten miles in a morning, he found that water gave twice as good breath for that purpose as wine or ale; and if it would do this for a man who had no asthma, he doubts not but it would do the same in one troubled with one. And he also affirms, water to be the best remedy for a surfeit, to the truth of which I can testify by long experience.

He also affirms, that drinking cold water hath been found good in rheumatisms, and that to one so afflicted he had advised to drink it as he lay in his bed, and it took off the fit; but if hot water attenuates the blood most, as Boerhaave affirms, it is then best to drink of it warm daily to a good quantity; for, as Pitcairn observes, it is then the best dissolver of all kinds of salts in the body, which it will carry off in the urine, if drank plentifully; for by urine, salts are evacuated, as is evident by the taste.

And it is his opinion, from the long experience he hath had of the effect of water in keeping the stomach in order, and making it tight and strong to perform its operations, and digest all humours, that it will cure the gout in the stomach; and perhaps it may do it better than wine, which I have known to fail. And I do not wonder that the same liquor which is the principle cause of the gout in other parts, should not be a help in that part, but rather kill, as it often is found to do.

In short, he affirms, and that with great reason, that sweating in fevers by drinking cold water, is more natural than to do it with hot sudorifics, which often do harm in the beginning of fevers, except good store of cooling moistening liquors are drank with them, they being more apt to inflame than cool and quench heat in the body; and for that reason

it hath not been often advised by physicians to sweat, because they were ignorant of this cold way of sweating to cure fevers.

Which cure, he said, did succeed in one who was his relation, at the fifth day after his falling sick; to whom he gave a dose of water after he was in bed, and he sweat profusely for twenty-four hours, and thereby was cured. Half a pint he saith, is enough for a grown child; a pint to a man or woman, though if they drink a quart, it will be better. And in scarlet-fevers, small-pox, and measles, though the water will not cause sweat, yet it will so quell and keep under the fever, that the eruptions will come out more kindly; which is a confirmation of what before was said about Dr. Bett's prescribing two quarts of water, when the small-pox did not come out kindly; the water affording matter to fill them up, according to what the author observes, in a certain person in the history of cold bathing, that he could give an hundred instances where people of all ages have been lost, by being denied drink in the small pox—for it hinders the filling of the pustules.

And he sets down an account of the author of the Free-thinker, concerning a woman, who in the last great plague fell ill of that distemper, who got her husband to fetch her a pitcher of water from Lamb's Conduit; she drank plentifully of it, but did not avoid the cold, and so did not sweat; however, she was cured. And he gives us another relation of an Englishman, formerly resident at Morocco, that fell ill of the plague at that place, and getting water to drink, fell into a violent sweat, and recovered; from whence he concludes that water is good for the plague; agreeably to what is related in Sir John Floyer's Book of Cold Baths, wherein it is said, that but two died of the plague who lived over the water upon London Bridge, the coolness of the air being supposed to contribute to their health who inhabited on the water in that manner, their blood being cooler than others: it is said also, the watermen escaped better than others.

I will here add to what the doctor hath said before concerning the cure of fevers, that if the fever be accompanied in the beginning with any great illness at the stomach, nauseating or vomiting, it will be the surest and safest practice to clear the stomach first, by vomiting with warm water, as before hath been directed; for I cannot believe it possible for the stomach to be cleared from foul humours by sweating; it may do, if no great sense of disorder is perceived there, but it will certainly be safest to cleanse the stomach first, which is the place where all diseases are originally begun; for then sweating with cold water afterwards may turn to good account. Indeed I have not made any trial of it since the Doctor's book was published, but I have a very good opinion of his accounts therein given concerning the benefit of water, having had so much experience thereof in my own practice for above forty years; for so long it is since I first began to collect those accounts, and make those experiments, which are herein made public for the benefit of all.

And thus, for the common good of mankind of all ranks and degrees, I have gathered together all the accounts I have observed in physic books relating to the use of common water in preventing and curing diseases; to which I have added some experiments of my own, which by numerous trials I can warrant as sure and certain, especially that of curing any sickness in the stomach upon the spot, by vomiting with warm water; which is an experiment, that, if put into common practice, would prevent many thousand fits of sickness in a year among mankind, and also a great number of untimely deaths; for it takes away the cause of all stomach-sickness, which is the root of, or first beginning of most of the evils that afflict the body.

REV. J. STAMP AND THE PRIMITIVE METHODIST CONFERENCE.

As the Rev. John Stamp will shortly publish his defence against his expulsion from the Primitive Methodist Connexion, containing a full account of his proceedings, and those of the Primitive Methodist Preachers in Hull, together with the principal part of the correspondence between Mr. Stamp's committee and the Rev. J. Flesher, we shall confine ourselves to the announcement of the two following important meetings, held, August 31 and September 1, 1841, in the Freemasons' Lodge, R. Firth in the chair. To this meeting Mr. Stamp had invited Rev. W. Clowes and Rev. John Flesher, to controvert his statements. The room was crowded to excess. The following resolutions were passed, in the midst of tremendous cheers, with only one dissentient voice.

1. Resolved,—That the meeting having heard the statements of the Rev. J. Stamp, respecting the charges which were preferred against him before the Primitive Methodist Conference, strongly reprobates the treatment, which he has received from the authorities of the connexion, as a scandal to the common principles of christianity and humanity; and that the Rev. W. Clowes, and Rev. John Flesher, be respectfully requested to attend.

2. That Messrs. Leighton and Acum be appointed by this meeting, as a deputation, to make known to them its wishes.

The second evening, Rev. B. Shimwell attended, simply to read a letter from Mr. Flesher, but declined debate as he was not present at the conference. At the conclusion, the following resolutions were unanimously passed, in the midst of enthusiastic and prolonged applause:—

1. This meeting, having heard the report of its deputation, appointed to wait on the Rev. John Flesher, and Rev. W. Clowes, feels convinced, from their refusal to attend to controvert the statements of the Rev. John Stamp, that he is a DEEPLY INJURED MAN; and conscious of this, and their inability to support, before an impartial audience, the charges preferred against him at the late conference, that they therefore fear to meet him.

2. That this meeting having heard an honest and straightforward reply, by the Rev. John Stamp, to all the charges against him, hereby expresses its conviction that, instead of expelling him, the Primitive Methodist Conference ought to have approved of his zeal for the glory of God, by having, at various times, rendered himself responsible for debts of the connexion; moreover, it is of opinion that, to preserve the honour and character of the conference, the connexional committee ought, on behalf of the conference, to pay him what is due to him of his salary, what for money advanced, and to settle the tradesmen's bills, for which he is responsible, belonging to the chapels.

3. That this meeting deeply sympathizes with the unprovided and destitute condition, in which the sudden and unexpected acts of the Primitive Methodist Conference have placed the Rev. J. Stamp; and most respectfully recommends his friends to make collections to relieve his distress, and that anxiety of mind which necessarily presses upon him under his present difficulties.

4. That these resolutions be sent to all the Temperance Publications in the kingdom, and to all the known members of the late Primitive Methodist Conference.

Collections were made to assist Mr. Stamp, amounting to £5. 2s.

A man, by obeying one set of laws, does not thereby receive an immunity from punishment for disobedience of the others, nor *vice versa*. For example, if an individual, endeavouring, in the strictest obedience to the moral laws, to promote the well-being of his fellow-men, should violate either the physical or organic, his moral excellence will not, and cannot, preserve him from the penalties of such disobedience; and, on the contrary, a man who lives in total disregard of his fellow-men, and in habitual infraction of the moral laws, will, if he observes the others, preserve his health, and perhaps attain old age.—*Curtis on Health*.

WATER AND FERMENTED LIQUORS.

Water, the fluid most abundantly provided, is that best fitted for man to drink: it is suitable for every variety of constitution, and is more effectual than perhaps any other liquid in allaying thirst; a fact which shews that is the beverage designed to supply the loss of fluid to which we are perpetually subject.

There are many simple compounds in which water is the chief ingredient, such as ginger-beer, lemonade, toast and water, soda-water, tea, coffee, chocolate, cocoa, &c. All these are, for common consumption, far preferable to fermented liquors; and it is gratifying to observe the extent to which they have superseded those intoxicating drinks. The introduction of tea and coffee, in particular, into general use, has done much towards effecting this change; and that, notwithstanding the objections which have from time to time been brought against them, these exotics are growing in public favour, we have conclusive evidence in the constant and rapid increase in the importations of them into this country. It is well known that tea is one of the most refreshing of beverages. After a long journey, a cup of it produces all the exhilarating effects of wine, without any of its bad consequences; coffee not only refreshes, but acts beneficially upon the digestive organs; and when taken early in the morning, before rising, sometimes alleviates an attack of asthma or coughing, and thus proves of great service to persons advanced in life. Still it must not be forgotten that they are stimulants; and if taken too strong, or in great quantities, give rise to nervous complaints; and that the latter especially, although for a time an aid to digestion, does yet, like all other stimulants, if too freely indulged in, weaken the sensibility of the stomach, and derange its functions. It must be borne in mind also, that diluents of any kind in large quantities relax the coats of that organ, and impair its efficiency.*

As to fermented liquors, it is the almost unanimous opinion of physiologists, that to a person in a state of health they are decidedly injurious; their effect is directly upon the nervous system and the circulation, which they stimulate and quicken. Now, in a state of health the nervous system is duly balanced, neither too active nor depressed; and the circulation is of the kind best adapted for carrying on the processes of waste and nutrition. Whatever, then, tends, in however slight a degree, to disturb this condition of the system, is, *pro tanto*, a cause of disease: not the less a cause of disease because its effects may for a time be imperceptible, or because it may temporarily enliven the mind, and fill it with pleasing emotions. But fermented liquors not only derange function, but if habitually taken, inflict terrible organic injuries. The following extract from the work of Dr. Beaumont, to which I have already referred, is so instructive, that I make no apology for its length. The individual who was the subject of his observations and experiments, a healthy, and, in general, a sober man, had been drinking copiously of ardent spirits for several days; when at this time, Dr. Beaumont examined his stomach, "its mucous membrane was covered with inflammatory and ulcerous patches, the secretions were vitiated, and the gastric juice diminished in quantity, and of an unnatural viscidness; and yet St. Martin described himself as perfectly well, and complained of nothing. Two days subsequent to this, the inner membrane of the stomach was unusually morbid, the

inflammatory appearance more extensive, the spots more livid than usual; from the surface of some of them exuded small drops of grumous blood; the ulcerous patches were larger and more numerous; the mucous covering thicker than common, and the gastric secretions much more vitiated. The gastric fluids extracted were mixed with a large proportion of thick, ropy mucus, and a considerable mucopurulent discharge, slightly tinged with blood, resembling the discharge from the bowels in some cases of dysentery. Notwithstanding this diseased appearance of the stomach, no very essential aberration of its functions was manifested. St. Martin complained of no symptoms indicating any general derangement of the system, except an uneasy sensation and a tenderness at the pit of the stomach, and some vertigo, with dimness and yellowness of vision on stooping down and rising up again; pulse uniform and regular, appetite good: rests quietly, and sleeps as usual."

This account presents us with a description of the noxious effects of ardent spirits, which could hardly have been imagined; and which, but for the fortunate chance which enabled a philosophic eye to explore the hidden recesses of the stomach, we might perhaps never have possessed. One circumstance deserves particular comment: it shews that the defence commonly set up by those who are addicted to fermented liquors, that they are none the worse for what they drink, is worthless: inasmuch as St. Martin "complained of nothing," "had a good appetite," "and slept as usual," at the very time that his stomach was in a state of active inflammation!

But his strength of constitution carried him through a trial in which a less robust frame would receive far greater injury. It appears, from this account, that the quantity of the gastric juice was diminished: one of the consequences of which would, in most cases, be loss of appetite; and this is actually one of the evils most commonly experienced by the intemperate, although St. Martin appears, in this instance, to have escaped it.

To this statement it is only necessary to add, that the gastric disorder brought on by intemperance, sometimes induces serious affection of the brain; but more frequently abdominal congestion, with diseases of the liver and stomach, are first established; and apoplexy or dropsy terminates life.

It may be said, your statements are decisive as to the evils of indulging to excess in ardent spirits; but the abuse is no argument against the use: and many persons will be ready, on their personal experience, to testify the good qualities of various favourite liquors and compounds. To all of which I answer, that no one talks of moderation in the use of poison, nor concludes that because it is possible to swallow it in a diluted shape, and yet continue alive, it is therefore beneficial. The question is, whether spirits do not impart a morbid excitement to the system? This question must be answered in the affirmative; and what is this but to admit them to be hurtful?

But substances, poisonous in themselves, may often be exceedingly useful as medicines, in preserving health and life; such is the case with fermented liquors. There are some conditions of the body, in which the circulation is sluggish, and the nervous system weak and depressed: here, then, is the occasion when such liquors may be usefully and appropriately prescribed. There are, no doubt, many such cases; it would be absurd, therefore, to denounce their use absolutely and universally. *But as no one takes medicine without the advice and direction of his medical attendant, so let it be with fermented liquors.*

The nature of this work precludes me from entering upon the moral evils resulting from the use of ardent and intoxicating beverages. But supposing it produced no other

* This observation is especially applicable to warm diluents. It is a practice with many to drink warm spirits and water at night before going to bed: few things are more hurtful to the stomach; it is peculiarly injurious in this way to young persons, besides frequently laying the foundation of intemperate habits in after-life.

than physical ills, the magnitude of these would render any attempt to extirpate their cause worthy of our sincerest admiration and support. Such an attempt is the institution of Temperance Societies; an attempt which has already been extensively successful in the land where it was commenced, and which has not altogether failed in our own country. The good effected by Temperance Societies must not be reckoned merely by the number of their pledged members; this, it is probable, indicates but a small part of their beneficial results; by powerfully calling the attention of the civilized world to the tremendous evils of intemperance, they have, doubtless, led many thousands of persons who have not enrolled themselves under their banners, to see the real state of the case, and to abandon habits so fatally destructive of physical, moral, and intellectual excellence. —*Curtis on Health.*

THE ROYAL LEAMINGTON TEMPERANCE SOCIETY held its Festival September 13th, J. Hitchman, Esq., surgeon in the chair. The meeting was addressed by Mr. J. Andrew, jun. secretary of the British Association; Rev. B. Parsons, Ebly, author of *Anti-Bacchus*; Rev. T. Spencer, perpetual curate of Hinton. On Tuesday, there was a meeting at which 1000 persons sat down. — Appropriate addresses were given in the open air, by the Rev. T. Spencer, Messrs. Cook, Hyden, and J. Andrew, jun.

CORRESPONDENCE.

MY DEAR SIR,—I thank you kindly for the long short printed letter of the Rev. J. Flesher, which you have sent me. I have read it once, *twice, thrice*, and, if you wish to know my opinion on it, as to the question at issue, it is,

“There was a bee sat on a wall;

It said *hum*,—and that was *ALL*.”

Mr. Flesher, it is true, kicks up a dust in *his well known old fashioned way*, and tries to “twistify” and mystify the case by a silly parrot cry, that John Stamp did not tell you what number of the Journal to look into for “his tale of woe.” I did not tell you, Mr. Editor, what number; because I thought you so great a reader of Temperance works. However, I did tell, and plainly tell, yea twice tell John Flesher, what number of the Journal the Jerry-lord epistle, got up by himself at the Hull quarter day, June, 1838, and sent to me at Louth, signed, William Howcroft, Thomas Holliday, was in. Why did he not notice it? Why? public opinion echoes, why? *Mr. Flesher begs your readers not to believe my statements, until they have been answered. Now, Sir, Mr. Flesher is the party implicated, as he is (in my opinion) the Quarter Day, General Committee, District Meeting, and Conference. The public are now at full liberty to believe me, unless they think the defence Mr. Flesher has made, has fully convinced them that I am wrong. I need not tell you, Mr. Editor, that in the opinion of 999 out of the thousand assembled in the Lodge last Tuesday evening, seemed anything but satisfied with Mr. Flesher's defence of the Conference, (alias himself); nay, where I had one in my favour before the appearance of the defence, I have two now. I hope Mr. Flesher will continue to write. I may be mistaken, but I think Mr. F. has not made the best of a bad cause. Mr. F. says, certain complaints had been made against me. But why does he not honestly tell the public, by whom these charges were made? But if Mr. F. dare not say, I dare. Well then, the charges were not by the legal quarterly meeting of my circuit. *No, no, no!* but by a man that was not a member, put on the Plan contrary to rule. Mr. F. knows the man well, and perhaps (if I do not “write a falsehood in this paragraph,” he will recollect telling me to beware of the said man, who did not scruple to say, that he, (Mr. F.) had not been the most innocent man when he travelled in Sheerness. Let me ask what man who knows Mr. F., will pay any attention to the dark insinuations of such a person? But as Mr. F. wisely says, he is so well known in the kingdom, that, for a man to blast his character, is like a pidge trying to push down a stone wall. Well, the wretch who would dare to blast his fair name, might he not be wicked enough

to stamp me with eternal infamy? This long, silly epistle, containing the fifteen charges, was got up by Ward, and signed by himself. William Ward is a Calvinist-Primitive preacher; and to stamp the charges with dignity, three, four, or five men of *great stability* of character, and quite free from *sectarian bigotry*, signed that letter. As a proof, the dear men were of sterling worth, let me tell you one of them had been the *parish clerk*, a *Wesleyan, Baptist, Calvinist, Bryonite*, and two or three times a Primitive; another of them had been a sinner, a Wesleyan, a Bryonite, a Pristine-Methodist, and the pope of the party too, then a Primitive; the last was at the head of a Wesleyan and Bryonite division, and then taken up as a wreck by the Primitives. These were the men,—men possessing the quintessence of weathercockism to a high degree. These men,—these stable men,—these unchangeable men,—these Church-Wesleyan-Bryonite-Baptist-Calvinist Primitive men, sent a complaining letter to the General Committee against me.

The general Committee sent me a copy of this epistle, and I sent a boiling hot reply, a copy of which was sent to the Sheerness complainants. They replied, and I *re-re-replied*. Thus our flying epistles, on the wings of the penny post, passed swiftly through the land, until I was tired of noticing such trash. The Rev. Thos. Holliday came down, by order of the General Committee, to take down all the charges they had against me; but when Hugh Bourne heard of Mr. H.'s coming, he said, I “tremble for the consequences.” Why, said Hugh Bourne to the Connexional Committee, did you send him, when you knew that he was the man that signed the letter at Hull quarter day of June, 1838, to Stamp, on teetotalism? But I did not dread Holliday in the least, and I must say, his *apparent* impartial conduct much pleased me at the time. His conduct, since, however, has confirmed Hugh Bourne's fearful presentiments. He took down all they had to say against me, and my protests against the illegal manner in which the first charges had been got up, and *partially* my answers to only some of the charges. These things, Mr. Holliday took away with him to comment upon as he liked, and then sent them to the General Committee. At the end of five months, the General Committee sent word back to the Sheerness worthies, and to me at Ramsgate, stating wherein they thought each party had got wrong; and added, the case will be handed to the district meeting. Not being at the district meeting, I wrote to the chairman, protesting against such petty, silly, illegal allegations passing the district meeting; but I added, if you think differently, and forward the charges to Conference, I shall meet them in person, and answer before my brethren. So please to send me word, stating whether the charges pass or not. I am published to preach at Tunstall the Lord's Day after the Conference commences. But I shall postpone that visit, if you pay any attention to the illegal charges from Sheerness. I shall come to the Conference, as two friends will pay my expenses up and down, and support me when there. I do not wish to be present at any other business; if you object, I will come up to be present any day, during the sittings of Conference, you may name. If I hear nothing from the district meeting, I shall conclude you have quashed the charges, as petty and unworthy of notice, and shall go off to Tunstall, according to announcement. Well, Mr. Editor, did they send me a letter? No, they did nothing of the kind; and until three days after the Conference, I heard not a word officially. * Even then, I am gravely told by John Hancock, James and Hugh Bourne, when I asked them “What's the news?” “We are bound (query, who by, pope William or John?) not to tell you.” I was panic struck, and said, such treatment would *disgrace Rome*. Such pure devilism is enough to rouse a dead man into rage! But after all, pope John insults my common sense by telling the public, “I have had a hearing.” *Beautiful usages! Oh, the march of intellect! Oh, the age of reason! Oh, liberal reforming Primitive Connexion, in 1841!* A great many (John says) have been treated in the same way. If so, then ten thousand shames upon the men who dare use good men so. I admit very many ministers, after they have given their life's blood to the connexion, have been left stationless and pennyless, and thrown on the wide world. Let hundreds who have travelled testify to the truth of connexional usages. Good Lord, de-

* My name was inserted in the District Stations, and a copy sent to me according to rule.

liver the connexion from them, or scatter it to the four winds of heaven! But, Mr. Flesher alludes to general disorderly conduct. Query, had John Stamp ever been charged, tried, or condemned for disorderly conduct? If so, please to tell us, *when, where, and how.* But what was this disorderly conduct?—John Flesher does not like guessing; but “I do,” I am so dabb a hand at “guessing.” I guess, then, he means my great wickedness in sending my anti-jerry-lord epistle to Hull. Oh, John, do, do, do, hearken to the bleating of one of your little sheep, and pardon my iniquities; for they are great indeed. But confusion of face taketh hold of me; my conduct has been so generally disorderly. I have refused to obey in all things which touched my conscience. Worse and worse, I have dared to think, speak, and act for myself. I dared to groan in the quarterly meeting, when “the great man” said, “he could drink brandy to the glory of God!” I lent chapels,—I gave out meetings,—attended them,—and continued united with the sober sons of temperance, though popes and cardinals, Harland, Bennett, Wallis, and Holliday, said I must not. Pardon me *Papa*, and I will do it again, immediately, I will! I will! I will! But I have said I am expelled for teetotalism, and so I say still. But, adds John Flesher, will one dozen Primitives believe him? and, as if inspired with the spirit of (little drop) prophecy, boldly adds, No! But, Sir, when you know that *several dozens*, and bakers’ ones too, in Hull, say, Yes! John Flesher says, “let us not make haste to believe him; for a man that will tell one falsehood may tell two.” Seventy in Sheerness (the place where all my great wickedness transpired,) have believed it; and eighty more in the close *borough* of Hull, who “have not only believed” it, but signed my petition. Mr. Flesher calls upon me to publish the charges sent against me from Sheerness, and almost accuses me with breach of promise in not publishing them. Mr. Flesher knows full well, I cannot afford to do so at the present; but am most happy to say a Committee of gentlemen will, with as little delay as possible. As to Mr. Flesher’s school-boy silliness, with regard to me thrashing him, it may be enough to say, his friends are disgusted with such nonsense. Flesher says, “come into our Zion, and see what we are doing.” I say, what! Flesher, are you not ashamed to say, “come and see?” Well, then, *what are you doing?* Driving such men as William Summersides and his large family from the connexion, pennyless, after he has crossed God’s blue deep, as the first missionary; “come and see what we are doing.”—Trying to blast his character, now he has got back to America. “Come and see what we are doing.” Starving our foreign missionaries, or driving them from the connexion, disgusted. *Parsons, Knowles, Morris, Watkins*, and others tell us what you are doing: leaving men who have spent their life’s blood in the connexion without circuits, to starve or pine. Come and see what we are doing? Expending hundreds of the public money in fetching our packed men from the far off branches, to help us to carry our points. Come and see what we are doing? Nay, Flesher, keep silent! Keep the curtain down, or you will find the eagle eye of the public will see too much of the spirit of tyranny in the connexion. Call a meeting, and pass a motion in favour of teetotalism; settle the connexional books to half-price; reinstate the turned out men; lend the teetotalers the chapels; amend most of the rules; be more careful in calling out the getters off of sermons as travelling preachers: move six preachers from Hull circuit; teach the rich members to help the poor; keep the circuits from laying up the missionary money; and urge all to get on with the work of soul saving; and then say, come and see what we are doing. As to the questions Mr. F. wishes me to answer, respecting the annual expenditure in strong drinks, tobacco, &c. I will readily, without the aid of “Fluxions,” answer, and tell Mr. Flesher how I made my calculations. I took a society of 80 members, and I suppose out of these, 30 are teetotalers. Then of the 50 left, the 10 who are most moderate per week, spend, say, .. 2d. each 20d.
Next 10, say 4d. each 40
Next 10, say 6d. each 60
Next 10, say 1s. each 120
Next 10, say 2s. each 240

But, Mr. Editor, this is very far below the real amount expended in these poisons. I fear full 50,000 in the connexion are addicted to these things. Will it be over rated to say, 10,000 of the most moderate of them, average per week, each, for snuff, tobacco, and strong drink, .. 4d. per week, .. £166 13 4
10,000 more, 8d. " .. 333 6 8
10,000 more, 1s. " .. 500 0 0
10,000 more, 2s. " .. 1000 0 0
10,000 more, 4s. " .. 2000 0 0

£4000 0 0 weekly, multiplied by 52 = £208,000 annually.

Let any minister who doubts this, take any society in the connexion, and a fearful tale will have to be told. Thus while God’s four winds come groaning for help, and a world sinking to hell through this demon; yet Mr. Flesher can sneer and pass it off lightly. But will any one pay attention to my false statements, as Mr. Flesher calls them? Well, Flesher may sneer,—I claim my right. Does he rack his wits to hide the blemishes of the acts of the late Conference?—I claim my right. Does he say I am a dangerous bad man?—I claim my right. Does he say, he will lose thousands of his members before I shall have a hearing?—I claim my right. Does he laugh at the puny effort of such a Jack the Giant-killer?—I claim my right. Does he defy public opinion?—I claim my right. Does he boast that some of my teetotal brethren voted for my expulsion?—I claim my right. Does he wish my creditors to put me in goal for debt?—I claim my right. And, when my tale shall be wafted through the connexion, and the enlightened public speak out on the subject, I have no doubt I shall prefer my claims, and have a hearing.

Yours, a moral teetotal martyr,

JOHN STAMP.

P. S. Mr. Flesher says, in reference to the challenge I gave him to public debate, Hull little drop men, and the brandy bottle Conference, has been intentionally passed over by him; and, as I am so fond of guessing, I have a great mind to guess, why. But lest I should have all the guessing to myself, I will let the public have a little bit of guessing; especially as Mr. Flesher now seeing the deep impression made in my favour, after my two lectures, wishes, I hear, to enter the field; and report says, (which sometimes speaks the truth,) that Rev. Thomas Holliday is to be sent for to help him. What is it come to this, that Flesher, who said he would not meet me, lest it should bring me into too much fame with the public, is, after all, to meet me, and have Holliday to help him? Why is it? You may guess.

This letter has been remodelled, and partly rewritten, to include the meetings at Hull.

September 3rd, 1841.

THE REV. JOHN FLESHER, THE REV. JOHN STAMP, AND MR. BATES.

DEAR SIR,—As my name is referred to in a certain way, by the Rev. John Flesher, respecting a minute proposed by him at the time of my expulsion from the Primitive Methodist Connexion, I shall feel much obliged if you can spare me a little room in your periodical.

Your rev. correspondent tells all that hearken to J. Stamp’s tale, “not to believe it without evidence of its truth, or, at least, until they have heard the defence of those whom it implicates. This request is reasonable; and it accords with what you attribute to the genius of English liberty,—‘no man shall be condemned UNHEARD.’ This genius was obeyed in the expulsion of John Stamp from the office of itinerant preacher in the Primitive Methodist Connexion. Was it so, indeed? It was, Mr. Editor! Allowing Mr. Flesher to be sole judge in the case, and every thing he states to be true, I would ask, Sir, how long your rev. correspondent wishes your readers to disbelieve “Stamp’s tale?” The Rev. John Flesher has written a long letter, but I see nothing he has stated, able to shake my belief in Stamp’s tale. In my opinion,

** See this letter, in part, printed in September *Pioneer*, and entire in the pamphlet I am about to publish.

480—£2 weekly, £104 annually; and this multiplied by 1000 gives £104,000.

it is a miserable thin hedge to shelter under; and so full of gaps, as not to conceal the nakedness and barrenness of the field. The charges against the Rev. John Stamp were got up by about five individuals, under the direction of *one man*, who had never met in class. The meeting was not on a regular committee night, nor was it a special committee, nor was there a travelling preacher present; and therefore, I think Mr. Fleisher will hardly feel disposed to assert that this was "according to the usages of the connexion." I never knew of such "usages" during the nearly twenty-one years I have been an official person and preacher in the connexion. I do remember a letter from a private individual at Sheerness, once coming to the Hull circuit committee, with some complaints against J. Stamp; I remember also, how anxious some of the members of the committee, and also some of the travelling preachers were, especially the Old Bishop, to act upon the letter. I also remember how I opposed any notice being taken of it, as it did not emanate from the *authorities* of the Sheerness circuit. In consequence of my opposition, the majority of the members voted against the letter being entertained. Still, I believe this very letter was forwarded by some person to the general committee. We are also told by Mr. Fleisher, that, when the "eleven folio pages" had been transmitted to the "committee," "they gave judgment thereon, partly condemnatory of the conduct of the Sheerness circuit, but more especially of J. Stamp;" and that these proceedings were preparatory steps for the "district meeting and the conference." But, did J. Stamp know, or did Mr. Holliday tell him at the time, that if the district meeting and the conference confirmed these or any of these charges, he (J. Stamp) would have no privilege of speaking to them in his own defence; and that punishment would be inflicted without giving him a hearing? O no, not a word about this; and, although, according to rule, they would have to be submitted to the district meeting, and be confirmed by that meeting before they could be forwarded to conference, still all was kept as silent as the grave from Stamp, as to what the district meeting had done in his case, although he sent word to the general committee, that if any charges went to the conference against him, from the district meeting, he would be there to answer them, if they would let him know. As he received no intimation previous to the time the conference commenced its sittings, he concluded that the district meeting had quashed the charges, and that there would be nothing more said about them. The conference passed sentence upon him unheard, nor could he obtain the minute until six weeks after his expulsion. Mr. Fleisher states, that "the conference having approved of the judgments of the committee, and associating therewith the generally unstable (not immoral) character of J. Stamp, came to the conclusion, that no circuit be allowed to employ John Stamp as a travelling preacher, as this conference judge him unfit for such office; that J. Hallam, and he only, inform him of it;" and then jumps to the conclusion, and gravely tells you, that "you will see, Sir, J. Stamp was not condemned without having been heard." How you will see that, I cannot tell; for it appears from Mr. Fleisher's shewing, that the "generally unstable character of John Stamp," was there associated with the fifteen charges taken down by Mr. Holliday, at Sheerness; and, consequently, contributed in part to bring the conference to the conclusion to which it came. Had John Stamp been heard on the subject of his "generally unstable character" by the conference, the district meeting, general committee, or even by Mr. Holliday? J. Stamp says no, and Mr. Fleisher must say no, if he regards truth. Still he labours to make you "see that John Stamp was not condemned without being heard." Mr. Fleisher dare not now assert, that his "generally unstable character" produced no effect unfavourable to John Stamp, for he has already told us, that "associating" this with the charges, induced the conference to pass the above minute. But oh, his fate, Sir, was not worse than what others have already met with; nor was it harder than what more may expect to meet; for Mr. Fleisher informs us, that "he was heard in the same way (and a lovely one it is) as other offenders in the connexion have been; and, no doubt, as many more will be." Hence, it is evident that this anti-scriptural custom has long predominated; and that it is not intended to let it die away as yet, for Mr. Fleisher says, "no doubt" that "many more will be" treated in like manner. Indeed, Sir, I have "no doubt," nor can the public have a doubt

upon the subject, after having been furnished with the recent treatment of the conference to J. Stamp, and Mr. Fleisher's prediction for time to come. Many boys have robbed orchards, and I have no doubt that many more will do so; but will Mr. Fleisher say that such conduct is in accordance with the law of equity and justice, because many have thus suffered, many more must suffer. I know, Sir, that Mr. Fleisher is correct when he says, that "other offenders in the connexion have been" treated in the same way; and I wonder he did not blush for the connexion, when he wrote down, at the idea of letting loose such a disgraceful fact. Not, Sir, that the fact was unknown to any one before, for there are scores and hundreds of men in the country, who have been employed for years as travelling preachers, and then left without a circuit by the conference; and great numbers of them too, without any trial, and without any previous intimation that such would be the case. But, Sir, I am digressing from the letter.

Allow me to ask Mr. Fleisher, whether reference was not made at the conference to some private debts that J. Stamp owed, and to his having published contrary to rule, and to which charges he had never had an opportunity to reply, seeing he had not been tried for them by Mr. Holliday or any other tribunal? I was informed by a conference delegate, that such was the case; and the same delegate also told me, that it had been the opinion of some one or more, that during the sittings of conference, one or more of the delegates had corresponded with J. Stamp. A circular had been sent by the general committee to the different districts, to ask the delegates whether they did or did not correspond with him. Wonderful! Then, Sir, Mr. Fleisher makes many pleasing little statements about teetotalism, and tells the readers of your paper, "that this connexion approves of teetotalism;—recommends the prudent encouragement of it;" that "teetotalers not only find in it a shelter from persecution, but a defence of its principles;" that "if all its members are not teetotalers, they are tolerant, aye, more than tolerant,—liberal and charitable;" that "those who are not teetotalers, lose those who are, and have the principle delightfully reciprocated by their brethren; and thus ALL dwell together in unity." This would be a beautiful picture, if there were no blemishes in it; but, unhappily, the thick varnish that Mr. Fleisher has here made use of, is too thin to conceal them all. However true these remarks may be, when applied to the connexion as a whole, how will they apply to the Hull circuit? When was the "prudent encouragement" of teetotalism Mr. Fleisher speaks of, "recommended" by it? Mr. Fleisher knows very well, Sir, that when the rule he refers to, has been cited in the Hull quarterly meetings as a proof that the connexion recommended it, the teetotalers have been told over and over again that the rule did not say any thing about "teetotalism," but only "temperance." Read the following answer to question 61, page 61 of the consolidated minutes of the Primitive Methodist Conference for 1836: "That our preachers and members use every prudent means to encourage temperance societies;" and then say if it does not look something like a quibble of the Hull quarterly meeting to oppose teetotalism on the ground of its not being recommended in the rules of the connexion, but, merely TEMPERANCE. "Wonderful! When, Mr. Editor, did the teetotalers find in the Hull quarterly meeting, or committee, "a shelter from persecution," or "a defence of its principles?" When did the teetotalers find the ants in Hull Quarterly Meetings "tolerant," "liberal," "charitable," &c? When had they cause to conclude that those that were not teetotalers "loved" those that were? and when had they (the teetotalers) "the principle" so "delightfully reciprocated by their brethren?" Was it when the many teetotal members of the Primitive Methodist Society, in London, (over whom Mr. Fleisher was the superintendent) petitioned, and very earnestly so too, that they might have the use of their chapels, for which several of them were trustees and seat holders, to hold their teetotal meetings in? Notwithstanding these requests were referred to the Hull quarter day, but never were once granted? Was it when the disgraceful questions, proposed by Mr. Fleisher himself, at the June quarter day of 1838, and sent to John Stamp, at Louth, as published in the Pioneer of September 1, page 76? Was it when the sweet poet (W. Honecroft) indulged in the fine flow of eloquence in the Hull quarterly meeting, when he denounced "teetotalism to be devilism," asserting unblushingly, that "it had sprung from Hell," that "it was the Devil's pack horse," the "great dog star," and that "teetotalers were a set of shagarious, tagrags, and bobtails, w—s, and rogues? Was it when the Rev. W. Clowes spent twenty minutes one day, in the quarterly meeting in accusing and abusing the teetotalers, (I being the only one present at the time) asserting that teetotalers would, in all probability be trying, by and by, to introduce a new bible? and when I said what a pity it was that so much time and strength should have been wasted, and so long a speech flung away, and when a vote of censure, as proposed by Mr. Fleisher, was passed upon me, the poor teetotaler for being so base and wicked as to say so? Was it when a very wise and influential local preacher, whose establishment is not 20 miles from High Church Side, Hull, said, in the circuit committee meeting one evening, when I proposed that "in consequence of the low state of our funds, no ale nor porter be allowed at the quarter day dinners, at the quarter day's expense but that, if any persons wished to have any, they should pay for it themselves," that "he wished in his very soul, that teetotalism might never be mentioned again in any of our meetings;" and when I reminded him of his own inconsistency, by introducing the much detested word into the meeting, a word I had not named? Was it at any of these fellowship meetings or love-feasts, when members have spoken in favour of teetotalism, they have been reminded, that "this is not a teetotal meeting," but that they must keep to their religious experience? Was it on any of these well-remembered occasions, that the "prudent" use of teetotalism was recommended, and the teetotalers found the "shelter" and the "defence" and proved the "tolerance, liberality, and charitable nature," of which your rec. correspondent boasts? Perhaps he may think so; but what will the teetotalers think, and what will every honest person, who is not a teetotaler, think of Mr. Fleisher's state-

ments? I think Mr. Flesher will not accuse me with publishing falsehoods in these paragraphs. Then we are told that "thus all dwell together in unity;" and that "seventy thousand voices will respond," if asked what we are doing, that "we are loving one another." That, Sir, is as it should be! but I fear, Sir, if you were to accept the gentleman's invitation, and take a walk through their "Zion," you would not find all in that delightful state, as represented by Mr. Flesher. After my long acquaintance with him, I must beg leave to say, if it will make no difference to him, that I would rather not believe all he has said. Then the public are cautioned against believing J. Stamp, for the reason "that one man who will tell one falsehood, may tell two! true, so say I, and it would be well if no one else could act in like manner.

Mr. Flesher has noticed in his letter, "poor Bates's" case, and given you the beautiful minute of the June quarterly meeting upon it; but, can you, sir, or any of your readers see from that minute, whether I was expelled or not, much less learn the cause of my expulsion? We are told that the opinion of quarterly meeting was, that "Brother Bates, as a teetotaler, had a right to fill the office of chairman at a teetotal meeting, when called thereto, so would any other man in similar circumstances;" but why did not Mr. Flesher tell us, at the same time, under what circumstances the above minute was passed? Why not let the public that I was expelled, and what I was expelled for? Why not let it be known that six hours and a half were spent during the meeting, in trying me for—WHAT? Two hours and a half on the Tuesday night for writing a private letter, in answer to one I had received from an intimate friend and local preacher, R. Vokes, in the Driffield circuit, in which I stated that a local preacher in Hull had been picked up in the street so drunk, that he could not stand, and had to be led home by two men, and that the whole amount of his punishment was a few months' suspension from preaching; that at the end of two months, his little (pardon me if I have not used the right expression,) drop friends strove hand in hand in the committee, and also in the quarterly meeting to get his suspension removed; but the teetotalers and the real lovers of religion succeeded in getting it confirmed for three months longer. In that letter I did also rather plainly hint at the conduct of Mr. Flesher, at a previous quarterly meeting. One of the travelling preachers* now labouring in Hull, offered to give my friend V. a shilling for my letter, or a copy of it! Well, Sir, after my two-hours-and-a-half trial, when there must have been nearly fifty persons present, and I begged of them, over and over again, that if any of them knew any thing against me, touching my moral character, to name it now; but not a tongue moved to say a word; and after all that was passed, as the opinion of the meeting, that "Brother Bates has acted imprudently in making known the business of the quarterly day." Therefore, I was not expelled for writing that letter. The remaining four hours of my trial were spent in trying me for the part I had acted at the Lodge, as chairman at the meeting, when Stamp was lecturing there.

Perhaps, Mr. F. will remember the round-a-bout sort of way, taken by the anti-teetotalers to get me expelled, after the following order: viz., I was asked if I had not acted as chairman at such and such a meeting? To which I pleaded guilty!

Then it became the business of the meeting to ascertain what sort of a meeting that was at the lodge, at which I was chairman, and from the evidence produced, it was very clear to the host of Travelling Preachers, and a tall milkman, a blacking maker, two worthy knights of the sleeve-board, (aye, and one of them not over much given to total abstinence:) a softish-speaking shoemaker, who gets no mean pickings out of the circuit, and a few others, that it was a bad sort of a meeting! Secondly: What sort of a MAN could he be, that could say such things, civilly the connexion in such a manner, and utter such falsehoods as he did? O, he of course must be a bad man! Thirdly: What sort of a man could I be, to act as chairman at such a meeting, and at the close of it to express myself as being highly gratified with the remarks Mr. Stamp had made; nay, worse, I announced another meeting to be held the next evening by the same bad man; nay, worse still, I invited the people to come again to hear him, and bring their neighbours with them!! From such evident wickedness on my part, it was soon expressed as the opinion of some, even of a majority too, that I was a very unfit and improper person to be a leader and a member in the Primitive Methodist Connexion. About this stage of the meeting, the above "charitable" and "liberal" minute was passed, in consequence of some person saying, it was very strange to think of turning a man out of society for being chairman at a teetotal meeting; upon which your learned correspondent appeared to get a peep at how such an act "would violate the rules of the connexion, as well as of reason and of christianity;" and instantly rose to propose the said minute. Who cannot see, that it was intended as a hedge for them to shelter under from the storm of public opinion? Well, Sir, this motion being passed, another was proposed, that I should be no longer a member in the Primitive Methodist Connexion, which was ably supported by your recently obtained correspondent, John Flesher, on the grounds that I had taken such an active part with Mr. Summerside, I had written the letter to Vokes, and then had acted as I had done at the Freemasons' lodge!! Then I was insulted by the chairman, William Clowes, (in compliance with a resolution just passed,) and asked, whether I would promise to do better for time to come? But, not being convinced that I had acted wrong, I did wickedly refuse to make such a promise; and consequently, the other motion was then put and carried by a majority of nine; ten travelling preachers, and nine laymen voting for it, and eleven laymen voting against it; two teetotal travelling preachers did not vote at all! Query, why? Dare they not vote for me, for fear of giving offence to the friends of the malster? and would not their conscience let them vote against me? Or had they not common sense enough to understand this plain subject? Why, Sir, I once heard one of these men boast that "he had been a teetotaler five years," it may be so; but I never heard him, either from the pulpit or in any business meetings, so much as once to open his mouth in defence of the principles of teetotalism. I asked the meeting upon what rule of the connexion they

purposed to expel me, when Mr. T. Holliday very gravely replied, that though there might not be any printed rule bearing upon the case, still it was the prerogative of this meeting to make rules to meet emergent cases. They therefore made one to meet my case. How consistent! The rule says: That all legislation must pass through the March quarter day, then through the district meeting, and lastly, through the conference, before it can be acted upon as a law; but these men can make a new law at the time they find it convenient to do so, or break an old one, just as seemeth good unto them. Then John Stamp is held up by John Flesher, the man of charity, as a person we are not to "make haste to believe," because he has said, that "poor Bates was expelled for taking the chair at a teetotal meeting." Perhaps, John Flesher means to say, that that was not the cause of my expulsion. Well, will John Flesher tell us what was the cause. Will he tell the public how many charges for immoral conduct, or breach of rules, have been preferred against me, during the last twenty years I have been a preacher in the connexion, and especially during the thirteen years I have been under his eye in the Hull circuit; and, if he can find any charge standing against me for any thing worse than three or four neglects of appointments, during the whole of the time I was amongst them, then I will say, that my expulsion from the connexion was a just and righteous act; and will also confess they did right when they removed my name from the plan, about six months before, for refusing to promise the quarterly meeting that I would not act contrary to the conviction of my own mind, and say what I believed would be a lie. Well, if teetotalism was not the cause of my cruel and unjust expulsion, I suppose something else was; well, friend John, pray what was the cause, for the public will not make haste to believe, that you and your men would turn a man out of connexion, after near twenty-one years standing, unless you could prove to the public that he had violated your connexional rules, or acted contrary to the requirements of the Book of God.

It is true, Mr. Editor, that I was told in the quarterly meeting by one or two of the great ones, that I ought to have expressed my disapprobation of the manner in which J. Stamp abused the connexion, and contradicted his falsehoods; but, Sir, I did not know that it was my duty, as a chairman, to act as they said I ought to have done. I think, Sir, the public ought to be informed, that T. Ratcliffe, and H. Knowles, two little drop travelling preachers, were present at the time, and heard J. Stamp lecture, and also challenge any person that felt disposed to come forward and contradict what he advanced, and promised they should have a fair hearing; but, Sir, strange to tell, neither of these rev. gentlemen had the moral courage to stand up to vindicate the connexion, nor to shame the lecturer, by proving him to be a lying man! T. Ratcliffe, however, was as fierce as a midge, in the June quarterly meeting, (but I can scarcely write for laughing at the idea,) for he thought he heard me shout out, "hear, hear!" although he was not far from the entrance, and I was at the far end of the room. Scores cried out at different times, "hear, hear," and as Mr. Ratcliffe was tolerably busy most of the time in taking notes, how he could hear and distinguish my voice from so many others at the distance he was from the platform, is not very easy to ascertain; however, if it was so, he must be favoured with very good ears. If John Flesher do not feel disposed to tell the public what I was expelled for, perhaps I may be induced to say a little more upon the subject before long. At present, however, I shall leave an enlightened public to compare the "minute of Hull quarterly meeting of June last," with the circumstances under which it was passed, and then to draw the inference.

N. B. I hope some one will notice Mr. J. Stamp's expulsion from membership, by Hull circuit, without trying him at a leaders' meeting; and also, the resolution that was read by B. Shimwell, from their pulpit, declaring that if any official person or private member signed the petition,—used their influence to get it signed,—or aided Stamp in any way, he should be turned out of the connexion.* Is not this "tolerant; aye, more than tolerant, liberal and charitable;" too, with a vengeance? Pardon, Sir, my long scribble.

Yours truly, an expelled teetotal Primitive Methodist, for conscience' sake,
WILLIAM BATES.

VARIETIES.

Parr, aged 152 years.—His rules for longevity are these; "Keep your head cool by temperance, your feet warm by exercise; rise early, and go soon to bed; and if you are inclined to be fat, keep your eyes open and your mouth shut;" or in other words, "Be moderate both in your sleep and diet."

The Marchioness of Lansdowne, who is ever studying the welfare of those around her, and anxious to promote the glorious cause of Temperance, has caused a house to be opened in the populous village of Studley, for the sale of coffee. Her ladyship is also having a commodious house fitted up in the most eligible part of Calne, for a like purpose.—*Wilts Independent.*

The quantity of wine raised in France alone is almost incredible. The vineyards in that country are said to occupy five millions of acres, or a twenty-sixth part of the whole territory.

* Did not B. Shimwell also insult the common sense of the people at the time, by saying that none but the weak and wavering would sign it, at the same time declared that he (J. Stamp) was not expelled for teetotalism; and, as a proof, said, that he had been a teetotaler for five years, and they had not expelled him? nor would they have expelled J. Stamp, had he truckled to their little drops.

* Mr. Editor, if Mr. A. S. will promise you to take one dozen of your Pioneer, with the letter in it, I will present it you to publish!

† I had been tried at great length, and acquitted on this subject, full nine months before this!

National Waste—The amount of money paid last year on the article tobacco, amounted to nearly £2,859,000. Of the three kingdoms, the respective proportions of duty were,—England, £1,973,000; Ireland, £613,000; Scotland, £273,000!

Q.—How many families would the fifty millions of pounds which are destroyed and perverted to a destructive purpose sustain in comparative affluence, at fifty pounds per family?

A.—Just one million of families; that is, ten hundred thousand families—or six times ten hundred thousand individuals at the rate of six persons to each family.

Q.—As a million is a word that every one scarcely understands aright; how many of our large towns would these six millions of people occupy?

A.—The City of London contains 1,444,000 inhabitants.

Manchester	do.	237,332	do.
Liverpool	do.	189,242	do.
Birmingham	do.	146,986	do.
Dublin	do.	265,316	do.
Edinburgh	do.	152,156	do.
Glasgow	do.	202,426	do.
Newcastle	do.	57,937	do.
Sunderland	do.	39,454	do.
Durham	do.	10,125	do.

These ten principal places contain 2,744,974 persons great and small together; so that more than twice as many towns as large as these ten would be requisite to contain the six millions of people, who could live comfortably on the monies which are thrown away upon intoxicating liquors.

Q.—We complain much of the expenses of supporting the poor, and the burden of the poor-rate,—how far would this drink money go in supporting the poor?

A.—It would pay the whole of the poor-rate ten times over, with the whole expense of maintaining the poor—and work-houses governors and matrons, and all.

The Rev. W. Jay on Intemperance.—What has this accursed evil (Intemperance) done? Why, it has produced—all acknowledge this, no individual can deny it—it has produced a thousand times more sin and misery than a thousand other causes in the aggregate, while it baffles all efforts to do good of every kind. Yet what has been done to stop, or even to check it, till at length, a simple expedient has been devised, and successfully employed, in countless instances, in America, in our own land, and especially in Ireland. I never reclaimed a drunkard in my life; perhaps no minister in the Church or among the Dissenters ever reclaimed one except by the efficacy of that gospel which delivers men from the power and love of every sin. But now we have thousands reclaimed from their infamous and wretched course to habits of labour, and decency, and comfort; without religion immediately. Oh! this furnishes some of you with an objection. But consider the advantages arising from such a reformation, with regard to wives, and children, and neighbours, and families, and the country. And then observe, as to the individuals themselves, they are now in the way of becoming religious; they were like madmen before, but to use the expression of my friend Dr. Morgan, who has so nobly laboured in the cause, these now, by this lunatic hospital, (for it professes to be nothing more) are restored to reason; and now that they are restored to reason you can reason with them; they are accessible to motives: and means may be advantageously employed. People may smile; but let them take heed how they oppose, if their sins and appetites will not allow of their aiding in such a cause. I speak after much reflection, as in the presence of God, I am fully persuaded that these institutions will be found one of the grand regenerators of society, and verify the language of Scripture, with regard to Ireland, "A nation shall be born in a day."

HULL FAIR TEMPERANCE TEA MEETING.

THE HULL TEMPERANCE SOCIETY will hold their Hull Fair Tea Meeting in the Freemasons' Lodge, Myton-Gate, on Tuesday, October 12th, second day of Hull Fair, when the Rev. J. Stamp, late of Ramsgate, Mrs. Stamp, and other Advocates will address the Meeting. Tea on the table at Five o'clock.

TICKETS, 1s. each, to be had of Mr. Ward, Temperance Hotel, 47, Myton-Gate, and the Committee.

REV. J. STAMP, LATE OF RAMSGATE.

IN consequence of the reports, which have been industriously circulated, respecting the Debts, public and private, of the Rev. John Stamp, late of Ramsgate, tending much to injure his character; a Committee, in Hull, has been appointed to examine into all claims against him. His Creditors are hereby requested to send in their Accounts, whether public or private, to Mr. Bates, 4, West-Street, Hull.

On the 15th of each Month is published,

THE BRITISH TEMPERANCE ADVOCATE,

Containing 12 quarto pages of neatly printed matter.

Price three halfpence per Number, or 1s. 6d. a year, paid in advance.

IT possesses the privilege of being sent *post free*, in any quantities, and to any address within the United Kingdom; it can be sent free also to Canada, the West and East Indies, France, and the Channel Islands; to New Zealand and Australia on payment of 1d., and to the United States of America on payment of 2d. per copy. No limitation as to the *time* of posting, but it can go free only when posted *in the Island*.

2. This periodical is the official organ of a general Association, possessing a circulation of near TEN THOUSAND copies, four thousand of which are sent *gratuitously* to Divines, Magistrates, Medical Men, &c. and including large numbers of subscribers in the north of England, but also in Cornwall, the Midland Counties, Wales, Scotland, Ireland, and the Colonies.

3. It is one of the *best* mediums for advertising Temperance Hotels, Books, &c.; but no medicinal or sectarian advertisements are admitted. Terms, under 50 words 2s. 6d.; every additional 12 words 3d. (Paid in advance.)

4. It boasts of the patronage of great numbers of Ministers and Medical Men of the first eminence, and is sustained by the literary contributions of the best writers on Temperance. Its contents embrace a great variety of interesting and important subjects connected with the evil of Intemperance and its remedy; amongst which we may enumerate the following:—Statistics on Intemperance and Crime; Essays—Moral, Chemical, and Medical; reprints of scarce works, and copious extracts from new and *costly* publications on Medicine, Chemistry, Diet, &c.; Sketches of Reformed Drunkards; the most celebrated Temperance Speeches; Tales; Reviews of new works; Intelligence; Poetry; Varieties, &c.

5. This work therefore presents one of the very best and cheapest channels for the diffusion of sound Temperance knowledge, and for the support of the cause of Temperance, Morality, and Religion. The work is now in its third volume, and has been found admirably efficient for the purposes for which it was established. It has been extensively useful in the removal of prejudice, and great numbers of testimonies from eminent and pious ministers of the gospel, of every section of Christ's Church, might be quoted in proof of its efficiency.

6. In addition to this, the publisher has determined to devote the PROFITS arising from all increase *beyond* a circulation of ten thousand copies, to THE SPREAD OF THE TEMPERANCE CAUSE. Every friend, therefore, who subscribes for an *additional* copy, or procures a subscription for a copy from his neighbour, will thereby forward the common cause in a *twofold* manner. Let the teetotalers throughout the kingdom be up and doing. Let them canvas their friends and neighbours, and when they have obtained seven subscribers, at 1s. 6d. each, remit the cash (per post-order) to the Editors: they will thereby be entitled to two additional copies, which will be punctually sent to any address, and the profits, in addition, be devoted to the GRATUITOUS DISTRIBUTION of the work.

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 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 *extentio* in 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 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 of Christianity and a Preacher of the Gospel of JChrist are necessarily enjoined upon him

And remain yours respectfully,
Driffield }
Oct. 6, 1841 } THOMAS TINDALL

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 an 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, Roade, 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 stanch 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 there, 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 Wressel, 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)	½ do.
Cloves	½ do.
Orange Peel (dried Seville)	½ do.
Geniain Root	¼ 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 Philip, 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 legislatures 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?

Tectotalism 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 Rechabism.—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.

STANDARD TEMPERANCE LIBRARY

Early in January, 1842, will be resumed the Supplements to the *Temperance Advocate*, being No. 1 of BRITISH PERMANENT DOCUMENTS.

THE series will extend to 7 or 8 monthly numbers, and contain as much matter as an octavo volume of 400 pages, ordinarily published at 10s. 6d.

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Two elaborate Essays on the Chemistry and Physiology of the Temperance Question; a full and philosophical History of Temperance Societies at home and abroad; Reprints of, or select and copious extracts from the medical works of the three last centuries in favor of abstinence from intoxicating drinks, including the scarce and celebrated Essays of Cheyne, Darwin, Garnett, Trotter, &c.; Translations of rare works in other languages, illustrative of ancient or unfermented wines, by such as Pliny, Baccius, and Dandolo, with Testimonies of Travellers; additional illustrations to the *Inquirer*, "Tirosh lo yayin," &c.; Biographies of eminent water drinkers; and a complete and original Tract on Sacramental Wine; the whole forming a mass of novel and unpublished evidence in favor of TEETOTALISM, of which even few suspect the existence.

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Price (always paid in advance) for the series, single number, 2s., 4 copies 7s., 8 copies 12s. post free.

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 shown 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. 12. Vol. IV.]

WEDNESDAY, DECEMBER 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 DISCOURTAGE THEIR USE THROUGHOUT THE COMMUNITY."

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

A REPORT has long been circulated that the Wesleyan Conference passed, at its sittings, the three Resolutions which form the subject of the present article. The accuracy of this report was, however, questioned; and, as a confirmation of this doubt, reference was made to the published minutes, as containing no such resolutions. In the absence, therefore, of positive evidence to the contrary, the most judicious course appeared to be to write to the Secretary of the Conference. Accordingly we did, and the correspondence, published in November *Pioneer*, ensued. Dr. Hannah first stated that no such resolutions had been given him to publish; and, when pressed to state, whether they did pass the Conference, though not published, he declined giving an official answer. The readiness with which Dr. Hannah met what he conceived to be the inquiry in the first letter, coupled with his explicit refusal to answer the question in the second, proves, beyond doubt, that the resolutions *did* pass the Conference; and, hence, the Temperance and the Religious Public will now be able to judge of the animus which pervades a majority of that large body of preachers, respecting the great moral reformation which is fast spreading throughout the world. These resolutions virtually declare that the Wesleyan Conference is decidedly opposed to teetotalism. There are few men now, who will deny the good done by total abstinence; and, that an organized body of the Shepherds of Israel, who, by their profession, are supposed to be the salt of the earth, and at the head of every movement, made for the happiness and comfort of the human family, should

array itself against the truths and evidence of science, virtue, and every day's experience, can be explained only upon the fact, as confirmed by the ecclesiastical history of most religious synods and convocations, that when they have attempted to stifle the voice of truth; arrest the progress of investigation; destroy the rights of conscience; and throw around the free-born and unfettered spirit of man, the manacles of mental bondage and spiritual despotism—which the very essence of his life's love is struggling, every moment of his being, to shiver and scatter to the winds of darkness and sin,—they have displayed an infatuation, as opposed to truth and reason as it is reckless of effects. Thus legislation, upon such elements, has proved the greatest curse to the Church of Christ. The love of dominion, instead of the meekness and humility of their Master, has ascended the high places in the synagogues, and extended its baneful influence over inferior officers, scattering the seed of strife and anarchy through the earth. Under the pretence of preserving the purity of the church, intellectual fetters have been forged; despotism has usurped the throne of justice; and blind infatuation that of truth, reason, and common sense. The voice of public opinion, however, assigns bounds to this ecclesiastical tyranny. Changed and modified by public sentiment, such oppression is kept under salutary restraints; though it is like a pent up flame, which is ever ready to burst out, and set the world in a conflagration. As if led on by a kind of fatality, when man is allowed to exercise uncontrolled dominion, he is sure to inflict, both on himself and the creatures within the circle of his power, misery and torment. Hence the necessity of public opinion over all human institutions, as an effective balance to preserve order and peace. As a distinct and separate body of professing christians, the Wesleyan Conference is entitled to its own legislation.

This is a province in which those who are not Wesleyans, have no right to interfere. But when the Wesleyan Conference attempts to legislate on, and issue prohibitory laws, against principles entertained by other christians, it then enters the arena of controversy. It has done so by passing the three resolutions. Conscious of its error, however, it has either deemed these edicts opposed to common sense, reason, justice and the spirit of the times, or its power, notwithstanding all its complicated machinery for discipline, is inadequate to enforce them. Upon this supposition only, can be explained its refusal to publish, or even acknowledge them. It is wise and possible to guide public feeling and sentiment into a healthy channel, but displays the height of temerity to attempt, by fallacious means, to stem its tide. Nothing so soon destroys the usefulness and power of a public body as infringement on the rights of conscience on subjects in which there is diversity of opinion. Instead of passing the three obnoxious and anti-scriptural resolutions, had the Conference given a gentle reprimand to those preachers, whose dogmatism and officious meddling have done much injury to the peace of society, it would have displayed its real paternal character, and entitled itself to the gratitude of the country. Led on, however, by the Rev. Jacob Stanley, and a few others, who could not rest satisfied with literary opposition, it has attempted to apply physical force argumentation: the last resource of acknowledged defeat. Truth by such means, has occasionally been retarded on its triumphant career to victory. In this case, however, we doubt whether, with the exception of a few country places, any injury will be received. That elasticity of public sentiment which ever sustains a righteous cause, will acquire increased strength and rebound with incremental power against such despotism. Had the Conference even the semblance of truth on its side, the common perception of mankind would have granted it a reasonable justification; but to set up the drunkard's wine in the celebration of the Eucharist, and to banish from it the pure fruit of the vine, is to build the Holy Sacramental Altar upon the throne of Bacchus.

The following are the resolutions, to which we beg to direct the serious attention of our readers.

The Rev. Jacob Stanley, well known for his opposition to total abstinence, proposed the following resolutions:—

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. 19, 1841.

The first resolution gives a decided *prohibition* to the use of the unfermented juice of the grape in the celebration of the Holy Eucharist. If the Wesleyan Conference can furnish positive information, as the ground of its legislation, it is bound to pursue the course it has adopted; but, if not, supposing the Bible does not, in explicit language, decide the question, it has assumed a dictatorial authority over the Bible, and the consciences

of those members of the connexion who differ from it in opinion. If the Conference fail in producing authority for its act, it will hereby admit, either that this resolution is destitute of scriptural evidence, or that the question is open to latitude of opinion. In the former case, the Conference is guilty of anti-scriptural usurpation, and establishes a precedent, that any ecclesiastical convocation can assume an authority which appertains to the Bible only; and, in the latter, that it denies the right of private judgment and the legitimate exercise of the conscience. To establish the justice of this act of the Conference, and ward off these allegations, evidence of the most satisfactory and decisive nature ought to be adduced. Now the Conference will verbally deny these charges; and, hence, it is necessarily driven to seek justification in the language of scripture. What, then, is the language of Scripture, "*the fruit of the Vine?*" Upon this are founded the prohibition of the unfermented juice of the grape, and authoritative command to use the intoxicating wine. If therefore we ascertain the difference between the *fermented* and the *unfermented* wines, we shall distinctly see, against what the prohibition is aimed, and the propriety or impropriety of designating the *fermented* or intoxicating wine, "*the fruit of the Vine.*"

The *unfermented* wine is the pure juice of the grape; the *fermented*, the same, after it has undergone the processes of decomposition and fermentation. These processes destroy nearly all the nutritious properties of the juice; and generate a new poisonous substance, called *alcohol*, not originally either in the grape or the juice itself. "The difference between the two kinds of wine, is, therefore, the *alcohol* and the destruction, by fermentation, of nearly all the nutritious properties of the grape." (Firth's Essay on Sacramental Wine, p. 9.) Hence, the Wesleyan Conference prohibits the unfermented wine, not because this wine is not the product of the vine, but because it retains all the properties of the grape undestroyed, and does not contain *alcohol*, which never exists in the grape from the budding flower to the ripened pulpy fruit. Consequently, that which entitles the fermented or drunkard's wine to the patronage of the Wesleyan Conference, so much as to occupy its grave deliberations, and be of so much importance as to be deemed a worthy subject for legislation, is the "*alcohol*:" a substance which, according to the statistics of drunkards in England and America, will send, in 9000 years, more people to hell than all the population of this globe. These, allowing three persons to every square yard, standing together in the infernal regions, awaiting the terrible judgments of drunkenness, would occupy 90 square miles in the land of perdition! (Vide Firth's Essay on Sacramental Wine, p. 41.) What pious heart does not recoil with horror from this awful and terrible scene? and if anything is meant by christian responsibility in the Bible, what professor of the religion of our Lord, can feel easy in his daily experience and at his domestic altar, with this tremendous sight before him?

(To be continued.)

 In answer to the objections of J. E., the Editor alone is responsible for the sentiments in the leading articles of the Pioneer.

THOMAS CLARKSON, THE ANTI-SLAVERY PATRIARCH'S OPINION OF TEETOTALISM.

(From the Dublin Freeman's Journal.)

You wish to be acquainted with the view I take on the great question of teetotalism. Permit me then to say, that I became a friend to that institution as soon as I came to the knowledge of the beneficial effect which it had produced. There is no doubt whatever with me, that it is in the first place promotive of the great blessing of health to those who adopt its rules. It keeps in health those who had a good constitution before, and to those who have lost their health by intemperance, which is our present case, it affords frequently the means of recovery and new vigour; and this effect it produces both on the rich and the poor; but to the poor man who loses his health teetotalism is an inestimable treasure, because such a man cannot afford to lose his day's work, nor to pay for medical assistance. I think this advantage has never been valued as it deserves to be. Let us now look at the beneficial effect of teetotalism, particularly as it relates to the condition of the poor, for I consider these to be more the objects of my solicitude than any others; and here I may say that I have been made acquainted with the reformation of many drunkards at Ipswich (the nearest town to me in the neighbourhood), not only as it relates to their abstinence from fermented liquors, but as it relates to the moral conduct of their lives. When the drunkard goes out into the streets he is a nuisance to those who see him there, not only on account of his squalid looks and filthy appearance, but often from his disorderly conduct. He is shunned as an outcast to society, and despised by all. At length he takes the pledge, and if he keeps to it faithfully, mark the difference in the man. He and his family no longer suffer from hunger. In a few months they are no longer in rags; nay, he is able in process of time to provide them with some of the comforts and conveniences of life. But the change does not stop here. There is yet a more glorious change in him, and this as a man, or as a moral being, taking a station in society. He regains now the confidence of his employer. He walks in the streets, not now as a degraded outcast, shunned and despised, but carries with him the look and air of independence. *It is, then, from knowing these and other advantages which this man derives to himself and his family, from temperance, and which hundreds of thousands in the United Kingdom may, and do, derive from the same course, that I ground my patronage of teetotalism; for it leads to the temporal comforts and welfare of the poor, and if it adds also to the security of the public, both in their property and persons, it affords a sufficient argument of itself for the encouragement of such an institution.* I have heard one, and only one, argument against teetotalism, and this on the part of the clergy. They say that it is not the right way to reform men, or that teaching men abstinence from fermented liquors can never teach men their duties. I grant this. I admit that nothing but the pure Word of God can lay a solid and lasting foundation for moral improvement. But I never took up the cause on religious grounds, but only upon the ground of public utility. If temperance produces sobriety, and peace, and order among men; and, moreover, if it adds to the comforts of the poor, and guarantees public security, it affords a sufficient argument why it should be encouraged. I leave the teaching of religion to those ministers or pastors in whose parishes the drunkards may happen to be. But here I am bound to say, that though an abstinence from fermented liquors, on the plan of the Society, be not a teacher of moral duties, yet it has been found a great auxiliary to the promotion of Christianity, and to the conversion of sinners. *For it is a fact, that where drunkards have*

been brought into sober habits by the institution, many thousands of them have gone to different places of worship which they never frequented before. Thus teetotalism, though it be not a teacher of the doctrines of Christianity, is constantly putting its converts into a situation to hear and to know them, and to reap the spiritual advantages which such instructors may afford. Thousands are thus reformed, whom it is found that Christianity had not yet touched.

I am, my friend, with great regard, though you are only known to me by name, yours truly,

THOMAS CLARKSON.

Playford Hall, near Ipswich, Sept. 25, 1841.

Richard Allen, Secretary of the Hibernian Anti-Slavery Society, Dublin.

JOURNAL OF MR. H. JONES,

AGENT OF THE HULL TEMPERANCE DISTRICT UNION.

21st October. I went to Millington, near Pocklington, had a good meeting, and found some good teetotalers there. In all the places I have visited, the people seemed greatly dissatisfied with the proceedings of the Wesleyan ministers in their last conference. The general opinion is, that it is nothing short of an open declaration of war against the teetotalers. 22nd. Held a meeting at Shipton; not a very full attendance, but I found a few good friends to the cause. Amongst the most zealous, is a Mr. Robinson. 24th. Had the company of Mr. Millington, the agent of the British Association. We held a meeting in the Temperance Hall, Pocklington. Mr. M. preached a Temperance sermon; after which I delivered them an address. A good impression was made. 25th. I attended the anniversary at Bainton, the Rev. — Normanby, in the chair, from Driffield; who opened the meeting with a very interesting, impressive, and appropriate speech. The meeting was then addressed by Messrs. T. Watson and Bell, of Driffield, who spoke much to the point. I followed them at some length on the immoral tendency of the drinking customs, and the moral obligation of christians. There was a good feeling in the meeting. 26th. Went to Driffield. We had a tolerably good meeting in the regular lecture room. Great attention was paid to the subject, namely, the sin of the traffic, carried on by professors of religion. 27th. Held a meeting at Nafferton,—well attended by labouring men. Several signed the pledge. There are a few reformed characters here. 28th. Visited North Frodingham. Here I found some hearty teetotalers wanting help and making great efforts themselves. Great credit is due to the indefatigable exertions of Messrs. Parkinson and Richardson. We had a good meeting in the Primitive Methodist chapel. I was assisted by Mr. Bates, of Hull. Some signed the pledge. 29th. Went to Foston, and held a meeting in the Independent chapel. The night being dark and rainy it prevented a very full attendance. The meeting was very respectable, and very attentive on the subject. November 1st. Attended a meeting at Beverley; not very crowded, but attentive and respectable. The society seems in a healthy state, but the subject wants much agitation. 2nd. Attended at the Freemasons' lodge, Hull, for the purpose of giving a chemical lecture on the principles of total abstinence. 3rd. Lectured at Aldborough, in the school-room, to a very good audience. The cause appears to have taken deep root amongst the intelligent and reflecting portion of the inhabitants. 5th. Called upon the friends at Hedon, and endeavoured to make some arrangements for a meeting, which I trust we shall get next visit. 8th. Went to Rawcliffe, where we had a good meeting. Two signed the pledge. This is one of the most zealous little societies in the district. 9th and 10th. Lectured

at Snaith; rather thin attendance. This appears a very hard place. 11th. Visited Goole,* and cried a meeting for eight o'clock. The prospects of the cause are good here. 12th. Went to Howden, where the friends had got up a meeting in the chapel, occupied by the Rev. Mr. Horrocks. Great attention was paid to the subject. At the close of my address, we were delighted with the homely but interesting testimony of Mr. J. Bentley, a reclaimed character. 14th. Preached a temperance sermon, in the evening, at a small village called Hasselby, to a very attentive and crowded congregation. 15th. Went to Holme, and lectured in the national school. There was a numerous attendance, and some signed the pledge. 16th. Proceeded to Market Weighton, and held a meeting in the Independent chapel. 18th. Held a meeting in the Temperance Hall, Pocklington.

THE AGENTS' APPOINTMENTS FOR DECEMBER.

GOOLE STATION.—On Monday and Tuesday, December 6th and 7th, at Howden; on Wednesday, 8th, at Bubwith; on Thursday and Friday, 9th and 10th, at Rawcliffe.

POCKLINGTON STATION.—Holme, on Monday, December 13th; Market Weighton, Tuesday and Wednesday, 14th and 15th; Pocklington, Thursday and Friday, 16th and 17th.

THE LOGICAL THOMAS TINDALL AGAIN.

THOMAS has been splitting logic through the press; and, had he been content with an attack on Mr. Bell alone, no further notice of him would have been taken. He calls our publication of Mr. B.'s letter "garbled." We condensed it, in accordance with our usual custom, for the sake of brevity. But this is a specimen of Thomas's candour. Logic habituates its professors to accuracy; but it seems that Thomas's candour cannot allow him to quote our own words correctly, especially when he imagines his own interpolations will shock his readers at our impiety by something approaching the desecration of the sabbath. No doubt, Thomas thinks the sabbath should be kept holy, except for the purpose of malting. Having given offence, as he imagines, "at head quarters, and immediately as the learned Editor of the Temperance Pioneer has it, the following bulletin was sent me on the Sabbath Day." Our words are "The following is the bulletin, sent to the enemy's camp." Oh, Thomas, what candour and honesty! Why put in our mouths the terms *Sabbath Day* in italics? The inference is evident. The public will by this logical specimen of candour, be able to judge of Thomas's defence of "The character of christianity generally," and the amount of credit due to the accuracy of his statements, if we are "to compare great things with small."

He says, "a sense of duty and justice to his own character, as well as to the character of christianity generally," obliges him to defend himself. Here, then, is a specimen of his mode of defending christianity. Speaking of many other teetotalers desirous of appearing "larger in the world than they really are," he proclaims them "dupes of a few Reckless Renegade Teetotal Lecturers, who make a trade by going about the country professing a great anxiety for the salvation of souls, while at the same time, there is reason to fear, many of them are socialists and infidels in principle and practice too." Thomas, this is a serious charge. You say, "there is reason to fear." We demand your reason against *authorized agents*; and, if you fail to produce it, we ask you, if you defend the character of christianity generally by "bearing false witness against your neighbour?" If you still persist in not producing your evidence, the public may, without

* It was arranged for me to hold a meeting at a village near Goole, called Hook; but, when I got to Goole, I was told that I was not to go any further, as they could not have a meeting at Hook, in consequence of the Wesleyan Methodist chapels being refused, and there was no other place, where a meeting could be held in the village. This is one of the first fruits of the withering influence of the priestly tyranny and despotism of the resolutions of the Wesleyan Conference.

any logical blunder, possibly deem this one of your logical falsehoods. You may then cause even socialists and infidels to suspect that your method of defending "the character of christianity generally," is by calumny and untruth. Thomas says, "Any thing more on the subject of teetotalism, will not be thought worthy my attention."—*Letter to Mr. Bell, October 5th.* Yet, when it suits Thomas's purpose, as he imagines, he can issue a pamphlet of ten pages.

Thomas, the day among sensible people, for *religious cant*, has passed. We recommend you to your logical vocabulary under the head of "Truth." If on this point you commit any of your small logical mistakes, you must not be surprised if the recollections of your pious memory, be brought to the touchstone of facts.

Thomas is famous for his logical acumen. He first states his reasons for publishing his pamphlet, to be his "duty to defend christianity generally;" but in the very next paragraph he assigns his reason to be "a garbled statement of Mr. Bell's letter in the Hull Temperance Pioneer." Thomas had either a certain kind of instinct, or by information derived from other persons—probably the former—perceived that religious cant, with some persons, is a passport to credit for extraordinary piety: so he commences his pamphlet with zeal for christianity; but, under the writhings of teetotal chastisement, he betrays the secret spring of his trouble. One might almost imagine, that he was looking with one eye at the teetotalers, and with the other at the ballot, in order to turn their "superintendent" out of the Driffield circuit, using the language not of the modern Solomon, "the lot causeth contentions to cease." (Few Hints to Wesleyans on Voting by Ballot, page 7.) Who can doubt Thomas's professions of peace, his communions with God, and his spiritual usefulness—as well as his repugnance "to dabble with muddy water?" If any one does, we recommend him to ask the Rev. Mr. G-r-b-t.

That there have been two or three unprincipled speculators, who have deceived teetotalers, we admit; but is this fact to be urged against Teetotalism? If so, what becomes of Methodism, or any other section of the church? Our Lord, in reference to his gospel, said, false prophets should arise; ergo, according to the logic of Thomas Tindall, religion is false. "Sure enough," and will not the cold water men, near the River Head, be slain by the Driffield maltster and publican!

To the Officers and Brethren of the Good Design Tent, No. 81, of the Independent Order of Rechabites.

GENTLEMEN,—We most gratefully acknowledge your tokens of our humble services at your late festival. We had no object in view but the gratification of contributing to the general comfort and enjoyment of the friends on the occasion. We shall, Gentlemen, at all times regard your tokens of approval with the liveliest satisfaction, and as of the greatest value. To do any thing to promote the interests of the temperance cause, in all its branches, will ever be a source of sincere pleasure to

Yours respectfully,
ANN OXLEY FIRBY,
MARY and RACHAEL PEXTON.

October 18th, 1841.

TEMPERANCE FACTS.

1st. The use, as a beverage, of intoxicating liquor, is not needful. Men can live and prosecute all lawful business without it.

2nd. It is not useful. Men are better without it, than with it.

3rd. It deranges the bodily functions, and renders men more liable to disease and premature death.

4th. It tends to form an intemperate appetite, and thus leads to drunkenness, and all its evils.

5th. It tends to weaken the understanding, sear the conscience, pollute the affections, harden the heart, and injure all the bodily and mental powers.

6th. It induces many, and aggravates most of the diseases to which the human frame is liable.

7th. It tends to transmit disease from parents to children, and thus greatly to injure them.

8th. It occasions great loss of property.

9th. It often produces insanity.

10th. It often leads to theft, robbery, and murder, and greatly aggravates the number of crimes.

11th. It tends to destroy domestic harmony, and to prevent intellectual and moral improvement.

12th. It brings men more under the power of evil, and of the evil one, and tends to render those who use it more like him.

13th. It counteracts the efficacy of the Gospel, and all the means of grace.

14th. It endangers the purity and permanency of free institutions.

15th. It tends to lead men to dishonour God, and thus to ruin their souls.

16th. It obstructs the progress of morality and piety.

17th. It causes all drunkenness in the community.

18th. It will perpetuate drunkenness as long as it shall be continued.

19th. All means for the intellectual elevation, the moral purity, the social happiness, the private and public usefulness, and the eternal good of men, there is reason to believe, would be much more efficacious; and, with the Divine blessing, would result in great good to the community.

CORRESPONDENCE.

THE JOURNAL OF JOHN STAMP.

DEAR SIR,—Having become a teetotal martyr, I have a host of correspondents urging me to drop them a line to say how I am getting on, especially in the God *honouring, soul saving, devil binding, heart healing, home making, chapel filling, union-house emptying* cause of teetotalism.

With your permission, Mr. Editor, I will answer them in the wholesale way, monthly, through the medium of your journal. So that, when any of my friends write to me, they must inclose two stamps, and I will take the trouble to send them a *Pioneer*. Since my last in your *Pioneer* I have spoken at upwards of thirty teetotal meetings. To the Town Hall, Gainsborough, a great many came to hear what "this babbler" had to say. In this place I found a *holy class leader*, who keeps a dram shop, and not being content with selling liquid death and distilled damnation to men and women, he sells it by pennyworths to little children. I lifted up my voice like a trumpet against the sin of this infernal traffic. Some say I speak strongly on the subject. Let such read the following from the immortal G. C. Finney, a man whose praise is in all the churches. "What! a christian sell rum? then, for shame, thou hypocrite; thou wolf in sheep's clothing. Go home, and write your *name Devil on your sign board*." I attended a debate at Knottingly, but teetotal David slew Goliath, the champion of the death dealing traffickers. The minister (*for he was one*) begged pardon of the teetotalers, and signed the pledge. So we shouted as they that take great spoil. All the churches in this part are deeply cursed with *maltsters, brewers, jerry-lords, wine and spirit merchants*,—an unholy throng.

The maltsters and brewers are cursing our land,
The landlords and Jerries have join'd hand in hand;
And little sup christians, in little sup fees,
Are paid for becoming the *Devil's trustees*.

I have attended good meetings at Barton, and Barrow, Hull fair meeting, and several other places. On the 18th October, I attended Louth. I took a tour through Louth circuit. Oh, what a wreck, through little drop preachers. On the 5th of November, I assisted at the Dewsbury festival, when that *christian patriotic champion*, Lawrence Heyworth, Esq., took the chair. Eighteen signed the pledge. I am most happy to find that the sacramental question is developing the true character of little drop drinking. We must—we will drive the devil from God's altar. At the festival at Mirfield, on the 4th, the Rev. Mac Donald related the following awful account:—He said, a friend of his in Cheshire, was expostulating with a drunkard, and urging him for the sake of his health, family, and soul, to give up the cup of hell. The man said, "I had six brothers, who all killed themselves through drinking; and if all their dead bodies were stretched on the floor at one end of the room, and a pint of porter at the other, I would stride over them all to get it." I spoke at a teetotal meeting in Leeds. On the 10th, I spoke in Miss Williams' chapel. 11th, Held a meeting in the Friends' chapel, Wakefield; 12th, at Dewsbury. 14th, Spoke twice at Burslem, in the Teetotal Methodist chapel; but as I intend going through the Potteries, I will let you have the account for the next month's *Pioneer*. I am thankful for having been very successful in most places, in shaming the teetotal christians out of their filthy practice of killing time, spending money, injuring the body, and keeping up intemperance by sucking pipe clay, and puffing smoke past the nose. On Monday, the 15th, I lectured at Burslem. I spoke on smoking teetotalers; and oh, Mr. Editor, at the close of the lecture, we had a fine smash of pipes. Several christians, and some of them ministers, declared, by the help of God, they would never smoke another pipe. My old brother Myatt, and some others, engaged to pay 6d. weekly, each, which had previously been spent on tobacco, to educate five children, who are to be called anti-tobacco scholars. In my next, I will give you much information concerning *holy maltsters, pure preaching Jerry lords*, class leading wine merchants, and little drop saints.

Yours, stauncher than ever,

J. STAMP.

November 2, 1841, No. 2, Union-Court, Drypool.

DEAR SIR,—About five and a half years ago, my wife had a girl, which was very delicate and always poorly. It ultimately died at the age of two years and four months. The mother was also very weak, and not able to do anything for a very long time after her confinement. For several weeks previous, she was unable to do her own work. She had then one bottle of *Brandy*, one bottle of *Gin*, and as much *ALE* as she had a mind to send for, gratis. With this compare her recent confinement on the 25th of September, 1841.—She has been a teetotaler for three years, and has been able to discharge her domestic duties, this time, within twenty-five minutes from the birth of the child, and has done remarkably well ever since. The child, which is a girl, is actually now as large as the other one was at two years old, and is in perfect health. Indeed both the mother and child, are as well as they can be. This difference I believe, Sir, arises solely from total abstinence from all intoxicating drinks. Hurra for teetotalism! Let mothers generally adopt our principles, and I am persuaded, both they and their infants will be the stronger and healthier.

I remain, dear Sir,

Yours, in the glorious cause of temperance,

J. B. RICHES.

To the Editor of the Hull Temp. Pioneer.

REVIEWS.

FIRTH'S TREATISE ON SACRAMENTAL WINE.—A female member of the Hull Temperance Society, having absented herself from the sacrament, because she felt she could not conscientiously take intoxicating wine, was questioned by her leader on the cause. He promised to settle her doubts, and a day was appointed. She took another female member with her, and the Treatise on Sacramental Wine, by R. Firth. He was first asked, if he had read the work. He had seen portions of it, said he, in the Pioneer. It was agreed he should read the work carefully, that he might be able to answer the arguments in it, at their next conversation. He did so; and, when they met again, he stated he had carefully perused the work, and, in his opinion, it was unanswerable. He signed the pledge in consequence. The following are testimonies of the above work:

"Its facts are astounding, and its arguments are weighty. It proves, that in this kingdom annually there is consumed 1213 hogheads of alcoholic wines at the Holy Communion. The inexpediency of this practice Mr. Firth thinks amounts to a sin. We recommend all persons who are friendly or unfriendly to the temperance question, to peruse this pamphlet. It is in all respects one of the best that has ever fallen into our hands. It is full of information, and will be useful to those christians, and teachers, and clergymen, who need either knowledge or excitement upon this important subject."—*Sunday School Magazine*.

"An elaborate and interesting production."—*Temperance Messenger*.

"Of all places the sanctuary of the Lord ought to be the most pure; and we shall rejoice if this comprehensive pamphlet should stir up our friends to use all *legitimate* and *christian* means for the *everlasting banishment* of all inebriating wines from the table of the Lord. Mr. Firth's pamphlet contains a great amount of valuable matter, which will well repay the candid, intelligent reader; as such we wish it a *very general circulation*."—*Journal of the New British and Foreign Temperance Society*.

"This treatise is the product of a serious mind, engaged on a serious subject, and treating it in a serious and earnest manner. It commences with a calm discussion as to the nature of the inquiry—Should intoxicating wine be used in the Sacrament? * *

"But little trouble has been hitherto bestowed on the investigation of this particular branch of the temperance question, and consequently but little interest has been felt in it, the attention of members of temperance societies being rather engrossed by the more immediate and pressing necessity for the redemption of the poor drunkard. Some few have thought the more deeply on it, and the difference between their position and that of the advocates of alcoholic wines, is thus happily stated in p. 9:—

"The teetotalers maintain the use of *unfermented* wine, or the pure juice of the grape; the advocates of alcoholic wines, the use of the same wines when *fermented*. The former wines contain no alcohol; the latter do contain alcohol. The difference, therefore, is the alcohol, and the destruction, by fermentation, of nearly all the nutritious properties of the grape. The alcohol in the wine, then, creating the principal difference between fermented and unfermented wines, the advocates of alcoholic wines are in reality, the advocates of the *alcohol* which is *in the wine*."

* * * "In a subsequent part of the work he notices fully the case of the Corinthian church, the advice of the Apostle Paul to the Ephesians, and the miracle at the marriage at Cana, which he has judiciously illustrated by the opinions of Dr. Adam Clarke, Dr. Macknight, Dr. Hammond, and various others; with an explanation, more satisfactory than any that has hitherto appeared in any temperance periodical, of the meaning of the word *methuein*, which occurs in each of the three passages, and has been so often wrested to an evil purpose. * *

"On the whole, this is a valuable contribution to temperance literature, and, as such, may be cordially recommended to those

who are desirous of extending their inquiries to the particular subject on which it treats."—*British Temperance Inquirer*.

"This pamphlet of 66 pages contains a mass of interesting information on the wines of scripture, showing that the wine used at the feast of the Passover, from its institution to the time of our Lord's partaking of it, was not of an intoxicating nature; that the pure unfermented juice of the grape was at that interesting period alluded to by our Saviour; and that the Jews to the present day interdict the use of all fermented liquors, which are as carefully excluded from their houses as fermented bread, on occasion of the feast of the Passover."—*Temperance Recorder*.

"I have been much gratified by a perusal of your interesting and scientific Essay on Sacramental Wine, the philological correctness of which cannot, I think, be invalidated. It is moreover in strict harmony with the physiological fact, that intoxicating beverages are opposed to the natural laws of health, and there can be no discrepancy between real facts in nature, or sound deductions from them, and right interpretations of scripture; because the God of nature and revelation is one."—*A. Courtney, Esq. Surgeon, R. N.*

THE NORTHERN TEMPERANCE AND RECHABITE ALMANACK, for 1842. Newcastle, Newcastle. This cheap Almanack contains a list of fairs, temperance hotels, price of stamps, receipts, &c.; the destruction of grain by malting, several interesting pieces of temperance poetry, with the usual information found in almanacks.

TIROSH LO YAYIN. Pasco, London. This is an elaborate and learned essay on the wines of the ancients. The author takes a new view altogether of some of the Hebrew words, rendered into English, by the term wine. A vast deal of original matter is brought, from a variety of sources, to bear on the question. No extract can give an adequate idea of this work. It is therefore strongly recommended to every teetotaler in the kingdom.

HISTORY OF THE WINE QUESTION AND DEFENCE OF TEETOTALISM, by F. R. LEES. Pasco, London. This is a reprint of the Supplement to the British Temperance Advocate, giving a summary of the discussion between the Advocate and the Bristol Herald.

WESLEYAN LIBERTY, OR THE REV. JACOB STANLEY'S LAST BLOW TO METHODIST TEETOTALERS. 12, Bull's Head Court, London. We cordially recommend this tract to all persons who do not desire mental bondage.

COOK'S NATIONAL TEMPERANCE ALMANACK, DIRECTORY, AND ADVERTISER, for 1842. Ward, Temperance Hotel, Hull. In this Almanack 48 pages are devoted to articles on the temperance reformation, some of which, being statistical, are of a very useful nature. We hope it will meet with the patronage it richly deserves.

EPITOME OF GENUINE TEMPERANCE PRINCIPLES, by ROBT. GRAY MASON. George Cornwall, Aberdeen. This is an eloquent address, and deserves to be universally read.

About eight years ago, while a member of the British and Foreign Temperance Society, I resolved not to take any kind of intoxicating liquors, and to persuade others to abstain also. Two years past I signed the total abstinence pledge. I regret I did not sign it sooner. He who has decided for abstinence will, I am persuaded, be more secure, comfortable, and useful by signing the pledge, and appearing before all in his real character. I have not, in any instance, in any kind of weather, or under any circumstances of exposure and fatigue, felt the least need of any kind, or ever so small a quantity, of these noxious beverages. The idea of needing them is, I am sure, *most delusive*. If my pen, or tongue, or purse, or example, can contribute, in any small measure, to the salvation of man from this dread enemy, I shall think my humble efforts crowned with the Divine benediction.

I am, Sir, yours respectfully,

Selby, Yorkshire, Sept., 1841.

RICHARD TABRAHAM,

—*Scottish Temperance Journal*.

HINTS TO WORKING MEN.

FRIENDS,—Allow me to point out to the Working men of Hull, a plan by which the Union House may be superseded.

The value of a pint of beer a day (or threepence) paid into the Teetotal Insurance Office, by a young man aged twenty-one, will provide an income of more than *Forty pounds* every year, to begin at sixty years of age, and to continue during life!

A payment of *two shillings and sixpence* per week, will secure the same income of forty pounds a-year at the age of sixty; with the privilege of *withdrawing all the money that has been deposited*, in case of necessity.

For *One Shilling*, paid weekly into the Insurance Office, a man of thirty years of age would receive £150, if he lived to be sixty.

For the same sum he might insure £80 to be paid to himself at the age of sixty, or if he died at any time before he was sixty, the money would be paid at his death to his widow, or to any one he liked to leave it to.

Or he might secure £100 to be paid at his death, *whenver it may happen*, to any one he might appoint to receive it.

If working men will drink up and squander away their money in the early part of their lives, while there are such ample means as the above for providing for the future, they will have no one to blame but themselves, when in their old age they find themselves deserted and neglected in a Union Workhouse.

These facts sufficiently prove the assertion, "that every man and woman in England, who drinks a pint of beer daily, is as capable of securing independence, as any individual among the middle classes of society, who is dependent for his support upon his own industry. The question which every labouring man must put to himself is this:—"Shall I continue to drink beer, and end my days in a workhouse, or, shall I save the money wasted in beer, and render myself as independent in my declining years as the greatest nobleman in the land?"

Bath, 1841

SARAH HOARE,
Member of the Society of Friends.

For further particulars as to the United Kingdom Total Abstinence Life Assurance Society, inquire of R. Firth, Agent.

TO THE

MEMBERS of the HULL TEMPERANCE SOCIETY.

DEAR FRIENDS,—The operations of the Hull Temperance Society, have long been carried on with unabated ardour and access. Our society has silenced opposition under a public form; and the opinion of our townsmen, willingly now awards it the praise of honourable and disinterested benevolence. No one denies it to be one of our most useful moral institutions. Its practical operations have developed many new facts; and its tendency is, to make you wise, virtuous, and happy.

Of its importance to the well-being of society, and the comfort and happiness of yourselves, your families, and friends, you are all convinced; and to promote its interests you all stand publicly pledged. Allow, then, dear friends, the committee to direct your attention to those means which are necessary to impart life and energy to its movements. Already you are aware of the heavy debt which presses upon its energies. You have been apprized of this fact through a variety of mediums; but, with the exception of a few of

you, upon whom the society chiefly depends for carrying on its meetings, and furnishing the means by your weekly contributions at the monthly members' meeting, only a small number of you, comparatively, render any aid in this manner. The committee regrets exceedingly to see the members' meeting thinly attended; and hopes that a half-penny per week, does not frighten you away—at least it ought not to do so. The committee, however, after years of observation, are under the painful apprehension, that this suspicion is not altogether without foundation; and, therefore, begs to urge upon your attention the necessity of aiding the society, both by your exertion, and your money.

There is, it is true, no compulsory rule for a weekly subscription of one half-penny. At present the subscription is voluntary; nevertheless, it ought to be felt as binding. The payment of a half-penny weekly, as a condition of membership, has been mentioned at a members' meeting; and the unanimous opinion of the members was in its favour. It is very probable that a resolution to this effect will be substituted for the present *voluntary* subscription. All other organized bodies adopt regulations for the purpose of raising funds to defray the current expenses; and why the same principles should not be recognized in the Temperance Society, is inexplicable on any rational grounds.

Every person, who entertains a proper idea of the nature of the Institution, can have no objection to give it reasonable support: more the Committee neither expect nor want. Indeed, the Pledge binds every one who signs it, not only to personal abstinence, but to contribute to the funds of the society. With this the Committee is desirous of impressing the mind of every member. It is possible, that a member may have other engagements to prevent him from attending the members' meeting, but he certainly has the power of sending his contribution. This is his duty; and that every member of the Hull Temperance Society, may, for the future, adopt means to raise the society out of its difficulty, is the sincere and earnest wish of the Committee.

Signed, on behalf of the Committee,

JAMES MILES, Chairman.

Committee Room, Oct. 19th, 1841.

THE CHURCH.

We have great satisfaction in laying before our readers the following excellent extract from the resolutions passed by the Synod of the Presbyterian Church in Canada, in connexion with the church of Scotland, at its late sitting in Kingston. The testimony of a body of such influence and authority cannot fail to produce great results. We hope and trust that ministers and sessions will bear its recommendations in remembrance:—

"That inasmuch as the extensive prevalence of intemperance, and the numerous evils connected with it, are continually creating serious difficulties in administering faithful discipline in the church, and present a great obstacle to the progress of truth and piety among such as have little more than nominal connexion with it, the Synod is called upon to bear its solemn testimony against a sin

which so greatly dishonours the christian name, and involves so many souls in spiritual degradation and eternal ruin, and to enjoin all ministers of this church, faithfully and frequently, to warn the people under their charge of the dangers to which they are exposed from this iniquity; and exhort them to manifest such self-denial, in regard to the use of intoxicating liquors, as may not only be a safe-guard to them, but a salutary example to the world; and further recommend it to all presbyteries and sessions, so to bear their distinct and united testimony against this sin, that intoxicating liquors may be banished from *general and ordinary use*.—*Canada Temperance Advocate*.

VARIETIES.

Union Coach Maker's Society at the last annual meeting passed a resolution abolishing drinking footings.

"*Fruit of the Vine*."—A large number of churches in the state of New York, during the past year, have substituted "*the fruit of the vine*" for the alcoholic liquors they had previously used at the eucharist. There are now in that state nearly *three hundred* such churches.—*Twelfth Report New York Temperance Society*.

A painful fact.—There was more ale and porter exported to the Australian settlements during the last year than to any other part of the world—being a very large increase on previous years.

The Royal Caudle.—The "royal caudle" is thus described by one of the caudle drinkers at the palace: "The foundation of the liquor is gruel, and it smacks of *ale and brandy*, and it is *so far strong*, that a small quantity appears to affect the head."—This is a royal road to drunkenness—to make the infant prince miserable in life, and shorten his days.—It is high time for teetotalism to enter the palace, when the precious life of the "Heir Apparent" is threatened with such a volcano of liquid fire.

Rev. John Stamp.—A gold watch, with chain and seal, has been presented by a friend at Hull, to the Rev. J. Stamp, as a mark of esteem.

METHODISM v. TEETOTALISM.—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 country to a friend in Lincolnshire, states, that "On the 19th of 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 also has 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*.

Sacrament.—In Wales, 28 churches have begun to use unfermented wine in the Holy ordinance.

Falling off in the Spirit Trade.—I have met with two gentlemen in the wholesale spirit trade, &c.; they unitedly complain of the want of trade. Both of them had been in Hull some days, and had not cleared their expenses. One of them said, "I here neither could sell his poison, nor get the money he wanted."—*Commercial Traveller, September 8th, 1841*.

Decrease of drunkenness and crime.—In London, during the last year, the number of drunken cases brought before the police magistrates showed a decrease of 4,754 as compared with the previous year; of disorderly characters a decrease of 3,000, and of prostitutes a decrease of seven hundred.

Hard times for the Publicans.—There were no less than six publicans, out of the fifteen, whose cases were heard at the court for the relief of insolvent debtors, in Newcastle, on Monday. The Commissioner remarked, that, throughout the whole circuit, insolvent Beer-house Keepers and Publicans had constituted the weight of his business.—*Hull Advertiser, Nov. 19*.

THE METHODISTS AND TEMPERANCE.—We lately published the edict of the Wesleyan Conference against the Temperance Societies. The following is an extract from the Annual Assembly Address issued by the Wesleyan Methodist Association which was compelled to secede from the Conference, and which now numbers 30,000 members:—"For the benefits which have resulted from the advocacy of the principles of Temperance, we feel truly 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, however, to remind those of you, that are engaged in this important work, that the best interests of the cause which you have espoused, will be most effectually promoted, by careful avoidance of all terms of reproach towards those of your brethren, who may not assent to certain opinions fully concurrent with those you have embraced. On the question of the expediency or necessity of total abstinence from all drink 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 among 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."

TEMPERANCE HOTEL,

AND COMMERCIAL BOARDING HOUSE,

6, Blanket-Row, Six Doors from the Market-Place, &c,
HULL.

W. PEXTON, Chair Maker, begs most respectfully to inform his Friends and the Public, that he has opened a Temperance Hotel in one of the most central parts of the town. It is not more than three minutes' walk from the Railway, Packet, and Coach Stations; and its proximity to all the public places of business and amusement, renders it most convenient to all persons that may visit Hull, either on business or pleasure. Tea and Coffee at any hour.

Excellent and well-aired Beds, on moderate charges.

CORRESPONDENTS:

Mr. Acum—His note would be an advertisement.
Water Drinker—Cannot publish his letter, unless his name is left with us.
J. Garforth will see that the subject of his well written letter, is anticipated in the leading article. We shall be glad to hear from him on other subjects.
G. Thornton in our next. Also, P. S.

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

JABEZ EDEN, PRINTER, MARKET-PLACE, HULL.

Yeast receipt page 15 from this book