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THE ORGAN OF THE BRITISH ASSOCIATION FOR THE PROMOTION OF  
TEMPERANCE, AND OF THE IRISH TEMPERANCE UNION.

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### ERRATA.

Page 12, col. 2, line 37, dele comma after Baden.  
— 12, " 2, " 38, " " " Leonard.  
— 13, " 2, " 12 & 13, for 'assimilate' read 'annihilate'.  
— 16, line 13, for 'addictions' read 'additions'.  
— 19, last line but two, for 'they' read 'the'.  
— 24, line 17 from bot., for 'drahms' read 'drachms'.  
— 28, col. 1, last line; and col. 2, l. 11, for 'paschal' [read 'paschal'.  
— 32, col. 2, line 14 from bottom, for 'national' read ['rational'.  
— 32, col. 2, line 27, for 'dross' read 'drops'.  
— 63, col. 2, line 10, for 'friends' read 'funds'.  
— 75, col. 2, line 45, for 'Southeate' read 'Southgate'.  
— 77, last line but two, for 'drank' read 'drunk'.  
— 77, c. 2, l. 34, for 'Fabraham' read 'Tabraham'.  
— 78, c. 1, l. 2 & 11, for 'Sink' read 'Link'.  
— 79, for 'Banish it from your shops' read 'ships'.  
— 80, col. 2, line 41, for '2s. 2d.' read '£24. 2s.'.  
— 190, col. 1, line 12, for '£300' read '£3000'.  
— 201, col. 2, line 42, for 'Carberry' read 'Carbutt'.

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## THE BANE AND ANTIDOTE.\*

BY JOHN PYE SMITH, D.D., F.R.S., F.G.S.

"TEMPERANCE IS A VIRTUE, which casts the truest lustre upon the person it is lodged in, and has the most general influence upon all other particular virtues of any that the soul of man is capable of: indeed so general, that there is hardly any noble quality or endowment of the mind, but must own temperance either for its parent or its nurse. It is the greatest strengthener and clearer of reason, and the best preparer of it for religion, the sister of prudence, and the handmaid to devotion."—DEAN SOUTH.

*Delirium* is a diseased state of the nerves and brain, exercising an injurious action upon the mind in all its susceptibilities and faculties. It may be involuntary; as when it is the result of fever, or some other disordered condition of the body, of which the sufferer is not the designing cause. In such cases, it is calamitous but blameless. But, when it is the result of causes over which we have control, so that we either intend to produce it, or intend that of which we know that it will be the effect, it is clearly criminal. This state of voluntary delirium is *intoxication*, *inebriety*, or to use its most proper and disgusting name, *drunkenness*. It is brought on by the introduction of a certain class of pernicious substances into the vital organs of the body; and that class consists of the *vegetable poisons*. The very word *intoxication* is derived from the name given by the Greeks to the deadly matter with which barbarous nations covered the points of their arrows, that even the slightest wound might prove fatal.

The vegetable poisons are generally offensive to the taste; but among them some are found which, in the earlier stages of their operation, have an immediate effect that is seductively agreeable. These have been eagerly sought after by the depraved and reckless children of men; who, for a transient animal gratification, have thrown away health and peace, have cut off years of probable life, and have made sure of formidable diseases, cruel pains, degradation, a miserable death, a poisoned offspring, and a dreadful eternity. Of these alluring poisons the Asiatic nations have, to a lamentable extent, chosen *opium*; and the western races of men, spirituous liquors, which owe their intoxicating quality to their containing a proportion of *alcohol*—an artificial substance, formed by the decomposition of sugar or other vegetable matter containing the constituents of sugar, and by recomposing those elements, with altered proportions, and consequently in a *new form*.

Alcohol, obtained in its most concentrated state by repeated distillation, if swallowed, would

be rapidly fatal. But in brandy, rum, whisky, and other ardent spirits, in wine (especially the brandied wines sent to this country from Portugal and Spain), and in malt liquor, it exists in intimate combination, or in looser mixture, with different proportions of water and some minute vegetable particles, giving various odors and flavors. All these liquors are injurious to health, intellect, and happiness, *in proportion* to the quantity of alcohol which they respectively contain.

Moralists and religious teachers have labored for ages to dissuade men from the debasing sin of intoxication. But it is painful to reflect, *how little has been their success. The most enlightened and christian nations upon earth, are those in which this wickedness most reigns!* This may well be deemed an appalling fact;—yet it may be accounted for. The resistance to the sin of intoxication has been attempted by *methods which have contained in themselves the seeds of their own frustration*. We have been driving out the full-grown snakes, while we have allowed the young viper-brood to exercise all their vivacity; and to grow up, not only undisturbed, but nourished and encouraged. The ideas of sin and shame have been generally confined to the grosser and more exposed effects of the practice, rather than to the radical evil *itself*. The public drunkard we behold with horror, and shun him as a monster; but we have, with strange supineness, overlooked the *deep-seated cause* of which his degradation and wretchedness are but the consequence. Comparatively little censure has been applied to the men whose stronger nervous system, or carefully formed habit, enables them to drink immoderately of intoxicating beverages, without betraying the vulgar symptoms of inebriety. Virtuous and religious men have thought it not wrong to sit long at the wine, to walk to the verge of the precipice, and coolly see others fall over it; satisfied with their own imagined security. Yea, the moderate drinking (and who can define this *moderation?*) has been regarded as a laudable mode of celebrating great events, of acknowledging signal mercies, or of expressing benevolent desires! Could it have been previously thought possible that the father of delusions should succeed in persuading the followers of Christ to adopt *such a substitute* for praise and prayer?

In a still less suspected way, the powers of this evil are aided and extended. The claims even of moral obligation, in the regard due to the preservation of health, and the recruiting of strength after fatigue, have been made its instruments. Spirits diluted more or less with water, liqueurs, cordials, stomachics, and nervous mixtures in their endless varieties, have been *masked batteries*, to help forwards the work of death.—Individual fancy, ill-understood experience, family tradition, popular opinions, the recommend-

\* Abridged from Preface to Prof. MOSES STUART'S Prize Essay on Scripture Wines;—written 1831.

ation of friends, the caudles and other nostrums of ignorant nurses, especially during the convalescence of females after parturition, and even the permissions of some medical men, too careless of physical and moral results,—have produced an underground stream of destruction to health and life, to piety and happiness, more terribly effectual than words can describe.

The sanctuary of God himself has been invaded. Widely has the notion prevailed, that a reinforcement of animal vigor and mental energy, for the public labors of the ministry, was to be obtained by small draughts of spirits and water, or equivalent portions of brandied wine. Ministers of the gospel, once loved and venerated for their piety and zeal, have been deceived and betrayed by this lamentable error; till health, character, and usefulness have been shipwrecked, the church has mourned, and the ungodly have exulted.\* At associations and other assemblies of christian pastors, holden for the advancement of pure religion, spirituous liquors are often drunk, not indeed to that extent which would incur foul reproach, but certainly beyond the limits of necessity. Thus the appearance of evil is not abstained from; and the example emboldens others, fortifying them in sin, by an argument which the dullest transgressors acutely see and dexterously employ.

In this alarming state of things it was happily brought to the minds of some good men in America, that there was a principle which, when once understood and duly enforced, would be an auxiliary to prudential and religious considerations sufficiently powerful to determine the victory. Exhortations to moderation in the use of a seductive gratification, which clothed itself under the belief of necessity, or at least utility, and in which moderation is unsusceptible of any clear definition, were found to be of very precarious issue. A principle was wanted, which all could understand and unerringly apply.—This principle, this firm and safe standing point, was found in a physical fact, not indeed recently discovered, for it had been long ago demonstrated;† but it had been surprisingly neglected, and was comparatively little known. It is, that DISTILLED SPIRITS, pure, or under any form of

\* It is no unfrequent thing that young ministers, between the two or three services of the Lord's day, drink wine, or spirits and water, as means of comforting and supporting the animal system under its exertions; having been originally urged to this practice by mistaken advice or by ill-judged hospitality. The least of the evils to be apprehended from this habit is an introduction to the daily distress of indispositions in the stomach, the head, and the nerves; and the consequent interruptions and diminutions of usefulness. If I might venture to give advice in this case, the result of theory and experience and observation, it would be this: on the Lord's day to take a sufficiency of the most nutritious and simple food, and, so far as is practicable during the intervals of public service, to sit with the legs laid horizontally on a cushioned chair. Many an excellent man has groaned under innumerable ailments, and has cut off twenty years of the rational expectation of life, by being set wrong in this respect at the beginning of his way.

† By Dr. Trotter, in his *Essay on Drunkenness*; by (I conjecture) Dr. Bateman, in Dr. Rees's *Cyclopaedia*, art. *Drunkenness*; by B. Montague, Esq., in his *Enquiries into the Effects of Fermented Liquors*—London, 1814; and by other medical authorities. [See *Standard Temperance Library*.]

dilution, mixture, or disguise, whether used occasionally as restoratives, for the entertainment of friends, or for any other plausible purpose, or regularly as daily beverage, are NEVER NECESSARY, but always noxious.

This doctrine has been often affirmed by enlightened physiologists. Its recent revival, as the basis of the temperance societies in the United States, has subjected it to the severest ordeal that science, prejudice, and interest could institute; but every development of evidence has served to confirm the declaration of Sir A. Cooper, that "*spirits and poisons are synonymous terms.*"

The success of this doctrine, as the means of effecting a thoroughly convinced and satisfactory persuasion in favor of TOTAL ABSTINENCE, has far exceeded the hopes that were indulged; but it is yet immensely short of what benevolence and religion desire. Patriotism and humanity cry aloud against the foe of all virtue, freedom, independence, and happiness. The prospect of an enlarged political franchise in our country should awaken every man's energies to secure a morally reformed population; or the liberties of Britain will be sacrificed to the basest of lusts. Of mortal diseases, of life prolonged to utter wretchedness, of premature deaths, of fires, shipwrecks, and fatal accidents in other ways, of crimes in every shape, the proportion of casualty that belongs to spirit-drinking and ale-drunkenness is tremendous. But a volume would not suffice to describe the guilt and misery which flow from this source.‡

If, to dry up this river of destruction (as justly it may be called) some great difficulty were to be overcome, or some very costly and painful sacrifice were to be made, what GOOD MAN would not readily encounter the difficulty and yield the sacrifice? But difficulty and sacrifice, in a personal respect, can scarcely be pleaded. The measure which brings happiness to our neighbors, in this instance, secures it also to ourselves. We are called to abstain from nothing but that which is a positive mischief—a mischief of serious and threatening magnitude. If medicinally any one is obliged to use spirits, let him restrain the use within that limit, and he violates not our pledge. At the same time, let no man omit to subject this apprehended necessity, or medicinal utility, to a renewed examination by the lights of modern science. It is a thousand to one that he will discover "a more excellent way." If, however, the concession be made, let it be with the lamentation of an eminent medical authority—"The fate of those individuals is truly deplorable, who cannot exist without an exhausting stimulus." (Sir Anthony Carlyle.)

The writer has had occasion to observe that

‡ Vide *Parliamentary Evidence*, 1836.

the most erroneous opinions prevail, in the non-medical part of society, concerning the nature of *animal-stimulation* and the operation of stimulating substances. The general notion is, that those substances act upon the animal frame in some way that *imparts* strength and vigor; and therefore they are employed either in preparation for exertion, to lay in a stock of power beforehand, or after exertion, to repair and supply the power which has been expended. Not only persons whose daily expenditure of strength lies in mere bodily labor, but authors, artists, and public speakers, very extensively have recourse to wine or spirits, to support them, as they unhappily think, under their labors. But the whole assumption springs from a radical error. *Stimulating* (as the word itself imports) is analagous to *goad*ing an ox at the plough, or *spurring* and *whipping* a horse on the journey. *Stimulating gives* no strength: it only *urges* and *forces* to a more vehement and consequently a more rapid outlay of the strength, or capacity for exertion, which already exists; and, *by an invariable law of all organization, that outlay is succeeded by a depression and diminishing of the capacity*, proportioned to the exciting force which has been applied. *It is according to this law that ALL LIQUIDS CONTAINING ALCOHOL act upon the human frame.* They force the blood to an unnaturally rapid circulation, the muscular fibres to a more intense contractility, and the nerves and brain to an excess of susceptibility. This state of physical excitement *works upon the mind*, not indeed by invigorating the understanding and the judgment, purifying the passions, or making the conscience more delicately discerning; but only in the way of rendering more ardent and wildly salient the tumultuous faculties of imagination and passion. Such, to mention but one among many fearful instances, was the depraving excitement which urged the talents of Byron to their satanic devotedness. Not so was PARADISE LOST composed.

"O madness! to think use of strongest wines  
And strongest drinks, our chief support of health!  
When God, with these forbidden, made choice to rear  
His mighty champion, strong above compare;  
Whose drink was only from the limpid brook."

MILTON'S *Samson Agonistes*.

From the moment that a healthy person awakes to acknowledge his morning-mercies, till at night he lays his wearied limbs on the couch of sleep, he is the subject of the inevitable, but natural and lawful, *stimuli* of the day. Light, air, the variations of temperature, labor and social intercourse, thinking and feeling, are the divinely appointed stimulating agents, to urge us on to proper and beneficial action. For repairing the vital energy consumed by this daily expenditure, God has made a well-adapted provision. Does that provision consist in *super-added stimulation*? A reflecting child may see that the supposition is absurd. In what, then,

does it consist? In ways and means *the very contrary to stimulation*;—in ways and means whose object is to arrest the progress of excited energy—to calm, to soothe, to bring back the circulation and the irritability to the state of quiet, *in which state alone can body and mind accumulate new power.* These ways and means are FOOD and REST: *food*, such as individual experience ascertains to be the most congenial and nutritious; and *rest*, in its two natural forms—first, that of short cessations during the day from severe labor, in a recumbent posture, or at least with the legs supported in a horizontal position—and secondly, that of "tired nature's sweet restorer, balmy SLEEP."

This doctrine requires not the science of a physician for its correct understanding: it needs only common sense, and the commentary of a little observation.

The great PRINCIPLE, then, is plain; that, to recruit exhaustion, to repair fatigue, to sustain labor, bodily or mental, to preserve health, to prolong life in the most perfect enjoyments which this mortal state admits, of capacities for usefulness and felicity, the daily object of a prudent man must be, not to increase, but to diminish the causes of stimulation. For recovery from the impairment of the natural and necessary stimulants, God has liberally provided; but, for recovery from the impairment of the unnatural stimulants, he has made no provision at all—if they be persisted in. He has ordained that their dire effects shall be IRREMEDIAL, except by the renouncement of the causes.—Those effects are dyspepsia in its ever-varying forms; cramps and pains of the stomach, and the ruin of its healthy power; terrible maladies of the bowels and the liver; in the lungs, inflammation, ruptured vessels, and consumption; in the skin and the limbs, bloating, foul pimples and carbuncles, inflammations, swellings, and ulcers; in the general system, debility, bloated obesity, jaundice, dropsy, gout, apoplexy, and premature old age; and, from the connection which the brain and nervous system hold with the mind, incapacity for any useful exertion, lowness of spirits, despondency, fatuity, and insanity in some of its worst kinds.\*

With the soundest reason and in the most imperative tone, does this entire argument call upon all christian ministers and teachers to examine the evidence; and, if they find it decisive (as the writer respectfully expresses his conviction that they will do), to come forth with all their powers of example, instruction, and influ-

\* The intelligent reader will not understand it to be here affirmed that these diseases are, in *all* cases, produced by intoxication, or by the habitual, though called moderate, use of ardent spirits. But, with regard to many of the diseases enumerated, particularly those affecting the liver and its functions, the *majority* of cases, and those the very worst, have this origin. Also, *every kind of disorder is made more formidable, and its cure more improbable*, when the patient is an intemperate man, or is a spirit-drinker, even though he have been deemed by himself and others a *very temperate* spirit-drinker.

ence, to stem the tide of guilt and ruin. Where the habit of intoxication exists, even in those forms of it which stop short of grossness and open indecorum, the person becomes insusceptible of pure religious feeling; but he is awfully liable to spurious religion—the religion of self-flattery—the religion of exultation in imagined privileges, while moral obligations are little regarded—the religion whose essential character is the *intoxication* of spiritual pride and vain-glorious confidence. This pretended religion, the most virulent of moral poisons, the most deceptive to its own victims, and the most contagious to other persons, is well known to the faithful minister as that hydra-evil which occasions the greatest difficulties and the most distressing trials in all his course of duty. Close investigation will often discover a surprising connection between these delusions of the soul and the indulgence, very moderately! in spirituous beverages and narcotic poisons.

Honored servants of the Savior, dispensers of his light and truth, who devote your lives to the elucidation and the enforcement of his holy gospel; permit the respectful imploring, the earnest entreaty. Read, reflect, and act as your sense of duty shall impel. "I beseech you, brethren, by the mercies of God," by the regard which you feel for the present holiness and the immortal salvation of men, by your love to the churches of which the Holy Spirit hath made you the overseers, and by all your cherished hopes of success in your work by the power of that Holy Spirit,—turn not aside from this humble solicitation. *The light is gone abroad. We cannot now shut our eyes and be guiltless.* Our past ignorance or inadvertence God will forgive, if now we be found faithful to the knowledge which his good providence has set before us.

The christians and patriots of the United States esteem the results already attained by their temperance societies a nobler triumph than the establishment of their political independence half a century ago. If the same end be answered in our own beloved country, we shall have transcendent reason to exult in a true REFORM: but, without it, political improvements, however wise and well-intended—the education of all ranks, and the widest diffusion of knowledge—the circulation of the Bible, and the preaching of the gospel,—will be paralysed instruments; our country will fall, and liberty, dignity, and religion, will be entombed in the gulf of INTEMPERANCE. Which may Almighty mercy avert!

**DOMESTIC YEAST.**—Boil one pound of good flour, a quarter of a pound of brown sugar, and a little salt, in two gallons of water, for an hour; when milk-warm boil it, and cork it close, and it will be fit for use in twenty-four hours. One pound of this yeast will make eighteen pounds of bread.—*Gardeners' Chronicle.*

#### THE TOWN MEETING.

##### LICENSE OR NO LICENSE?

Governor Briggs, of Massachusetts, in a speech at Albany, related the following thrilling incident.

At a town meeting in Pennsylvania, the question came up whether any persons should be licensed to sell rum. The clergyman, the deacon, and physician, all favored it. One man only spoke against it, because of the mischief it did. The question was about to be put, when all at once there arose from one corner of the room a miserable female. She was thinly clad, and her appearance indicated the utmost wretchedness, and that her mortal career was almost closed. After a moment of silence, and all eyes being fixed upon her, she stretched her attenuated body to its utmost height, and then her long arms to their greatest length, and raising her voice to a shrill pitch, she called to all to look upon her.



"Yes!" she said, "look upon me, and then hear me. All the last speaker has said of temperate drinking being the father of drunkenness, is true. All practice, all experience, declare its truth. All drinking of poison in health, is excess. LOOK UPON ME! You all know me, or once did. You all know I was once the mistress of the best farm in the town. You all know, too, I had one of the best of husbands. You all know I had fine, noble-hearted, industrious boys. WHERE ARE THEY NOW? Doctor, where are they now? You all know. You all know they lie in a row, side by side, in yonder churchyard; all—every one of them FILLING THE DRUNKARD'S GRAVE! They were all taught to believe that temperate drinking was safe—excess alone ought to be avoided; and they never acknowledged excess. They quoted you, and you, and you," pointing with her shred of a finger to the priest, deacon, and doctor, "as authority. They thought themselves safe under such teachers. But I saw the gradual change coming over my family and prospects, with dismay and horror. I felt we were all to be overwhelmed in one common ruin. I tried to ward off the blow. I tried to break the spell, the delusive spell, in which the idea of the benefits of temperate drinking had involved my husband and sons. I begged, I prayed; but the odds were against me. The MINISTER said that the poison which was destroying my husband and boys was 'a good creature of God.' The DEACON (who sits under the pulpit there, and took our farm to pay his rum bills) sold them the poison. The DOCTOR said that 'a little was good, but excess ought to be avoided.' My poor husband and my dear boys fell into the snare—they could not escape; and one after another was conveyed to the grave of the drunkard. Now, look at me again! You perhaps see me for the last time. My sand has almost run. I have dragged my exhausted frame from my present home—your poor-house—to warn you all—to warn you, DEACON!—to warn you, FALSE TEACHER OF GOD'S WORD!" And with her arms high flung, and

her tall form stretched to its utmost, and her voice raised to an unearthly pitch, she exclaimed—

"I SHALL SOON STAND BEFORE THE JUDGMENT-SEAT OF GOD—I SHALL MEET YOU THERE, YOU FALSE GUIDES, AND BE A WITNESS AGAINST YOU ALL!"

The miserably female departed. A dead silence pervaded the assembly. The priest, deacon, and physician hung their heads. And when the president of the meeting put the question—"Shall any licenses be granted for the sale of spirituous liquors?"—the response was unanimous—"NO!"

#### REMINISCENCES OF A WORKING MAN.

(Continued from our last series.)

##### PERNICIOUS INFLUENCE OF DRINKING USAGES.

R—t H—t, who was a youth of extremely promising talents, and much respected by his employers, was destroyed by drinking habits he had unfortunately imbibed. He was impelled from step to step, until he became at last the infatuated companion of gamblers. He lived in a good house, and maintained an expensive manner of living. His associates were persons of very dissipated conduct. Not being able with his salary to meet his expenses, he robbed his master to a considerable extent. He was discovered in his wicked proceedings, but no public exposure was made; on the contrary, he was forgiven, through the benevolent intercession of one of the firm. His services were continued, with the understanding that he would abandon all his former companions in vice. His promise was a solemn one, but it was not made in sincerity. The work of reformation did not commence. He had succeeded in concealing his delinquencies and their discovery even from the knowledge of his associates.

The love of drink and *frivolous* company, which is so abundantly found in all ale-shops, led him again into his accustomed haunts of infamy and vice; and they soon proved his utter destruction. A second time he was detected in robbing his employer, when he was forgiven and discharged.

Intelligent and amiable society, apart from the infamous ale, would in all probability have saved this young man from destruction.

I remember one Mr. S—, a person of extremely gentlemanly demeanor. He was a traveler for the firm for which I was working; and he was a great favorite of theirs. His robberies were immense. He was a jovial companion; no surly sot; a lively, intelligent drinker of wine. While he would have regarded speaking to a working man as a disgrace, he would drink and get drunk at the expense of another. He scorned the vulgar ale; his taste was of a more *refined* character.—In a very ingenious manner he carried on a successful system of plunder upon his employers, for some years; and not only did he inflict an injury to the amount of some thousands of pounds, but when detection came, he fled to America, leaving a broken-hearted wife and a family of interesting lovely children to endure poverty and contumely. To drinking, and to that alone, may these sad consequences be traced.

It falls to my lot to put on record a case of serious delinquency in a female, a servant in the same firm. She began to work at about nine or ten years of age, and she held a confidential situation for five-and-twenty years. Her conduct was unjust and tyrannical towards the workpeople; and from this may be inferred a striking fact, that dishonesty practised towards the workman leads on eventually to similar conduct towards the master. Employers may learn a lesson, that the petty tyrant who becomes a mean slave to serve their purpose, will seize the first temptation to plunder them. It has ever been so during my long experience; and it was in the instance before us especially so. She had the giving out of work, and I have known her to be so partial as to make a dif-

ference to some of the men of 20s. a week. I was a particular object of her dislike. It was a long time before I could account for it. I had given her no offence I was aware of. The truth at last came out. Several of the workpeople kept beer-shops; and they frequently kept from work without the knowledge of the master, through the connivance of this woman. It was revealed to me at last, that these beer-shop workfolks were in the habit of inviting frequently this worthless woman and her husband to jovial supper-parties. This love of conviviality was accompanied with a desire for finery in dress, far above her condition in life. The habit of drinking increased, and to gratify this devouring appetite she robbed her employers in a very ingenious manner. Her peculations were £2 a week, for upwards of two years. She was detected and sent to prison; but in consequence of some flaw in the indictment, was discharged. Instead of returning home in decency, she made a sort of public triumph. Incited by ale, she was most insulting, and spared no means to defame and annoy those whom she had injured. A second time she was indicted, and is now enduring transportation. Her insolent conduct, prompted by drunkenness, brought upon her this heavy punishment.

How numerous are the cases of debasement and ruin from intoxicating drinks and drinking usages! I could, from my own observation alone, fill a large volume with instances of human wretchedness proceeding from this single source.

#### THE WATER CURE.

"Water, when its properties and modes of application are well known, will be worth all other remedies put together."—Dr. MACARTNEY, formerly Professor of Medicine, T.C.D.

Grafenberg, Freiwaldau, Austrian Silesia.

MY DEAR SIR,—After more than six months' stay here, I feel privileged to give an opinion on the merits of the water cure; and by so doing, I shall at length fulfil my promise to you. About ten days since, I wrote a few lines to you by Doctor Spence, who, after some weeks' stay here, has left for England. He is the seventh British medical man who has left since my arrival, and they have all returned home converts to the cure.

GRAFENBERG has been already so often described, that it is quite unnecessary for me to say more than that it is admirably situated for the cure, being 1600 German feet above the level of the sea, having numerous springs of the purest water in its vicinity, and well-sheltered walks extending for miles in the contiguous woods.



The first day I dined at the establishment, such was the gaiety reigning around, that I could scarcely persuade myself that I was dining in a hospital; and as a teetotaler I was particularly alive to the gratifying novelty of about 250 persons of all ranks and nations dining together without any intoxicating liquors whatever.

Of PRIESSNITZ I must say a few words. He is about 43 years of age; in height about 5 feet 9 inches; his countenance expresses a penetrative intellect, extraordinary firmness, and a kindly heart; and, although defec-

tive in regular beauty, is uncommonly pleasing and attractive; and one cannot gaze on it without feeling that one is in the presence of genius.\*



*Priessnitz Priessnitz.*

His neighbors can testify to his kindness; crowds restored to health and the enjoyment of life, pay homage to his intellect; and facts constantly exemplify that wonderful firmness and decision which he exhibited in early youth, when, as related by Captain Claridge, he reset his own ribs which had been broken by an accident, in its results fortunate for mankind.

My opinion of the cure I shall give in a few words. I am thoroughly persuaded of its superior efficacy and safety, and I am convinced that it can cure all curable diseases, including many incurable by any other known method. Let me give a few cases in support of my opinion. On my way to Grafenberg, I met in Freiwaldau an English gentleman on his return home. He told me his case, and kindly gave me permission to make it public if I pleased, only stipulating that I should withhold his name. He had had dropsy, retention of urine, dyspepsia, palpitation of the heart, rheumatism, and asthma. He was painfully constive, his feces being like bits of chalk. He had been long under medical treatment, and both English and German physicians had pronounced his heart to be ossifying, and had given it as their opinion that he was incurable. Priessnitz assured him that he had no heart-disease. He had been twice at Grafenberg—in 1842 for five months, and in 1843 for two months. His general daily treatment was, during his first visit, three Leintuchs and Abgeschrecktebad; during his second visit, three Leintuchs, Abreibungs, and Douche. In 1842 he had a crisis on his leg. It commenced at the foot, and spread to the hip. The limb became at first red, and then livid, like mortification. *There was no breaking of the skin.* The crisis lasted two months, during which time he was confined to bed, and was obliged to change legumshlag constantly day and night. The umschlag consisted of a wet sheet put on double, with a dry one over it. This crisis carried off the rheumatism

\* We are indebted for the portrait of Priessnitz and the sketch of Grafenberg, to the work of Dr. SMETHURST, published by Snow, London, entitled "Hydrotherapia," and have great pleasure in acknowledging our obligations.—Ed.

and dropsy, the indigestion and retention of urine soon followed. On his second visit, when ordered the Douche, he feared that the shock would have struck him down to rise no more—for he still believed the doctors, that his heart was affected; but, to his surprise, he stood the shock better than that of the Abgeschrecktebad on his former visit. His asthma had been so bad, that he could with very great difficulty walk even a few paces up hill; he had greatly improved in strength and freedom of breathing, but could not remain at Grafenberg sufficiently long to perfect his cure. When leaving, he was assured by Priessnitz, that his health would be perfectly restored by a mild course of treatment which he was directed to follow at home. He concluded his statement by energetically assuring me, that it was utterly impossible to convey to me any idea of his former sufferings; and he most fervently thanked God that he had been induced to place himself under Priessnitz' care. Such was the English gentleman's statement. A German gentleman, the husband of the Baroness Ambosy, writes the following summary of his case, giving me permission to publish it with his name:—"For the sake of promoting the water cure, I gladly state my case, as follows. From the 24th Feb. to the 24th June, 1843, I was confined to my bed, with a severe inflammation of the lungs and liver, together with a pleurisy. During this time I was bled, blistered, and leached, and took large quantities of mercury, belladonna, and other medicines, without deriving any other benefit beyond the reducing the inflammation of the lungs. I now determined on proceeding to Grafenberg, where I arrived on the 24th July, in so great a state of weakness as to be unable to walk from my carriage to my room without support. I still was laboring under the pleurisy and inflammation of the liver, which my doctors vainly labored to subdue from the time I left my bed. My recovery, under the skilful hands of Priessnitz, now proceeded so rapidly, that in six weeks' time I was able to walk to the summit of a mountain, the distance of more than three English miles from, and 1200 feet above the level of, Grafenberg, before breakfast, without being fatigued. I now leave Grafenberg quite recovered, and with the deepest feelings of gratitude; and the more so, that my physicians expressed their opinion that my recovery would be little short of a miracle, if not impossible.—Grafenberg, 30th Sept. 1843. STEPHEN AMBOSY, of Seden." M. Ambosy's general treatment consisted, for the first two weeks, of Leintuchs, Abgeschrecktebad, Abreibungs, and Sitzbad; the third week he had the Douche. When one of his physicians was informed that he was getting better, that gentleman said that "he could not believe it unless he saw him." A case in which Priessnitz' firmness and decision were conspicuous, occurred in last December. A gentleman, aged 60, had a fit of apoplexy. Priessnitz, when called in, had him placed in a Sitzbad, and kept him there from 6 o'clock in the morning until half-past 3 in the afternoon, cold water being repeatedly poured over his head during the time. There being four doctors present, they proposed to bleed the patient; but Priessnitz refused his consent, unless one of them would undertake the responsibility, which they all declined,—one of them saying that if the patient recovered, he would throw his physic out of the window, and become an hydropathist. On the second day the patient had two Leintuchs, was washed all over as he lay on the bed, had three cold baths, and had water thrown over his head as on the first day. A fifth physician called in on this day, and observing the unconscious state of the patient, the head hanging down, and, as it appeared to him, vitality almost extinct, he gave it as his opinion that the patient could not live an hour. In a few minutes afterwards, Priessnitz wrote to the patient's son, to inform him that his father was out of danger. The third morning the patient recovered his consciousness, and inquired of his servant how it was that he had two blankets over him; and could scarcely be persuaded but that it was only the evening before that he had retired to bed. On

the fourth day he drove out of town to meet his son. — I have given you the case of an old man, let me now give you the case of a *child*. I have given you the first case with which I have become acquainted, let me now give you the last. Prince Lichenstein's only son, a child three years old, had suffered, for fifteen months, under chronic obstruction of the bowels, and was treated by the first physicians in Vienna. For three weeks he had had no relief, and his medical attendants apprehending *miserère*, gave him up, and advised, as a last resource, that Priessnitz should be called in. The child was accordingly placed under Priessnitz' care. On the twenty-fifth day after commencing treatment the patient had relief, has since been regular, and for the last fortnight has been playing about—thus adding one more to the many triumphs of water over medicine. The applications in this case were Abreibung and Sitzbaths. I could give you several other cases, but four are as good as four hundred.

Having in the foregoing cases had occasion to use several German words, I think it better to give a brief explanation of them here. "*Umshlag*"—a wet bandage, of which there are two kinds, the cooling and the heating; the cooling one is entirely wet; the heating one has the outer folds dry. "*Leintuch*"—a cold wet sheet; this is wrapped tightly round the body, a coarse large blanket is wrapped outside it, a feather bed and counterpane placed over all; and thus enveloped, the patient generally lies from half-an-hour to an hour, when he quits it for the cold plunge bath, or the Abgeschreckebad, or sometimes for an Abreibung. "*Abgeschreckebad*"—a tepid bath of 14 above 0, Reaumur, which is equal to 62 deg. Fahr.; the depth of water is generally from three to six inches; it is taken in a tub of between five to six feet long by two-and-a-half broad; the patient generally remains in from three to five minutes, and is rubbed during the time by himself or by the badadiener or bath-servant. "*Abreibung*"—a cold wet sheet, thrown over the patient's head and person from behind, and rubbed briskly to the body, from two to five minutes, by himself and servant. "*Douche*"—a stream of water falling from a height, sometimes of twenty feet, and as thick as a man's wrist; it is suffered to fall on the hands clasped high over the head, on the back, and on the limbs. "*Sitzbad*"—a tub, of suitable construction and dimensions, in which the patient sits in cold or abgeschreckte water for generally fifteen or twenty minutes. I have mentioned the general time for which the different baths are taken, but many of them are at times taken for much longer periods, as in the case of apoplexy.

I wish I could have the pleasure of seeing you here before I leave. Would that men of influence would come here and judge for themselves! To my brother teetotallers I would especially say, You are bound by the principles you hold, one of which is to promote the good of others—you, above all men, are bound to inquire into the merits of a cause which claims to be *not only kindred, but an auxiliary to your own*; and if you find it to be such as it is represented to be, it becomes your duty to promote its advancement.

The weather during the winter has been very cold, but generally calm. We have had much frost and snow, but little rain.

My dear sir, yours very faithfully,  
Dr. F. R. Lees, Leeds. JOHN GIBBS.

**FORTY BEDS SWALLOWED IN ONE DAY!**—Dr. Adams, of Dublin, on questioning the first twenty applicants for soup in the parish of St. Peter, found that eighteen of them had that morning paid for spirits to a greater amount than the value of the soup they came to beg.—Another gentleman of the same city, during the evening of a day on which 160 beds had been distributed to the poor, in the prospect of cholera, found that in one lane *forty* of them had been sold, and their price converted into whisky!—*Youth's Instructor*, April, 1836.

### THE BRITISH ASSOCIATION. APPROACHING CONFERENCE.

Another year in the history of the British Association is drawing to a close, and the season approaches when the usual annual review of its operations and progress must be submitted to the assembled representatives from various districts. At the appointed time the executive committee will be prepared to render an account of their stewardship. At all times their position is a most responsible one, but the preparations requisite for the next conference increase that responsibility. The occasion is likely to be one of more than ordinary importance to the future operations of the Association, and every society should inquire what can be done to render it the most interesting and successful conference that has yet been held. May a spirit of wisdom and zeal animate the breast of every delegate!

In the first place, the committee beg to direct the attention of the societies to the SCHEDULES which have been issued to the various societies. Immediate steps should be taken to obtain the requisite information; and where the register of the members is in a neglected state, prompt exertions should be employed to ascertain the numerical strength, &c., of the society. When filled up, they are directed to be returned to Leeds, not later than the 15th June, in order that the facts they contain may be embodied in the report to be submitted to the conference.

It may here be observed, that further inquiries should be instituted respecting the direct and indirect results of intemperance in swelling the large amount of crime, pauperism, destitution, and vice under which our country groans. At our various police-offices it may be ascertained how many cases of drunkenness came before the magistrates, and the proportion they bear to other offences. Most, if not all, of the governors of our gaols and houses of correction could state how many of the criminals have been intemperate. The masters of workhouses, and the conductors of lunatic asylums, would, no doubt, if requested, state how many of those placed under their guardianship have been addicted to the free use of strong drink. Such information has justly been considered of great value, as facts of this kind are calculated to arrest the attention of all classes, and lead them to perceive the necessity for increased exertions to extend the influence of the temperance reformation.

The question referring to the appointment of delegates should receive particular attention. Early information on this point is requisite, in order that the Manchester committee may be furnished with an accurate list of their names and probable time of arrival, &c. On this account, if there were no other reason, it is important that the schedules should be returned at the proper time. The Manchester committee cannot be responsible for the entertainment of any delegates of whose appointment they do not hear on or before the 2nd of July. Should any appointments take place betwixt the 15th June and the end of the month, it is hoped the secretaries of such societies will immediately advise *John Andrew, jun., York Bridge Mill, Leeds*, thereof. If, after their appointment, any of the delegates find themselves unable to attend the conference at all, they are desired to give notice of this, without delay, and give the name of the substitute, if one have been appointed. Every delegate should make a copy of attending the whole of each sitting, if at all practicable, and it is desirable that those from a considerable distance should be in Manchester on the Monday evening.

The last question in the schedule is one that has not before been put to the societies, but it is an important one. "What are the topics which you would suggest for discussion at the next conference?" Answers to this question will require grave consideration. It need scarcely be observed, that no topics of an irrelevant character can be introduced. There are some of vital moment, and others that have a less direct, but still an

important, bearing upon the temperance cause. Every thing should be characterised by singleness of purpose, enlightened zeal, and unswerving fidelity. Such a gathering of intelligent friends presents a favorable opportunity for the enunciation of great principles, and the reiteration of such as circumstances may render necessary. Suggestions and recommendations respecting the constitution, organisation, and efficient working of temperance societies, will afford an opportunity for comparing plans that may have been tried. The vast importance of measures to promote the consistency, stability, activity, and usefulness of the members, should be strongly insisted upon. The necessity of discouraging all unaccredited and unprincipled advocates is likely to come under discussion. Two or three are now traveling about, who ought not to receive the slightest encouragement from any society or individual. It is high time that a stop should be put to their career of guilt and imposture. They care not for the great and good cause of which they stand forth as the advocates, except so far as they can render it subservient to their own selfish and mercenary purposes. What shall be done to enlarge the operations and increase the usefulness of the Association, must be largely discussed. The further steps to be adopted for raising the £10,000 fund will require much deliberation, and every society should be prepared to inform the conference, by its representatives or by letter, what assistance its committee can give towards the completion of this great project. The societies not yet visited should state when will be the best time for making a vigorous and successful effort, and giving the deputation that may be appointed an enthusiastic reception. There must be no half-heartedness in this matter, no shrinking from the responsibility which justly rests upon every society to contribute its quota to this fund. Surely it is worth an extra effort to give a wider influence to principles which have already proved a blessing to millions. A fear of injuring local efforts to meet current expenses has prevented several influential societies from co-operating with the executive in carrying out the resolution of last conference. Such a fear appears to be groundless. When the case is properly explained, and the urgent claims of the Association clearly stated, it will be found that the disposition to continue the usual subscription to the local society will not be weakened, and that it may be the means of bringing new friends and subscribers. "Money," it has been said, "is the proof of earnestness and the pledge of sincerity." Those friends who have taken cards, and the few who have not sent in their subscriptions, are respectfully requested to forward them to the Treasurer of the Association, *Mr. W. Dawson, Northumberland-street, Huddersfield*, not later than the 30th June.

The business of the conference will commence about ten o'clock on Tuesday morning, the 9th July. The place of meeting is not yet fixed upon, but it will be announced in the next *Advocate*.

It is presumed that, as at other places, a number of large public meetings will be held during the conference week, of which the Manchester friends will, doubtless, give due notice. A number of able and eloquent speakers will be present, and prepared to render their assistance. The teeming population of Manchester is quite sufficient to furnish an audience numerous enough to fill the largest room in the town, but it is to be hoped that there will also be a numerous gathering from the various towns and villages which surround Manchester on every side. A demonstration of the strength of the cause may be made, and every effort employed, to enlist the sympathies and support of the great mass of the population.

A brief summary of what has been done during the last two months must now be given. Only a few places have been visited on behalf of the £10,000 fund, but in each of them the deputation met with a kind and hearty reception. Messrs. Grubb, Millington and Thompson visited HALIFAX the week before Easter. Good meetings were held, and several subscriptions raised. More will yet be

obtained in this town, with proper exertions. Messrs. Hopwood and Beggs visited BIRMINGHAM, where they had an opportunity of addressing two meetings in the Town Hall, and pleading the claims of the Association. The subscriptions in two instances were accompanied by kind and encouraging notes from two warm and well-trying friends of the Association. BURY and the neighborhood have been visited by Messrs. Grubb and Andrew, where the Rev. T. Howorth headed the list, and rendered the deputation every assistance in his power. In this district the cause is in a prosperous state, and some additional subscriptions are expected. Considerable labor has been expended upon several places. Messrs. Grubb and Andrew visited NOTTINGHAM and BINGHAM together, with highly pleasing results. Mr. G.'s addresses have excited no small interest. The fire is still burning. May it continue to glow with greater intensity! Messrs. Beggs and Andrew visited ILKESTON, near Nottingham, where a society is about to be formed. Meetings have been held at HEANOR, DERBY, CROMFORD, SHEFFIELD, CHESTERFIELD, and BAWTRY. Mr. Thompson has been laboring with cheering success at SETTLE and the neighborhood, SKIPTON, COLNE, CLITHERO, ULVERSTON, CARTMEL, HOLME, LANCASTER, SEDBERG, LEYBURN, KIRKBY LONSDALE, &c. At the last-mentioned place a good society has been reformed, and there is every prospect of its steady advancement. Mr. T. has had interviews with the committees, wherever practicable, and has prepared the way for the visit of a deputation. Mr. White, Baptist minister, of Northampton, has visited BELPER, DERBY, MELBOURNE, CROMFORD, MATLOCK, MIDDLETON, WIRKSWORTH, TUBURY, &c., where he has labored indefatigably and acceptably. Arrangements are making for the agents visiting several places in Yorkshire, Lancashire and Cheshire previous to conference.

No one can attentively view the present position of the temperance cause, without perceiving that the time for more vigorous action is come. What has been done is but an earnest of the triumphs yet to be achieved. Every cold-water man should be thoroughly in earnest. The idle and the selfish must, if possible, be roused to active and generous effort. "He is great," says Emerson, "who confers the most benefits; and that is the one base thing in the universe, to receive benefits and render none." And yet, how many are daily guilty of this baseness! Let the time past, wherein ye have wrought folly, more than suffice. The injunction of holy writ is, "Freely ye have received, freely give." Cultivate feelings of a noble and generous character, and resolve to do all you can for the advancement of a cause which has been such a signal blessing to you and to tens of thousands of the families of the earth.

Signed, on behalf of the executive committee,  
May 16, 1844. JOHN ANDREW, Junr., Sec.

**DRAM-DRINKING LIKENED TO DISCOUNTING.**—In commenting upon the case of T. M. Morton, which came before him at the Bankruptcy Court in Basinghall-street, on the 14th May, Commissioner Fonblanque observed— "The main point in this case was the discount of bills; and this was not defended by the bankrupt's advocate, who admitted that such a course of dealing must necessarily end in bankruptcy. A man who commenced discounting was like a dram-drinker. In the first instance he had recourse to it as a temporary stimulant, and then got so into the habit of it, that he could not do without it. The end, therefore, was similar: the one became a drunkard—the other a bankrupt."

**TEETOTALISM AND TRADE.**—I have been told that Messrs. —, of Haslingden, sent £15,000 to £20,000 worth of goods to Ireland in 1842 more than they had done before, and they attribute it to the temperance reformation. Mr. — said it had caused their mill to run full time, whereas had it not been for that they must have worked short time. What a pity every body will not adopt this plan of increasing useful employment.—C.

## Progress of Temperance.

KEIGHLEY.—On Monday evening, May 6th, a public discussion was held in the Mechanics' Institute, which was densely crowded. Mr. W. SMITH occupied the chair, by the consent of both parties. He commenced by reading over the conditions. The challenge to the committee is thus worded:—

"It having been stated by LECTURERS engaged by your committee, and by some of the committee themselves, that 'the moderate drinker is worse than the habitual drunkard,'—in dissenting from the above sentiment, I do agree to meet any temperance or teetotal advocate in public discussion upon the said subject. The time and place to be hereafter arranged. GEO. CURTIS."

Mr. CURTIS, in a very short but flowery speech (reported on good authority to be composed for him by a minister in the town), said that he stood on the defensive side; he had to listen to the evidence of the alleged guilt of the moderate drinker being less excusable than drunkenness itself! The question was, Is the person who lives a moderate life, worse than he who revels in drunkenness? Our good and pious forefathers had lived moderate drinkers, ignorant of the teetotalers' new-fangled standard of character, according to which they must be doomed to a place worse than the drunkard—where he could not say; he would leave it to the teetotalers' vocabulary to say! Without occupying their time with remarks of his own, or giving them the materials of hypothesis, he would sit down, to hear from Dr. LEES in what respect the moderate drinker was worse than the drunkard. — Dr. F. R. LEES (on the part of the committee) observed, that Mr. Curtis had altogether dealt in the "materials of hypothesis," and had been substituting the results of his own fancy for the actual opinions of the teetotaler. No one had ever said that the moderate drinker was less excusable than the drunkard, as far as their drinking habits were respectively concerned; no one had said that our moderate-drinking "forefathers" were "doomed" to any place. He believed that many of them were "good and pious," and now in heaven; and could Mr. Curtis point out the teetotaler who had ever proposed to make them responsible both for the old light they had, and the "new light" they had not? If a man were sinful in disobeying the light of the present dispensation, did it follow that his "forefathers" should be sinful also? Every age carried with it its own responsibilities. They would understand, now, in what respect the moderate drinker was not worse than the drunkard. He was, evidently, not worse in pocket or person; for, in these respects, he who consumed a glass of wine could not be so bad as he who drank two bottles. No one could possibly mean this, and no one out of Bedlam could understand the teetotaler to mean this. Nay, the very arguments of the "lecturers engaged by the committee," from whose doctrine Mr. Curtis dissents, is based upon the supposition that in this respect the moderate drinker is better than the drunkard. The doctrine taught by the "lecturers" is this—that the example of the moderate drinker is worse than that of the drunkard—worse in its influence and consequences on society. The evils of strong drink are not seen in the moderate drinker—all is fair and respectable as yet; and thus the unwary are enticed to commence a practice which, in every actual case of drunkenness, is the true physical producer of the enslaving vice. Thus, if the moderate drinker were not better than the drunkard in some respects, he could not be worse in respect to his example. In respect to example, then, what is the effect of habitual drunkenness? Disgust merely. No one wishes to place himself by the side of the drunkard—no one wishes to be a drunkard. The drunkard is not an example, so much as a warning. Hence, the ancient Spartans, to excite in the minds of their young a disgust of this vice, actually taught them to shun it by making their slaves drunk before them. How, then, do men become drunkards? They first learn their rudiments in the nursery of moderation. They see their parents and friends, whose example is looked at for

imitation; thus they drink also, and, drinking, are slowly and surely lead to the perfected drunkard. Our doctrine does not, by any means, detract from the just character of the moderate drinker—it is rather a compliment to him—nor does it consequently set aside the great moral difference between him and the drunkard. It simply says, moderate drinking is the root of which drunkenness is the ripened fruit—the seed of which intemperance is the frightful harvest; and just in proportion to the extent of your attainments, the general purity of your character, and of those qualities which make you an object of imitation, will be the mischief resulting from your sanction of this seductive and evil thing.\* This principle was fully acknowledged in other things. He recollected reading, in the life of Thomas Scott, the commentator, an account of his habits of card-playing when a young clergyman. His moral, respectable, and elder brethren had seduced him into the habit; he thought no evil of it at the time. It was concealed and covered, as with a garment of light, by the very virtues of these moderate card-players. Had he been taken to any of the splendid halls of the metropolis, and seen the fruits of the system in all their fell development; had he gazed upon the countenances where the workings of the gambler's passion had become visible; had he seen the eager hand, the outstretched head, the highly-wrought expectation, and the haggard face, or heard the deep imprecation of the ruined victims of excitement,—he would have started back with affright from the revolting picture, and have shunned the very approaches to the evil. It is just so with the use of strong drink. Every one at first will shun the low pot-house and its groveling revels—until they are prepared for it by graduating at home, or in the snug bar and respectable parlor! Thus it is, that respectable moderate drinking sustains chiefly the drinking customs of society, which result in such wide-spread mischief and misery. No one would grasp the apples of Sodom, did they know them to contain only ashes within; but cover them with the fair and beautiful rind, and they will deceive many. This is just the effect of moderate drinking usages; they hide the ashes of drunkenness, while they sow its seed, and sanction its causes.—Mr. CURTIS said, that they had listened to a great many fine unintelligible words, but nothing to the point. If the life of the drunkard is worse than that of the moderate drinker, his position was proved. His opponent had not proved his proposition, which was, that the moderate drinker was worse than the drunkard in every respect!—Dr. LEES replied, that the only assertion ever "stated by lecturers engaged by the committee," or by "the committee themselves," and with which, and about which, Mr. Curtis was disposed to quarrel, had now been fully stated and defended. Was Mr. Curtis disposed to question the doctrine, that the moderate drinker, in respect to his example, was worse than the drunkard—that the mischiefs of his example were worse, beyond comparison, inasmuch as few, if any, ever took the drunkard as an example at all? If he questioned this, then let the debate go on; if not, let him frankly and honestly own that he had grossly mis-stated or misunderstood the views of the "lecturers" and of the "committee," and the matter would drop; but do not quibble about words. The proposition, like every other proposition, had its limits; the nature of the case, and the context, must determine its meaning. It was so with the Bible texts; the text without the context did not give the meaning. The meaning of the teetotal text in question—"that the moderate drinker is worse than the drunkard"—was, in like manner, determined by the nature of the fact and of the context. When Mr. Curtis had heard the "lecturers," he had not heard that phrase by itself; it had a context—something went before, and something followed after—and this it was which determined the meaning. The

\* Responsibility is of course proportioned to the power of doing good, or of avoiding evil. "He who knoweth to do good, and doeth it not, to him it is sin." Hence the practical inference in the case of the good FATHER MATHEW [see last paragraph of his speech at ENNISCORRY, in another column].

quibbling of Mr. Curtis was as if he should get hold of the colloquial phrase—"the kettle boils"—and affirm that when that statement is made, it is not true, because the thing which boils is not the copper "kettle," but the "water"! But the statement, in spite of the quibble, would be true—because the *meaning* is true; and it is about *sense*, not *sounds*, that rational men argue and talk. "The letter killeth, but the spirit giveth life." Now, when the phrase in question was used by the "lecturers," it was only a sentence amongst others; Mr. Curtis knew they were talking of *one thing only*—of the *EXAMPLE* of the moderate drinker, not of the moderate drinker "*in every respect*"—for while those words were added by Mr. Curtis, he took good care to omit those which actually preceded and followed the bare statement, and which, by all the rules of language and logic, necessarily determined and limited their meaning. He had heard enough about the *sound* of the words of the proposition without the context—would Mr. Curtis just discuss the *sense* of the words?—Mr. CURTIS said he had not stated that he heard Mr. Lomax's lecture; he had nothing to do with the context, or with the lecturers! [Look at his own challenge!] He stood by the words of the proposition; for if it did not mean "*in every respect*," then the moderate drinker was *better* than the drunkard, and so his position was proved! But as Dr. Lees seemed fond of talking, he would leave him to go on!—Dr. LEES replied that he inferred, from the copy of the challenge sent him that Mr. Curtis had of course heard the "lecturers" from whose statements he dissented, and of course they had some context?—and he took upon him to say, that the context both of their discourse and of the committee's, left no doubt on the mind of Mr. Curtis as to the *respect in which* the moderate drinker was worse than the drunkard—that is, by way of example.—The CHAIRMAN here confirmed the remark, saying that the deputation distinctly informed Mr. Curtis that the assertion was not made as to the *personal* character of the moderate drinker, but must be understood of his influence on society, to which Mr. C. had replied "of course."—Mr. CURTIS [who is an ex-Wesleyan local preacher] here explained much to the same purpose, but *actually* *mocking* the dialect of the Chairman, which is slightly tinctured with provincialisms! [While doing so, Mr. C. himself used the words "I seed" instead of "I saw"!—Dr. LEES then continued the general argument on the pernicious influence of the example of the respectable man when connected with any bad or erroneous system, instancing the patronage of slavery in America. The drunkard was a beacon, warning vessels against the rock on which he had split; but the moderate drinker was like a false light placed on the shore, which lured vessels to destruction. What Mr. Curtis had called "his position" was in fact the position of the teetotaler. His argument, he had shown, was based upon the fact that, *in some respect*, the moderate drinker was better than the drunkard, else no one could take him for an example, and in that case he could not become *worse* as an example. A moderate drinker *might* be better in a thousand other respects, or he might not; but, as regards moderate drinking, *his example was worse*. Mr. Curtis did not dispute this, the only thing asserted, and therefore the discussion was at an end. He trusted the moderate drinkers would not forget their responsibility for their example, but recollect its dangerous tendency.—Mr. CURTIS said a few words of low personality in reply, about Dr. Lees having given them the *grimy* kettle [though the *grime* was his own], &c.—A MODERATIONIST in the body of the meeting here rose up, and, by permission, gave Mr. Curtis a severe castigation, complaining that he had as completely *taken them in*, as if the meeting had been arranged purposely, between Mr. Curtis and the committee.—To Mr. C., who had sat the whole night the picture of a stolid martyr, this was

"the unkindest cut of all."

The issue of the discussion forcibly reminded one of

"Ocean into tempest wrought,  
To waft a feather or to drown a fly."

BURTON-UPON-TRENT.—An important step has been made in this town, so famous for its ale. Until recently, there had not been a teetotal meeting held in it. Mr. Crawford, agent of the Central Association, has spoken twice. At the second meeting, Mr. T. J. White, agent of the British Association, presided, and spoke at some length. On the 21st of May, Mr. White lectured in the Primitive Methodist Chapel. On both occasions the audiences were intelligent and well-behaved. He pledged many to the principles; after which a treasurer, secretary, and committee were chosen. Thus has the Burton society been fairly launched amidst steam, chimneys, breweries, malt-kilns, and draymen. May it prosper abundantly!

YEADON, near Leeds.—Our sixth annual festival was held on Easter Monday last, in the Wesleyan Association chapel [kindly lent by the trustees], when the Yeadon, Guiseley, and Baildon teetotalers formed a grand procession, headed by the Armsley teetotal brass band, and a splendid silk banner, with the teetotaler's telescope [a barrel without ends], and proceeded thro' Guiseley and the principal parts of Yeadon. Such was the interest of the inhabitants to witness this grand display of the temperance forces, that it was with difficulty the procession could move thro' the streets. Upwards of 200 partook of tea in the chapel; after which a public meeting was held, presided over by Capt. Barlow, late of Manchester, and addresses were delivered by Mr. Wm. Booth of Idle, and the Rev. J. Stamp of Hull. At the conclusion of the meeting, numbers signed the pledge.

W. RAWLINSON, Sec.

SHEFFIELD.—The annual meeting of the Sheffield Association for the Promotion of Temperance was held in the Town Hall, on Tuesday, April 30th.—E. Smith, Esq., President, in the chair. The meeting was large, upwards of 1000 persons being present. In the absence of the Treasurer, Mr. W. Hargreaves, the President read the financial report, and the Secretary, Mr. J. H. Smith, read the general report, as follows:—"Your committee have on this occasion a more pleasing task than was theirs at the last annual meeting. They had then to report that, of the various means which had been tried to promote the interests of the society, none had fully answered expectation, whilst some had altogether failed. They then pressed upon the members the desirableness of trying, as a last expedient, the *division of the town into branches*; and they would now, with feelings of gratitude to Him who has taught us not to despise the day of small things, state that this plan has been attended so far with success. It appears to comprise a number of advantages which could never have been fully attained under the old system. 1. The town being divided into five branches, and each branch into sub-districts, which are each assigned to an active member of the branch committees, the advantage of the territorial system is fully gained; a weekly system of visiting and tract-distributing is instituted, and thus each member of the society brought into contact with the members of the committees. Thus, we may hope, that when the plan of operation of which this is the theory is perfected, the society will no longer bear the most distant resemblance to the corporeal system of an individual whose members, from palsy, drunkenness, or other cause, have no intelligent connection with each other, and in which therefore are lost the advantages of that union in which strength consists; but rather resemble the sound body, in which a warm heart beats, and healthy blood circulates, and whose members being in intelligent connection, can at any moment obey the call of the head. Such is the advantage attending the division of labor, that under the present system they are convinced the town is much more thoroughly visited than when even a paid agent devoted his whole time to the work. 2. An advantage which might have been included under the foregoing head, is, that the branch system produces a *more perfect plan of registration* than is practicable in any other system—which has always been felt to be a desideratum. This

will be seen when the reports of the different branches come to be read. 3. It has been found already, that the society becomes in a great measure *self-supporting*, each member that can afford it paying a small weekly contribution when called upon. We are thus spared the pain of making appeals for extrinsic aid, which experience has proved to be, with but few exceptions, useless and unavailing. At the same time, by this mode of supporting the society, each member may feel that he is contributing his might to aid this great and good cause, and that whilst he is receiving a blessing himself, he is seeking to be the instrument of good to others. 4. The district division is connected with the place of holding district meetings, by means of which the temperance agitation is carried on in all parts of the town, and people in any district have not to go far from their own doors in order to have the great truths on which that agitation is founded, pressed home upon their consciences. These meetings, too, being held at stated periods, the expense of advertising is saved. 5. This plan renders paid advocacy less necessary, since many members who would not feel at ease in addressing large meetings convened from all parts of the town, do not feel the same objection to speaking at these smaller district meetings. Thus, not only has considerable expense been spared, but the zeal of those who have sought to stir up others to love and good works, has been increased; and no doubt it will be found in many cases, that individuals have been led to cultivate their understandings, in order to become more useful and acceptable speakers. The number of members in each branch is as follows:—

	Adult members	Reclai. drunkards.	Juven. members.	Drunkards in church	Nursg. mothers.
Bridgehouses . . . . .	500	40	—	—	—
Little Sheffield . . . . .	866	137	448	19	69
Brocco . . . . .	915	350	500	—	—
Park . . . . .	189	37	65	10	25
Central . . . . .	207	63	109	18	15
	2677	627	1122	47	109

[Two of these branches are little more than a year old; the others under a year.] The number of members in the society is no doubt considerably larger than this; in fact, the secretary of the Bridgehouses branch states that he has reason to believe there are not less than a thousand members in that branch; but the numbers given are not conjectural or retrospective, but *certain* and recently ascertained. Mr. Davy, the secretary of the branch just referred to, also says in his report, 'We have 12 tract distributors, and upwards of 1000 tracts by us at the present time'; and adds, 'we are in hopes we shall have a room built ere long, for the purpose of holding our weekly meetings, and also to be used as an adult school.' Mr. Chapman, the secretary of the Brocco branch, says, 'We have now upwards of 200 subscribers, whose contributions have enabled the committee to purchase upwards of 7000 tracts, which are in regular circulation.' And Mr. Townsend, secretary of the Little Sheffield branch, says, 'We have 38 tract distributors, and circulate about 300 of the *Temperance Advocate* monthly.' There is little to report of the Association as such—its transactions have been those of its branches. Mrs. Jackson was engaged to deliver lectures last spring. She addressed overflowing audiences, and a large number of pledges were gained. Mr. Mellings, the St. Helen's glass-blower, was recently engaged by the Little Sheffield branch, and added a considerable number of members to the society. Your committee mention with sincere regret the removal from the town of two of the most distinguished members of the society—Francis Frith, Esq., and Sir Arnold Knight, M.D.,—whose zeal and sincerity in the cause of temperance are too well known to need any eulogy of ours. In conclusion, the committee would urge upon the members of the society to use every means for extending its influence, but ever to combine the 'suaviter in modo' with the

'fortiter in re.' Let them remember that a foe was never won by censure, when persuasion and argument had failed. Let them confide in the majesty of truth, and wear the calmness and composure of those who thus confide. Let them be clothed with humility, feeling that they are but the instruments of a mightier power; for 'it is not of him that willeth, or of him that runneth, but of God that showeth mercy.' Let all, too—but especially the young—feel the solemnity of having taken the pledge, and that they will become guilty in the sight both of God and man if they should violate it. Armed with these weapons, let the friends of the cause go forth to the conflict, and the victory shall be to them—the glory to God." — The following gentlemen were then unanimously chosen as the officers of the society for the ensuing year:—Ed. Smith, Esq., *President*; Messrs. Geo. Turton, D. Doncaster, J. Unwin, and Rev. J. Thompson, *Vice-Presidents*; Mr. J. H. Smith, *Secretary*; Mr. W. Hargreaves, *Treasurer*.

WOLSTANTON.—On April 26, Mrs. Jackson delivered a lecture on the evils of intemperance, and the blessings of total abstinence, in the Methodist New Connexion chapel. It was attended by a crowded and respectable audience. At the close 32 signatures were obtained, and many others since.

ENNISCORTHY.—On the 22d of April, the Apostle of Temperance arrived from Killaveney, Wicklow, where he had administered the pledge to some thousands on the previous day. At ten o'clock the Enniscorthy Band, attended by an immense crowd, waited on their illustrious visitor at the bishop's residence. His lordship and his venerated guest, accompanied by a number of the clergy, followed by thousands continually increasing, proceeded to the Abbey grounds, where a large platform had been erected. In the course of his address, Father MATHEW said:—"In Quin, county Clare, six years ago, 10,000 people took the pledge, and not one of them has broken it since. (Cheers.) The melancholy accidents befalling pledge-breakers, are often set forth in the public press. In Dublin, the week before last, a gentleman was awoke about midnight by the cries of his servant maid, who had taken the pledge, but broke it, and getting drunk in the kitchen, her clothes took fire; she was burnt to a cinder. A few days ago I met a man named Murray, a road-inspector, at Dunmanway, and after some conversation, I pressed him to take the temperance pledge. He refused, and shortly after went into a public house with his brother-in-law, named Murphy. They quarreled over their cups, they came out, and Murphy dashed out his brains with a spade. Had the unfortunate Murray taken my advice, he would not now be in a drunkard's grave, nor his brother-in-law in gaol awaiting his trial, to pay the forfeit of his life for his monstrous crime. No person that ever joined our standard was brought to infamy. Our flag is without a stain; our motto is, 'Glory to God on high, and peace on earth to men.' (Cheers.) Six millions have now enrolled themselves on the list of temperance, notwithstanding some who have fallen away in defiance of their pledges, and others in a more plausible way, by receiving *permission from medical gentlemen*, who perhaps think that whisky-drinkers are their best customers! Why not send them to the apothecary, when a dose of strong medicine would answer the purpose? But temperance is still gaining the ascendancy. In the city of Cork, once the strong-hold of drunkenness, there are 60,000 firm teetotalers, men who never bend the knee to Baal. (Cheers.) Many say, "I never get drunk, I have no necessity;" but I say there is *the necessity of god example*. I resisted taking the pledge for twelve months, upon the same line of argument. Had I persisted in it till this time, what would be my crime in the face of an all-seeing God, who knew what benefits I could confer on my fellow-creatures, by precept and example?" During the day, 6562 persons took and renewed their pledges.

QUIN.—The Rev. Mr. Mathew visited Quin on April 30th. After a sermon, he administered the pledge to 3000 people.

## Reviews.

[All books for review, too large to be sent direct per post, must be left for the editor, care of W. Brittain, 11, Paternoster Row, London.]

THE PRACTICE OF THE WATER CURE, with Evidences of its Efficacy and Safety. Part I. containing seventy authenticated cases, the opinions of English medical practitioners, a sketch of the history and progress of the Water Cure, and an account of the processes used in the treatment. By JAMES WILSON, M.D., Physician to his Serene Highness Prince of Nassau, &c. London, H. Bailliere, 219, Regent-street. 1844.

This book furnishes most striking evidence of the truth of *teetotalism*, which is the necessary preliminary and condition of the *water cure*, on which subject it is at once the cheapest and most practical which has issued from the press. The style is always lucid and lively, and often, as in the section "on water as a beverage, &c.," very eloquent and effective. It is perhaps the best common-sense defence of the water-system which has appeared, for it is a defence erected by an accumulation of striking facts; and, as Burns says,

"Facts are chiefs that winna dang,  
And dawna be disputed."

The accounts of the *processes* used in the water cure will meet a prevalent want, and, we trust, secure this useful work an extensive circulation.

Independent of its evidence in favor of water as a curative agent, and of its success in a great number of "bad cases" where the patient had been "given up," Dr. Wilson's book furnishes proof in abundance of the injurious nature of *stimulants*, whether local, intestinal, or diffusible. On this ground alone it is highly valuable to the teetotaler; and we have no hesitation in saying, that it occupies the same rank among the *practical* defences of hyriatrisim, which Dr. E. Johnson's work does amongst the philosophical.

We know that in noticing the extraordinary cures effected by water-drinking, &c., we are opposing the wishes and the interests of some members of the medical profession. Two surgeons have lately asked us, who was responsible for these articles? Of course we are responsible for their admission into our columns; and we must be allowed to judge what kind of evidence to adduce in support of the great cause of temperance. And should we not be guilty of treason to humanity and truth, were we cautiously to exclude all notice of the water cure, in deference to the interests or prejudices of any profession? We know that by lowering our tone and principle on this and other matters intimately connected with the great principle of true temperance; by keeping quiet on the wine question; by saying nothing against "giving and offering" the poisoned chalice; by excluding the facts of hyriatrisim which so clearly evince the superiority of water over wine-drinking; by pandering to prejudice, custom, ignorance, professions and parties, a variety of ways,—we might obtain a better hearing, and a larger audience; but then it would only be a hearing for truth disguised and mutilated. It is now, as in the olden times, "Speak unto us *pleasant things*, and we will hear thee." But shall we, for either pence or peace, bow at the altar of a false and fashionable expediency? Our course is decided. Inquiry into every branch of the great temperance question will be prosecuted as before. Arguments against it, whether founded on a false interpretation of the holy word or of nature, will be examined and exploded; and evidence in its favor will be published, whether that evidence be found in the records of the hyriatrist, or elsewhere. We are ambitious of securing an honest, truth-loving audience; we look to such for support in the dissemination of our principles; and we are persuaded that if the work of reform be well done, however slow the process, it will sooner ensure the ultimate triumph of our principles, than a greater temporary

accession to our cause, of members only half-informed and half-convinced. A fashionable and polite christianity is very different from a hearty, uncompromising, vital christianity; and so a fashionable, mere expedient system of temperance is very different from one erected on *knowledge* and *principle*. A few years shall pass away, and the former shall die and be forgotten, and things shall be as bad as before; but against the latter no arm shall prosper—"The gates of hell cannot prevail against it."

CYCLOPEDIA OF BIBLICAL LITERATURE. By JOHN KITTO, Editor of "The Pictorial Bible," &c. Assisted by various able Scholars and Divines. (Part I. to XIII.) A. and C. Black, Edinburgh; Simpkin and Co., London; Cumming, Dublin.

This work we can cordially commend to the attention of the biblical student and the lover of truth. It satisfies a want long felt in this department of literature, doing that service for theology which the *Encyclopedias* have done for science and art generally. However vast the attainments or profound the genius of any man may be—and no one can question that Calmet, Taylor and others have displayed much both of learning and genius—it is evidently beyond the power of any *one man* to collect and consolidate for himself the vast and varied materials which exist for the illustration of the bible. Hence the advantage of a *division of labor*, as in Dr. Smith's Classical Dictionaries and the Cyclopædia before us, whereby the results of the study and research of *many men*, each celebrated for their attainments on some particular subject, are united together under one competent and guiding hand. Thus, in this Cyclopædia we find embodied the matured opinions of some of the most celebrated scholars and philosophers of the day. Amongst the list of contributors we observe the names of Drs. Stebbing, J. Pye Smith, J. W. Doran, J. R. Beard, and Professors Brown, Bush, Eadie, Davidson, Hengstenberg, Baden, Powell, Royle, Tholuck, Welsh, Leonard, Woods, &c.

The articles to which we have referred display soundness of judgment, patient research, and fearless honesty of exposition. The *Cyclopædia* is evidently conducted in the true spirit of enlightened and independent scholarship, such as ought ever to distinguish rational beings in their inquiries after truth. Some of the articles are of extreme interest to the teetotaler, particularly those on *Strong Drink, Food, Fruit, Leaven, &c.*

Each part contains a beautifully engraved map or plate, and is profusely illustrated with well executed wood engravings.

"HOW SHOULD WE SPELL TEETOTALER?"—With one *l* only. The rule in this and other cases is very frequently violated by both authors and printers. *Never double the final consonant of any word* (when adding *ing, ed, or er, &c.*, to it) *unless it is under the accent*. Thus in *worship, counsel, bigot, level, travel, offer, reason, comfort, teetotaler*, the accent is placed on the first syllable; hence we ought not to *double* the consonant in *worshiping, counselor, bigoted, leveling, traveling, offering, reasoning, comforter, teetotaler*. Dr. Lowth observed that this error is frequently committed; and Murray, Walker, and Dr. Webster all remark upon it, as a violation of analogy, and an unnecessary addition, frequently leading to a false pronunciation. In *alot, forget, &c.*, the accent is on the last syllable; hence we must write *allotted, forgetting, &c.*—The tendency of reform, and the utility of abbreviation, should also lead us to *reject* the *u* in such words as *honour, flavour, odour, colour, &c.* Why should we *drop* the *u* in *honored, flavored, &c.*, and yet retain it in *honour and flavour*? The only reason that can be assigned would lead us to spell *music* and *physic* in the old way—*musicck* and *physick*!

TEETOTALISM BUILDS HOUSES.—Since Father Mathew visited Waterford, upwards of 360 small houses have been erected there, most of them occupied by teetotalers.

## MEDICAL LOGIC.

[Reply to Mr. EDWIN MORRIS, of Spalding, and the *Medical Journal*, edited by Dr. STREETEN, of Worcester.]

In the May number of the *Provincial Medical and Surgical Journal*, I observe a letter signed "EDWIN MORRIS," in which he says: "Mr. Eden, of Liverpool, calls upon me to substantiate the facts from which I conclude that laborers are more liable to take or die of typhus by being teetotalers." Mr. Edwin Morris then proceeds thus:—

"I beg to state there is nothing improbable, neither is there any fallacy, in the above remarks, nor were they committed to paper before they had been well considered and founded upon actual observation. I am not singular in this opinion, many of my medical friends can and are willing to testify to the truth of it. Nevertheless the statement appears to have given offence to the toast and water folks, for I have lately had several temperance publications forwarded to me, no doubt with good intentions. These theoretical productions, however, will have but little chance against an ESTABLISHED FACT, (for facts are stubborn things) that teetotalers are more liable to an attack of typhus, and with greater probability of a fatal termination, than those who do not totally abstain from stimulants; and I think, before the conclusion of this letter, I shall adduce sufficient proof of my statement."

Now this is all very plain and intelligible. First of all there is a "statement" or assertion made—then the author undertakes to convert this mere statement or assertion into an "established fact" by means of certain "sufficient proofs," before the conclusion of his letter. The "statement" is, that "teetotalers are more liable to an attack of typhus, and with greater probability of a fatal termination, than those who do not totally abstain from stimulants." Now then for the sufficient "PROOFS" which are to convert this statement into an "established fact." Here they are:—

"It will be necessary in the first place to remark, that we dwell here in a low, flat, marshy district, where we have an abundance of stagnant water; the air is also vitiated by obnoxious gasses, the production of vegetable decomposition. Now this state of the atmosphere is worse at certain times than at others, and has a peculiar and powerful effect upon the population; it prostrates the strength, racks the body with pain, and gives to the sufferers a yellow and cadaverous look, and makes them pitiable indeed."

Very well, sir—we grant readily enough that the case of these suffering dwellers in a "low, flat, marshy district," is pitiable. But what we want just at present, is a list of these same "sufficient proofs" of a certain "statement" made by Mr. Morris, and quoted above, viz: "that teetotalers are more liable to typhus, &c., than those who do not totally abstain." This is the statement which Mr. Morris has made—and he promised to convert this assertion into an "established fact" by means of certain sufficient "PROOFS." These "proofs" are now what we want. I hope we shall find them further on. Let us see. Mr. Morris proceeds:—

"A person in this state, we say, is suffering from malaria" (mal aria, that is, *bad air*) "the most powerful enemy the advocates of teetotalism have to contend with. It (the bad air) does not attack all persons indiscriminately, but lurks about to find victims whom it may devour; it passes stealthily, thief-like, through the abodes of wealth and plenty, and there observes! the whole of the inmates, from the lordly master down to the rosy cheeked scullery maid: it SEES THEIR HAPPY COUNTENANCES! and HEARS THEIR JOYOUS LAUGH WITH HORROR! and shrinks rapidly away from a place which would soon assimilate it."!!—that is, would soon assimilate the *bad air*!

What think you of this, Mr. Editor? Here is a capital specimen of "poetry run mad" palmed upon us in lieu of "sufficient proofs" of a certain well-defined statement previously made, and that, too, without even the jingle of rhyme to help to make it tolerable. And this grotesque relation of the manner in which (according to Mr. Morris' prurient fancy) bad air prowls about "like a thief," and breaks into the houses of the wealthy, like a burglar, and makes his observations of the inmates, not omitting even Susanna, the fat scullion—peers into their "happy countenances"—listens to their "joyous laugh"—and then sneaks off for fear of being "annihilated,"—this history, I say, of the wonderful performances of bad air (which the Italians call mal-aria), Mr. Morris seems to consider as "sufficient proof that teetotalers are more liable" &c. &c.! But let us proceed in this enumeration of "sufficient proofs." Mr. Morris goes on with his list of "proofs" thus:—

"But let us change the scene, and see"—[See! I wish we could see, some of these sufficient proofs!]"—"in that poor and miserable cottage, with floor of mud, and windows all in pieces, and with scarce a burning ember in the grate,—there sits an emaciated and miserable looking man, who has just returned from his daily labor, and has taken his accustomed meal of bread, potatoes, and water;" [if he be a teetotaler, and in constant work—"daily labor"—he can afford to buy meat—it is meat which he wants, not gin]; "on the table lies the temperance journal, he has been reading an article which promises protection to his debilitated frame"—[What! protection against starvation? What temperance journal promises this?] "bad air" [I merely translate the Italian into plain English]—"bad air now enters and seizes its victim by the nervous system"—[Would it not have been more poetical and selon le regle, to have said, by the throat, or by the collar?] "prostrates his physical powers" [a poetical expression for knocks him down]—"and rules predominant in his weakening body. In this state he generally applies to his medical attendant, who administers judiciously stimulants, bark, and NUTRITIOUS DIET, and soon restores him again to a state of good health."

Very well—Mr. Morris has here, in his own poetical way, drawn a picture of a poor man, living in a low, flat marsh, drinking nothing but stagnant water, breathing nothing but *bad air*, and eating nothing but bread and potatoes, and who has (very naturally, under the circumstances) fallen very ill. And he has also stated, or asserted, that such a man generally applies for advice, and that he is ordered to take bark, stimulants, and plenty of good food—and he has

also asserted that he gets generally well. Well! and what then? Has he forgotten that we are all impatiently waiting, and anxiously looking out, for certain "sufficient proofs" of a certain definite "statement"? He stated that "*teetotalers are more liable to typhus, &c., than those who do not totally abstain*;" and he promised to adduce certain "sufficient proofs" which should convert this *assertion or statement* into an "established fact." What have fanciful pictures of sick, half-starved men, poisoned with bad air, and bad water, and sinking from deficient food, got to do with these promised "proofs" of its truth? Where are they? We are waiting for them! One assertion or statement is sufficient—we do not want an endless *repetition* of them. We have had the statement—we now want only the *proofs*. He goes on:—

"The above is not an over-drawn picture, but of daily occurrence." [The proofs, sir! the proofs!] "Persons who live principally upon vegetable diet" [who are these, Mr. Editor? they are not teetotalers] "and avoid stimulants altogether, are more frequently attacked with malaria than those who do not."

Why, Mr. Editor, this is, almost word for word, a repetition of the original statement!! He gives us a REPETITION of the statement instead of a PROOF of the statement. But he proceeds:—

"We have ample proofs of this every day, and a stimulant cautiously administered is a certain cure."

Why, then, if he be really in possession of these same ample proofs, why, in the name of common sense, and in fulfilment of his promise, does he not produce them? They are the very things we are waiting for!

"When an individual is suffering from malaria he is in the most favorable state for an attack of typhus fever, owing to the extreme weakness caused by the malaria: a low diet and total abstinence from stimulants which induces this, is, and must be, injurious."

Here are more assertions, but alack! still no shadow of proof. Mr. Morris asserts that abstinence from stimulants induces weakness. Now this I distinctly and hardily deny—and the statement, being denied, therefore requires proof—and Mr. Morris has promised to give us not only proofs, but sufficient proofs, and yet hitherto he has not even attempted to give us the least shadow of proof—not an iota—not an inkling—not the shadow of a shade. It is true that he has associated low diet along with stimulants in the production of weakness—but then low diet has nothing whatever to do with the question, for teetotalers neither advocate low diet nor use low diet, if they can help it. The question is solely and simply between stimulants (and that only as a beverage) and no stimulants—and not at all between low diet and full diet. As a general rule, the diet and clothing of the teetotaler will be manifestly better than that of

him who spends a portion of his earnings in alcoholic drinks, instead of spending the whole in mutton, beef, bread, and clothes. Mr. Morris now proceeds to inform us that the "marshy districts are the very worst for teetotalers to dwell in." Are they not also the worst places for any one to dwell in? Are marshes wholesome dwelling places for drinkers or drunkards?

"We have no springs, all the water we drink is what is called soakage water, and is full of animalculæ."

Well, boiling will kill the animalculæ, and a filter will cleanse it of impurities. All spring water whatever is nothing more than filtered water—filtered through the earth—excepting that it is generally impregnated with some unwholesome chemical salts, either of iron or some thing else—which soakage, or surface, or rain water is not. But what has all this to do with the promised proofs?—the proofs which were to establish the asserted fact that "teetotalers are more liable" &c. &c.? Teetotalers do not advocate the use of stagnant or foul water, nor bad air, nor marshy districts for dwelling localities. He is now going to give us a little piece of hear-say. He gives us any thing and every thing—excepting the proofs which he promised us:—

"A medical friend of mine told me that he had been attending a patient who had received a severe wound in the hand, which did not go on very favorably, but assumed an unhealthy appearance. The patient was low and nervous, indeed had all the symptoms of malaria (!) about him. He inquired if he took stimulants; the patient in astonishment said: 'Oh! no, I have taken the pledge.' Then, said my friend, 'you must do so, or I shall never cure you.' He therefore commenced taking a pint of porter daily; the improvement was soon visible, the patient's countenance brightened up, the wound became healthy and rapidly healed, and the symptoms of malaria fled as if by magic."

Now, that Mr. Morris has told us what some body else told him, I will take leave to tell Mr. Morris, that, in all probability, most teetotal practitioners would, in a like case, have ordered the patient a stimulant treatment. Is it possible that Mr. Morris can be so ignorant of the subject, concerning which he nevertheless presumes to instruct the world, as to suppose that a teetotal practitioner does not order, not to say wine and porter, but even stronger stimulants, wherever the case requires it? Say, for instance, a case of jactitation from puerperal flooding. So much for this piece of hear-say. But still, Mr. Editor, still we remain minus the proofs—the proofs that stimulants are necessary to protect men from catching the typhus fever—the proofs, the promised proofs, which were to establish as fact the hitherto unsupported assertion that teetotalers are more liable to typhus, and more likely to die of it, than other men. Because, admitting as I do, that stimulants are sometimes necessary to cure diseases, this is no

proof whatever that they can *prevent* diseases. Quina will cure ague—but it is exceedingly questionable whether a man who took Quina *every day of his life*, would therefore be incapable of getting ague—and, being questionable, this assumption requires *proof*. Here proofs have been promised, but as yet they are not forthcoming. Perhaps we shall have them, all in a lump, in the next paragraph, which finishes Mr. Morris' letter:—

"A teetotaler has but little chance when attacked with typhus" [a repetition of a naked assertion; but we want the promised proofs]; "he cannot withstand the depressing power of the fever during its first stage" [another naked assertion, wanting proof]; "the second stage, or that of excitement, does not come on so soon in them as in others, and when it does, they frequently become comatose and die; and this fact I have repeatedly observed over and over again."!

Here are assertions—where are the *proofs*?

"I feel myself *justified* in the statement I have made, that the mortality from typhus is greater among teetotalers than among those who do not observe total abstinence."

Undoubtedly Mr. Morris may feel himself justified in making the statement—while, on the other side, I feel myself justified in denying it. But Mr. Morris said he would *prove* it—why has he not done so?

"I am no advocate for drunkenness, far from it" [the proofs! the proofs!]—"it is the abuse, and not the use of stimulants that I condemn." [the proofs! the promised proofs!] "I consider that every man who undergoes great bodily exertion requires something more than water (at least such as we can get), and that a pint of home-brewed ale, daily, is not too much for him."

If the question were, what Mr. Morris "considers," and what Mr. Morris does *not* "consider," this passage would be to the purpose, seeing that it plainly informs us of what Mr. Morris *does* consider. But then what Mr. Morris *considers* has no earthly concern with the matter. He did not promise to give us his *opinions*—he promised to give us certain "*sufficient proofs*" of the *truth* of his opinions. We have had the opinions long since, *ad nauseum*—we now want the promised proofs—but we can't get them.

"There is no comparison between the teetotaler and the man who takes his accustomed glass of ale daily" [bare assertions—where are the vaunted proofs?] "The former has malaria" [i.e. bad air] "with all the horrors of an approaching fever depicted in his countenance."

This is Mr. Morris' assertion—but he promised us proofs—where are they?

"Whilst in the fine and manly face of the latter we can read the enjoyment of robust health; his limbs are limbs indeed, the muscles are fully and firmly developed, and he is capable of great and continued exertion."

So Mr. Morris assures us, but we want something more than his mere assurance (however great) to *establish a fact*, or to induce us to believe an assertion which is not only *utterly un-*

*supported by any proof*, but which is directly opposed to both natural and scientific reasoning, and to every day's experience. Mr. Morris set out by making a particular statement, and, having done so, he promised that he would adduce, before the conclusion of his letter, "*sufficient proofs*" of its truth. He not only has *not* done so, but he has not even made any attempt to do so; there is no shadow of *proof* offered, good or bad. His whole letter consists merely of a great many reiterations of the same original statement and one hear-say. And this—this total abstinence from every attempt at proof, either by natural or scientific reasoning, is the constant characteristic of whatever has been written against the use of water, whether as a beverage or as a remedy. Some sneer, some laugh, some scold, but no one attempts to *reason or prove*.

With regard to the use of water as a remedy, I have lately had placed in my hand a pamphlet entitled "QUACKS AND QUACKERY; a remonstrance against the sanction given by the government, the press, and the public, to the system of imposture and fraud practised on the ignorant and credulous in the quackeries of the day; with remarks on Homœopathy, Hydropathy, Mesmerism, Mesmero-Phrenology, &c.—By a Medical Practitioner." I do not know, nor do I desire to know, the author of this pamphlet. It is of a piece with most others of the like kind, and consists in the repetition of stale sneers and thrice-told jokes, with a plentiful sprinkling of blunders. Its author must be, I think, a very young man—at least I hope so. In the next number of your *Advocate* I may make, if you allow me, one or two remarks upon this pamphlet.

EDW. JOHNSON, M.D.

Stanstead Bury House, Hertfordshire,  
20th June, 1844.

#### THE ART OF HEALING WITHOUT ALCOHOL.

[Communicated by HENRY MUDGE, Esq., Surgeon, Bodmin.]

Few classes, in passing through life, have the opportunity of collecting more facts than practitioners of medicine; and to record a few facts for which I can vouch, I now put pen to paper. Of those who profess the art of healing it has been facetiously said, that they want but two things—*dress and address*; but I have lived long enough to be convinced that they *want*, in addition to these, *moral courage* to pursue the plan of treatment which they are persuaded would most conduce to the health of their patients. I shall at present confine my remarks to the department of the *accoucheur*, in which every country practitioner is obliged, if he would succeed in his profession, to be tolerably versed.

A very remarkable and gratifying change has come over the habits of the people since the introduction of teetotalism. A few years since, and almost at every house, the first words concerning the patient that I heard on my arrival were,—“Now then, the doctor's come, we'll give her *something warm*”: by which was meant spirits and water; and the mixture was repeated occasionally. I remember one woman whom I could not reach, owing to distance, for some hours, who had taken nearly a pint of

rum! The case became one of alarming illness, the liquor showing its potent but pernicious effects chiefly on the brain. We seldom encounter such a risk now—*people know better*. In one calendar month, not long since, I had to attend seventeen cases. Fifteen of these did without intoxicating liquor of any kind, as far as I know. Of the other two, one took spirits after labor; she vomited, and in a few days had a broken breast: the other nursed on porter, but she is not a good nurse; her two first children died, their parents being unable to rear them on account chiefly of their weakness and delicacy, and two others still living manifest the same tenderness of constitution. Within a fortnight of this month [March] I have entered nine accouchements in my note-book, and in no case did the patient partake of alcoholic drink. Some of these cases were very interesting. One detained me seventeen hours, during which long period the patient's sufferings were acute, and the friends' anxiety was great; but I heard no proposal about giving her spirits. Another lingered through thirty-six hours, yet no recourse to the *unnatural stimulus* was thought of;—while a third bore twins, and if ever a case would drive a nervous man to stimulants, this one would. A weak pale woman, worn down by the burden of pregnancy, all at once subjected to a loss of some twenty pounds weight. I was not myself without anxiety; but my confidence was in *cold water*, rather than in *ardent spirits*. However, by prudent management—such as supporting the diaphragm, and paying strict attention to the labor—we got on most cheerfully. I saw my patient supplied with a cup of warm tea and a nice biscuit or two; and after breakfasting at the house, left without fear of ill consequences. This case seems to say, that the *disuse* of alcohol is *no harm*; and the following contrasted case seems to say, that its *use* is *no good*. Mrs. \* \* \*, a weakly woman, was delivered at five in the morning by a midwife, who soon detected that there was another child. I arrived about ten o'clock, when I at once saw imminent danger. I sent off for another medical attendant, older than myself, and very experienced. Longer delay was impossible—the operation of turning was impracticable—craniotomy was thought indispensable, and was easily performed; but in spite of every precaution taken, and every effort made—and *one means tried was the pouring brandy down the throat as fast as the patient could swallow it*—the poor creature gasped only a few times after the birth, and in less than ten minutes she was a corpse. I remember another fatal case. Mrs. \* \* \*, during a long and severe labor of forty hours' duration, took occasionally brandy and water. The birth was over early in the morning. About six hours after, the patient was carried off by a fit of apoplexy! Who knows but that the vessels of the brain might have remained unruptured, if the stimulus of alcohol had not been added to the excitement and throes of travail?

The ease and comfort with which the puerperal state is managed when stimulants are not taken, is very gratifying to a practitioner who delights in *preventing* more than in *curing* disease. Not long since a brother chip, who delights in prescribing spirituous drinks because he *will* oppose me, had (and this branch of his practice is about the same as mine) no less than five *broken breasts* under treatment at the same time, while it is a rare thing for me to see one! In one instance I found a poor woman, whose infant was six weeks old, dosing herself daily, by medical advice, with porter, while her milk was scanty, her bowels constantly purging, with a tongue as red as raw flesh, and a pulse above a hundred, and jerking! If the practitioner had been prosecuted for maltreatment in this case, a sensible jury would have fined him heavily. Abstinence from porter, and a mild farinaceous diet, with a quantity of medicine hardly worth naming, set this case right in about three weeks, and on the abstinence plan she is now healthy, robust, and a *good nurse*. I could relate cases bearing on the point, till the space of the *Advocate* would not contain my let-

ter; but I will refer only to one more. A \* \* \* E \* \* \*, delivered in the morning, was seized with convulsions at mid-day. The most energetic treatment was adopted. She was bled largely from the arm three times, was purged freely, besides undergoing local depletion. She was comatose, and thought to be dying for three days; but at the end of this time she rallied, and, I need scarcely add, debility was extreme; yet out of this she *recovered quickly* and satisfactorily, with the assistance of mild nutritious food, without recourse to stimulants of any description, and is now keeping the oversight of her large family.

I might just mention that sore nipples are not frequent amongst my patients, and I am convinced they are mostly caused by an inflammatory state of the system, brought on by the use of stimulants during the accouchment, and the first days of lactation.

On the whole, I conclude from *repeated observation* and *serious reflection*, that to recommend abstinence from alcoholic drinks is my bounden duty, as well as the exercise of christian and neighborly love, and of *professional integrity*. To assist me in securing compliance, I give to each of my patients, when confined, a copy of the tract "Doctors, Mothers, and Nurses"; and I here wish to express my obligation to its esteemed author, J. Higginbottom, Esq., of Nottingham, for its publication.

I will furnish, at a future day, some of my experience as a medical officer of the poor-law union.

#### MEDICAL TESTIMONIES.

Opinion of R. PEARSON, Esq., M.D., Lecturer on Medicine, 1808.

WATER.—"Where custom or disease has not altered the human constitution, it is, as it comes from nature's hands, the most salutarious of all drinks. Those who, from their youth, have made it their constant and almost only beverage, have generally been distinguished for the soundest health, the most equal flow of spirits, the most retentive memory, the most perfect enjoyment of the senses of taste, hearing, and vision, and the longest life. It is only where bad habits or accidental causes have impaired the body, that vinous or other stimulant additions to it become necessary; as in the case of gouty, paralytic, and dropsical persons.—HOFFMANN *De Aquæ Naturâ et Virtutibus*, 1710; BERGER *De Potu Aquæ Salubrè et Noxiâ*, 1718." (Practical Synopsis of the Materia Alimentaria, p. 106.)

Opinion of CHRISTOPHER WILLIAM HUFELAND, M.D., Professor of Medicine at Jena, 1796.

ALCOHOLIC DRINKS.—"We may place in the class of things that tend in a particular manner to shorten life, all *preparations of spirituous liquors*, which, under whatever name known, are, in that respect, highly prejudicial. When people drink these, they drink *liquid fire*. They accelerate vital consumption in a dreadful manner; and make life, in the properest sense, a process of burning." Vol. II. c. 6.

"WINE rejoices the heart of man, but it is by no means necessary for long life, since *those who never drank it seem to have become oldest*. Nay, as a stimulant which accelerates vital consumption, it may *tend very much to shorten life* when used too frequently, or in too great abundance.

"THE BEST DRINK IS WATER, a liquor commonly despised, and considered to be prejudicial—I will not hesitate, however, to declare it to be one of the greatest means for prolonging life. Read what is written of it by that respectable veteran, M. THEDEN, Surgeon-General, who ascribes his long life of more than 80 years chiefly to the daily use of seven or eight quarts (from 20 to 24 lbs.) of *fresh water*, which he drank for upwards of 40 years. Between his 30th and 40th year he was a most *miserable hypochondriac*, oppressed with the

deepest melancholy, tormented with a palpitation of the heart, indigestion, &c., and imagined he could not live six months. But from the time he began this *water-regimen* all these symptoms disappeared; and, in the latter half of his life, he enjoyed better health than before, and was perfectly free from the hypochondriacal affection.

"The element of water is the greatest and only promoter of digestion. By its coldness and fixed air it is an excellent tonic and reviver of the stomach and nerves. On account of its abundance of fixed air, and the saline particles it contains, it is a powerful preventative of bile and putrefaction. It assists all the secretions of the body. Without water there could be no excretion."—(*Art of Prolonging Life*, translated from the German. Vol. II. c. 12.)

Opinion of C. F. H. MARX, M.D., Professor of Pathology in the University of Gottingen.

"As the spread of true improvement has power to diminish disease, it may be fairly said that the increase of morality must have the same effect. Whenever sobriety shall combine, and rigidly put down all gaming-houses, a fruitful source of disease will be dried up. Every philanthropic society contributes, not merely to the temporal and moral welfare of the community, but to its health and longevity. Who shall deny the blessed effects of our temperance associations, even where they are but partially in operation, and their influence may be supposed the least? *To reclaim a drunkard, is to effect the moral as well as physical salvation of a responsible being.* What the educated man accomplishes over his inclinations upon principle and resolve, the ruder, less cultivated nature must become accustomed to by example and a pledge.—Sobriety is the first, most indispensable basis of all improvement, the founder and preserver of human happiness. If these times succeed in rearing her a universal temple, they will have accomplished the most noble of destinies."—*On the Decrease of Disease through the Progress of Civilization.* Medical Gazette, April 24, 1844.

#### MEDICAL MEN, "BE SOBER."

[By Professor MONTGOMERY.]

"Gentlemen, it is one of the painful distinctions of the profession of medicine, that we have no time on which we can calculate as our own: the hours of rest, or meals, or social enjoyment, afford us no immunity from interruption: emergencies, and those often of the most urgent and important kind, come upon us when we least expect them, and for which, therefore, no medical man should ever be unprepared or disqualified, seeing how imperatively we may require a steady hand, an acute eye, and a clear unclouded head, all which may be essential to the *welfare*, perhaps to the *life*, of those entrusted to our charge. Let us then take care that the public shall have cause to repose in us that entire confidence which Philip of Macedon felt in the vigilance of his general Parmenio, when, at the festive board, even with the enemy arrayed against him, he exclaimed to his guests—'Come, let us drink, my friends; we may do it with safety, for Parmenio *never drinks*.' And if there have been those who have boasted that they prescribed as well when drunk as when sober, while we must suppose that they knew themselves best, and formed a correct estimate of the mode in which they acquitted themselves in their different conditions, it must be obvious, says Dr. PERCIVAL, that 'whether we consider the matter physically or logically, their boast amounts precisely to this, and no more, that they prescribed no better when they were sober than they did when they were drunk,'—which is, surely, no great subject for congratulation, nor likely, if true, to redound to their reputation, or to advance their success."—*Address* delivered before the Dublin Obstetrical Society, on the opening of their 6th session, on the 4th Dec. 1843.

#### THE TENTH ANNUAL CONFERENCE OF THE BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE.

As announced in the last *Advocate*, the sittings of the next conference will commence in Manchester, on Tuesday the 9th July, in Cooper-street Chapel, near the Mechanics' Institution. It is important that all the delegates should be in Manchester on Monday evening, or early on Tuesday morning, in order that the deliberations of the conference may be entered upon about 10½ o'clock.—Those delegates who may not have been informed of the address of the friends by whom they will be entertained, are desired to call at Marsden's Temperance Hotel, Oldham-street, where they will obtain the necessary information.—Many are looking forward to the proceedings of the next conference with great interest. No exertions will be spared to meet those expectations. Several gentlemen have engaged to prepare papers on subjects of vital importance to the permanence and prosperity of temperance societies. Many of these have not yet received sufficient attention from the friends of the cause; and it is very desirable that an early opportunity should be embraced of bringing them before the auxiliaries and friends of the cause throughout the country. The present position of the British Association is one of great responsibility, and the utmost exertions are demanded to render it still more efficient and useful than it is now. The conviction is spreading, that it ought to be more liberally and extensively supported. It has been entrusted with a great work, and all that is requisite for its vigorous prosecution is a generous supply of "the sinews of war."

Preparations are making by the Manchester committee to hold several large and interesting public meetings during the conference week. For this purpose the Mechanics' Institution has been taken for four or five evenings, and it is hoped that a larger place will be obtained for one or two meetings. The conference week has been fixed upon for making an appeal on behalf of the £10,000 fund in Manchester, and it is earnestly hoped that every exertion will be employed to render the amount of subscriptions worthy both of the town and of the cause.

During the last month the agents have been actively and zealously employed in holding meetings in various places, though only four have been visited on behalf of the fund. At LANCASTER and WIGAN the success of Messrs. Addleshaw and Thompson was very gratifying, and the results of their labors were of a cheering character. HUDDERSFIELD, BRIGHOUSE, and RASTRICK, have been visited by Messrs. Hopwood, Thompson, and Andrew. Mr. White has been laboring in STAFFORDSHIRE, amidst not a few discouraging circumstances, but still with untiring vigilance and some success. Previous to conference, he will be laboring about ten days in CHESHIRE. Mr. Beggs has visited COLNE, BARROWFORD, SKIPTON, CLITHERO, ACCINGTON, BURY, and the neighborhood; at all of which places interesting meetings have been held, and substantial good effected. New ground has also been broken up in the East Riding of Yorkshire. For five weeks Mr. Jarvis Crake has been laboring indefatigably in HOLDERNESS, by holding meetings and distributing tracts. He has stirred up two or three societies, and formed several new ones, all of which have been arranged into a Union, to be auxiliary to the Association. He is now laboring in WHARFDALE, after which he will proceed to SETTLE and the neighborhood. Arrangements have been made for a deputation visiting NORWICH, IPSWICH, and COLCHESTER, on behalf of the fund. Messrs. Hopwood and Grubb have kindly undertaken this important mission. When this number of the *Advocate* is in the hands of its readers, three meetings will have been held in St. Andrew's Hall, NORWICH, and one in the Temperance Hall, IPSWICH, to be succeeded by other two. At COLCHESTER a grand temperance demonstration is to be made, by a festival and

meetings, when the Rev. R. G. Mason will be present and render his valuable assistance. Much praise is due to Mr. Millington, for the energy and zeal he has manifested in making the preliminary arrangements for the visits of the deputation to the above three places. Mr. M. has been laboring in the West Norfolk Union for three months, with untiring energy.

To those who ask what is to be done with the proposed fund? the Executive Committee submit the following excellent remarks of the *Scottish Temperance Journal* for June, in reply to a similar question:—

"We regard the fund itself as the motive power, without which no machinery, however skilfully constructed, can operate; and we are also certain that the efficiency of the power thus placed in our hands, will depend very materially on the nature of the machinery with which it is associated. Hence the necessity of every friend of the cause attending carefully to this part of the subject.—There is one fact which must be the foundation-stone of any successful scheme. It is, that our object is to *convince*. This idea must run throughout our every act. It must permeate every pore of that system which is destined to triumph. We wish people to join us, but they are to do so voluntarily; but to join voluntarily they must be convinced that such is their duty, and to be convinced their judgment must be appealed to by argument; but reasoning reaches the mind only by two channels—the ear and the eye—so that we possess only two instruments—the tongue and the pen—the voice and the press. Consequently, as far as human agency goes, the efficiency of a system for achieving the temperance reformation will depend on two things. First, its capability of conveying argument to every mind in the country; and, secondly, its capability of supplying forcible, that is, well constructed argument. The success of the plan will be exactly in proportion to the completeness of it in these respects. Now, the first can only be accomplished by circulating speakers and tracts over the whole of the Union; and the second, by having the speakers and tracts of first-rate quality. The circulation of speakers and tracts is entirely a matter of expense; the securing of oratorical ability in the one, and literary dexterity in the other, is something rare. The plan must be so arranged as not only to secure salaried lecturers of talent, but also to elicit that intellectual vigor which is still latent amongst the friends of the cause, and to render that talent still more effective which has already manifested itself."

These hints are deserving of consideration by the delegates to the approaching conference. The annual meeting of the Western Scottish Union will be held during the same week, at Glasgow, and it is fully expected that the £1000 proposed to be raised some months ago, will be made up by that time. Let Englishmen be determined not to be behind their zealous Scottish brethren. They have the power to do much, and great things are expected from them.

Signed, on behalf of the Executive Committee,  
JOHN ANDREW, JUN.

Huddersfield, June 20, 1844.

### Progress of Temperance.

WOBURN.—"Two lectures" (says the *Bedford Mercury*) "were delivered in the Town Hall, on Thursday and Friday evenings (May 23 and 24), on the subject of true temperance, by the celebrated Dr. F. Lees, of Leeds." The reporter then gives a very incorrect statement of a slight interruption during the first lecture, adding "peace was soon restored, and the lecturer soon proceeded, concluding with great taste and eloquence." The first lecture was devoted to the evidence of alcohol being a poison, illustrated by original colossal colored drawings of the stomach after poisoning from arsenic and alcohol, and by Prof. Sewall's drawings of the stomach in health and under the various stages of alcoholic excitement and disease. Dr. Lees, in referring to medical authority, said that the most eminent of the profession, both in the metropolis and the provinces, supported the total principle, though they had not the moral courage, perhaps, to practice it. He read several of the great authorities of the last century, including Dr. Beddoes, who says—"The greatest authorities are against wine; there are none worth regard on the opposite side." Dr. Lees then read a document which characterises the notion that "the habitual use of some portion of alcoholic drink is beneficial to health" as "an opinion handed down from

rude and ignorant times," and which states that "anatomy, physiology, and the experience of all ages and countries, must satisfy every one well informed in medical science, that the opinion is altogether erroneous." Who signed that document? Not men unknown to fame—not mere village luminaries—but the greatest teachers and practitioners of medicine of the day—including five physicians and surgeons to royalty, and 22 professors, teachers, and medical authors. Here, then, Sir B. Brodie and Sir James Clarke told us, that no man "well informed in medical science," or as Dr. Beddoes says, no man "worth regard," could support the popular opinion "handed down from rude and ignorant times." As in religion, then, you would go to the best authority, not the worst—to the word of God, not to that of man, your minister or your neighbor—so here you ought to go, if you prefer authority to fact, to the best authority at least. True (said Dr. Lees) we do sometimes hear of a modest medical man, here and there, setting up his opinion most positively against these high authorities; true, there are, throughout the country, a few local luminaries, men whose names are not known five miles beyond their own doors, the farthing rushlights in the profession, village surgeons and parish apothecaries, who have presumed to oppose our principles, sanctioned as they are by the brightest stars in the firmament of science; but still it remains true, in the language of Dr. Beddoes, forty years ago, that "the greatest authorities are against wine; there are none worth regard on the opposite side." A Mr. T. Parker here rose in great wrath, and asked upon what principle the lecturer would estimate authority? Dr. Lees said "he would be happy to reply to that question;" but Mr. Parker, growing hotter as he went on, did not sit down to hear the answer, but begged to say that he was a "village surgeon," and he would not sit to hear an honorable profession abused! Dr. Lees said, "will you sit down, sir, and hear my answer to your question? In the first place, I beg distinctly to say that I have used no abuse to any man, and have not said a single word against 'the profession,' unless a few of the most ignorant of the village surgeons be 'the profession.' On the contrary, I contend that the best of the profession are with us in principle, and the great majority wisely silent at least." Mr. Parker and two others (including one Robinson, a sort of "twopenny postman," who used the most black-guard language to Dr. Lees) here again interrupted the lecturer. Mr. P. said he would leave the room, unless the lecturer avoided personalities. Dr. Lees replied that he had used no personalities, and should not alter the course of his lecture in the least for the presence of the gentleman, who, if he felt his remarks to fit too tight to his own case, must either sit quietly, or leave the room. Mr. P. here took up his hat and left the hall! [We may add, that Mr. T. Parker has, on former occasions, interrupted the temperance meetings, and had he met with general sympathy in this case, would in all probability have tried to play over again the old trick. It appears he is a great recommender of wine and Buss' pale ale as a medicine! and his patients get their physic thus by the dozen or the barrel! No wonder that his pride was touched to the quick by the biting truths he was obliged to hear. Another village surgeon of the same family is also a great prescriber of these things; though so ignorant of their composition, that when the late Mr. Bachelor analysed a bottle of wine for his benefit, he was astonished at the result! These men, amongst the ignorant, are doing immense mischief in upholding "the opinion handed down from rude and ignorant times."—Two or three half-hearted friends of the society here, actually take wine and ale regularly as physic! and, consequently,

"Never are, but always to be cured!"

They have even been known to take wine, and one of them punch, in parties—as a medicine! No wonder, that while such half-hearted, compromising, undecided "friends," are allowed to rule and be recognised in the

society, the society should be dead or dormant. They more than undo what the few warm-hearted ones effect. "I would that you were either *hot or cold*." Lukewarmness and compromise, by men who seem to think there is a medium between truth and falsehood,—whose morbid feelings would combine the principles of the world and those of christianity together,—never did, and never will, effect a *reformation*. Many good societies have been destroyed by this corrupt leaven. While such parties are *talking* of charity (which with them means, "soften the truth until you make it pointless") they hesitate not to inflict the most serious injustice. An instance of this we will give. The clergyman of the place told us, as one reason for not attending the meetings, that Mr. J. Inwards, when lecturing there, had given utterance to very suspicious doctrines—"he had spoken of Christ as a philosopher, which was language that no orthodox christian would employ." The half-hearted friends had no *charity* for the reputation of the lecturer, but joined the hue-and-cry with the fashionable drinking-clique—the surgeon's set—against Mr. Inwards. We ascertained the truth afterwards, and now publish it. A number of irreligious young men interrupted his lecture, and, suddenly conceiving a great respect for the scriptures, referred to our Lord's conversion of *water into wine*. Mr. Inwards, in reply, said that "Jesus Christ was the *greatest philosopher* that ever lived, to whom all the secrets of nature were open, and, therefore, he could not have changed the pure water into a poisonous wine which he knew would injure the body." This, to any man not blinded with passion or prejudice, is a clear assertion of *Christ's divinity*, for to none but the Divine Being can "all the secrets of nature be open." But it must be tortured by these profligates; and the false friends of the cause, instead of having the manliness and justice to oppose the perversion of his words, unite with the enemies of the cause in the outcry against him. Upgrown man said—"A philosopher is a man of limited ideas!" No—a philosopher is a *lover of wisdom*; and is it not said (Luke ii. 52) "Jesus *increased in wisdom*"? Mr. I. says, yes—so increased that "all secrets of nature were open to him." But, says the Woburn philosopher, "not so—philosophy implies *limited ideas*!" Then, it follows, from this, that he is the *greatest philosopher* who is the *greatest fool*—since fools are specially men of "limited ideas!" If our Woburn theologians are right, then, certainly, they are amongst the *greatest of philosophers!* for their ideas are certainly of the most limited kind.—ED.]

LONDON.—*The National Temperance Society*.—On the 20th May, the annual general meeting of the friends of this society was held at Exeter Hall; G. W. Alexander, Esq., treasurer, in the chair. Among the gentlemen on the platform were Drs. Lovell and Oxley, Mr. Mitchell, Mr. Jeffreys, F.R.S., W. Janson, W. Cash, J. Day, and J. Hull, Esqrs. The Chairman said it was notorious that England, notwithstanding its many noble institutions, and the strong hold which religion had upon the minds of its people, was yet degraded by its intemperance, which it disseminated in every part of the globe visited by its ships. Till within the last few years there was no immediate check upon this great evil, but some light had at length dawned upon the darkness that had so long enveloped our country. It was a cheering fact that, in the United States, which contained a population of 16,000,000, above 4,000,000 were connected with temperance societies, while another fourth acted upon temperance principles. That reformation had scarcely a parallel. Wherever a temperance society had been established, it had been the means of producing great improvements in the character and habits of the people.—The Secretary said he had received letters of apology from the Bishop of Norwich, Lord Ashley, the Rev. Pye Smith, and the Ven. Thomas Clarkson; the latter had written a long letter from his bed-room, expatiating on the advantages of abstemiousness. He then read the REPORT, which gave a brief review of the state of the

temperance cause in different parts of the world. The UNITED STATES were making steady progress; the importation of spirituous liquors had decreased one-fourth; and while the number of distillers was 40,000 in 1810, in 1840 it was only 10,906. In MONTREAL the principal merchants were recommending temperance marine insurance, and giving preference to vessels not carrying spirits. The chief inhabitants had petitioned the Governor-General to refuse licenses to sell intoxicating liquors, and to suppress the illegal traffic in these drinks; and his excellency had given a most satisfactory and encouraging reply. In NEWFOUNDLAND and the WEST INDIES, as well as in the Sandwich Islands, New Zealand, China, India, Africa, Norway, Sweden, Denmark, Germany, the temperance cause had greatly triumphed. In IRELAND Father Mathew was still engaged in his patriotic efforts; while in SCOTLAND and WALES large sums were subscribed in furtherance of the cause. In ENGLAND the consumption of spirituous liquors had decreased, while upwards of 1,000,000 persons had joined temperance societies. The receipts of the past year had been £1098. 9s. 3d., the expenditure £645. 9s. 11d., leaving a balance in hand of £492. 19s. 4d.—The Rev. Jas. Sherman, in moving the resolution—"That whilst this meeting regards with thankfulness the gratifying progress of the temperance cause, both at home and abroad, as detailed in the report now read, it at the same time feels bound to express the conviction that the efforts hitherto made have exposed a mass of evil yet remaining, which calls loudly for renewed and increased exertions on the part of British philanthropists"—said it had been reported of him that he occasionally took a little drop—(laughter)—but he could tell them that for the last eight years he had not tasted alcoholic liquor, except when he was once deceived by his medical attendant, who brought in a physic-bottle some alcohol discolored, so as to lead him to believe it was medicine. His heart was as warm as ever in favor of teetotalism. The report stimulated him to further exertions; and he should again enter the haunts of the destitute, the irreligious, and the vicious, to exhibit the benefits of total abstinence principles.—Dr. Thompson, in seconding the resolution, gave an account of the progress of abstinence among the New Zealanders. In 1842 he had been sent out in care of 400 emigrants, and from the outset he had introduced sober principles. On board they formed a society, afterwards introduced into the island, where it had effected so much good, that he had received the thanks of the government. He was now about to go to establish a British school of medicine and hospital in the Holy Land, and he hoped to be able to introduce principles of temperance in that tropical climate.—The resolution was agreed to unanimously.—J. S. Buckingham, Esq., moved the second resolution: "That the crime, ignorance, poverty, and disease of the land, being chiefly attributable to intoxicating drinks, this meeting would rejoice to find the public and the legislature prepared to refuse a legal sanction to the immorality arising from the making and sale of spirituous liquors."—Seconded by Mr. Roche, and carried with acclamation.—The Rev. Mr. Stovell proposed the third resolution: "That, considering the indescribable evils produced by the use of intoxicating drinks, this meeting calls upon all who love their fellow-creatures to renounce even the moderate use of them as dangerous in practice and destructive in example."—Seconded by Mr. S. Bowley, and carried unanimously.—Mr. J. J. Gurney moved the last resolution: "That accurate statistical returns of the extent and evils of intemperance in any part of the kingdom are absolutely necessary to make out a complete case for parliamentary application, and this meeting pledges itself to use every effort and influence to obtain such returns."—Seconded by Mr. Price, and, like the others, unanimously carried. A vote of thanks having been accorded to the Chairman, who briefly acknowledged it, the meeting, which was numerous, then separated.—*The Sun*.

MANCHESTER.—A splendid and imposing procession of the temperance forces took place at Whitsuntide, but as none of the friends has forwarded a single paper to us containing the account, we can only announce the bare fact.

TOPSHAM, Devon.—On Friday, May 3, Mr. T. Hudson gave a lecture in this town. He was listened to with the most marked attention, and we trust the impression made will be lasting. J. H. W.

PICKERING.—*A Good Sign*.—At the last Wesleyan Methodist quarterly meeting of preachers and leaders at New Malton, a resolution was carried, to the effect that no more ale should be provided at the expense of the circuit, as it was considered quite unnecessary.

FLAMBRO', Yorkshire.—Our second annual festival was celebrated on Good Friday, in a commodious building kindly lent by Mr. R. Smith, where about 120 partook of tea. Afterwards, excellent speeches were delivered both in the open air and in the building, by Messrs. T. Robson, J. Warcup, and A. Hall of Flambro', and W. Puckering, J. Fell, and W. Catley of Bridlington Quay.

JOHN HALL, Sec.

LINTHWAITE.—Our society numbers 146 staunch teetotalers, including 13 reclaimed drunkards. We held our first festival on Good Friday, in the Wesleyan school-room. After tea there was a public meeting, at which Dr. Lees delivered a very eloquent and impressive address on the principles of true temperance. Several other individuals also addressed the meeting.

WM. WHITE, Treasurer.

SHREWSBURY.—Dear Sir,—Since I have had the good fortune to come in contact with your intelligent, useful, and widely-circulated *Advocate*, I have been much cheered by the animating accounts given of the total abstinent societies in different parts of the kingdom. But while other places furnish you with such pleasing intelligence, I am at a loss to know why the "proud Salopians" are so remiss in such an important duty. Shrewsbury has recently experienced an electrifying shock from the able speeches of Hockings, "the Birmingham blacksmith," and we have had a great acquisition to our society. Mrs. Jackson, from Whitehaven, is now successfully agitating our town. JABEZ.

HECKMONDWIKE.—Our third anniversary was held in Easter week. On the Monday evening a sermon was preached in the Independent Chapel, by the Rev. Wm. Lamb, of Wakefield. On Tuesday a tea-party was held in Mr. Dobson's school-room, to which upwards of 200 sat down; and two out-door meetings were held in the market-place, addressed by working men from Morby. The annual meeting was afterwards held in the Independent Chapel, the Rev. J. White presiding. It was addressed by the Rev. W. Antliffe, Mr. H. Washington of Huddersfield, and other friends. On Thursday and Friday evenings two lectures were delivered by Dr. Lees, from Leeds, in the Upper Chapel school-room. They were interesting and instructive, and gave general satisfaction. From the whole week's proceedings we believe much good has been done. B. TOWNEND.

DEVONPORT, May 3, 1844.—Dear Sir,—I am authorised to forward you the following copy of a resolution passed at a recent committee-meeting. Yours, &c., S. AUNGER.—"Proposed by S. Aunger, seconded by J. Jones; That the committee of the Devonport Teetotal Society having witnessed the uncompromising and zealous manner in which the *Advocate* has hitherto been conducted, and the good judgment and prudence displayed by Dr. Lees in defending our principles against the attacks of our opponents, beg leave to tender that gentleman our best thanks for his valuable services, and to express our entire approbation of the method of conducting that journal." Passed unanimously.—P.S. The same meeting also directed that an additional supply of *Advocates* should be obtained. Perhaps it would be as well to state, that the majority of the committee are Wesleyan Methodists. S. A.

BRADFORD.—Our Teetotal Association (which is considered to be the most thorough-going in existence, the members not being allowed to take alcoholic fluids either sacramentally or medicinally) is in a very prosperous state. It has been established twelve months only, and numbers about 1500 members. ISAAC MUFF, Sec.

KIRKBY LONSDALE.—On the 10th of May, our Total Abstinence Society held a demonstration in the Independent Chapel, which had been tastefully decorated with evergreens, and where 130 took tea. In the evening a public meeting was held, at which the Rev. J. Carr presided, and on which occasion Mr. T. B. Thompson of Leeds addressed the audience. He has caused a complete revival in the town, and the members have increased about 40 in number. JOHN TENNANT.

LEES, near Oldham.—Eight months since the society here was in a disorganised state, when we received fresh vigor from lectures by Mr. and Mrs. Stamp of Hull, since which time we have held regular meetings. Several of our reformed drunkards are now united with christian churches, and evince a sound conversion. On May 1st, 2d, and 3d, we had three noble lectures from Mr. Edw. Grubb, of Belfast College. The distribution of tracts has done much good. We now number nearly 500 members. Our village employs ten carters, five of whom are teetotalers. W. BURTON.

YORK, 5th mo., 8, 1844.—Repected friend,—During the last week a course of lectures was delivered in the Concert-room, by R. B. Grindrod, LL.D., which was attended by from 500 to 600 persons; and altho', from the author of the prize essay *Bacchus*, a masterly defence of the principles of abstinence from intoxicating liquors was reasonably expected, I believe the best-informed and most thorough-going teetotalers among us, felt both surprised and delighted with the vast amount of facts and evidences brought to bear upon the subject in so short a space of time, and which, whilst probably not a tenth of what could have been adduced, were so well selected as most completely to establish the various points touched upon. For my own part, I had not listened for an hour ere I felt such an amount of confidence that if every individual in the room had been a medical man, and they had met for the purpose of open opposition to our principles, I think I should have rejoiced at the circumstance, in the certain anticipation of a signal triumph. There can be no doubt that the frequent references made to the drawings, which form a magnificent collection, assisted greatly in fixing the impressions intended to be conveyed. Of these works of art there are already above sixty, some of colossal size even when compared with the "mammoth stomachs." I am glad to find that an artist is constantly at work in adding to the series, believing that the more the community becomes impressed, by ocular demonstration, with the idea that disease must be making inroads on the physical structure of all who use intoxicating liquors, however moderately, the more likely is true temperance to prevail,—*fear* being a principle which *does* operate upon all men, whilst *love*, which ought to be as unlimited in its influence, we know, by woful experience, cannot be generally awakened. In proof of the satisfaction felt by those who attended the course, a subscription was entered into at the conclusion of the last (3d) lecture, to meet some deficiency in the receipts, and to provide for free admission to the room (which cost £25 per night) on the following evening, and upwards of £13 was obtained. Dr. G. repeatedly announced that all persons might put in writing such questions, or objections, as were presented to their minds, which would receive answers; and in consequence many papers were sent up, all of which were replied to in a clear and decisive manner, authorities being instantly cited wherever such confirmation appeared needful. I trust the societies in all parts of the kingdom will speedily perceive the importance of making arrangements with Dr. G. for the delivery of the course in their respective neighborhoods.

Thy friend,

JOSEPH SPENCE.

**DERBY.**—The temperance societies of Leicester, Nottingham, and Derby, made a splendid demonstration here on Whit-Tuesday. After walking in procession, 2000 partook of tea in the open air. In the evening a public meeting was held, addressed by Messrs. Chater of Nottingham, Swindlehurst of Preston, White of Northampton, and others. On the three following evenings lectures were delivered to crowded audiences by Dr. Lees, in the Mechanics' Hall. The masterly manner in which the Dr. supported his various positions, was admitted by all, and he was the means of inducing a goodly number to unite themselves with our society.

JOSEPH WHITAKER, Sec.

**LENWADE,** near Reepham, Norfolk.—We had a well-attended festival on Whit Monday. The Norwich temperance band entered the village at two o'clock, and was followed in procession by a great number of the friends. At five o'clock 320 persons assembled to tea in a barn. Delight was depicted upon every countenance, and the repast went off with the greatest harmony. After tea the chair was taken by the Rev. D. Thompson, of Fakenham, and the meeting was addressed by Messrs. Diver, Millington, and Grant, the choral body singing a piece after each address. Great attention was paid to the speakers by the audience, which amounted to at least 400 persons (many not being able to obtain admission in consequence of want of room). Twelve came forward and signed the pledge, and four have signed since. We have great cause to be thankful that teetotalism has been introduced into this village, as great good has resulted. It was only last July that a few friends from Norwich came over one sabbath, and delivered addresses for the first time. We formed a society last October, and now number 22 staunch members, some of them reformed drunkards.

AMB. WINTER, Jun., Sec.

**LEEDS.**—The annual festival took place on Whit-Tuesday, at the Botanical Gardens, and the occasion was favored with delightful weather. Both in numbers and animation it was equal, if not superior, to those which have preceded it. All the afternoon and evening crowded vehicles were hurrying along the road to the Gardens, and the footpath on either side displayed the appearance of an interminable procession. In the Gardens the number assembled was calculated at 25,000. It is unnecessary to describe the spectacle which such a vast assemblage of persons presented. A great number took tea, and during the whole evening the animation was kept up. The amount realised by admissions was £356; for tea, £50; and for provisions, £68. The profit to the temperance cause and the gardens, after paying expenses, is estimated at £150 each. The annual meeting of the Temperance Society was held in the Music Hall, on Wednesday evening; Mr. John Andrew, jun., president, in the chair. Mr. H. Wolff, one of the secretaries, read the report and cash account for the past year. The former stated that the progress of the cause was highly gratifying, and the prospects of the society every way encouraging. The cash account showed a balance in hand of £9. 10s. 9½d., the receipts being £504. 2s. 10d., and the expenses £494. 12s. 1½d. Resolutions were moved and seconded by Messrs. Thompson, Addleshaw, Pallister, and Grubb, whose speeches were listened to with the utmost attention by a large audience. On Thursday evening another meeting was held in the Music Hall, presided over by Mr. J. G. Thornton, and addressed by the above speakers, when the following resolution was passed unanimously:—"That this meeting cannot allow the proceedings of the 13th anniversary of the Leeds Temperance Society to draw to a conclusion, without expressing their deep regret at the anticipated removal of their esteemed president, Mr. J. Andrew, jun., from this town. Whilst they view his departure as a serious loss to the Leeds society, and feel sincerely grateful for his uniform kindness and zeal in the interests of the cause generally—particularly in this town and neighborhood—they would affectionately assure him of their

united well wishes for his future welfare, and that they will always cherish a deep-rooted sense of his consistency, perseverance, and devotedness, in the great temperance cause." The concluding meeting of the anniversary was held on the Friday, in George-street chapel.—*Leeds Times.*

#### IRELAND.

My dear friend,—In a short notice of Father Mathew's labor of love, I stated that "the respectable classes still keep aloof, awaiting the mandate of their tyrant, fashion." It affords me pleasure now to be enabled to lay before you a fact which may be deemed one of the bright signs of the times. A friend of mine, whose veracity I have no reason to doubt, informs me that he attended the races lately held at Tullow, in Carlow, and in the afternoon dined with 60 gentlemen at the hotel, and to his great astonishment there was no intoxicating drink used by any person at the dinner, nor even after it, except one gentleman who had a tumbler of punch. Perhaps this phenomenon may be accounted for on the supposition that fashion works upwards as well as downwards, and that, as the common people are now almost all teetotalers, the gentry are unconsciously infected by their example, at least in public. Was it not in a similar way that christianity itself progressed?

Ballitore, May 21, 1844.

EB. SHACKLETON.

**KINSALE.**—The Rev. Father Mathew is still confirming and completing the great and good reformation of which he has been the highly honored apostle. A splendid reception was given to him here on the 19th May.

**KILLARNEY.**—The *Cork Examiner* of June 10th gives a long account of Father Mathew's visit to this place. There was a vast public meeting and splendid soiree in honor of his visit. Great numbers took the pledge for the first time, while others renewed their pledge. Amongst the former were a number of ladies and gentlemen of the highest ranks, including Mr. J. O'Connell.

### Original Correspondence.

#### AN ANSWER WANTED.

DEAR SIR,—In indigestion, serofula, general debility, convalescence from fevers, &c., as well as to nursing mothers, it is a common practice with my brethren of the faculty to recommend porter, ale, wine, brandy, and such like alcoholic stimulants (generally in moderation, though not always)—liquors which, though they may be of temporary benefit, I never in my own practice found of any permanent utility, but, on the contrary, whenever they were continued for any length of time, they invariably injured and undermined the health. To me, an examination of their chemical properties and physiological action on the human system, proves that these are effects which they are eminently calculated to produce; and holding such opinion, I never use them, except in cases of sudden and alarming prostration of strength from loss of blood, &c., where other and better stimulants are not at hand. I regret to say, however, that they are still used, and much too freely, by the great bulk of the profession. This is not surmise, but fact; and I have actually known many children and delicate persons stimulated to death by their use, and that, too, under the direction of the first physicians and surgeons in England—at least of men considered as such. I have known a young gentleman laboring under serofula, excessively weak and excitable, ordered by his London physician (a man styled eminent) to take all the exercise on horseback he possibly could, to eat animal food as often as he could, and to drink as much port wine as he could, stopping short of intoxication. What was the result? He every day got worse. Still the wine was persevered in; until at last he returned to his home a great deal more debilitated than when he came to Ramsgate, the functions of his stomach and bowels all but destroyed, and his life not worth one year's purchase. I could recite many

cases of a like nature, treated similarly; and being at a loss to know how any medical man can reconcile such practice, or reconcile at all the practice of administering such stimulants in any cases except such as those in which I have said I would administer them, I shall be happy to learn from any of the numerous medical men (many of whom are not teetotalers) who receive your talented publication, an explanation of the mode in which they conceive alcoholic stimulants to produce any permanent good in such cases, or in any case of sickness, and on what principle they consider their administration can be continued for any permanency without inflicting certain injury to the system?

A. COURTNEY, Surgeon, R.N.

Ramsgate, June 4, 1844.

#### IS IT A CASE FOR ALCOHOL?

"A drunken surgeon fell down stairs, and another surgeon, on examination, found his ankle was broken so badly, that it was likely he would be laid up for some months, and thought he had better be taken to the hospital. He was at last prevailed on to go. I have heard of him since, and it appears he is so far recovered, that the splints are allowed to be taken off, and he is left to doctor himself. I had little doubt that he would be kept from drink in the hospital; and, having more time for reflection, I was in hopes his accident would be the means of altering his course of life; but, on asking whether he was allowed any kind of strong drink, I was surprised to learn that he was permitted to have *three quarts of porter daily*. Our opponents soon found this out, and have been dealing out their jokes very plentifully on us teetotalers; and I scarcely know what to say in return. Can you account for a man under these circumstances getting on so well?"

ANSWER.

Your correspondent seems to have supposed that stimulants are never required in medical practice, and to be surprised that the patient should get well under the stimulus of porter in the hospital. There are many *diseased conditions* imperatively demanding a stimulant; and a broken limb occurring in a constitution already half ruined by intemperance, is undoubtedly one of them—and one, too, in which an *unusual amount* of stimulus would be necessary. Three quarts of porter has a frightful sound; but, after all, there is but a small amount of alcohol in porter—not more, perhaps, than in three glasses of wine. In the old practice, there is nothing to support the constitution under the accidental depressions resulting from accident or disease. In the new, the constitution is greatly upheld by the invigorating effects of cold water; though I am not prepared to say that cases—I mean *acute cases*, and under peculiar circumstances—may not occasionally happen in which a stimulant of *some kind or other* would be necessary, even under the new practice;—*inamtion*, for instance, from severe hæmorrhage, in which case the living actions must necessarily stop, unless they can be *urged on* by artificial means for a space, *in order to get time* either for the transfusion of blood into the emptied veins, or for the adoption of other means to re-supply the patient with blood. It is true there are other stimulants besides the alcoholic; but these being the pleasanter, and hospital surgeons looking only to the recovery of the patient, as *medical men* and not as *moral teachers*, there seems nothing surprising that they should give those patients who require a stimulant, porter, wine, or brandy. The *moral teacher*, for *example's sake*, would avoid alcohol under any and all circumstances—for the sake of mankind in general. The medical man feels himself responsible for nothing but the recovery of his patient, and is therefore indifferent as to *what* stimulant he chooses, whenever he requires one. The mistake which your correspondent makes seems to be this, *viz.*—that *ALL* stimulants are, under all circumstances, hurtful; and his too great zeal has given his opponents ground, or seeming ground, for triumph, when, in fact, there is no ground at all; for I believe *ALL* the great advocates of temperance admit that *stimulants*, though not alcoholic stimulants, are frequently necessary in cases of acute disease.

E. JOHNSON, M.D.

#### Reviews.

[All books for review, too large to be sent direct per post, must be left for the editor, care of W. Brittain, 11, Paternoster Row, London.]

THE DRINKING USAGES of the United Kingdom. By JOHN DUNLOP, Founder of the Temperance Movement in Great Britain, &c. *Seventh, cheaper, and improved Edition.* London: Houlston and Stone-man, 65, Paternoster Row. pp. 200.

The "*artificial and compulsory drinking usages*" described in this admirable work—usages, indeed,

"More honored in the breach than the observance"—

present the most inveterate and formidable obstacle to the farther progress of the temperance reformation. STRONG DRINK, like an omnipotent spirit, is associated with all the conditions of society, and almost every transaction in life—be they for mirth or melancholy. No individual is too exalted or too mean, too affluent or too impoverished, for its notice and friendship—no scene is too sacred or too profane for its intrusion. It is a usual and welcome guest at most of the popular assemblies of the religious world; and but for its presence at political gatherings, many elevated patriots would remain in dumb oblivion. The polished orator of St. Stephen's, and the politician of the pot-house, alike replenish their urns of eloquence at this fountain of inspiration, and its magic influence enables them to comprehend the causes and remedies of all evils, *but their own*. It is the presiding genius of matrimonial festivities, and deemed essential to promote the flow of conversation and the tide of hilarity—thus each individual tacitly acknowledges his native dulness and insensibility. Where there is a fund of real intellect and right feeling, they will not require these artificial means and appliances to bring them into action. As the glass circulates, the style of discourse becomes more heated and uproarious. Bye-and-bye it drifts into senseless babbling and gross obscenity; and the graces of the lovelier sex are exiled from the scene of heartless debauchery that succeeds. Among the poorer classes these occasions are not unfrequently the sources of personal brawls, fightings, and prolonged disputation, accompanied by their inseparable train of mournful consequences. An immortal being is welcomed on this stage of existence and baptized in bumpers. A father binds his son an apprentice, and fiery libations ratify the deed; and thus the unsuspecting youth, from the teachings of his superiors, acquires the alphabet of drunkenness, which he too often improves to the end of the dark chapter of depravity. The last remains of a fellow-mortal are deposited in the narrow house "appointed for all living," amid funeral pomp and circumstance; and the attendants retire to drown their sorrow in intoxicating draughts, or drink in mockery of the solemn scene, or to force away the more solemn but unwelcome lessons.

So extensive is the power which this contagious habit exerts over the community, that it has converted the glass into the *circulating medium* of its hospitalities; and to decline its contents is (with many second-rate circles) the most unpardonable description of social heresies.\* When friends assemble for convivial entertainment, they can only converse through the bottle, and good sense and rational enjoyment disappear with its contents. But these are merely the types of the general evil. They are the original moulds of the prevalent and rampant mischief. They are the overflowing springs of that flood of iniquity which inundates the land in its

\* In the highest and best society, it is an encouraging sign to observe that *drinking to each other* is a custom falling into desuetude.

onward swellings to the deep and dark ocean of guilt that will one day heave before the judgment-seat.—*Intemperance is the frightful and hideous progeny of these unnatural alliances.* They are the steps which conduct the feet of unwary multitudes to the gorgeous temples of this modern Moloch, to mingle in the horrid rites and mysteries of blasphemous execration, and drunken bravery, and self-immolation. In every district it has formed to itself peculiar modes of enslaving its victims and exacting a guilty revenue. Among manufacturing populations, ingenuity has almost exhausted its resources in planning pretexts for obtaining money to be transported to the publican's pocket, in exchange for his deleterious and besotting compounds. These practices it is our object to abolish, or to give them a new and useful bearing, of which there are already some agreeable symptoms. We once had the pleasure of attending a "rearing supper," conducted on temperance principles. There was a plentiful supply of roast beef and barley pudding, and other sober and substantial fare, in company with the crystal nectar of Father Adam. After the cloth had been drawn, suitable addresses were delivered, and the company separated, rejoicing in the possession of their senses and locomotion, and highly delighted with the new fashion. This is a sensible way of *finishing* a building.

In most trades it is customary to extort a sum of money under the name of a "footing" from every new comer into the establishment, to which the workmen individually contribute their mite, to be expended in drink and demoralization. Now, we would advise them, if they will continue the fashion, to alter its application, and instead of taxing the poor fellow's pockets for the publican's benefit, assist in relieving him from those difficulties which must press upon him, should he have been any considerable time out of employment. But should there happily be no occasion for this, let the amount subscribed, together with all fines for breaches of the conventional laws of the establishment, go to form a fund for their mutual relief in cases of sickness and accident, or for their mental and moral improvement. They will find this tend much to their social and physical advantage. We promise them, besides exemption from parched throats and aching heads (the usual fruits of the present system), a rich harvest of inward satisfaction—an abundant store of pleasurable recollections.

Amongst tradesmen and shopkeepers there exists a general practice of marking the sense of the favors bestowed upon them by *treating* their customers at least to an annual glass; and this, acting reciprocally on the selfishness of both classes, forms a strong barrier against the progress of our principles. We are happy, however, in being able to bear testimony to a considerable abatement of this custom in late years, and we hope, ere long, it will be altogether abandoned. The custom of transacting business at taverns, and selling bargains over potations of strong drink, is the most pernicious and inveterate obstacle presented in the manufacturing districts. It is a common occurrence for two individuals, after disputing half-an-hour over a paltry sum and bargain, to compromise the matter by each spending more than the difference in intoxicating liquor; which not unfrequently, besides robbing them of their time and money, commits a felony on their understandings.

"O wad some power the giftie gie 'em,  
To see themselves as others see 'em."

To be a teetotaler among these adverse and dominant customs involves, we are aware, considerable inconvenience, and demands corresponding energy of character—but no more than is perfectly attainable, and which cannot for a moment be balanced against the important blessings proposed to be secured. When an individual announces his intention of becoming *perfectly sober*, he is still looked upon by many as an anti-social and suspicious being. Unfortunately, there are some persons so morally imbecile as to quail before these influences

in spite of their better judgment. They cower with craven spirit before the "world's dread laugh," and would hide themselves in a corner rather than encounter the sneers of the most despicable sot alive. Others have the spirit of Shylock, and seek only their "pound of flesh." Their consciences are calculators, and decide according to the rule of profit and loss. Their god is Mammon, and while they can gripe their favorite gold, they care not for the accumulating miseries of mankind. But these are not the class of beings we point to, as *examples to our children*, or commend to the admiring gaze of posterity. We rejoice to know there are multitudes who stand erect above these groveling feelings, and are capable of being actuated by higher and nobler motives, or we should be disheartened of success, and abandon the mighty enterprise in despair. To such of those, then, who are in immediate contact with the customs we denounce, who feel their oppression, and know their bitter consequences, we address ourselves with earnestness and hope. They must, by their actions, respond to our appeals and second our efforts. They must actively co-operate in the great work of regeneration. We can only pronounce the sentence of condemnation, *they* must carry it into execution. They are the galvanic apparatus that must communicate the shock. We venture to affirm, that were we to consult them individually as to the *necessity of reform*, we should meet with one unanimous sentiment. Recollect, then,

"Who would be free, *themselves* must strike the blow."

At the *root* of these hydra-headed usages against which we seek to stir up an active and hostile combination, stands the fashionable "GIVE AND OFFER" system, tacitly patronised by several existing half-and-half temperance societies. So long as we *compromise* with that system, for the mere sake of pecuniary aid to be derived from its patrons; so long as we prefer the power of *Mammon* to that of *principle*, these usages must continue to exist and grow; and thus while we are destroying its *fruit*, we shall be nurturing and fostering, by all the influences of *respectability* and *fashion*, the root and trunk of the Upas tree itself.

The keener our perception of the evils flowing from these sources, the more imperative is the obligation to adopt speedy and vigorous measures for their extinction. Let the teetotalers put their shoulders manfully and resolutely to the wheel, and the work will be shortly accomplished. Let them be deeply convinced of the tremendous evils of strong drink—accumulating the national burdens without occasion—scattering beggary without benefit, and misery without mitigation. Let them attempt to estimate the weight of expenditure and load of suffering which our simple principle would lift from the energies of the empire, and in the full strength and power of these convictions break the whole system into pieces.

This would be an act beautiful in the eye of their own consciences—beneficial to society at large, and the church of God in particular—and their memory would live in the gratitude of coming generations. Sooner or later, for the honor of our country's name, the interests of humanity, and the cause of the glorious gospel, the decisive and final blow must be struck—*this Augean stable must be cleansed.* These pernicious customs must be abolished by the true teetotaler, or they will abolish teetotalism.

Let the sentence of irrevocable condemnation go out at once against them. Let the spirit of christian self-denial, which is walking through the earth in its majesty, chase them away before its presence;—and then at last shall men, awaking from the deep enchantment of this fatal spell, gaze back with amazement and shame on the past desolation, while their hearts ascend in grateful ascriptions to the Most High, for the great deliverance which He, through the instrumentality of temperance and anti-usage societies, has achieved.

THE ILLUSTRATED HISTORY OF ALCOHOL.—  
By Dr. FREDERIC R. LEES, F.S.A., S., &c. *Letter-press to No. 3.* Price 1s. 6d. W. Brittain, London.

This number commences and completes the chemical origin and history of alcohol, and discusses a great number of interesting points related thereto. Both the common and uncommon objections urged against teetotalism are here examined and exploded. The work will be found essential to all who aspire to advocate the temperance cause on correct scientific principles. The present number contains 50 sections, of which it will only be necessary to indicate the chief heads. Section the first traces the etymology of the word *al-kohol* to the Arabic phrase *al ghole*, or the evil spirit. This was originally suggested by Dr. E. Johnson, the author of *Nuces Philosophicæ*, and is here amply confirmed by a witty Saracenic fable. Section the second shows how alcohol is distinguished, chemically, from every other agent. The third section, in explaining the nature of a chemical equivalent, unfolds the laws and objects of chemical science generally, attention to which will enable any intelligent teetotaler to detect and unravel the fallacies of those who (like the Bishop of Norwich) fancy that the teetotaler is ignorant of chemistry. The following questions and subjects are then discussed:—How is alcohol generated? Is alcohol an *educt* or a *product* of distillation? Dr. Kranichfeld's notions, who fancied he had found a distinction between alcohol *in* and *out* of wine, are here dissected. Is alcohol a good creature of God? Is alcohol in sugar? The "come out-ergo-in" fallacy, in its various forms, further exposed. What are the differences between alcoholic wine and the pure "fruit of the vine"? Chemical constituents of "wine in the cluster" contrasted with port wine, &c. The anatomy and physiology of the grape, with engraving, explaining the various expedients adopted by nature to *prevent* the fermentation of her fruit. Does grape-juice ferment spontaneously?

LECTURE ON THE PHYSIOLOGY OF DIGESTION.—By J. DYER, Northampton. W. Brittain, London. pp. 60. 6d.

This cheap pamphlet is a most creditable compilation, and will be found very useful in supplying to the teetotaler who has not access to more elaborate and expensive works, a large amount of information on a subject which comes home to every man's *stomach*, and which ought to be every man's *business* in some degree to understand.

Medical vagaries of one sort or another, generally emanating from men of one-sided talent, are always afloat. Some physicians formerly looked upon the stomach as a *stew-pan*, others as a *fermenting-tub*. The man of sound judgment, however, will agree with Abernethy in thinking, that the digestive organ is neither *stew-pan* nor *vat*, but "a *stomach*, gentlemen, a *stomach*!" In some lectures by a *Paris savant*, M. Raspail, we perceive that the fermenting-theory of digestion is revived; and we know that some of our moderationists have been rejoicing in anticipation of the discovery of alcohol in the stomach, as the legitimate issue of digestion! which would indeed impart *spirit* to their defence of what they now feel to be an indefensible system. Hence, like drowning men, they grasp at straws. What says Dr. Müller, as quoted by Mr. Dyer?—"This theory has never been confirmed by proofs, and can now indeed be refuted; the fermentation, if it exists, *must be different from all other known kinds of fermentation*, for none of the usual phenomena of that process are present when digestion is performed artificially." (*Physiology*, p. 583.) Further on, noticing the experiments of Dr. Schwann and himself on artificial digestion, Müller adds—"We found that neither carbonic acid is evolved nor oxygen gas absorbed." (p. 592.) Again—"It results also from Schwann's observations, that the action of the digestive fluid induces the loss of

a part of its power, and not the production of a new principle, as in the process of fermentation. Moreover, not the smallest quantity of oxygen is necessary to the process." The products of the two processes are not only different, remarks Mr. Dyer, but the circumstances necessary for fermentation are quite opposite to what are found in the human stomach. The temperature favorable to fermentation is from 60 to 70 degrees; whereas the heat of the stomach is from 90 to 100 degrees, as established by Dr. Beaumont. The second and third differences referred to by Mr. Dyer (p. 25), are no arguments against the theory, for the circumstances are such as would be necessary according to that theory, when the ferment was itself *external*, and not equally diffused through the mass as in bread, and when the matter on which it had to operate was solid, requiring motion for the removal of the digested part to make way for another supply of *ferment* to the solid stratum below. It is a pity to spoil a good argument by adding a doubtful one to it.

#### RECIPE FOR MAKING UNFERMENTED BREAD.

This bread is both more nourishing and more digestible than *fermented* bread, and, if properly prepared, it is equally light. To the taste it is decidedly more natural and pleasant, being, in fact, as superior in this respect to the home-made fermented bread as that is to the common baker's adulterated bread. This is a natural consequence of the mode of its preparation, which does not, as when fermented, effect a *chemical change* in the component elements of the flour. In the process of fermentation, from a 20th to a 12th part of the *solid* matter of the flour is destroyed, being changed first into saccharine matter, and then into alcohol and carbonic acid, which are evaporated in baking. Hence, *unfermented* bread is much more *economical*, as well as wholesome, and, if universally used, would effect an immense saving of grain. The materials employed, if purchased in quantities, will be found cheaper than yeast. The proportions are for 10 lbs. of flour.

1 ounce subcarbonate of soda.

1 drachm sesquicarbonate of ammonia.

Let a quantity of these elements be well mixed together, and kept in a large air-tight bottle. When used, the mixture must be *well rubbed* into, or mixed with, the flour, for if this be not done, the experiment will fail. 1 ounce of salt must also be rubbed into the flour. (After the first trial or two, the amount by *measure* will be easily estimated.)

Another bottle must be obtained, and labeled *hydrochloric* (or *muratic acid*—"poison." The acid should be pure, and of the proper strength. Fresh acid, if pure, is *colorless*, but, on keeping, acquires a pale straw color. If of the proper strength, 100 grains of it will saturate 124 grains of subcarbonate of soda. For 10 lbs. of flour,

1 ounce 2 drachms of hydrochloric acid  
must be diluted with

5 pints of water,

and the liquid then mixed with the flour as before prepared. Knead the dough well, and *instantly* send to the oven. This will make a beautiful, light, and highly salutary bread.

For the purpose of measuring the acid, a glass can be bought of the druggists, properly *marked*, from the quarter drachm to one ounce or more.

NOBLE EXAMPLE.—The Duke of Norfolk (Earl Marshall of England), whose castle is at Arundel, and who is the principal employer of mechanics and laborers there, has ordered all in his employ who keep beer-shops, either to give them up or quit his service. The Earl of Arundel, the Duke's eldest son, is a pledged teetotaler, and has lately given the local society £10, to aid the cause.

## THE CHARTER OF TEETOTALISM.

[By H. JEFFREYS, Archdeacon of Bombay.]

"As the great End of Society is mutual beneficence, a good man is always uneasy when he finds himself acting in opposition to the PURPOSES OF LIFE; because, though his conscience may easily acquit him of *malice prepense*, of settled hatred, or contrivances of mischief, yet he seldom can be certain that he has not failed by negligence or indolence, that he has not been hindered from consulting the common interest by too much regard to his own case, or too much indifference to the happiness of others."—DR. SAM'L. JOHNSON.

The following extracts are from a letter which appeared in the *Bombay Courier* of the 24th of Nov. last, in reply to an article in that journal a few days previously, entitled "Teetotalism in Bombay." The editor thus introduces the Ven. Archdeacon's communication:—"We have been highly favored in receiving from Archdeacon Jeffreys the following able and interesting letter upon temperance, or rather teetotal principles. The amiable character of the benevolent Archdeacon entitles any production of his pen to the utmost respect; and we candidly confess that it is not in our power to adduce a single argument against his positions. We have never yet read or heard anything deserving the name of argument in support of anti-temperance principles, if principles they can be called. We conceive that we honor ourselves in doing honor to the motives, and humbly assisting in the exertions for the general good, of so single-minded and benevolent a man as the Ven. Archdeacon."

The Archdeacon observes—"It is not the least beautiful feature of our cause, that we are able to lay aside all sectarian and party differences, and to meet on one common ground. Our banner is, Glory to God in the highest, on earth peace, good will to men;—our rule, Thou shalt love thy neighbor as thyself;—and our object, To do good to all men as we have opportunity, especially by using our utmost exertions for delivering England and her colonies from the degrading vice of intemperance. On *this* ground we can all meet in brotherly love. The episcopalian and the presbyterian, the churchman and the dissenter, the Roman catholic and the protestant of every name, can each and all of them merge his church and sectarian differences; and without compromising truth, or sacrificing one iota of his own principles, unite for this benevolent object under the banner of love."

The principal objection which had been raised against total abstinence is thus successfully answered:—"The objection philosophically stated in its abstract form, is the following:—'*Any argument drawn from the abuse of a thing, good in itself, is no legitimate argument against the right use of it, that is, no good reason why it should be discontinued.*' Now there is a grievous fallacy couched under this adage or dogma, against which we must be on our guard, other-

wise we shall be cheated and deceived. The truth is that this adage is only true under certain general limitations, and out of these limitations, so far from being true, it is utterly false, and a mischievous fallacy. And the limitations are these—If it be found by *experience* that, in the general *practice* of the times in which we live, the abuse is only the solitary exception, whereas the right use is the general rule, so that the whole amount of good resulting from its right use exceeds the whole amount of evil resulting from its partial abuse, then the article in question, whatever it be, is fully entitled to the benefit of the adage, and it would not be the absolute and imperative duty of the christian to give it up on account of its partial abuse. This is precisely the position in which stand all the gifts of providence, and all the enjoyments of life; for there is not one of them which the wickedness of man does not more or less abuse. Here is the limit philosophically drawn, within which the adage is sound and true.

"But, on the other hand, if it be found by experience that there is something so deceitful and ensnaring in the article itself, or something so peculiarly untoward connected with the use of it in the present age, that the whole amount of crime and wretchedness connected with the abuse of it greatly exceeds the whole amount of benefit arising from the right use of it, then the argument before us becomes a mischievous fallacy, the article in question is not entitled to the benefit of it, and it becomes the duty of every good man to get rid of it altogether.

"This is the principle in the abstract; but whether in applying it to the use of intoxicating drinks in the present day, 'we have made out a case,' as the lawyers term it,—whether the crime and poverty, the disease, wretchedness and want resulting from their use in England, and the fact that 60,000 annually go down to the drunkard's grave,—whether the destruction of body and soul, of our soldiers and sailors, in this country, and the disgrace brought upon the christian name by men calling themselves christians exposing their shame in the bazaars in India,—whether all these evils justify the application of the principle, is a question for the conscience of each individual to decide. Some will come to the decision that all the crime, want, and domestic misery of England—that the tears of the broken-hearted wives, and the wailing of their hungry children for bread—the loss of one hundred thousand souls every year in England and America, or seven millions in the life-time of a single man,—some, I say, will decide that all this wreck of human happiness and slaughter of human life is not mischief enough to justify the application of the principle; some will decide that it is. The decision of the question in this particular case must be left as a matter be-

tween God and a man's own conscience. But whichever way this particular question be decided, the principle itself—namely, *that a thing, by the abuse of it, may possibly become so dreadfully destructive to mankind, to human life and happiness, as to make it a man's duty to get rid of it*—needs no proof; it is self-evident to every man who is not lost in selfishness.

"If this be true (and surely no man who does not wish to pass for a being separate from his kind, and utterly destitute of all the sympathies of human nature, will venture to deny it), then what becomes of Mr. Philosophy, with the grave adage *'that the abuse of a thing can never, at any time, become a legitimate argument against the right use of it.'* Will he venture to say, It matters not to what degree my country is ruined, disgraced and destroyed by the use of it; it matters not what slaughter of human life and eternal misery of human souls it occasions, still I am justified in keeping up the use of it by my example, provided only I individually use it aright? But enough of this. The honest indignation of every man who is not dead to all the sympathies of human nature, rises against such a monstrous proposition.

"We have then established our principle in opposition to the philosophic adage, taking the duty of the citizen and the patriot even on the lowest ground. *But christian self-denial and christian love and charity go far beyond this.* St. Paul accounted one single soul so precious, that he would on no account allow himself any indulgence that tended to endanger a brother's soul. 'If meat make my brother to offend, I will eat no meat while the world standeth, lest I make my brother to offend.' 'It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.' And we must bear in mind that flesh and wine are here mentioned by Paul as 'good creatures of God'; they are not intended to designate things evil in themselves. This saying of St. Paul is THE CHARTER OF TEETOTALISM, and will remain the charter of our noble cause so long as the world endures—so long as there remains a single heart to love and revere this declaration of the holy self-denying Paul."

DRUNKEN MILITARY OFFICERS.—"Capt. J. Sissmore, 23d N. I. (East Indies) brought to court-martial for disgraceful conduct while drunk. Guilty, cashiered.—Lieut. J. Piper, 26th regt., brought to court-martial for having been drunk and insubordinate, &c. Guilty, cashiered.—Lieut. F. Fitzpatrick, 57th regt., brought to court-martial for having been intoxicated while to sit on a court-martial. Guilty, cashiered.—Lieut. L. Smith, 57th regt., intoxicated while in court-martial. Guilty, cashiered.—Cornet F. B. Greville, 11th regt. light cavalry, for having been drunk as regimental officer of the day. Guilty, dismissed.—Sentence in each case confirmed by the Commander-in-chief."—*Military Annual* for 1844.

### CHRISTIAN LIBERTY.

[From ARCHDEACON JEFFREY'S "Affectionate Appeal to all who love the Lord Jesus Christ in sincerity."

Strange to say, there are christian professors (not a few) who, in answer to appeals not to destroy the souls for whom Christ died, will plead their *christian liberty!* What! the liberty of sanctioning the use of that accursed instrument of satan, through the means of which, it has been proved from the best returns the nation can obtain, that more than 500 die weekly the death of the drunkard!

I will here borrow an illustration, which may perhaps at first sight seem overstrained and inapplicable to the case in hand, but I entreat you to follow it patiently to the end, and see how it applies. Suppose the providence of God had so ordered it, that 600 souls must be wrecked every passing week on the coast of England, and that this could not possibly cease so long as the *christian* continued to use intoxicating drink; suppose the providence of God, which can do all things, had established such a connexion between these things, that they *could not* be separated—that so long as the professed followers of Christ countenanced the use of the drunkard's drink, these wrecks *must* needs continue, and these 600 souls *must* go down every week to a watery grave; suppose the experience of nearly two centuries had proved this—would he cant and whine about his *christian liberty* then? Could he calmly look on from the shore, and see the stranded vessel in the breakers, with 600 of his fellow-creatures clinging to the rigging? Would he hear their shrieks and cries for help, and see them, one after another, washed out of the shrouds by the foaming surge, and sink to rise no more? Could he view this scene every week, and still plead his *christian liberty*, knowing that it was the cause of this destruction, and the means of drowning his fellow-creatures 600 weekly, or more than 30,000 every year, and that this destruction could not possibly cease so long as he persevered?

But what is this supposed case in comparison with the real one now before us, in which the connexion between cause and effect is as certain as any proposition in mathematical science? For it is no more possible for any man who takes the least trouble to inform himself of the facts of the case, to doubt whether the drinking customs of the age (especially the countenance given to the use of intoxicating drink by the sober, and, above all, by the religious) are the cause of all the desolations of intemperance, than it is possible to doubt whether the sun be the source of light and heat; and it is certain that unless all who are respected for piety and virtue in the country will enter their protest against the cause, and shame it out of the christian caste, it is not possible that the effect should cease. What then, I say, is the supposed case in comparison with the real one before us? Or what is the drowned mariner's compared with the drunkard's grave? It is a mere trifle in comparison; for the 600 seamen that go down to a watery grave, need not, on that account, go down to the lake of everlasting fire.

CHRISTIAN LIBERTY! The soul of every good man must sicken at hearing this sacred, this venerable term prostituted to an argument so utterly disgusting. Christian liberty has been beautifully defined to be "*the liberty of doing that which love makes delightful.*" Shall the christian then plead for the liberty of doing that which is now known to be, directly or remotely, the cause of one-half of all the disease, two-thirds of all the poverty, and three-fourths of all the crime of England; the liberty of promoting the use of that which breaks the heart of the wife, starves her children, and by the poisonous example of their father, corrupts their morals, and ruins at once both their bodies and their souls; the liberty of promoting that which is the cause of by far the greater portion of the tears of the widow and the orphan; the liberty of using that which keeps thousands away from the ministry of the gospel, by causing them to absent themselves from the house of God, while they frequent those places where the sound of the gospel is never heard! The true

believer, the lover of Christ, would hate and abhor such a liberty; he would rather remain chained to the damp walls of a dungeon to the end of his life, than be such a traitor to his Lord as to sanction and encourage the use of that which is the foulest instrument of hell, the most destructive engine of mischief, that satan has introduced into our world since the fall. The apostle says—"Take heed, lest by any means this liberty of yours become a stumbling-block to them that are weak; and through thy knowledge shall the weak brother perish, for whom Christ died." And again—"But judge this rather, that no man put a stumbling-block, or an occasion to fall, in his brother's way." Shall the christian, then, use that liberty by which he multiplies the occasions of temptation abroad upon the surface of society, and in thousands of instances, sets a trap for his brother's soul? When Paul says—"Take heed, lest by any means this liberty of yours become a stumbling-block to them that are weak, and through thy knowledge shall the weak brother perish, for whom Christ died," he takes for granted that the brother so falling is wrong in his judgment, and, after all, is only led to do that which he believes to be wrong. But what would the apostle say in the present case, when the christian liberty, now pleaded for, plunges a brother into disease, misery, poverty, guilt and crime, and destroys him, both body and soul, for time and for eternity? Would he not say—"Such mercy as thou hast shown to thy poor neighbor's soul, such mercy will thy Lord show to thine." Take heed, lest this liberty of thine carry thy selfish soul down to the lake of everlasting fire! Oh! how different is the self-denying love of a crucified Savior, who denied himself, even to the death, for us miserable sinners, that we might not perish, but have everlasting life! How different the test of love left us by St. John, the beloved apostle, when he tells us—"We know that we have passed from death unto life, because we loved the brethren. He that loveth not his brother, abideth in death. Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren. Beloved, if God so loved us, we ought also to love one another."

And let us not here be guilty of the mean, paltry attempt to escape conviction, and evade these commands by saying, that they apply exclusively to our brethren in Christ! It is admitted that this is their primary application; but our Lord commands us to love all mankind, to do them good, even our enemies themselves—even as our heavenly Father sendeth rain on the evil and on the good, on the just and on the unjust; and he has, in the parable of the good Samaritan, explained the term neighbor in so wide a sense as to include all who may in any way come within the sphere of our influence, or whom it may be in our power to benefit, or to injure, by anything we can do. Let us remember that "God commended his love towards us, in that while we were yet sinners, Christ died for us"—that "when we were enemies, we were reconciled to God by the death of his Son." Oh! what would have become of us, if God had first waited till we became dutiful children, before he stretched out the arm of his mercy towards us? Are we, then, to wait to settle the question whether a fellow-creature be a brother in Christ, or only a member of the human family, before we can determine that we owe him any love and mercy for his soul—before we can determine that it is our duty to deny ourselves, in a worthless indulgence, and to protest against those customs which are destroying the souls of thousands of our brethren, and consigning them to everlasting misery? The beloved apostle says—"Let us not love in word, neither in tongue, but in deed and in truth." Surely, then, we are required to give some more substantial proof of our love than this!

"THE CURSE OF INTEMPERANCE, I am persuaded, will never be removed till ministers give up their wine."  
—Pres. Humphrey.

## THE WINE OF THE PASSOVER.

Our present object is to examine certain statements made by Professor M'LEAN, of Princetown College, America, on the subject of the wine used by the Jews at the Passover in the time of Christ. It may be proper to premise that we use the British reprint of them which appeared in the *Temperance Penny Magazine* for May, August, and September, 1843. Were it not for a brief note, which has appended to it the editorial signature, it might have been inferred, either that the article was from the editor's own pen, or was the production of some modest but learned correspondent, as no name or signature is prefixed to it. There are several difficulties, however, in the way of supposing it to be the production of a British writer. The references to the pages of *Bacchus* and *Anti-Bacchus* are not to the British editions of these essays; and in the very first sentence of the article, mention is made of the writers of these essays under the name "both our authors," while not a word has been previously said to enable us to identify them. The truth is, the article is extracted from a lengthened review of *Bacchus* and *Anti-Bacchus*, and that review is from the pen of Professor M'LEAN. The moral impropriety involved in appropriating, without proper acknowledgment, the production of another, is unseemly in any writer, but is especially so in one of such high pretensions as the editor of the *Penny Magazine*.

We intend not to follow Prof. M'LEAN into all his details; we merely examine those points we deem most important. To begin with his explanation of *hhamets* (חמץ). The Rev. B. PARSONS says that "the word *chomets* in Hebrew signifies *leaven*, *vinegar*, and every kind of fermentation." The Professor adds—"From this remark it is apparent he confounds the words *chamets* and *chomets*; the first of which denotes something *leavened*, and the latter *vinegar*; and if *chamets* and *chomets* were the same words, it would be of no use to his argument, as it could only serve to show, and that without being conclusive as to the fact, that wine, when it had become acid, or had undergone the *acetous* fermentation, not the *vinous*, was prohibited during the feast of the Passover." The term, then, according to our author, may be defined *something leavened* (as distinguished from) חמץ *hhamets* (vinegar). We prefer to render it *anything fermented*, and we venture to assert that this is the proper rendering. We have as high authority in favor of this as Prof. M'LEAN. The clause of the command, then, in Exodus XIII. 7, relating to this term, may be thus rendered—"There shall not be seen with thee *anything fermented*." In precise accordance with this the term is defined in the excellent Hebrew Lexicon of Prof. LEE of Cambridge—"anything fermented, particularly bread, leavened." The term, therefore, may be used in reference either to *fermented wine* or *leavened bread*. This is the opinion of Prof. STUART of Andover, United States of America, as expressed in an able article in Dr. Robinson's *Bibliotheca Sacra* (vol. I. pp. 507-8), in which he particularly refers to Prof. M'LEAN, and combats his views.

Our author speaks very confidently of the distinction between *hhamets* and *hhamets*, but their distinction is indicated solely by the vowel points, the radical letters in both words being the same, and these points form no part of the inspired original, but were introduced many centuries after the canon of the Old Testament was completed. The following remarks from Mearns' "*Brief Illustration of the Evidence in favor of the Use of Unintoxicating Wine in the Lord's Supper*" (§ 7, 3), seem to present this subject in its true light. He says—"Discarding the vowel points, the authority of which is questionable, we have examined, by the aid of Fuerst's Concordance, all the twenty-six passages where the word occurs, and find that the idea of *ferment* is nowhere inappropriate, and that, in some passages, it applies to a solid, and in others to a liquid—a distinction, too, which obtains in some instances,

in the English Bible. It occurs several times as a verb; and the noun in some passages (as Numb. vi. 3) is rendered *vinegar* (*hhomets*). The English term *vinegar* is derived from the Latin *vinum agrum*, through the French *vin-aigre*, sick or sour wine. Where a doubt exists regarding the meaning of a word in the Hebrew scriptures, the matter is not to be settled by an appeal to the vowel points, but by a careful comparison of all the passages where the word occurs; for the Masoretic punctuation, though very useful and generally accurate, is merely 'an interpretation of the Hebrew text made by the Jews of late ages, probably not earlier than the eighth century, and may be regarded as their translation of the Old Testament.' (Lowth on *Isaiah*, Prelim. Diss.) Horne (Introd. vol. ii. pp. 8-13) has entered very fully into an examination of the authority of these vowel points.

We now proceed to examine our author's citations from the Mishna. We agree with him in attaching importance to the statements of the Mishna on this subject, but are disposed to regard the comments of MAIMONIDES and BARTENORA as greatly less valuable than he seems to regard them. The learned Professor's first quotation is little to the purpose, apart from the comments by which it is accompanied. It states that in the month Nisan, "on the night of the fourteenth, they search for ferment (*hhomets*, *fermentum*) by the light of a lamp." The *wine cellar* is specified as a place necessary to be searched, and BARTENORA fancifully remarks that "it may sometimes happen that a servant may draw wine with bread in his hand, and a portion of the bread be let fall in the cellar"; and our author readily adopts this as the proper statement of the reason why the cellar needed to be searched! We appeal from both, however, to the Mishna itself, which merely mentions that it was to be searched as a place in which ferment (*hhomets*) might perhaps be found.

The next quotation is of more importance. It is from the third chapter of the tract on the Passover. Among the drinks the use of which is deemed a transgression of the Passover, mention is here made of "the *cutahh* of Babylon, the *shechar* of the Medes, and the *hhomets* of Idumea." It is very surprising that Professor M'LEAN should have cited this as favorable to his views. He labors at great length to prove that the original terms used in relation to the Passover in the scriptures had no reference whatever to liquids, but were to be understood exclusively of bread, and he asserts that they were so understood by the compiler of the Mishna "in the latter part of the second century" of the Christian era, as well as by the commentators on the Mishna, who lived at a period much nearer our own times; and yet he now says that the Mishna prohibited *certain drinks* in the Passover! We have no means of ascertaining what sort of drink is intended by the *cutahh* of Babylon. Professor M'LEAN says that it consisted of "bread macerated in milk"; and in this he follows the explanation of BARTENORA. The *shechar* of the Medes, according to our author, is "a beer or ale made from barley"; but both MAIMONIDES and BARTENORA assign it a much more general signification. MAIMONIDES defines it in a general way as "something inebriating which may be made from a variety of articles"; and adds that "this drink of the Medes was doubtless grain macerated." *Shechar* properly signifies *sweet drink*, and it was generally made from dates; but whether this drink of the Medes was anything different, it is impossible now to ascertain. *Shechar* might be fermented or drugged, and therefore intoxicating; but it was often used unfermented, either the simple juice, or that juice inspissated. The *hhomets* of Idumea, which our author calls "the vinegar of Idumea," is, according to him, "made from water in which barley has been steeped." He does not, in this case, as in the two former, mention the original term. It was surely to be expected that he would have mentioned this term, for he had much ado to prove that fermented *bread alone* was to be excluded from the paschal

feast; but here he is obliged to confess that the Talmudists were of a different opinion, for they say that the *hhomets* of Edom (or Idumea) was not to be drunk at the Passover. The school of SHAMMAI, the school of HILLEL, and the various Rabbins, whose conflicting opinions on other subjects are frequently introduced side by side in the Mishna, seem all agreed on this point. We grant our author, then, that the *hhomets* of Edom was a fermented drink, and that, according to the traditionary law of the Jews, it was strictly prohibited at the paschal festival; but we dissent from his dictum that it was "made from water in which barley has been steeped." We know that he could cite in support of it the statements of Jewish writers made 200 years ago, but these refer to a period so remote from the time of Christ, that they are little, if at all, more valuable than those given in the present day.

Besides the drinks already referred to, the Mishna (in the same chapter quoted) mentions others whose use was forbidden, and adds that "a general rule is this—whatever is obtained from any species of grain transgresses the Passover." This rule is not intended to apply to pure water or the juices of fruits, according to MAIMONIDES and BARTENORA, for both these writers assert that the water of fruits does not ferment, which they say is a *hypothesis of the Jews*. This seems a remarkably strange hypothesis, but our readers may find it stated in the notes on the Mishna, at the passage now under discussion. Let us suppose the statement of these Jewish writers to be correct, and that, in opposition to this hypothesis, any of the juice of fruits *did* ferment,—what then? Why, it necessarily follows that they must be excluded. They were permitted to be used *only on the supposition* that they did not ferment; and if, in any case, this supposition were shown to be incorrect, the unavoidable conclusion is, that in the opinion of the Jews they could not be lawfully used. The wine used in the Passover was just the juice of the grape, the fruit of the vine; and hence the interdicted ferment was as improper here as in any other article.

Our author's last quotations from the Mishna are from the tenth chapter of the tract on the Passover. The first section he renders well thus—"On the evening of the Passover, near *Mihhah* (i. e. while two and a half hours remain), a man will not eat unless the darkness has begun. Even a poor man in Israel will not eat unless reclining, and they will not diminish aught from the four cups, not indeed if in extreme poverty." In section seventh of the same chapter, it is said that "if any one wish to drink between these (i. e. the first and third) cups, he may; but between the third and fourth cups he may not drink." So far the Mishna; and we leave the reader to judge whether our author has succeeded in obtaining from it any evidence that fermented wine was used in the Passover in the time of Christ. Extract from his paper the citations made from the *annotators* on the Mishna, and the boasted countenance of the Mishna is nothing to his purpose. MAIMONIDES says—"The reason why we do not permit him to drink between the third and fourth cups is, that he may not become intoxicated; for wine drunk while eating does not inebriate, but without food it does inebriate." And BARTENORA says—"Between the third and fourth cups he may not drink lest he become intoxicated, and afterwards be unable to finish the hymn." Our author does not decide "whether the reason [here] assigned be sufficient or not," but says there can be no doubt as to the opinions of the writers who give it. It seems strange to cite their *authority*, if he is not prepared to justify their *opinion*. That opinion we hesitate not to reject as manifestly absurd. We have heard of the occasional intemperance of some continental Jews, at their celebration of the paschal festival in modern times; but we are unwilling to charge similar delinquency on the ancient Jews, without very conclusive evidence that such a charge is merited. Our author has not brought, and cannot bring, from the

Mishna, any even the shadow of evidence that intoxicating wine was used in this festival, in the time of Christ; for the statements of MAIMONIDES and BARTENORA are not those of the Mishna, but are only the opinions of some comparatively modern Jews regarding it. It is acknowledged that the Mishna was not written till about 100 years after the destruction of Jerusalem and the dispersion of the Jews,—that is, in the latter part of the second century of the christian era; but it may be regarded as on the whole a correct account of the traditions received by the Jews in the time of Christ: but anything subsequently written is of much less value in this respect.

Professor M'LEAN says that "those who have not access to the Mishna, and the comments of Maimonides and Bartenora, edited by Surenbusius, may consult with advantage Lightfoot's account of the Passover." We have examined the former, and we shall now make a remark or two regarding the latter.

Dr. LIGHTFOOT (vol. x. p. 127, Works, edited by Pitman, 1823) relates a story of one who came to Rabban Gamaliel to ask him of a certain vow of his, but Rabban Gamaliel could not speak with him because he had "drunk an Italian quart of wine"; and LIGHTFOOT adds, that we learn from this example "that a quart of wine makes one drunk." In close connection with this he quotes the statement of R. Chai, who says that "four pots (to be drunk by every one in their sacred feasts) contain an Italian quart of wine." Again (vol. ix. p. 151) we are told that "the poorest man in Israel was bound to drink off four cups of wine this night [of the Passover], yea, though he lived of the alms-basket. And if he had no other way to compass so much wine, or if the almoners gave him not enough for four cups, he must sell or pawn his coat, or hire out himself, for four cups of wine." Again, on the same page, we read that "in these four cups of wine that they were to drink, they were curious about the measure and about the mixture. The proportion of wine in every cup might not be less than the fourth part of a quarter of an hin, besides what water was mingled with it." It appears from these statements that every one at the Passover was bound to drink two and a half pints of wine of our measure, besides the water mingled with it, and that such a quantity of the comparatively weak wine of Palestine made one intoxicated. The irresistible conclusion is, that no one could celebrate the Passover properly in the time of Christ unless he were intoxicated; and of course the paschal society composed of our Lord and his twelve disciples could not be free from the sin of intoxication! Such reasoning answers itself. Its absurdity is apparent to all. So much for the remark that we "may consult with advantage Lightfoot's account of the Passover."

It is pleasing to turn from the opinions we have been combating to the statements on this subject of the ablest orientalist in America—Professor MOSES STUART. In the *Bibliotheca Sacra* that distinguished scholar says—"The Rabbins, in order to exclude every kind of fermentation from the Passover, taught the Jews to make a wine from raisins, or dried grapes, expressly for that occasion; and this was to be drank before it had time to ferment." Again—"When the Jewish custom began of excluding fermented wine from the Passover-feast is not known. That the custom is very ancient; that it is even now almost universal; and that it has been so for time whereof the memory of man runneth not to the contrary, I take to be facts that cannot be fairly controverted. I am aware that Professor M'LEAN, in his sharp-sighted criticism on some productions of our English brethren respecting temperance, has avowed different convictions on this subject, and vouched for the contrary of these propositions. But I am fully persuaded that he has, on this point, been misled by partial testimonies, and that only loose and half-Jewish synagogues or societies of Jews are accustomed to use fermented wine at the Passover." And again—"I cannot doubt that *ihameets*, in

its widest sense, was excluded from the Jewish Passover, when the Lord's supper was first instituted; for I am not able to find evidence to make me doubt that the custom among the Jews of excluding fermented wine, as well as bread, is older than the christian era."

THETA.

## GENERAL RESOLUTIONS

OF THE TENTH ANNUAL CONFERENCE OF THE  
BRITISH ASSOCIATION,

ASSEMBLED IN MANCHESTER.

The Rev. F. HOWORTH in the Chair.

1.—That the report now read be adopted and printed, along with the resolutions and business of the conference, under the direction of the executive committee.

Moved by the Rev. E. Robinson, seconded by Mr. Lundy.

2.—That the gratifying success which has attended the operations of the Association during the past year calls for united and hearty thanksgiving to Almighty God, and for renewed devotedness to the great moral and philanthropic enterprise in which we are engaged.

Moved by Mr. Andrew, seconded by Rev. T. J. Messer.

3.—That whilst this conference hails with great pleasure the progress of the temperance cause, it deeply regrets that want of cordiality of feeling and co-operation of effort which, on the part of many societies, has been a great impediment to success; and earnestly recommends to the auxiliaries, as well as other societies thro' the country, the cultivation of friendly sentiments and a general surrender of every trifling difference, resting assured that it is only by union and perseverance that they can create an enlightened public opinion in favor of total abstinence, and by that means subdue the common foe to religion, social order, and domestic happiness.

Moved by Mr. Andrew, seconded by Mr. Millington.

4.—That this conference being deeply impressed with the necessity of a general combination of effort amongst all the societies throughout the country, in order to the more vigorous prosecution and ultimate triumph of the temperance enterprise, begs most respectfully but earnestly to urge upon the various societies that have not yet become auxiliaries to the British Association, the importance of taking the necessary steps to become identified therewith, and that agents be recommended to embrace every suitable opportunity at public meetings and in their intercourse with the officers, committees, and members generally, of enforcing the duty of cordial and active co-operation with the executive committee.

Moved by Mr. Lundy, seconded by Rev. W. B. Flower.

5.—That this conference, fully impressed with the necessity of carrying to the greatest possible extent a knowledge of the temperance cause, earnestly recommends to societies, agents, and writers, the employment only of such advocacy as will cultivate the understanding and give a moral tone to the public sentiment; they regret that a desire to amuse has been common; and as the cause seeks the moral elevation of the people, they are anxious that its truths should be enforced by such means as will induce habits of thoughtfulness and inquiry, and create a respect for the principle in the minds of the virtuous and intelligent portion of the public.

Moved by Mr. Beggs, seconded by Mr. T. Cook.

6.—That this conference most gladly recognises as a cheering indication of increased public attention to the principles of true temperance the number of useful publications devoted to its advocacy, and it would earnestly call upon the friends of the cause to encourage their sale and circulation. The conference regrets that there is no organ under the complete control of the British Association; and having much reason to believe that this want is much felt at the present time, it is recommended to the executive committee to take into serious consideration the best means of establishing a monthly publication directly under their control, and responsible to them.

Moved by Mr. Chrimes, seconded by Mr. Lundy.

7.—That the paper read by Mr. Hanson be placed at the disposal of the executive committee, along with the author. Moved by Mr. John Andrew, seconded by Mr. W. Satterthwaite.

8.—This conference feeling strongly that the cause can only be promoted successfully by the advocacy of men who embrace its principles from a disinterested love of them, and having good reason to believe that great injury has been done by itinerant lecturers whose motives have been very questionable, and whose conduct has not only been suspicious but immoral, urgently recommends the committees to pay strict attention to the character of those they employ; the precaution of only engaging well-known and accredited agents cannot be too strictly enforced, and will prevent the uneasiness and disgrace which have too often arisen from a neglect of it.

Moved by Mr. Hanson, seconded by Mr. Shepherd.

9.—That the recommendation of the last conference in reference to £10,000 fund and the raising of a permanent annual income, be repeated.

Moved by Rev. T. J. Messer, seconded by Mr. Grubb.

10.—That this conference feel it their duty to express their cordial thanks to the various individuals and societies who have responded to the appeal in behalf of the £10,000 fund, as well as to the agents engaged in the mission; and would also recommend that the various localities not having yet contributed, should be visited as early as possible, and invited to assist the special effort which will be continued.

Moved by Mr. Andrew, seconded by Mr. Hanson.

11.—That as science demonstrates that moderate drinking generates the drunkard's thirst, and is the predisposing cause of all the drunkenness in the world, this great truth should, in every possible manner, be pressed upon the community, and especially by the free circulation of the *Colossal Drawings of the Human Stomach* which have been recently issued by Dr. F. R. Lees, and which are eminently worthy of the encouragement of the friends of the cause, especially the teachers of youth.

Moved by John Andrew, seconded by Mr. Lundy.

12.—That as our principles can only be well founded and permanently based upon an enlightened public sentiment, this conference is of opinion that every means ought to be taken to spread general knowledge and information over the minds of the community; and as every agency within the power of temperance societies should be employed to promote the cause of sound education, they would recommend to the serious consideration of their friends through the country the propriety of establishing schools, libraries, and reading-rooms, on an economical plan, and also to devise plans to give cheap and popular lectures on various branches of science, literature, and history, and more particularly as they bear upon the great question this Association is established to advance.

Moved by Mr. Chrimes, seconded by Mr. White.

13.—That this conference, impressed with the importance of every attempt to raise the character of our periodical temperance literature, begs to express its cordial approval of the step which has been taken by Mr. Thomas Cook, of Leicester, in the establishment of a monthly publication entitled "*The National Temperance Magazine*"; and would recommend it to the warm and zealous support of the temperance societies throughout the country, and also the importance of placing it upon the tables of reading-rooms and mechanics' institutions, and in the libraries of Sunday-schools.

Moved by Mr. James Hanson, seconded by Mr. F. Hopwood.

14.—That this conference, without expressing any opinion respecting the political views advocated by the *Sentinel* newspaper, cannot allow the present meeting to separate without urging upon the friends of temperance, and especially the conductors of temperance hotels, to give their warm and hearty encouragement to this bold and earnest effort to spread temperance principles by the weekly press.

Moved by Mr. Beggs, seconded by Mr. White.

15.—That having heard with much pleasure of the warm and cordial reception to the proposal of the last conference to petition the legislature, praying that measures may be immediately adopted for greatly diminishing the number of licensed houses; and that as the greatest amount of evil results from the facilities afforded for drinking on the Sabbath, the sale of intoxicating drink on that day be, as far as possible, prohibited,—this conference is firmly persuaded of the necessity of losing no time in calling upon the societies to agitate this question, and adopt measures for obtaining a large number of signatures.

Moved by Mr. T. B. Thompson, seconded by Mr. Dearden.

16.—That this conference, whilst deploring the mischievous results which have arisen from the indiscriminate prescription of alcoholic liquors for medicinal purposes by the medical profession, and also the practice of the christian churches in using intoxicating liquors for sacramental purposes, cannot approve of the plan of making abstinence from the medicinal and sacramental, as well as dietetic use of these drinks, the only condition of membership in a society, but would strongly yet affectionately repeat the recommendation of the last conference, to employ a pledge which avoids the mention of the above exceptions, and substitutes the phrase "as a beverage" in their place.

Moved by Mr. Andrew, seconded by Mr. White.

17.—That Mr. Beggs be requested to finish the paper now read, and place it at the disposal of the executive committee.

Moved by Mr. Washington, seconded by Rev. T. J. Messer.

18.—(1) That recollecting the apostolic injunction, "Whatsoever is not of faith (or knowledge) is sin"—an injunction which assumes that the pursuit of truth, which is the expression of God's will, ranks amongst our rational obligations—and bearing in mind that ample information concerning the great evils of the drinking system on the one hand, and the blessings and benefits of temperance societies on the other, is readily accessible to all,—this conference would express its conviction that fair and full inquiry cannot be deferred or neglected without incurring the condemnation and guilt of those who would not come to the light, lest the light should reprove them. (2) That as the use of intoxicating drinks is proved by the experience of millions, not only to be unnecessary, but injurious, both to the body and the mind, and as the use is infallibly connected with vast and varied evils to the moral, social, and spiritual condition of our fellow-creatures, this conference would express its solemn conviction, that the continued consumption, sale, or manufacture of such beverages, is in direct opposition to the purposes of human life, and therefore, in the view of such facts, a sin against God and our neighbor.

Moved by Mr. Beggs, seconded by Mr. Thompson.

19.—That Messrs. Lundy and Murdoch audit the accounts.

Moved by Mr. Hanson, seconded by Mr. Robinson.

20.—That the accounts of the treasurer for the last year be passed.

Moved by Rev. T. J. Messer, seconded by Mr. Chrimes.

21.—That the following gentlemen be the officers and committee for the ensuing year:—

President—JOHN WADE, Esq., Hull.

Vice-Presidents—J. BRIGHT, Esq., M.P.; T. BEAUMONT, Esq., Bradford; T. SHEPHERD, Esq., Huddersfield; JAS. HOTHAM, Esq., Leeds; WM. MORLEY, Esq., Hull; R. WILLET, Esq., Huddersfield; E. SMITH, Esq., Sheffield; W. MORRIS, Esq., Manchester; P. WHITEHEAD, Esq., York.

Treasurer—J. BACKHOUSE, Esq., York.

Honorary and Financial Secretary—Mr. F. HOPWOOD.

Traveling Secretary—Mr. J. ANDREW, Jun.

Committee—Messrs. J. SPENCE, G. THOMAS, — TERRY, — BELLERBY, — HODGSON, and S. HUTCHINSON, of YORK; T. WADE, Esq., Selby; W. ROWNTREE and W. WOOD of Scarborough, E. CHRIMES of Rotherham, and W. GRIMSHAW of Manchester.

22.—That the cordial thanks of this conference be

given to the executive committee, for the valuable services they have rendered to the Association.

Moved by Rev. T. J. Messer, seconded by Mr. T. Smith.

23.—That the thanks of this conference are due to Mr. John Andrew, Jun., the traveling secretary, for his valuable services to the association during the past year.

Moved by Mr. Chrimes, seconded by Mr. T. Smith.

24.—That the thanks of this conference be presented to the friends at Manchester, for their kindness in providing accommodations for the delegates and officers of the association.

Moved by Mr. Washington, seconded by Mr. W. Howarth.

25.—That the Rev. W. M'Kerrow, W. Morris and — Boulton, Esqrs., be requested to aid the deputation which will be appointed to visit Manchester on behalf of the £10,000 fund.

Moved by Mr. Chrimes, seconded by Rev. C. Baker.

26.—That the most cordial thanks of this conference be given to the Rev. W. M'Kerrow, Messrs. Boulton and Morris, and the gentlemen who have accompanied them as the deputation from the Manchester and Salford Association, for their attendance at the conference, and their generous promise of co-operation in aid of the £10,000 fund.

Moved by Rev. C. Baker, seconded by Mr. Hopwood.

27.—That the conference of 1845 be held at Hull.

Moved by Mr. Hopwood, seconded by Mr. Glover.

28.—That the cordial thanks of the conference be presented to the Rev. F. Howarth and Dr. R. Firth, for their services as chairmen of the conference.

Moved by Mr. Chrimes, seconded by Mr. Hanson.

It will be seen from the foregoing resolutions, that business of great importance came before the delegates. Many of the topics might be made the occasion of extended remark, but all comment must be reserved for further opportunities. Suffice it to say, the meeting was one of deep interest, measures of a responsible character were agreed upon, and it is hoped that they will be followed by *deeds* and not *words* merely. The delegates were men of zeal and decision, and earnestly desirous of promoting the interests and success of the British Association. The report of the executive committee will be published in a few weeks. The following agents have been appointed:—

Agents—J. ADDLESHAW, JAS. MILLINGTON, T. WHITE, T. B. THOMPSON, and E. GRUBB.

The delegates present were as follows:—

Executive Committee—T. Stephen, T. Watson, and B. Robinson. Hon. Secretary, H. Washington. Treasurer, William Dawson.

Traveling Secretary, John Andrew, Jun.

Agents, E. Grubb and J. Addleshaw.

Ackworth, J. Newby; Beverly, B. Glover; Birmingham, James Stubbin; Bolton, Wm. Charnley; Brighouse and Rastrick, Wm. Lundy and P. Armitage; Bradford, W. Hanson, J. C. Booth, and G. Halliday; Burley, J. Crake; Bury, Rev. F. Howarth; Colne, H. Greenwood; Halifax, J. Millington and J. Holdsworth; Hull, Dr. R. Firth and Rev. T. J. Messer; Huddersfield, H. Edwards; Kirkby Lonsdale, T. B. Thompson; Knutsford, Rev. W. B. Flower and J. Cox; Lancaster, W. Satterthwaite and E. Baynes; Leeds, H. Wolf and T. Smith; Lees, J. Swindells; Manchester, S. Hague and W. Grimshaw; Northampton, Rev. T. J. White; Northwich, J. Thompson; Nottingham, T. Beggs; Otley, J. Teare; Preston, Jos. Dearden and W. Howarth; Ramsbottom, Rev. E. Robinson and J. Murdoch; Rastenstall, J. Schoon and J. King; Ripon, F. Hopwood of York; Rotherham, E. Chrimes and J. Guest; Royton, H. Cooper and W. Whitaker; South Midland Association, Thos. Cook; Stand, Rev. P. P. Carpenter and J. Compston; Stockport, Rev. C. Baker and J. Harrison; Staley Bridge, J. Ogden; Todmorden, Wm. Houlding; Warrington, Rev. — Bishop and J. Roberts; York, F. Hopwood and G. Thomas.

We have it on authority to state that the reports about Father Mathew's visit to America are unfounded.—*Bel-fast Indicator*.

POOLE, Dorset.—Our 7th anniversary was celebrated on the 29th May, when, after walking in procession and attending chapel, about 400 sat down to tea in the Hall. A public meeting was subsequently held, and several signatures were obtained.  
J. JENKINS.

THE CONTRAST.

The United States Methodist Conference of 1841,  
*Resolved—*

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

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

3. That we consider the traffic in intoxicating liquors *inconsistent with pure christian morality*,—and that we enjoy upon our preachers more strenuous efforts to induce all our members to abandon this traffic.

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

The British Methodist Conference of 1841,  
*Resolved—*

1. That unfermented wine be *not used in the administration of the sacrament!*

2. That no chapel be used for total abstinence meetings!!

3. That no preacher go into another circuit to advocate total abstinence, without first obtaining the consent of the superintendent of the circuit to which he may have been invited!!!

THE CONSEQUENCE.

Increase to the United States Methodist Society:	Increase to the British Methodist Society:
In the two years,—1842 and 1843,—one hundred and sixty-four thousand and eighty-five members.	In the two years,—1842 and 1843,—but two thousand two hundred and thirty-two members.

Progress of Temperance.

SETTLE.—The temperance cause is still gaining ground in this neighborhood. At WIGGLESWORTH, a village 5 miles distant, a festival was lately held in the Methodist Chapel, when upwards of 200 sat down to tea. At LONGPRESTON, 4 miles off, a festival has also been held, with equal success; 20 signed the pledge.

MARPLE, Cheshire.—The friends of total abstinence met in Mr. T. Arrowsmith's large barn, on the 6th July. The place was crammed to excess. The humorous and affecting trial of Sir John Barleycorn was gone through with considerable spirit and applause. Our enemies were also on the alert; strong drink was supplied plentifully and gratuitously to its admirers; music was engaged to add to its enchantments; many drank deeply, and the evil effects were seen in their perambulating the village armed with bludgeons and other offensive weapons—the *best arguments* and most powerful reasonings which could be brought forward in defence of the drinking customs! Owing, however, to the exertions of the police, no actual breach of the peace occurred. The cause here is in very prosperous circumstances. A beer-house has been converted into a temperance meeting-room; a reading society is in course of formation; a school has been established; and a happy social reformation has commenced.

LIVERPOOL.—Our Marine Temperance Society celebrated their festival in the Seamen's Friend Rooms, Wapping, on the 3d June, when about 200 persons—principally captains, mates, and seamen—sat down to tea; W. Kay, Esq., in the chair. After tea the report was read. It stated that the society was first established in 1838; that it had prospered up to July, 1841, when it numbered 1244 members; that circumstances then arose which induced the committee to give up the room and discontinue the meetings; that in Nov. 1842 the society was re-organised, since which meetings have been regularly held, and the society has enrolled 1542 persons, of whom 750 are masters, mates, seamen, &c.—The meeting was addressed by ten captains and others, and at the close 21 signed.  
J. A. WARD, Sec.

**ROTHERHAM.**—The annual report states that, since Aug. last, 550 signatures had been obtained, of which 448 had remained faithful to their pledges, including 53 reformed drunkards. 42 lectures had been given during the year, by working men; 30 advocates are in plan; and two meetings are held every week. The cause is in a healthy state.

G. CORBETT, Sec.

**LEEDS.** West End Branch.—Through the instrumentality of two or three reformed drunkards, a revival has been produced in this branch. Our weekly meetings are flourishing, and our numbers steadily on the increase. On the 5th July an out-door meeting was held, at which a great many people assembled to hear the celebrated malt-lecture of Mr. Livesey recited by Messrs. Cathie and Atkinson. This was an excellent meeting, and effected much good. Other branches would do well to bring the lecture before the public as often as possible.

**SHERBORNE AND MILBOURN PORT.**—The first anniversary of this total abstinence society was held on July 8th. The procession formed at Milbourn Port, paraded the town, and then proceeded to Sherborne, where a sermon was preached to them in the Wesleyan Chapel, by the Rev. W. Griffiths. In the afternoon from 400 to 500 partook of tea in the Wesleyan School-room; after which a public meeting was held, and addressed by J. Rutter, Esq. of Shaftesbury, the Rev. W. Griffiths, and others. The cause seems to be gaining the good-will of all.

R. PALMER.

**NORTH NIBLEY,** near Wotton-under-Edge.—Dear Sir: Having been a subscriber to your *Advocate* for the last 5 years, and read it with much pleasure and profit, I have often felt a desire to bear my testimony to our good cause. In your remarks to your readers you observe you have failed in pleasing all. That is nothing new; but to please God is of the first importance; and as you intend to pursue the path of principle, I hope you will find that support you so reasonably ask for. You shall have my small portion of help. We shall find difficulties in every good cause; if we did not, we should have nothing to conquer. I have, with other friends, been trying to form a society in this neighborhood; but for want of influential men to help us, and a fit place to hold our meetings in, we are prevented from getting on. Yet the place we are denied is open to mountebanks, &c. for weeks together! Our dear pastor, the Rev. R. Knill, is laboring zealously, and weeping over the people for their sins and hardness of heart, and is glad to help on the temperance cause whenever an opportunity serves. If other ministers and professing christians would give up the drink, and come to the help of the Lord against the mighty, we should soon prepare the way for an abundant blessing on the preaching of the gospel. I am aware that many think we go too far, and assert improper things. I admit that this has been the case in some instances, but is the cause the worse for that? And with all the faults of its friends, has not God blessed it? Some say the grace of God is the best thing to save people from drunkenness; but, sir, what would you think of men praying to be kept from being poisoned, while they continued taking poison? Who can say that man will be kept from drunkenness by the grace of God, while constantly using that which produces it in every degree? An instance recurs to my mind which has often pained me. An intimate friend, whom I knew from a boy, became a respectable tradesman, had a very intelligent mind, embraced christianity, joined himself to a christian society, was instrumental in getting a chapel built in a destitute country, became a deacon, was very pious, and much respected. He became possessed of considerable property, drank moderately till the little appetite increased to constant tipping; he gradually neglected the house of God, proceeded to open drunkenness, lost his property, and died in a miserable little hut. He has many times called on me to beg bread. I always gave him food, with advice. He has now been dead about two years.

JOHN PARSONS.

**CAMPDEN.**—The first anniversary of the Coldstream Guards Tent took place on the 1st June, when the friends dined together, walked in procession, partook of tea, and then held a public meeting. Several persons signed the pledge.

S. E. LANGSTONE, I.O.R.

**LEYBURN.**—The third annual festival of our society was held on the 19th June. Dr. R. B. Grindrod gave his course of medical lectures in the Independent Chapel, on the evenings of the 19th, 20th, and 21st. The lectures, illustrated by his collection of splendid drawings, made a deep impression.

W. ATKINSON, Sec.

**DEVONPORT.**—Early on Wednesday morning, July 17, the teetotalers of Devonport proceeded on an excursion up the beautiful river Tamar, to Calstock and the Weir Head. It was a delightful morning—not a ripple was on the water. The party, consisting of about 300, proceeded rapidly on their journey, and at 8, a.m. debarked at the pleasant village of Calstock, where they separated into picnic parties, distributing themselves about at the various tea-houses, for the purpose of obtaining refreshment. They afterwards assembled by roll of the drum, marched some two miles to Weir Head, and examined every object of interest connected with that delightful spot. About noon the party returned and dined at Calstock, where, being joined by a large number of teetotalers from Tavistock, Callington, &c., a monster meeting was held on the quay, presided over by Capt. J. Paul of Tavistock, and the principles of teetotalism were explained and enforced in excellent addresses by Messrs. Ryan, Womacott, Treleaven, &c. The meeting adjourned at 4, tea was served at 5, meeting resumed at 6, at 7 the company hastened to their boats, and at 9 o'clock arrived at their destination, not a single accident having occurred to mar the happiness of the party.

R. CURTIS, Sec.

**SHEFFIELD, Park Branch.**—As lovers of true temperance, we deem it expedient to lay before you a complaint which, while it is distressing to us, cannot be less so to all who regard temperance as the foundation of morality; for we contend that, to be truly temperate, and to act consistently with the principles of total abstinence, there must be a strict observance of moral order in our general demeanor, and that evils resulting from gambling, raffling, or any other concomitant of intemperance, and sanctioned or permitted by abstainers in their mis-called temperance houses, is openly violating the true principles of this great and glorious cause of moral and intellectual reform. From such evil practices in this locality being painfully prevalent, we adopt this method of publicly condemning them, and would suggest that there not only ought but must be something done for the utter suppression of such demoralising habits, so that the banner of temperance may be exhibited in its true colors, unstained and untarnished.

E. WILLS, B. Sec.

[The practices referred to above are decidedly opposed to the spirit of the temperance reformation, the principle of which is total abstinence from unnatural and pernicious excitement, indulgence in which constitutes immorality. The practices in question are not natural; but, on the contrary, injurious both to body and mind. On the latter they tend to establish a morbid craving, very analogous to that of the drunkard for drink; and the effect is, that such parties cease to be content with domestic, national, and healthful sources of enjoyment. If relaxation and healthful excitement are required for the body, walks, innocent recreations, &c., in the open air, furnish the proper means—the mental excitement of gambling, and the bad close air of a coffee-house, are quite opposed to the object sought. If food and exercise for the mind are wanted, these can be best secured by books, and reading clubs, and by conversation and discussion meetings wisely regulated. If these do not satisfy, it must be because the party has no taste for them; but has got, if not a debauched stomach, certainly a debauched mind; and the proper remedy for the latter as the first is—total abstinence from the morbid poison it feeds upon.—ED.]

SHEFFIELD, July 10, 1844.—Teetotalism continues to flourish exceedingly here; you will be partially aware of this by the steadily increasing number of *Advocates* we order. Last week was a glorious week for teetotalism in Sheffield, and far more glorious than even the week before last, when we assembled in thousands to pay our annual visit to Roche Abbey. That excursion was the celebration of victories already achieved; this was a signal victory gained, and a noble breach made into the ranks of a party which has hitherto been almost invulnerable to our attacks. The cause of religion has been wonderfully helped here by the indefatigable labors of that eminent Wesleyan revivalist Mr. Caughey. He is a thorough-going teetotaler, and preaches every Sabbath morning and evening; also on Tuesday, Wednesday, Thursday, and Friday evenings; attends a prayer-meeting after each sermon, and every Monday, and a band-meeting every Saturday evening,—all without intoxicating drinks. On the 3d July, he delivered a teetotal lecture to a crowded audience in the large Primitive Methodist Chapel—Harmer Smith, Esq. surgeon, in the chair. Would that every professing christian had heard that lecture! If they had, I think they would never again charge teetotalers with infidelity. But as God had honored his labors for religion, so did he honor his labors in behalf of teetotalism. Mr. Caughey showed his hearers that while he would yield to none in his love to God and the gospel, he had a soul that could feel for those who suffer by the social and moral maladies which afflict mankind, and that he was willing not only to talk, but to do his best, to destroy them. He appealed in behalf of the poor drunkard in a strain of such soul-thrilling eloquence, that every eye was moist, and every heart was subdued, with pity for the victims of the drinking customs. 300 signatures were the result of this lecture! What will yet be the further result it is impossible to state.

T. FEATHERSTONE.

ACCRINGTON.—We have appealed to the public for aid, and the result has been that nearly £9 was subscribed. We have purchased a few standard temperance works, a set of Dr. Lees' *Colossal Drawings*, and an assortment of tracts, all of which may be seen and read at Cowper's Temperance Hotel.

J. ROTHWELL.

LEAMINGTON PRIORS.—On Whit-Tuesday there was a grand muster of Rechabites, who marched in procession to church, and then perambulated the town, after which about 200 partook of a substantial dinner in the school-room, Clement-street. In the evening, 600 took tea in the same place. A meeting was afterwards held in the Music Hall, the proceedings of which were highly interesting. The ninth temperance anniversary was celebrated on the 9th July, by a public tea-meeting in the gardens adjoining the Victoria Baths, and by a public meeting in the Music Hall, which was densely crowded by a respectable audience. Impressive addresses were delivered by the Rev. Dr. Marsh (chairman), S. Bowles, Esq. of Gloucester, and the Rev. O. Winslow.

HULL.—A lecture on teetotalism was recently given in the Town-hall, by the Rev. J. Caughey. The hall was crowded by a highly respectable audience. Mr. C. graphically portrayed the horrors of intemperance, and showed the necessity of all persons uniting in one common society to remove the evils. He exposed the fallacy of the moderation society, and showed how moderate drinking is the source of drunkenness. He sat down amidst enthusiastic cheers. In seconding a vote of thanks to the chairman, Mr. L. West said he felt some explanation necessary. He had not hitherto joined the teetotal society, because he sold *British wines*. He had, however, ascertained that night, that it was his duty, as a citizen and a christian, to abandon that portion of his business, at whatever sacrifice; and, turning to the chairman, said that he might at any time send his horse and cart, and take away all the stock he had on hand. This announcement was received with loud cheers. Upwards of sixty persons signed the pledge.

CORNWALL.—After teetotalism had been in operation here 15 months, the teetotalers formed a procession in 1839, and were addressed by the then superintendent Wesleyan preacher, who was not a teetotaler. In his address he stated that, according to the returns of the Cornwall district meeting, there had been an increase of 5000 members in the district; and as he believed that this resulted from the introduction of teetotalism into the county, he said he would do anything to accelerate its movements—but he *did not sign* the pledge. Mr. Mudge published this information soon after, which was never contradicted; and the increase of the Cornwall district was one-third of the entire increase [15,000] of the whole connexion that year. This was particularly noticed in the conference. If such was the result of 15 months, what might have been the increase during six years, had not the preachers opposed the teetotal cause, and thus induced many to prefer *other* religious connexions? Their opposition destroyed their own interest, while they thought they were securing it. The number who have left the connexion by the St. Ives secession is about 450.

W. D.

HEANOR, Derbyshire.—Several animating addresses have been delivered here by Mr. Melling, of St. Helen's, and Mr. Bottom, of Belper. Many drunkards have been reclaimed, and many moderate drinkers have seen their error, and been induced to lay aside their little dross, join our ranks, and publicly declare themselves cold water men. This is the more encouraging, as most of them belong to the highly respectable Wesleyan Methodists—a body who have hitherto hung so tenaciously to the trembling prop of moderation. Meetings have also been held in Belper, with great success.—The following lines were written by a lady, after hearing Mr. Melling's lecture at HEANOR:—

TO J. MELLING, GLASS-BLOWER, A REFORMED DRUNKARD.

The sentiments of holy zeal  
By thee recall'd to light,  
Shall burn with splendor, and reveal  
Henceforth a glory bright.

Truth shall prevail, and bear us on,  
Till every christian feel  
That duty saith to every one,  
"Your shoulder to the wheel."

Truth shall prevail—doth any doubt  
The facts so widely known?  
Then let them try it, for, without,  
*One side* they know alone.

If any one requir'd the drink  
Still deem'd so good by many,  
Thy occupation, one would think,  
Would need it more than any.

But thou canst brave the furnace hot,  
The crystal metal blow,  
And wish not for one simple pot  
Of that which was thy foe.

New light hath dawn'd upon our isle,  
And Britain's sons shall see  
Again their wives and children smile,  
And raise their prayers for thee.

Kidsley Park, 4 mo. 26, 1844.

ELIZABETH DAVY.

#### IRELAND.

On the 14th July, Father Mathew visited POUADUVE, where a "monster" meeting assembled in a large field. The Rev. Father asked—"Where is the family that has not directly or indirectly suffered from the use of intoxicating drinks—either in the misconduct of a once-fond father, the disgrace of a loving mother, or the rebellious behavior of at one time dutiful children? The greatest enemy to God and man is that spirit of selfishness which induces men, and women too, to wrap themselves up in *self-security*. One will say, 'Oh, I am sober enough—I have no occasion to take the pledge.' Ah, my friends, that phrase—'I am sober enough'—has made desolation in many a once-happy home—has caused the tear of the widow and orphan to flow, and has brought want and woe where joy and happiness were known before." The rev. gentleman concluded by exhorting those who

listened to him on that day, if they wished to prevent the repetition of those terrible scenes he had related to them—namely, the case of the unfortunate pensioner who, under the influence and excitement of spirituous drink, cut the throats of his two unsuspecting sons who were asleep at the time, cut the breast off his daughter, and attempted to murder his wife—if they did not wish to see murder rife in the land, and death stalk through this beautiful country, to enrol themselves under the safeguard of the temperance pledge, and likewise to effect the same object with their friends and relatives by the influence of their example and the power of their persuasion. Several batches, each containing from two to three hundred persons, were enrolled during the day.

#### SCOTLAND.

EDINBURGH.—Our weekly meetings here continue to have the happiest effects. The knowledge diffused and the arguments employed on behalf of temperance principles, work powerfully upon the minds of those who attend the excellent addresses delivered on these occasions. This is becoming more and more manifest by the rapidly increasing number of those willing to pledge themselves to abstain from all intoxicating drinks. Such a state of things cannot but be gratifying to all instrumental in producing it, and must prove a powerful incentive to increased efforts to rescue the slaves of demoralising habits from their poverty, ignorance, crime, and wretchedness, and to turn them into the paths of liberty, morality, wealth, and happiness. Nothing could be more pleasing than to enter minutely into the cases of some who have joined our ranks within the last year, in proof of the success which has followed the labors of the friends of total abstinence in this city. Some who had moved in the higher ranks of life, and occupied stations of importance and responsibility, but, in consequence of the insidious cup, had fallen from their respectability, and been deprived of their honorable situations, under circumstances at once disgraceful and distressing to themselves and to all concerned with them,—have, by the adoption of our principles, been happily restored to public confidence, and to the love and esteem of their friends. Others, in the less wealthy walks of life, long sunk in the deepest degradation, have been raised to the enjoyment of self-respect and domestic happiness, and are now zealously endeavoring to lead their former companions in drunkenness to follow their example, and so, by habits of temperance, industry, and economy, be made to participate in the pleasures they themselves enjoy. It is also pleasing to notice that several individuals accustomed to traffic in intoxicating drinks, have, from a conviction of the evil nature and baneful tendency of such a traffic, abandoned it for some other business in which they may enjoy a quiet conscience, and expect the blessing of God, which alone maketh truly rich, and with which there is added no sorrow. Connected with this, we gladly mention the fact, that the respected proprietor (Mr. George Johnston) of the Edinburgh Temperance Hotel, who had the honor, 14 years ago, of opening the first establishment in this city upon the principle of abstinence from distilled spirits, has lately become a member of our society, and also renounced entirely the sale of *porter* and *ale*, and we sincerely hope he will be no loser by the change. The society expects soon to have the permanent and efficient labors of a city temperance missionary, who shall visit the poor in their houses, with the view of promoting temperance among them by conversation, tract distribution, and public addresses. By such means, it is hoped, our principles will be brought successfully to bear upon a class of the community who, while they stand in greatest need of adopting them, are by their peculiar circumstances precluded from all the ordinary means of information regarding them. Such are a few of the signs of the times. They are fitted to inspire us with hope as well as to fill us with joy.

J. G.

### Original Correspondence.

#### UNFERMENTED WINE.

To the Editor of the National Temperance Advocate.

DEAR SIR,—The following, from the lectures of the celebrated JUSTUS LIEBIG, M.D., Ph.D., may be acceptable to some of your readers, inasmuch as it is an easy way of making, and a certain mode of preserving, the only wine which is not injurious to health—the only wine which the ancients designated “moral”—and consequently and certainly, the only wine that should be used in churches:—

“If a flask be filled with grape-juice and made air-tight, and then kept for a few hours in boiling water, or until the contained grape-juice has become throughout heated to the boiling point, the minute amount of oxygen contained in the air which entered the flask with the grape-juice becomes absorbed during the operation by the constituents of the juice, and thus the cause of further perturbation is removed. The wine does not now ferment, but remains perfectly sweet until the flask is again opened, and its contents brought into contact with the air. From this moment the same alteration begins to manifest itself which fresh juice undergoes: after the lapse of a few hours, the contents of the flask are in full fermentation, and this state may be again interrupted and suspended as at first, by repeating the boiling.”

Dr. ADAM CLARKE says, the *yayin* of the Hebrews, the *oinos* of the Greeks, and the *vinum* of the ancient Romans, meant simply the expressed juice of the grape.—Professor BROWN, in his Dictionary of the Bible, speaks of the presses “squeezing out the wine.” In the above extract we see that Professor LIEBIG also calls the expressed juice of the grape “wine.” What can we think of many of our ministers, who, in the face of these and other great authorities, cannot think anything entitled to the name “wine” that does not contain alcohol?

I am, dear sir, yours very respectfully,

A. COURTNEY, Surgeon, R.N.

Ramsgate, July 18, 1844.

#### WINE OF THE PASSOVER.

DEAR SIR,—In answer to your enquiries whether I am “a convert from the Jewish to the Christian faith?” and “if so, what the custom of the synagogues with which I was connected was, as to the passover wine?” I beg to say I am a convert, and the practice of the people of the synagogue with which I was connected, as to the passover wine, was as follows. But it were perhaps well just to remark, that for seven years previous to the time when I left my people, I sustained among them the office of Hebrew teacher. I mention this simply to show you that I had ample opportunities of knowing what that practice was. All the Jews, then, with whom I have ever been acquainted, are in the habit of using unfermented wine at the passover—a wine made in this country expressly for the occasion, and generally by themselves. The process by which it is made is very simple. Some raisins (dried grapes, as you know) are steeped in water for a few days previous to the passover, the vessel being placed near the fire. This liquor is bottled off, and used at the feast of unleavened bread, under the name of “the fruit of the vine.” Sometimes, when time does not permit of steeping, the raisins are boiled on the same day on which the feast is to be celebrated at night; and, when the whole of the saccharine matter is thought to be extracted, the decoction is bottled off and cooled; and this is the passover wine. These are the modes in which the wine was prepared by my own mother; and generally by those in the town with which I was connected (Manchester), in which I was born, and spent among my own people six-and-twenty years of my life.

Having caused the passover table to be prepared, the host, his household and guests seat themselves around it, to commemorate the deliverance of their fathers from Egyptian bondage. During the feast, four cups of the above wine are poured out for each person; over which, and previously to its being drunk, the master of the feast

pronounces the following benediction:—"Blessed art thou, O Lord our God, King of the universe, Creator of the fruit of the vine." After supper they sing a hymn, which closes the paschal solemnities.

This was the mode in which the passover wine was made and administered during the whole time I was under the parental roof; and when, subsequent to the death of my father, it fell to my lot, as the eldest son, to preside at the celebration of the feast of passover, I administered the same kind of wine. In short, all the Jews, so far as I know, use a perfectly unintoxicating wine at this delightful feast; the reason why they do so being, that the use of the common fermented wine would be a contravention of the laws of the passover.

Of course the inconvenience of having to make their own wine would be altogether removed in a vine-growing country such as Palestine—a land of vineyards—where for the ancient Jews there was, as in all vine-growing countries there is, an abundant supply of the pure unintoxicating "fruit of the vine."

Fervently praying that you may have the courage to go on in the same undeviating and truthful manner in which you have so far conducted this noble cause, and that *nothing* may move you from that immovable position you have taken up and triumphantly maintained, I am, dear sir, with respect and affection, very sincerely yours,

Coalbrookdale, July 11, 1844.

A. C. ISAACS.

#### A NAZARITE FROM BIRTH.

##### TEETOTALISM AND TRAVELING.

DEAR SIR,—I am happy to see that the temperance cause is steadily progressing, as no one can be more convinced of the injurious and demoralising effects of the use of liquors, to the individual and to society, than myself. I was born with an antipathy to all kinds of liquors, such as wine, beer, &c. The smell of the latter is exceedingly offensive to me. My parents who, like most German families, took wine with their dinners, were often vexed at my determined refusal to taste of it, when a child. I could never be induced to taste beer, even to this present day; and although I tasted, when grown up, different sorts of wines of France, from the Rhine, from Hungary, I could never find it taste well—it constantly created a feeling as if I had some medicine upon my tongue. During my travels in Europe and America, on land and on sea, I remained true to water, and I have no doubt this prevented me from getting seasick. In January, 1842, I made a traveling tour, which I am sure no wine-drinker could repeat after me. I started from Strasbourg early in the morning of the 12th Jan. 1842, for Paris. It was very cold. Two gentlemen whom I met in the diligence maintained that they could not stand the cold and the fatigue of the journey, if they would not drink a bottle of wine for dinner, and one for supper. They predicted that I would arrive sick in Paris, for drinking nothing but water. The diligence arrived in Paris 52 hours after starting from Strasbourg. My poor companions were so fatigued by the ride of two days and two nights, that they called immediately for beds, to take a rest. I hardly felt fatigued. I changed my dress, paid some visits to a few friends, and the same evening set out in the diligence for Boulogne. There I arrived the next evening, took dinner, went on board the steamboat, which started same night, and arrived the next day afternoon in London. There I met with some of my friends, and then retired to bed, about 12 o'clock in the night. I consequently traveled from Strasbourg to London day and night, without seeing a bed, with the exception of a very uncomfortable one on board the steamer between Boulogne and London.

Hoping that all those who labor for the welfare of their fellow-men will be rewarded with success, I am, dear sir, yours respectfully,

C. F. STOLLMAYER.

#### INFLUENCE OF MINISTERS.

"He who knoweth to do good, and doeth it not, to him it is sin."—ST. PAUL.

DEAR SIR,—I am "a teetotaler" of only some nine months' standing, and therefore feel that I ought not to be too forward in saying anything about a subject with which my acquaintance has been so short; yet, Mr. Editor, as a minister of religion, I am not accustomed to be silent on subjects of importance; and if you will allow me a nook in your pages, now and then, I will try to break silence on this most important truth. O sir, I wish more of my class would but divest their minds of prejudice, and fairly set their hearts to the work of *frowning the drinking customs out of being*. We have a vast amount of influence, which, thrown into the scale of teetotalism, would greatly help in the reformation of mind and manners. The following fact will serve to show how much influence we possess.—A minister of the gospel was on one occasion delivering a lecture on "the influence of total abstinence upon the spread of the gospel"—the pastor of the church, a moderate drinker, being present. His mind had been somewhat occupied about the subject for a short time before the delivery of the lecture, and so convincing was the light which the speaker threw upon it, that he secretly resolved to *abstain* henceforth, but not to *pledge*. At the close of the lecture the pastor invited his congregation to come forward and sign the pledge. 30 or 40 young people gathered around him. He offered them the pen. He urged them to sign. But, to his great surprise, not one of them would put pen to paper till he had led the way. He could not, he did not refuse. He at once became a pledged man, and 60 of his congregation have imitated his example. Perhaps scarcely one of these would have become abstainers, but for the conduct of their beloved minister. Yet I fear there are teachers of religion who would have hesitated. Yes, and not a few who would have refused to lead their flocks out of the way of temptation from strong drink. I can hardly help saying, that upon the garment of such the blood of souls will be poured. But besides the influence of example, ministers have it also in their power to become the most influential of lecturers on teetotalism. They are accustomed from habit to investigate principles, apt at discerning their practical bearing, and able almost instinctively to teach what they have learnt. With little trouble to themselves, and with much acceptance to the public, they could advocate the cause of sobriety, if they would. And what doth hinder? In some cases a dread of reproach; in some, a love of indulgence; in some, ignorance founded upon *disinclination* to examine the claims of the abstinence question upon their regard. I hope the day is not far distant when neither the one motive nor the other shall induce my brother ministers to neglect the acquisition and use of influence which will more than any other auxiliary help in their great design of doing good to the souls of men.—With ardent wishes for increasing success in your labors, I am, yours truly,

A MINISTER.

SCARBRO'.—Our seventh anniversary was held in the Town Hall, on Easter Tuesday. The tables were very beautifully arranged, and about 430 persons sat down to tea. Mr. Rowntree read the report. It was very encouraging, showing that in Scarbro' and Folsgrove alone they had now 1030 members above the age of 12 years. It also stated that their regular meetings are well attended; that 1000 copies of the national address had been circulated, and 500 more amongst the visitors. The Rev. H. D. Lowe, Wesleyan minister in Scarbro', presided, and gave an excellent address. The master speech of the evening was by the Rev. Thos. Spencer, M.A., of Hinton-Charterhouse, and formerly Fellow of St. John's College, Cambridge. The same able advocate spoke on the two following evenings.

## Doings of Strong Drink.

Ministers of Christ! Behold a few specimens of the fruit of the drinking system. Intemperance spares neither sex, age, nor rank.

**A WEAK BROTHER.**—*Practical Effect of the Opposition of Ministers to the Temperance Cause.*—On Sunday evening, June 23d, after the Rev. Robert G. Mason, the "Father Mathew" of Scotland, had been preaching in the Baptist Chapel, Bishops Stortford, he proceeded to the market-place, and delivered a very impressive sermon, which was listened to with great attention by a large and respectable audience. At the close, I regret to state, Mr. Neville Daniel, who has lately practised as dentist in the town, rose, in a state of intoxication, and, notwithstanding the entreaties of his wife, persisted in addressing the audience. After looking first on one side, then on the other, adjusting his dress and arranging his hair, he commenced as follows:—"I am about to speak on the great subject of teetotalism. I believe every man has his besetting sin; one is fond of horse-racing, another of card-playing, another of dog-fighting and bull-baiting, and another of drinking, but he cannot help it, for 'man was born in sin and shapen in iniquity.'" He then quoted several of the sentiments expressed by the Rev. Mortlock Daniel, in his anti-teetotal publications, and was proceeding in a most ridiculous and vulgar strain, when a police-officer compelled him to quit the rostrum. The gentleman did so with great reluctance, retired to a public-house, and soon after sent a written challenge to fight a duel to Mr. M., a respectable tradesman in the town, to which Mr. M. wittily replied—"his pistols were not clean." I should not have made this circumstance public, had not Mr. N. Daniell circulated the anti-teetotal writings of his brother in the town, and used many of his arguments in support of his own intemperate practices. We may learn from this case, if we had no other on record, the evils resulting from the example and precepts of a moderate drinker. Oh! when will christian ministers refuse to tamper with these delusive and ensnaring liquors, or cease to furnish arguments which even their own relations can and do urge in support of their degrading and disgraceful habits.—[From AN EYE WITNESS of the sad scene, and one who is truly anxious that the christian minister should abstain for the sake of his "weak brother." See Rom. xiv. xv. 21.]

**MURDER OF A WIFE.**—On Saturday, Wm. Crouch, a laborer, murdered his wife in Marylebone, London, by cutting her throat with a razor, while she was suckling her infant, and afterwards attempted suicide. The murderer, when taken into custody, and asked what could induce him to do so barbarous a deed, replied—"It's all drink."—*Gateshead Observer*, April 6.

**ALCOHOL HARDENS THE HEART, AND MADDENS THE BRAIN.**—Edw. Norris, aged 40, an ex-publican, was one of the spectators of Crouch's execution. On his return to his lodgings, he said to his bed-fellow that it was a beautiful sight, and he was quite delighted! He said he had drunk three pints of gin. On the following morning he hung himself.

**SUICIDE.**—On the 21st May, John Bentley, a laborer, aged 58, residing in Meadow-lane, terminated his existence by hanging himself. He had lately abandoned himself to drunkenness.—*Leeds Times*.

At Leeds, in May, James Thompson, aged 55, committed suicide, after a long course of drunkenness.

Ralph Taylor, so well known as a leader in most of the trade union movements at Leeds, died suddenly a few weeks ago, of *delirium tremens*.

**WINE IN DECENCY OUT.**—Mr. D. S. Kerr, M.P. for Downpatrick, was charged at Bow-street, on 31st May, with using indecent language in a cigar-shop, before the tradesman's wife, the hon. member being in a state of *after-dinner elevation!* The bench could not interfere, the language having been uttered within-doors, but said the complainant had done right in ejecting the offender.

**FEMALE DRUNKENNESS.**—On Saturday, June 22, an inquest was held at Blackburn, on the body of Elizabeth Hailstone, aged 47, who was found drowned on the previous Thursday, in one of the lodges connected with the paper mills at Over Darwen. Deceased was much addicted to drinking, which had involved her deeply in debt, and this, when she was sober, preyed upon her mind. Her shawl and clogs were found lying upon the bank. Verdict—"Found drowned."—*Preston Guar.*

At Wimbledon, a woman named Hall was lately found dead in her bed from intoxication.—*London paper.*

On Thursday week, Maria Freeborn, aged 30, an unhappy outcast, destroyed herself by poison. She had been in the service of Mr. Seares, publican, Brunswick-street, London; and her master having recently found her drunk, had turned her away. She wandered the streets for a day or two, and then laid violent hands on her life. Verdict—"Insanity."—*Gateshead p.*, June 8.

Lady Galmoj and her mother were fined 5s. each on Sunday morning, for having been found drunk in Thos.-street the night before, and in default of payment were committed to Grange-gorman-lane Penitentiary, for 24 hours.—*Dublin Freeman.*

**DRINK AND ACCIDENTS.**—At Whitechurch, Herefordshire, on the 30th April, Charles Williams was thrown from his horse while drunk, and killed.

On the 3d of May, a chaise was driven rapidly over Waterloo-bridge, London, to evade the toll, and was smashed to pieces in a collision with an omnibus. Three persons were injured. The driver was drunk.

Last Tuesday, Joseph Ackroyd, a miller, of Seacroft, aged 43, while furiously riding home in a state of intoxication, fell from his horse, and received such injuries as caused his death on the following day.—*Leeds p.*, June 1.

**SUDDEN DEATH.**—On Monday an inquest was held in Bingham, on Matthew Lambs, shoeing smith, who died in an apoplectic fit on Sunday. Previous to the attack he had been in good health, but during Whitsun week he had drunk more than usual. This, combined with a hearty supper on Saturday evening, no doubt caused the fatal attack. Verdict—"Natural death! by the sudden visitation of God."—*Nottingham Mercury*, June 7th.—[What a blasphemous verdict!—Ed.]

On the 18th May, a woolcomber named Sullivan, aged 29, residing at White Abbey, fell suddenly ill, and died in about an hour. A *post mortem* examination of the body was made by Mr. Robinson, who stated that the man had died from apoplexy, caused by hard drinking.—*Leeds Times*.

**A WARNING VOICE FROM THE GALLOWES.**—Lately the extreme penalty of the law was carried out on John Cordery, a private of the 66th Foot, who had been convicted of the murder of Sergeant Dodd of the 66th, by shooting him through the body, on the 26th March last. Cordery acknowledged his guilt, but said it was the impulse of the moment. Having been at the theatre the night previous to the murder, he states that he drank no fewer than nine glasses of whisky; that next morning he went to the canteen, where he drank two glasses of spirits and some beer; and that, on returning to his room, he was seized with an irresistible impulse to shoot the sergeant. He then loaded his musket, and the unfortunate result is already known. While he stood on the fatal drop, with the rope round his neck, he addressed his late companions as follows:—"My dear comrades, you now behold me about to suffer the punishment I justly merit. I hope this will be a warning to you all, for I assure you that had it not been for drink, I would not be standing as you see me this day. I hope, therefore, you will leave off drinking, and that you may do so is my prayer to God, as a dying man." Deceased was 24 years old, only five months married, and born in Stoke, Buckinghamshire.—On the falling of the drop, several of the soldiers fainted. Nevertheless, two of them were drunk as they came from the execution; one of whom was carried to the house of correction, and the other to the grave!

## THOU ART THE MAN.

BY T. S. ARTHUR.

"How can you reconcile it to your conscience to continue in your present business, Mr. Muddler?" asked a venerable clergyman of a tavern-keeper, as the two walked home from the funeral of a young man who had died suddenly.

"I find no difficulty on that score," replied the tavern-keeper, in a confident tone; "my business is as necessary to the public as that of any other man."

"That branch of it which regards the comfort and accommodation of *travelers* I will grant to be necessary. But there is another portion of it which, you must pardon me for saying, is not only uncalled for by the real wants of the community, but *highly detrimental to health and good morals.*"

"And pray, Mr. Mildman, to what portion of my business do you allude?"

"I allude to that part of it which embraces the sale of intoxicating drinks."

"Indeed! the *very best part* of my business. But certainly you do not pretend to say that I am to be held accountable for the unavoidable excesses which sometimes grow out of the use of liquors as a beverage?"

"I certainly must say that in my opinion a very large share of the responsibility rests upon *your* shoulders. You not only make it a business to sell liquors, but you use every device in your power to induce men to come and drink them. In this way you too often draw the weak into an excess of self-indulgence, that ends, alas! in drunkenness and final ruin of body and soul. You are not only responsible for all this, Mr. Muddler, but you bear the weight of a *fearful responsibility.*"

"I cannot see the subject in that light, Mr. Mildman," the tavern-keeper said, rather gravely. "Mine is an honest, an honorable calling, and it is my duty to my family and to society to follow it with diligence and a spirit of enterprise."

"May I ask you a plain question, Mr. Muddler?"

"Oh yes, certainly, as many as you please."

"Can that calling be an honest and honorable one which takes sustenance from the community, and gives back nothing in return?"

"I do not know that I understand the nature of your question, Mr. Mildman."

"Consider, then, society as a man in a larger form, as it really is. In this great body, as in the lesser body of man, there are various functions of use and reciprocity between the whole. Each function receives a portion of life from the others, and gives back its own proper share for the good of the whole. The hand does not act for itself alone—receiving strength and self-

ishly appropriating it without returning its quota of good to the general system. And so of the heart and lungs, and every other organ in the whole body. Reverse the order, and how soon is the entire system diseased. Now, does that member of the great body of the people act honestly and honorably, who regularly receives his *portion of good* from the general social system, and *gives nothing back* in return?"

To this the landlord made no reply, and Mr. Mildman continued—

"But there is a still stronger view to be taken. Suppose a member of the human body is *diseased*—a limb, for instance, in a partial state of mortification. Here there is a reception of life from the whole system into that limb, and a constant going back of disease, that gradually pervades the whole body; and unless that body possesses extraordinary vital energy, in the end destroys it. In like manner, if in the larger body there be one member who takes a share of life from the whole, and *gives back nothing but a poisonous principle*, whose effect is disease and death, surely he cannot be called a good member—nor honest, nor honorable."

"And pray, Mr. Mildman," asked the tavern-keeper, with warmth, "where will you find, in society, such an individual as you describe?"

The minister paused at this question, and looked his companion steadily in the face.—Then raising his long thin finger to give force to his remark, he said with deep emphasis—

"THOU ART THE MAN."

"Me, Mr. Mildman? me?" exclaimed the tavern-keeper, in surprise and displeasure.—"You surely cannot be in earnest."

"I utter but a solemn truth, Mr. Muddler—such is your position in society! You receive food and clothing and comforts and luxuries of various kinds for yourself and family from the social body, and what do you give back for all these? *A poison to steal away the health and happiness of that social body.* You are far worse than a perfectly dead member—you exist upon the great body as a *moral gangrene.* Reflect calmly on this subject. Go home, and in the silence of your own chamber, enter into an unimpassioned and solemn communion with your heart. Be honest with yourself. Exclude the bias of selfish feelings and selfish interest, and honestly define to yourself your true position."

"But, Mr. Mildman—"

The two men had paused nearly in front of Mr. Muddler's splendid establishment, and were standing there when the tavern-keeper commenced a reply to the minister's last remarks. He had uttered but the first word or two, when he was interrupted by a pale, thinly dressed female, who held a little girl by the hand. She came up before him, and looked him steadily in the face for a moment or two.

"Mr. Muddler, I believe," she said.

"Yes, ma'am, that is my name," was his reply.

"I have come, Mr. Muddler," the woman then said, with an effort to smile and effect a polite air, "to thank you for a present I received last night."

"Thank me, ma'am? There certainly must be some mistake. I never made you a present. Indeed, I have not the pleasure of your acquaintance."

"You said your name was Muddler, I believe?"

"Yes, ma'am, as I told you before, that's my name."

"Then *you are the man*. You made my little girl here a present also, and we have both come with our thanks."

"You deal in riddles, madam. Speak out plainly."

"As I said before," the woman replied, with bitter irony in her tones, "I have come with my little girl to thank you for the present we received last night—a present of wretchedness and abuse."

"I am still as far from understanding you as ever," the tavern-keeper said. "I never abused you. I do not even know you."

"But you know my husband, sir! You have enticed him to your bar, and for his money have given him a poison that has changed him from one of the best and kindest men into a demon. To you, then, I owe all the wretchedness I have suffered, and the brutal treatment I shared with my helpless children last night. It is for this that I have come to thank you."

"Surely you must be beside yourself. I have nothing to do with your husband."

"Nothing to do with him?" the woman exclaimed, in an excited tone. "Would to heaven it were so! Before you opened your accursed gin palace, he was a sober man, and the best and kindest of husbands; but, enticed by you, he was tempted within the charmed circle of your bar-room. From that moment began his downfall; and now he is lost to self-control—lost to feeling—lost to humanity!"

As the woman said this she burst into tears, and then turned and walked slowly away.

"To that painful illustration of the truth of what I have said," the minister remarked, as the two stood once more alone, "I have nothing to add. May the lesson sink deep into your heart! Between you and that woman's husband existed a regular business transaction. Did it result in a *mutual* benefit? Answer that question with your own conscience."

How the tavern-keeper answered it we know not. But if he received no benefit from the double lesson, we trust others may; and in the hope that the practical truth we have endeavored briefly to illustrate will fall somewhere

upon good ground, we cast it forth for the benefit of our fellow-men.

[We have only to add, that a *similar responsibility* rests also with the magistrates who *license*, and the men who own, inns, taverns, and gin palaces. The souls, as well as bodies, of millions have been sacrificed to the LICENSE SYSTEM and the TRAFFIC. Let Christian Morality arise and conquer this system of Mammonism.—ED.]

#### BLACKWOOD'S MAGAZINE *versus* TEETOTALISM.

Our attention has been lately directed to a poetic effusion published in the July No. of *Blackwood's Magazine*, entitled "Hydro-Bacchus." Professor Wilson, the editor, is, we understand, a teetotaler, and therefore it is very surprising that he should have permitted an article of this stamp to appear in his periodical. Its design is evidently to throw contempt upon temperance festivals, &c., by comparing them to the mystic rites of Bacchus. Thus—

"Whene'er the day of festival  
Summon the pledged 'attend its call,  
In long procession to appear,  
To show the world how good they are!"

We confess that we do not place a great dependence upon processions and other ostentatious means which produce teetotal excitement. We rely more on the calm and serene decision of the judgment. It is however undeniable, that they have been productive of much good.

The following passage is a direct insult upon the thousands of the wise and good who have embraced our principles:—

"O! sacred Temperance, mine were shame  
If I could wish to brand thy name.  
But though these dullards boast thy grace,  
Thou in their orgies hast no place.  
Thou still disdain'st such sorry lot  
As even below the soaking soil!"

In other words, that the inebriate is a far more estimable character than the abstainer, and that the reeling drunkard, ruining his health, starving his family, and blaspheming his God, is more to be esteemed than the man who is upright and just, who supports his family by the sweat of his brow, gives his children a good education, and humbly worships before the Creator of all worlds! This disgraceful attempt at vilifying needs no further comment. The writer proceeds:—

"Great was high Duty's power of old  
The empire o'er man's heart to hold,  
To urge the soul, to check its course,  
Obedient to her guiding force.  
These own not her control, but draw  
New sanction from the moral law,  
And by a stringent compact bind  
The independence of the mind.  
As morals had gregarious grown,  
And virtue could not stand alone."

Perhaps the poet will tell us what he means by binding the independence of the mind? He evidently mistakes the character of the pledge. If he please, we will enlighten him. The drunkard signs the pledge because he is convinced it will assist him to abstain from that which has cursed and ruined him. He says it enables him to endure more firmly that ridicule which is ever attendant on a right course of action; but while he is able to stand, is he not free to fall? How is he bound? Many have had cause indeed to weep bitterly that they did not keep the compact more stringent. Myriads, too, as free from intemperance as the poet himself, have signed the pledge—and why? To bind them? Not in the least; but that by unity of action and by a regular and complete organization, they may be enabled more effectually to aid in the extermination of drunkenness. Has our author never made a vow—never made a pro-

mise—never uttered a determination *not* to become a total abstainer? If he has, by so doing did he not

“By a stringent compact bind  
The independence of the mind?”

Millions of Irish teetotalers have never signed the pledge, but have merely repeated the words. Signing is but an outward means of expressing publicly our adherence to the cause. It is but adding our name to a resolution which we have already made, in order that the *principle of association* may be more fully carried out. Did not Wilberforce and Clarkson, with those other worthies who were engaged in the great anti-slavery conflict, make many a fervent vow, and express many an ardent determination, never to cease from the good warfare until every dark son of Africa under the British power should be unshackled and free, and until the esentecheon of our nation should be unpolluted by the blood-stains of slavery? Aye, and more than this; are not such expressions recorded in their writings? and yet, who will say that they “bound by a stringent compact the independence of the mind”? We continue our extracts:—

“What need they rules against abusing?  
They find th’ offence all in the using,  
Denounce the gifts which bounteous heaven  
To cheer the heart of man has given!  
And think their foolish pledge a band  
More potent far than God’s command!  
On this new plan they cleverly  
Work morals by machinery,  
Keeping men virtuous by a tether  
Like gangs of negroes chain’d together.”

The first paragraph we pass over. The oft-repeated statements have been as often refuted. But the concluding sentence we shall examine more narrowly:—

“On this *new* plan they cleverly,” &c.

The *poet* seems to have read *Anacreon* more than the *Bible*, or else he would not surely have needlessly supplied us with such a glaring proof of his scriptural ignorance. Perhaps he never has perused the history of such persons as Samson and John the Baptist? Perhaps he never read concerning the Nazarites who were prohibited by a solemn *vow* from using intoxicating liquors, and who had the high approval of Heaven? He never perhaps has heard of the Rechabites who, because they refused to drink wine and strong drink, have been preserved to this very day, an illustrious memento of God’s blessing on their wise resolution? But what is meant by “working morals by machinery”? Is it by “combination”—by “association”? If so, we observe then that the machinery of missionary societies is destined to convert the world, and that the machinery of total abstinence is designed by providence to effect a great moral reformation.

“Keeping men virtuous by a tether  
Like gangs of negroes chain’d together.”

This may be witty, but we humbly opine that the *sense* is at fault. We think we can improve upon it, and bring it a little nearer to the truth. Our version is this:—

Wine keeps men vicious by a tether  
Like gangs of negroes chain’d together.

The *poet* thus concludes:—

“Then, Temperance, if thus it be,  
They know no further need of thee.  
This pledge usurps thy ancient throne—  
Alas! thy occupation’s gone!  
From earth thou may’st unheeded rise,  
And like Astraea seek the skies.”

Notwithstanding the prognostications of this verse, we are not alarmed. We do not imagine that Temperance, while producing the good she is at present effecting, will suddenly

“unheeded rise,  
And like Astraea seek the skies.”

The temperance of the *poet* may be, however, “nature’s liberty”—“nature’s overflowing soul”—“sweet delirium”—and “draughts of joy too deep to bear”! If these are

intended, the sooner such temperance seeks and finds some other worlds, the better for mankind. We imagine that we can amend the six lines last quoted, and give them a legitimate meaning. We leave the impartial reader to decide:—

Then, Drunkenness, if thus it be,  
They know no further need of thee.  
The pledge usurps thy ancient throne—  
Alas! thy occupation’s gone!  
From earth thou may’st unheeded sink  
Like Satan to perdition’s brink.

We again express our deep regret that the pages of *Blackwood’s Magazine*, which exerts much influence on some circles, should have been occupied by such a production. Of the author we know nothing, but would say to him, in conclusion, that neither talent nor wit will or can atone for the attempt to expose the principles of total abstinence to ridicule and contempt. The envenomed dart has, however, in this as in all other cases, rebounded from the object of attack, and fallen with redoubled energy upon the venturesome but ineffectual assailant.

Δαβιδ.

PRO AND CON.

In a leader of the *Morning Chronicle* of April 20, we read as follows:—

“A recent return has been published, moved for by Mr. Hume, showing the number of persons taken into custody for drunkenness by the police in London and the suburbs, in each of the last 13 years, that is, from 1831 to 1843 inclusive. The results are most interesting and encouraging. It appears that in 1831, when the population was 1,515,585, there were 31,353 persons taken into custody for drunkenness. In 1843, when the population had increased to 2,068,107, the number was 10,890. This practical proof of an increase in habits of temperance, is full of matter for reflection—for reflection equally on the part of the statesman and the moralist. It is a proof, too, that the working classes have been gradually improving their moral and social condition.”

These results are certainly “most interesting and encouraging.” It appears that in 1831 the number of persons apprehended by the police—persons who were so drunk as to be unable to take care of themselves, and *many of them disorderly as well as drunk*—was 31,353; out of a population of more than a *million and a half*; and that in 1843, when the population exceeded *two millions*, the number of cases was reduced to 10,890;—in the first case about two-and-a-half per cent., in the second only a fifty-second per cent. That there is “an increase in habits of temperance” may be also inferred from the fact of a proportionate diminution in the manufacture and sale of those drinks by the use of which men and women become “drunk and disorderly.”

But some melancholy truths remain to be told. It is a fact that nearly *fifty millions* sterling are still annually wasted upon intoxicating drinks in this country; and this, while thousands in every direction are pining in want and misery,—houseless, friendless, and perishing! It is still a fact that, in the metropolis and suburbs alone, in spite of all the exertions of philanthropists and christians, and of all the attractions of museums, galleries, parks, gardens, and institutes, there are upwards of *ten thousand* persons taken up by the police, in the course of twelve months, in a condition of helpless or riotous drunkenness! It is a fact that at least *three times* that number either get drunk at their own habitations, and so do not expose their condition to the public, or who contrive to reel or stagger home from the tavern or pot-house, without the interference of the police. It is a fact that a *hundred times* their number are reputed temperate and sober, who yet drink freely or moderately, and are gradually preparing themselves to slide into the ranks of those we have named above. And it is also a fact (hear it, females! hear it, christian matrons and maidens!) that more than one-third of those who are returned by the police as *drunk and disorderly*—as unable to take care of themselves, exposing their shame in the public streets, and disturbing the

peace of whole neighborhoods—dragged between two policemen, or carried by four—and followed by the ridicule and shouts of the idle and dissolute—are *females!* Take which turn you will, the worst or the best, and the result is frightful. We will select three different periods, to prove we have not exaggerated. In 1831, out of 31,353 persons apprehended as drunk and disorderly, 11,605 were females—considerably more than one-third. In 1837, out of 21,426 persons brought before the magistrates for the same reason, 7405 were females—again more than one-third. And in 1843, when 10,890 so disgraced themselves and broke the public peace, 4148 were females—again considerably beyond one-third!

Brethren and sisters! how long is this state of things to continue? How long are such scenes to disgrace our metropolis? How long shall it be ere you become fully alive to the exigencies of the case, and exert yourselves with a zeal and energy proportioned to the extent of the evil? Teetotalers! why will so many of you excuse yourselves from personal efforts, on the ground that the "thing is going on well," and that "our principles are spreading widely?"—*Temperance Intelligencer.*

#### THE TEMPERANCE CAUSE IN IRELAND.

Many object to the principle of teetotalism; but it has been our lot to meet with few who deny or disparage its amazing practical results in Ireland. These are a source of joy and hope to the best of all parties.

A nation has emancipated itself from the thralldom of a most debasing vice—bursting in sunder the iron bonds of habit—and now glories in its moral heroism as one of its proudest distinctions. It is difficult to comprehend what there can be in such a spectacle, to excite other feelings than those of gratitude and gladness.

Grant, for a moment, that the blessed change has not been effected by the *most* desirable means; grant that the highest influences have not been employed in regenerating the heart of the Irish people. What then? The change *has* been wrought, and so long as it endures, must surely be a cause of rejoicing to all who prefer temperate habits, and their attendant blessings, to excess, wretchedness, and crime.

It is with unmitigated disgust, therefore, that we mark the periodical attempts of the *Times* to cast ridicule upon this sublime work of God—for such it is—and the demonic pleasure it appears to take in asserting the decline of teetotalism in Ireland. The temperance procession in Dublin, on Easter Monday, gives occasion to its latest attack. After abusing the whole affair, with its usual virulence and coarseness, and expending much wrath upon these "annual mummeries,"—"Mathewite Saturnalia,"—"periodical nuisances,"—it winds up with a triumphant declaration that the "temperance *mania* is mentioned as being visibly on the decline in several parts of the country!"

What shall we say of the man who can thus exult at the violation of solemn pledges and the decline of virtuous habits? The writer of this article well knows what the state of the Irish people was before Father Mathew commenced his benevolent labors. He knows well what their present state is. He knows—for who is ignorant?—that a most beneficent change has been wrought in their moral and physical condition. And yet he can exult at the *mania*, as he calls their virtuous resolution, is on the decline! Shame on such heartless and unprincipled conduct!

But the writer in the *Times* is mistaken if he means to insinuate that there has been any extensive or important abandonment of temperance principles in Ireland. Occasional instances of pledge-breaking, it is true, occur; but it is an undoubted fact that they have been much less numerous than might have been anticipated—that the fidelity of the people to their pledges has been most remarkable—and that the present aspect of the temperance

cause, far from being discouraging, is calculated to inspire its friends with hope and courage.

We trust ere long to be able to strengthen these assertions by a powerful array of statistical facts.

The temperance reformation in Ireland is a stupendous, and bids fair to prove an enduring, work. It were a worthier part to thank God for it, and labor to promote it, than to revile and ridicule it. The moral and political regeneration of the people is bound up with it. Already has it borne the richest fruits.

We can be at no loss to understand why the *Times*—the unscrupulous advocate of a faction whose uniform policy it has been to insult and depress the Irish people—should dread and denounce it. Its hatred of everything *Catholic* is intense. Hence—must we not infer it?—hence its bitter hostility to the temperance cause. In what terms shall we stigmatise those who thus prefer their own narrow prejudices and party interests, to the moral salvation of an entire people?—*Inquirer.*

#### FACTS FOR THE PHILANTHROPIST.

Public attention is likely to be again drawn to the increase of crime in England, by the publication of returns ordered by the House of Commons, showing the number of criminal offenders in England and Wales in the year 1843, with a digest by Mr. Redgrave, of the Home Office, who commences by referring to an almost uninterrupted increase of commitments for the previous seven years of above 50 per cent. The whole report is calculated to fill us with grief and astonishment.

The following is extracted from the Travels of J. G. KOHL, a most intelligent and observant German:—"You must go yourself into the narrow streets of this old town, and see in what misery and filth the poor people live there," said a German countryman to me in Edinburgh; "for, if you do not do so, you will probably return, like so many other strangers, to Germany, and praise the magnificence of these English cities, the hospitality of their inhabitants, the splendid dinners, and I know not what besides, and forget the poor entirely—as the English themselves do. I tell you that if you will creep about in yonder houses with me, you will see unheard-of things, such as you never saw; for there exist there such scenes of filth and misery, as do not, and could not, exist in a well-ordered state." In fact, had I not seen the poor in the towns of Poland, and had I not in other parts of the world beheld much sorrow, filth, and misery, bound up with poverty, I should have said that the misery and wretched condition of the poor, in parts of the Old Town of Edinburgh, were the most miserable that could be seen on earth. In the mass of poverty and misery which is to be found in this vale of sorrow, it is hard to give the palm; so much, however, is certain, that the life of these Edinburgh poor has its own peculiar evils, arising from the remarkable style of building in this part of the city. \* \* The English poor are but too frequently profligate, *drunkards*, and buried in filth. Among the Scotch poor this is even more true. \* \* Were not the mind of man so wonderfully constituted that it is roused to enthusiasm and zeal neither by neighboring beauty nor by neighboring misery, one would be surprised that among the wealthy Edinburghers of the New Town, on the other side of the valley, there should exist societies for the conversion of Jews and Negroes, but not one whose purpose it is to collect money to buy up by degrees these old caverns in the Old Town, in order to pull them down, and thus introduce more air and light, health and morality, into this conglomeration of houses. These folks know nothing of the wants of Negroes and Jews in the distant zones, but ought to know better than any what their *own* poor need, and how they might *aid* them, inasmuch as they have them before their eyes. But as everywhere in the world a new convert causes most joy, so in Edin-

burgh there is more clamor about a second baptized black, than about hundreds of poor more closely knitted to civilization and christianity. To sweeten the bitterness of life's cup for the poor in the High-street and in the closes—to pluck the whisky-cup from their hands, and press to their lips the cup of salvation—were so worthy an employment for a missionary, that I am astonished no prophet has yet started up to advocate *this cause*. It is clear that people would rather crown with praise and laurels a missionary returned out of Africa from the black people, or out of Australia from the brown people, or out of Wallachia from the Jews, than a noble laborer who had made the closes and the High-street the scene of his labors."

A writer in the *Temperance Journal* gives some facts which tend strongly to support the views of Mr. Kohl, as to the *true remedy* required for much of our social evils. After referring to the Uxbridge BIBLE SOCIETY, and the fair fruits which were predicted to follow, he says:—"These fruits have *not* followed, although schools for instruction in Bible-truths have been extensively established, and churches and chapels and tract and visiting societies have been multiplied. These, like the Bible Society, are doubtless excellent in themselves, and calculated to civilize and evangelize the people. But the fact is, a powerful *counteracting cause* is in existence, which neutralises the exertions of the philanthropist to a great extent, and prevents the fruits which good men anticipated from those excellent institutions which they planned, nursed, and promoted with so much anxiety and expense. To come to the point—Uxbridge abounds with public-houses and beer-shops, nearly every one of which is a school calculated to defile the mind, and to frustrate the exertions of the Bible, school, and tract societies; and until the leading people of the town, and particularly ministers, religious professors, and medical men, exert their influence and example to put down the drinking of intoxicating liquors, and find other amusement and occupation for the mass of the people than those afforded by the public-houses, it is not probable that the fruits of the christian philanthropist will be visible beyond a very limited extent."

**SUNDAY-SCHOOL SCHOLARS.**—Last year 100 individuals who had been pupils in the Lauceston Wesleyan Sunday-School were inquired after;—26 could not be found; of the 74 others, 44 were *drunkards*.

**THE CONTRAST.**—"There was but one Sabbath school connected with the Wesleyan Society in this little town (Cambourne, containing a population of 4000), when the total abstinence cause was introduced amongst us. The number of scholars at that time was 380, but in a year and a half they had increased so rapidly as to render it necessary to build an additional room. We have since erected another chapel, connected with which we have a school, and the number of scholars in both is now 780. This success I ascribe to the aid of our good cause.—There are two other Sabbath schools in the town, but they have not increased to the same extent; a goodly number has, however, been added to them also. There are, I should think, in this Methodist circuit, (which does not embrace all the parish) 700 children attending the schools belonging to the different chapels, *more than* there were before abstinence was introduced."—*H. V.*

**BEER-SHOP STATISTICS OF OXFORD.**—This city has 400 beer-shops, spirit-houses, and public-houses! The population is 23,834; this gives one beer-shop, spirit-house, or public-house, for every 59 inhabitants—men, women, and children! Let the council and the magistrates think of this. Let them meditate on the fact—400 of these houses, and *not one* public reading room, not one institution for the benefit of the rising youth of the city! There is something wrong here. Who is responsible? Let every public man ask himself the question.

## Progress of Temperance,

### ENGLAND.

**RIPON.**—Dr. Lees; Dear Sir,—Since you addressed us the Easter before last, the total abstinence cause has been steadily progressing in our city and neighborhood. The truth and efficacy of its principles are daily being manifested. Many new members have joined our ranks, and great numbers who have not yet taken the pledge, are yet induced to abstain from intoxicating drinks thro' the native influence of these principles upon their rationality. Much of this we attribute to the physiological, social, and moral light diffused by tracts, addresses, &c. We have now a Temperance Hall, capable of containing 400 individuals. It was opened last Easter, by a public soiree.

JOHN KENNEDY.

**EXETER.**—A public meeting was held on 15th July, at the Athenæum,—the Rev. Mr. Hellings in the chair. The meeting was addressed by the Rev. W. O'Neill of Witheridge, in a speech of some length. At the commencement of this year our society numbered 800 members—it has now 1500. A *Reading Room* is established, where newspapers and magazines are to be found as readily as at the tavern-bar; members of the society have free admission every evening (except Sunday) from 6 till 9 o'clock. The ladies have particularly exerted themselves; and the establishment of a Temperance Bazaar, at which they condescended to preside over the sale of the beautiful articles their hands had made, was attended with much benefit to the society. There are also three flourishing Rechabite tents here, and we intend shortly to open a female tent.

**LYNN, Norfolk.**—The conference of the Primitive Methodists having been held this year in the town of Lynn Regis, on two evenings the members of conference held interesting temperance meetings in the Temperance Hall. The Rev. J. Garner, Gen. Mis. Sec. from London, presided on the former evening, and the meeting was ably addressed by Messrs. W. Garner, G. Lamb, J. Reynard, W. Antliff, T. Morgan, J. Shipley, and H. Bourne (one of the founders of the connexion). Some interesting anecdotes were interspersed in the addresses, and impressive appeals were made to the understandings and hearts of the assembly. On the latter evening the Rev. W. Antliff occupied the chair, and addresses were delivered by Messrs. Morgan, Kirby, Shipley, Bourne, and others. Several signatures to the total abstinence pledge were obtained each evening, and a good feeling generally produced. During the sittings of the conference, the Lord's supper was administered in unfermented wine; and it was interesting to find, that though all the members of conference were not abstainers, there was a decided majority.

W. A.

**ROSS, Herefordshire.**—The teetotalers and Rechabites of this neighborhood celebrated their annual festival on 29th July, by a procession and tea-party. The day was remarkably fine. In the morning the Rev. J. Jenkins preached in the Town Hall, our dissenting ministers refusing to lend even their school-rooms, and the clergyman refusing to preach because there were dissenters among us! However, we did very well without their favors, and maintained both our consistency and independency together. The procession was led by the Rechabite bands of Monmouth and Ross, whose performances were generally admired. About 215 took tea; and Mr. Jenkins (chairman), Mr. Earle of Hereford, and Mr. Higgs of Gloster, warmly advocated our principles. Several signed the pledge.—The cause in this county still progresses. At LEOMINSTER a society was commenced at Whitsuntide, which now numbers 30 members, 8 of whom are reclaimed drunkards. Ministers of religion still keep aloof. Oh, that they were as diligent to do their duty as to teach others; that, "denying ungodliness and worldly lust," they "should live soberly, righteously, and godly, in the present world!"

T. S. S.

**BOLLINGTON.**—On 1st Aug. our temperance society held their annual tea-party in the Sunday School.—Mr. Dean of Macclesfield in the chair. After relating some appalling facts connected with the drinking system, the chairman called on several friends from Macclesfield, who spoke at some length on the evils of the drinking usages, and the blessings of abstinence, as witnessed in thousands of families in this and other countries.

**STOKE FERRY, Norfolk.**—In this little spot the cause is making headway. A publican has joined the Wesleyans, and seeing the sinfulness of carrying on his trade on the Sabbath, has closed his house on that day. He is now free from *sabbatical slavery*. [So far, good. Let him next prayerfully consider this question—Is my *business* itself fit for a christian?] Our numbers have been greatly added to of late. The evil-spirited opposition is laid. Voices that cried out against us, saying we and our work were of Beelzebub, now behold the good fruits of teetotalism, and are silent where they are not with us.

**TOPSHAM, Devon.**—Our annual water excursion took place on 18th July—a most propitious day. At 9 o'clock we embarked in a gaily decorated barge, and, with three cheers for Father Mathew, set sail, and shortly arrived at the beautiful grounds of Powderham, the seat of the Earl of Devon. Here we landed and dispersed—some moving through the Park, others listening to the music of the band. At 1 o'clock we assembled and partook of a cold collation. Clear heads, unruffled minds, capital band, and fine scenery, made the time pass pleasantly till 5 o'clock, when we again assembled for tea. At 7, with three cheers for the Earl of Devon and Lord Courtney, for their kindness in granting us the use of their Park, we again set sail, and arrived home highly gratified with the day's innocent recreation.

**THIRSK.**—A very interesting temperance meeting was held on 17th June, in the Friends Meeting-house.—Mr. Middleton in the chair. Impressive addresses were delivered by the chairman, Mr. Richardson, and Mr. Hopwood of York. Several signed the pledge at the close. On the following day, a temperance festival was held in the Temperance Hotel, when 300 sat down to tea; after which, able addresses were made by Messrs. Richardson, Darnbrough, and Hopwood. Seven large colored drawings of the human stomach, in health, and under various stages of alcoholic disease, published by Dr. Lees, were exhibited on the wall, in the centre of which hung a fine portrait of the Rev. T. Mathew. Mr. Hopwood drew particular attention to the different plates, and read extracts from the book accompanying them, which made a strong impression on the minds of all present.

**COLNE.**—When I returned from America at the close of 1842, I found the society nearly dead, and therefore requested the friends at Burnley to come over. In 1843 we commenced, and have been steadily progressing ever since. I visited Trarvden, a village 2 miles off, and containing 2000 inhabitants; they have a society consisting of 200 members. I then visited Lanshawbridge, and my labors were equally successful there. I then visited Barnoldswick, a village 5 miles distant, and one of an extraordinary character. The places of worship were almost forsaken; public-houses and jerry-shops were filled; and hundreds of the inhabitants were steeped to the lips in ignorance, poverty, and degradation. On the Sabbath morning you might see them traveling off together in groups to spend the day in pitching and tossing, and the most successful party resorted to the jerry-shop, until every penny was exhausted. Now hear the reverse. At the first meeting there were only 26 present, and 14 signed the pledge. I have paid them six visits, and now they number 206 members. Many of them are Sunday school teachers, and instead of being a curse to society, they are becoming useful members thereof. We opened a Rechabite tent there on the 7th July. Thus, sir, you perceive the fields are white for the harvest.

H. SMITH.

**HEANOR, near Derby.**—A teetotal society was organized in this place last July, and we have now upwards of 100 members, several of whom *were* confirmed drunkards. A festival was held on the 13th August, in the Wesleyan Methodist Chapel, when 240 sat down to tea; after which several energetic addresses were delivered, and at the close 21 signed the pledge.

D. BAILEY, Sec.

**WESTON-SUPER-MARE.**—Since the formation of our society in 1840, about 1100 signatures have been obtained, of which, after a careful revision, 688 remain,—showing the number who strictly adhere to the practice of abstinence. 100 signatures have been obtained since May, 1843; 50 have been reclaimed from drunkenness; and 11 now habitually attend the house of God, which they did not do before they were total abstainers.

**GRINSHILL, near Shrewsbury.**—The teetotalers and Rechabites held their annual festival a few weeks since. After walking in procession, about 200 sat down to tea. A meeting was then held.—Mr. Joke of Shrewsbury in the chair—addressed by the writer, and Messrs. Thomas, Leigh, and Wallor. Nearly 40 signatures were obtained. Total abstinence is gaining ground in these parts, and doing vast good.

J. D. WOOLLEY.

**GREAT AYTON, near Roseberry Topping.**—The third anniversary of the temperance society was celebrated in the Agricultural School, on 13th June, when 600 persons partook of tea. A public meeting, attended by 1000 individuals, was then held, presided over by Mr. Dixon, and addressed by Messrs. Ainsworth and Flockton of Stockton, Mr. Stainsby of Ayton, and that most zealous laborer in the cause, G. Dodds of Newcastle. At the close, several signed the pledge.

W. P.

**LEES AND HEY WAKES.**—*Social Recreation without Intoxication.*—We have had a grand gala at these wakes (feasts), and have given the drinking system a regular shake. We built a spacious tent (capable of holding 1200 persons) in Lees Field, and stole the wakes entirely from the publicans. One publican sent the bellman round to cry a tea-party at 4d. each, *with run in the tea*, and then a fiddle and a dance; but it would not tell; he made a slender muster. Mr. Grubb's services have been most praiseworthy. We are still in a prosperous state—have broken into the ranks of professing christians, and won over to our side several ministers, and almost one whole society of Methodists embraced the cause in one day. A person who opposed Mr. Grubb at his last visit, is now a real teetotaler, and has given us a temperance lecture. Last Sunday Mr. Grubb preached us a lay sermon, from Matt. xxvii. 34.

JOHN WILD, Sec.

**SELBY.**—We held our festival on the 1st and 2d Aug., in the Public Rooms. On the former day, 300 sat down to tea; after which, E. Thompson, Esq. of Armin, was called to the chair. He made some judicious remarks on the folly and inconsistency of teetotalers indulging in the use of the "wicked weed." The meeting was then ably addressed by Messrs. T. Whittaker of London, G. Fish of Selby, and D. Beall of Otley. On the 2nd, the juveniles took tea, and were addressed by Mr. Beall;—a goodly number signed the pledge. In the evening, a public meeting was held, when a large and respectable audience was addressed by Messrs. Whittaker and Beall. At the conclusion of the two meetings, 30 had signed the pledge. From the annual report it appeared that 120 had joined the society since the last festival, and that there were on the books 726 adult members and 125 juveniles, making, with the 30 now joined, a total of 881; many of whom had been raised by the instrumentality of the society from misery, poverty, and vice, to the enjoyment of the temporal and spiritual blessings of sober Englishmen,—possessors of happy homes, peaceful families, and seats in the house of God, instead of inhabiting prisons or workhouses. The report also mentioned the pleasing fact of the debt of the society having been cleared off by the unwearied exertions of the ladies connected with the society.

W. T. COLE, Sec.

**STILTON.**—Altho' the principles of teetotalism have been introduced into this village nearly three years, by some zealous friends from Peterboro', who then obtained 30 signatures, alas! only two are now left to rejoice in their reclamation, the others having returned to their old habits, and some have fallen victims to the destroyer.

**BROMYARD, Herefordshire.**—The first teetotal meeting in this place was held in the Primitive Methodist Chapel about two years ago, when the Rev. Mr. Horsell gave an address on the subject, and left a book for signatures; but none were then obtained. On 10th July last, Mr. H. again visited and addressed us in the same place, and we now have more than 20 members. There is much need of total abstinence here. We are right glad to find that several numbers of the *Advocate* find their way here. There is want of ten times the number, for the most profound ignorance prevails respecting the nature and properties of those body- and-soul-destroying liquors which have so long cursed this beautiful country.

**THE ANNUAL CONVENTION OF THE NORTHERN TEMPERANCE ASSOCIATION** was held in the Arcade Room, Sunderland, on the 5th August. The attendance of delegates was good. Mr. Hills (President) took the chair at 2 o'clock. Reports were then made of the present state of the various societies—from which it appeared that the increase, during the past year, of registered abstainers, in the district embraced by the association, was 1124. The financial department appeared to be in a good state, the deficiency of income as compared with expenditure being only £7. Resolutions pledging the convention to raise funds, and fixing the lowest amount of annual subscription for each society at 20s., were unanimously adopted. The following were elected officers for the ensuing year:—Mr. Benson, of Newcastle, *President*; Mr. Strachan, *Treasurer*; Mr. Miatt, *Secretary*; and Messrs. Douglas and Duncan of Sunderland, Dods and Rewcastle of Newcastle, and Procter and Turner of North Shields, *Executive Committee*.

**WELLINGBORO'.**—*Sixth Annual Report.*—The committee feel a pleasure in presenting a report for the past year, knowing their humble efforts have not been in vain. Many have been, by the adoption of the principles of total abstinence, raised from the lowest degree of moral and physical wretchedness to a comfortable position in society, forming now a part of those who attend places of divine worship. The advocacy of our principles during the past year has not been so powerful as it respects paid agency; yet the committee, having considered the subject, feel persuaded much good has been done by the steady perseverance of our own members. We believe the inhabitants of this town are, to a great extent, convinced we are attempting to remove an evil which afflicts every part of the community in a greater or less degree. This society is no longer connected with the South Midland Association, but stands solely upon its own resources. The number of members is upwards of 220; 60 are heads of families; 30 single males above 18 years old; 6 have been reclaimed from drunkenness during the past year. —The report shows the steady progress of our society; from which the committee take encouragement, and press upon each member the importance of unflinching adherence to our principles, as the only sure means of ultimate triumph.

**STOKE-UPON-TRENT.**—Our society held its 9th anniversary a few weeks ago, when 140 partook of tea. A meeting was then held, presided over by Mr. Wilkinson, and addressed by the chairman, and Messrs. Bennett of Maer, Maitland of Glasgow, and Turner of Stoke. The speeches told well. J. B.

**MARKET WEIGHTON.**—We held our 7th anniversary on 13th June, when the society and friends took tea in the Temperance Hall, and held a public meeting, presided over by Mr. Brigham of Millington, and addressed by Mr. Hopwood of York, and Mr. Glover. Our numbers keep increasing steadily, and the society is in a very prosperous state. R. L.

**LIVERPOOL.**—We had an interesting meeting on 12th August, at the Portico. John Dunlop, Esq. of London, President of the Scottish Temperance Association, gave an able lecture, the subject being—"Who are the bondmen—the teetotalers, or the moderate drinkers who conform to the drinking usages?" The room was filled, and discussion invited by placard. John Cropper, Esq. was called to the chair. The lecturer showed that, from the nature of the pledge, a person joining a teetotal society was only bound by the rules, as was the case in all other societies, so long as he continued to be a member, and that the term *bondmen* could not be properly applied to members of teetotal societies. He considered that, not only were they perfectly free, but that other people were bound. He enumerated the various drinking customs—customs unworthy a free country, by which the inhabitants were *bound to drink*, not having the will or the moral courage to abstain, even if their judgment should prompt them to do so. After some observations on the advantages of total abstinence, he concluded by calling on the meeting to use their endeavors for the abolition of the drinking usages, which were justly described as being not only tyrannical, but dangerous to the community. A man named Orme, a professor of religion, but not a very moderate drinker, then came forward with the New Testament in his hand, and attempted to reply to the lecturer, but as he did not keep to the question, he was not permitted to proceed long. Mr. Haigh, of Huddersfield, supported the arguments of Mr. Dunlop, and amused the meeting for a considerable time, by relating facts that had come within his own observation in the course of his travels through the country. The secretary, Mr. J. Edwards, announced that they were willing to meet and discuss the general question with any respectable parties who chose to send in their names to his residence. E. MUNDY.

**STAFFORD.**—Mr. Candelet, of Stockport, delivered an address "on the evils of intemperance," in the British School, on the 2d July,—the Rev. L. Panting, rector of Chebsey, presiding. Eight persons signed the temperance pledge. W. HALDEN, Sec.

**BATH.**—Our teetotalers have been agreeably surprised by a visit from Mr. Jackson, late of New Brighton, who commenced his labors here on 21st June, and continued until the 26th, during which he effected much good, and induced many to sign the pledge. S. M.

**BARNOLDSWICK.**—This society was established in Feb. last, and now consists of 206 members. A Rechabite tent is established. We have meetings for lectures every Tuesday evening, and on Thursday evenings the tracts are changed, and other business done. We are in a very prosperous state. At our tea party, a few weeks since, about 230 sat down. R. WAITE.

**AYLESBURY.**—The annual fete of this district was held at Hartwell Park, the seat of J. Lee, Esq. LL.D., on the 17th July. Excellent addresses were given by Dr. Lee, J. Hull, Esq. (chairman), Mr. Jas. Balfour, Dr. Lovell, Mr. G. C. Smith, Rev. T. Spencer, and others.

**PENRIDGE.**—We held our first temperance meeting on the 1st July, in the market-place. Mr. W. Candelet addressed a large and attentive concourse of people, and 8 persons signed the pledge. Though a small town, there are no less than 12 places in it licensed for the sale of intoxicating drinks!

**MILFORD.**—The principles of total abstinence were introduced into this town 7 years ago, when a few joined and formed a society. Since that time we have succeeded in fighting our way prosperously amid determined opposition from those engaged in the traffic. J. P.

**SALFORD, near Woburn.**—A short time ago we had an excellent meeting in this village, attended by some thorough-going teetotalers. Great interest was excited, and 12 signatures were obtained.

**GILLINGHAM, Kent.**—The good cause is still gaining ground in Kent, and we have teetotalers and Rechabites at nearly all the coast-guard stations in this district.

**WORKSOP.**—Our society has been recently augmented considerably in numbers. Whitsun week was a glorious time for us; 86 signatures were then obtained, besides good otherwise effected. R. W.

**BRAUNTON, Devon.**—We have celebrated our third annual festival by marching in procession, and partaking of tea, and afterwards holding a public meeting, at which J. Jones, Esq. surgeon, of Ilfracombe, presided. At the close, several signed the articles of sobriety.

W. G. PEARCE, I.O.R.

**BURRINGTON, Devon.**—The annual festival was celebrated by a procession, tea and public meeting, all which went off in capital style. T. F.

**STOCKPORT.**—I am happy to inform you that a total abstinence society has been formed here, by the teachers of the Wesleyan Association Sunday-school. We now number between 80 and 90 members. A. LOVELOCK.

**CAMPSALL.**—Our second anniversary has been a prosperous one, thro' the instrumentality of Mr. Melling, who, after a week's labor amongst us, has induced upwards of 50 to sign the pledge. J. KNOWLES, Sec.

**TORQUAY.**—Notwithstanding obstacles of a peculiar nature, the good cause continues to triumph here. We have lately had a splendid festival, the result of which was 50 additional signatures, making a total of upwards of 200 since the commencement of the present year. C. ROGERS.

**HAWICK.**—450 members have been enrolled under a new and more effective organisation; a juvenile society of 200 members has been formed; £20 has been contributed to carry on the operations of the society; and 12 licensed houses have been suppressed.

#### IRELAND.

**ULSTER.**—Owing to the apathy of our spiritual instructors, the temperance cause has made little progress here lately. There has consequently been an increase in the use of intoxicating drinks; and there were no fewer than 20 persons, male and female, confined in Belfast prison, last Sunday, for drunkenness. The meetings are still held weekly, and 130 soldiers of our garrison have signed the pledge. The cause has advanced, however, since Mrs. Carlisle came amongst us. She, with Mrs. Jamison and the Presbyterian clergyman, revived the society at COOTEHILL. At CASTLEBLANEY, assisted by the Rev. Mr. Boyd, she gave a new impulse to temperance. At CARLINGFORD, with the help of Mr. Parks, she did much good. Lately she has assisted the Rev. Mr. Porter of Carrickfergus, and the Rev. Mr. Alister of Holywood, who, to their credit be it spoken, though Unitarian in principle, do not refuse the assistance of an orthodox old lady, who loves all that love the Savior, and whose only object is to do good.

**BALLINSPIITTE.**—The *Cork Southern Reporter* of Aug. 6 gives a pleasing account of the visit of Father Mathew to Ballinspittle, "Courcies' Country," where a splendid gathering did honor to the apostle's cause, and about 1000 persons took the pledge. The following is an extract from Mr. Mathew's impressive address:—"There are many temperate and sober people who may become drunkards, unless guarded by the shield of temperance. The victims of this all-destroying passion who perished last week could have once said—'I am sober enough; I have no occasion to take the pledge.' One of those miserable beings was Donovan; he went into a public-house last Sunday, continued drinking there until he died, and thus perished an immortal soul. He died drunk, and 'the drunkard shall never enter into the kingdom of heaven.' A man named Banner was also smothered with whiskey, and likewise a sailor or board a merchantman died. Collins, another man, was returning home drunk from the regatta, upset the boat he was in, and he and two others sank to rise no more. The only serious cases tried at the present assizes originated in drunkenness. A man was murdered in a faction-fight near Skibbereen, and a number of persons have

been found guilty of that crime, who will probably forfeit their liberty for ever in this life, and have to account for it before an eternal Judge hereafter. Another man named Woods was killed by a person with whom he had been spending the evening at a public-house, and one angry word made in jest led to his murder. My friends, you risk nothing, you sacrifice nothing by taking the pledge. Every motive, human and divine, that could influence a rational being and a christian, to adopt a particular line of conduct, urges upon you all to embrace the opportunity now afforded to become members of our glorious society."

**CORK.**—Respected Friend,—I have to thank thee, on behalf of several of the Cork subscribers, for thy noticing the Water Cure in thy valuable periodical, as it is, in our opinion, a subject intimately connected with teetotalism, and calculated to relieve our fellow-creatures in many instances far more effectually than medicine. We hope thou wilt continue to notice the subject, regardless of the threats of interested parties. It is a subject which is becoming increasingly interesting here. G. C.

#### CANADA.

EXTRACTS FROM RETURNS MADE OUT AT THE CANADA TEMPERANCE CONVENTION, HELD IN MONTREAL, 4TH, 5TH, AND 6TH JUNE, 1844.

	m.	d.	d. i.	a. t.	m. h.
Western District of Canada	950	251	13	62	72
London do.	640	10	2	46	41
Huron do.	307	65	3	10	22
*Brock do.	1312	82	3	23	28
*Talbot do.	502	36	6	—	7
*Niagara do.	1891	156	10	90	116
*Wellington do.	370	22	—	4	22
*Gore do.	2138	171	15	101	99
*Home do.	6088	1028	20	226	98
*Newcastle do.	4018	305	6	94	77
*Prince Edward do.	500	20	2	7	29
Victoria do.	910	—	—	30	19
*Midland do.	2424	98	4	135	50
Johnstown do.	2100	181	7	72	33
Bathurst do.	1710	—	1	38	59
Eastern do.	1872	1288	—	115	73
Ottawa do.	743	2	1	36	22
Dalhousie do.	150	20	—	—	6
Montreal do.	7889	2511	172	292	77
Three Rivers do.	22	4	—	—	—
St. Francis do.	730	12	—	5	5
Quebec do.	570	—	—	1	5
	37837	6262	269	1387	931

Note.—m. means members—d. drunkards—d. i. deaths by intoxication—a. t. Advocates taken—m. h. meetings held.

\* Districts marked with an asterisk are organised into District Unions.

Remarks by the Editor of the *Canada Temperance Advocate*.

From the districts Simcoe and Gaspe there are no returns, and from several next to none.

**Number of Members.**—As only 116 societies out of 500 have reported, the whole number of teetotalers enrolled, supposing the average of the unreported societies to be equal to that of those reported, would be 157,000. A similar result is arrived at by other calculations. It was stated by the delegates from the Niagara district, that there were 10,000 teetotalers in that district, whereas only 1891 are reported. Quebec contains at least 4000, of whom only 500 are reported. We may therefore safely estimate the teetotalers of Canada at 150,000, or about an eighth part of the population.

**Drunkards.**—The returns under this head are very defective. Some have made no return, others state "many." Some have returned none but the notorious drunkards; others, all who are occasionally the worse of liquor. If all societies had reported drunkards in the

same proportion as those which have made returns, there would appear to be upwards of 50,000 drunkards in this country—a number, probably, not exaggerated.

*Deaths from Intemperance.*—Here, again, only such deaths as are immediately traceable to excessive drinking have been reported, and of these only 44 societies have reported at all; but it is notorious that a much larger number perish through diseases brought on by drinking—so that there are probably 2000 deaths annually resulting from the use of intoxicating drinks in Canada.

*Temperance Papers.*—Whilst a few societies appear to be active in this important department of temperance effort, there are many which seem to think two or three copies of the *Advocate* sufficient for the 2000 or 3000 inhabitants within their bounds; and some, to the question of "How many copies of the *Advocate* or other temperance papers do you take?" have replied, "None but what are sent gratuitously!" *Is this right?*

#### SANDWICH ISLANDS.

Temperance, as well as religion, has realised extraordinary triumphs here. The king continues steadfast to his pledge. At the late celebration of the anniversary of his restoration to power, a quantity of rum, brandy, and wine, which had remained untouched in his cellar from the time of his signing the pledge, was brought forth; and the question was asked, what shall be done with it? Some proposed that it should be preserved to be used instead of spirits of turpentine for drying paint. "No," said the king, "let it be cast into the sea." And tho' the greatest temptations to drink were that day placed before him, on board the British ships, the king nobly resisted them all. By the new treaty intoxicating liquors are contraband goods; and throughout all the isles of the Pacific the total abstinence principle is deeply rooted. Rum will soon cease doubling Cape Horn. On the 11th Dec. the ship *Heber*, from Massachusetts, stopped with 70 hds. of rum at Honolulu. She had visited Mozambique, Madagascar, Sydney, New Holland, and New Zealand, *without finding a market*. It was put up at auction, and only five casks were sold. On the 25th Dec. she re-shipped her 65 casks, and set sail, not knowing what to do with her rum. If she brings it back to Boston, may it show the sons of the Pilgrims the disgrace of endeavoring to flood the poor pagans with rum!—*Annual Report of the American Temperance Union.*

#### AMERICA.

*MASSACHUSETTS.*—The county commissioners of this state have decided to grant no licenses for the sale of intoxicating liquors. Upwards of 40 cells in the state prison are vacant, which have for many years heretofore been overrunning. This reduction of criminals is attributed to temperance reform.

*ILLINOIS.*—At Gaylesburgh, in this state, there is not an individual who takes intoxicating drinks—not a place where they are sold—and not a single pauper!

*TEMPERANCE SOCIETY.*—The eighth report says that more than 8000 societies had been formed, containing at least 1,500,000 members; upwards of 4000 distilleries had been stopped; more than 8000 merchants had given up selling ardent spirits; and above 1200 vessels sailed from American ports in which no intoxicating liquors were used.

*THE INDIANS.*—In July, 1843, the delegates of sixteen tribes of Indians met, and entered into a compact to endeavor to suppress the use of ardent spirits within the limits of their respective nations, and to prohibit their introduction by the citizens of one nation into the territory of another.

#### HOLLAND.

*THE HAGUE.*—We learn with pleasure that the temperance society formed here has already correspondents in several parts of the kingdom, who are laboring with great success to promote the objects of the society.

#### SOUTH AFRICA.

PIETER MARITZBURG, 10th Jan., 1844.—Dear Sir,—Through a kind Providence I am still in the enjoyment of good health, and hope you are in possession of the same blessing. I have received the *Advocate* up to Sept., and am indebted to you for the postage; I would gladly send it, with 5s. towards the £10,000 fund, did opportunity offer. On my arrival at the Cape, I found that several sergeants and most of the men of the 1st Battalion had broken the pledge on board ship, where grog was served out to sailors and soldiers. The sooner this baneful practice is abolished the better. Intemperance was the cause of many being flogged during my voyage. Is it not too bad for government to dig pits for its subjects, and then punish them for falling into them? No liquor is allowed the troops here, and they must obtain a pass to go to town; of these, few return sober. Since our arrival, two or three poison-shops have been opened. I have twice lifted up the voice of remonstrance against the evils of drinking. One of our sergeants has lately been reduced for drunkenness. The men work hard, building barracks, have nothing to drink but water, and enjoy good health. Several are acting up to our principle, and others wish they had courage to do the same; so that our labor is not wholly in vain. I rejoice to hear of the success of our benevolent cause. May the Lord prosper the work of his servants!—Your humble servant,

WM. LEIGHTON, Corporal,  
1st Battalion 45th Regiment.

#### WEST INDIES.

The Rev. JAMES COX, Wesleyan minister, states that from 1836 to the present time, total abstinence has gradually gained converts among the population of the islands, "carrying blessings wherever it has penetrated—doing good and good only—greatly helping the cause of *God and Methodism*—vastly increasing the temporal comforts of the people—preventing much crime and wretchedness—gladdening many families and neighborhoods—and establishing itself in the understandings and affections of the people." [This is as it should be. Would that the leaders of Methodism in this country would take the hint. Wherever teetotalism has been embraced by the church, the church has been blest. It is so in the West Indies, in America, in Wales, Cornwall, &c. In the latter place, thousands were added to the Wesleyans through its instrumentality; and this would have gone on, had not Mr. Jonathan Turner and other leaders set themselves to oppose it; and now they blame teetotalism, because their own persecution has blasted some of these fair fruits!—Ed.]

#### INDIA.

*DUM-DUM.*—On Sunday 30 persons received the temperance pledge at the hands of Dr. Kennedy, Principal of St. John's College. No station in India is more orderly and attentive to religious duties than Dum-Dum. The happy effects are evidenced by the excellent health the soldiers there enjoy. Seldom are more than two or three in the hospital; and, for the most part, their sickness is not of a fatal description. Last week another Indian lady joined Father Mathew's Society, at Saint John's College, Italy.—*Catholic Herald.*

*BANGALORE.*—A corporal of the 15th Hussars, writing home from India, says:—"Temperance is making rapid strides in the East. Teetotalism here is all the go. There are two temperance houses in the cantonment, one of which is just built by the catholics, together with a fine new catholic chapel, built by subscription from the soldiers; so that may give you some idea of India, when soldiers build chapels. We had the 25th Infantry lately marching through here from the Cape to Camanore. They are a regular temperance regiment, two-thirds of them being teetotalers. Our regiment is at present remarkably healthy; far more so than when in England."

## SOUTH SEAS.

TAHITI.—The question between France and England respecting these islands causes great sensation here. A civil war is to be feared, should the French obtain more power here. The natives hate them. *They have again introduced ardent spirits. The destruction of piety under its baneful influence is dreadful.* The churches are suffering greatly. From the royal family to the lowest grade, all get intoxicated. The missionaries are doing all they can to combat the evil. A superior woman belonging to the Queen went to bed last night, apparently well, and was found dead this morning. This I fear was the result of wine. She had been a consistent member of the church for some years, until this temptation was presented, and she fell into its snare; which caused her excommunication, and then her death.—*Extract from a Letter.*

## CAPE OF GOOD HOPE.

PORT ELIZABETH.—The annual meeting of the temperance society took place on the 10th Jan. The Rev. Mr. Robson took the chair. Mr. Howard, the secretary, read an eloquent report, which states that 60 lectures in quarto, and 200 octavo pamphlets, had been gratuitously distributed, and positive good had resulted. The principles of the society had much improved the colored population, who now regularly attended public worship, while the solemn manner in which they conduct their devotions conveys an additional evidence that total abstinence forms an *effective auxiliary to the gospel.* The audience was afterwards addressed by Mr. Humphreys, Mr. Powel, and the secretary and chairman. On the day following, the annual festival of the colored members was held. A procession, three abreast, moved from the School-room, along the summit of the mountain where it stands. The men were decently clothed, with white ribbons in their hats, and rosettes on their left breasts, followed by a train of females, all in clean and very neat attire; the rear was brought up by another portion of men, amounting in the whole to about 200 persons. On entering High-street a semicircle was formed in front of the dwelling of the resident magistrate, while "*God save Britannia's Queen*" was sung in a very melodious style. The magistrate addressed the secretary in the most handsome manner, assuring him he was delighted to see so many of the aborigines so respectably clothed, and conducting themselves so orderly; and he hoped the society would prosper. At tea-time the School-room was again crowded, and the society honored by the presence of the Commandant and other gentlemen. After tea the meeting was addressed in Dutch by six of the aborigines, and the result was 59 new members.—*Graham's Town J.*

## PARODY ON THE SOLDIER'S TEAR.

*Addressed to J. Melling.*

Towards the house he turned,  
To take a passing look,  
Where barrels, mugs, and glasses shone,  
As in some picture book.  
He listened to the sound  
Familiar to his ear,  
He sadly turned away his head,  
And wiped away a tear.  
Within his cottage home  
A wife was on her knees,  
Her voice was as the breezes soft  
That play among the trees.  
She breathed a prayer for him,  
A prayer he could not hear;  
But he came to bless her as she knelt,  
And wiped away a tear.  
He knelt beside her there—  
O! do not deem him weak,  
For peace was in that poor man's heart,  
Tho' a tear was on his cheek.  
In our cold water ranks  
He runs a new career;  
And when he thinks of former pranks,  
He wipes away a tear.

ELIZABETH DAVY.

## Original Correspondence.

## MISREPRESENTATION IN CHAMBERS' JOURNAL.

*To the Editors of Chambers' Journal.*

GENTLEMEN,—I regret to see in your well-conducted and in general accurate *Journal* (No. 33, New Series, p. 105), a very gross and grievous mis-statement of the views entertained by the great body of English teetotalers, respecting the WINES OF PALESTINE. As perhaps the most extensive writer on the views referred to, and the conductor of the most widely circulated Temperance Journal in Europe, you must allow me to speak confidently as to the *real views* we entertain on that subject. As regards the Rev. B. Parsons, the author of *Anti-Bacchus*, Dr. Grindrod, the author of the £100 Prize Essay *Bacchus*, and myself, permit me to say that I am not aware that, in any of our works, we have "asserted that the wines of scripture included *none* of this material (alcohol)"—as your correspondent represents. On the contrary, there are in the whole of our writings on that subject, frequent and distinct statements that SEVERAL of the wines referred to in scripture *were* alcoholic and intoxicating. So far from having the slightest disposition to support our doctrine by a mode of argument inconsistent with the truth of Mr. Hitchcock's analysis, it will be found, by reference to our works, that we had previously stated that the alcoholic wines of Palestine averaged from 8 to 13 per cent. of alcohol, which closely accords with the results obtained. Indeed, *our entire argument* rests, critically, as much upon the fact of there having been fermented and *intoxicating* wines, as upon that of the existence of some which were not fermented and intoxicating. Without *both* suppositions, our argument would be incomplete. To overlook this, in stating our views, is just as unfair as it would be for a contra-theologian to assume that a believer in the tri-unity denied the ONENESS of Deity.

To state our theory as briefly as possible, without entering into controversy, we simply assert that the wines of the ancients might be divided into two great classes—*unintoxicating and intoxicating*; and that in the scriptures we find the former *frequently*, but the latter *never*, connected with divine sanction. We may of course be in error—and on evidence being furnished are prepared to acknowledge our error—but *such* is our theory, and not the obviously false and glaringly absurd one stated by the writer of "*Occasional Notes.*" It is due to truth that, whether we are right or wrong, we should at least have our views *correctly stated*; and therefore I rely on your taking the first opportunity of rectifying the mischievous misrepresentation in question.

Yours respectfully,

FREDERIC R. LEES, PH.D.

Leeds, August 15th, 1844.

[We should be obliged if other Temperance Journals, favorable to the truth, or desirous of rectifying misrepresentation, will copy this letter into their columns.]

## THE COLD WATER CURE.

*To the Editor of the National Temperance Advocate.*

DEAR SIR,—I have copied the following extract from the *Times* of August 17, 1844:—

"THE IOWAY INDIANS.—Yesterday the Ioway Indians, accompanied by Mr. G. Catlin and Mr. Melody, waited on Mr. and Mrs. Disraeli, at their residence, Grosvenor-gate, Park-lane, where a large party of the *haut ton* had been invited to meet the 'illustrious strangers.' They inspected the suite of apartments; and on descending the staircase, they were shown the bath-room. Se-non-yah, the 'mystery' or 'medicine man' of the party, pronounced it the *best thing he had seen in the house, and remarked that he cured most of his patients by immersion in cold water and by vapor baths.*"

Yesterday I had the pleasure of a call from a friend who had recently tried the use of water, externally and internally, at my suggestion. He is a young man, 27

years of age, and for several years his health had been in an unsatisfactory state, continually requiring the assistance of the physician. I recommended to him the perusal of Dr. E. Johnson's *Life, Health, and Disease*, and his *Water Cure*, which he purchased, and acted upon the advice therein contained; and the result has been most gratifying. His appetite and his digestive powers are now what a healthy man's should be—equal to anything; and he has increased 2 lbs. in weight since April last, the time he commenced the practice.

Hoping many more may be induced to try this natural restorative, I beg to thank you sincerely for the bold manner in which you have introduced the subject into your valuable journal.

A., London.

#### IS MALTING A LAWFUL TRADE ?

DEAR SIR AND CHRISTIAN BROTHER,—I trust the following remarks will be received by you in the spirit in which they are offered—that of brotherly love and christian good will. The Apostle exhorts us to admonish one another in love, and it is in obedience to this injunction I now address you on the subject of your intended new trade—I mean *malting*. I would affectionately entreat you to pause before you commit yourself to a mode of increasing your worldly goods which must necessarily be as offensive in the sight of God as it is ruinous to man.

*Offensive to God.* Must it not be so when He, the wise and merciful Creator, sees one of His good creatures perverted from the purpose for which He created it, and converted into a deadly poison? "What did God create barley for?" is a question often put by the maltster, and the apologist of the maltster, and put with an air of triumph, as much as to say, "If He did not make it to be malted, pray what did He make it for?" What? Let God himself give the answer. Listen while He declares, in the very first chapter of His holy word, the purpose for which He created barley:—"Behold, I have given you every herb bearing seed which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed—to you it shall be for meat." God the Creator says, "To you it shall be for meat;" and God the Redeemer, as a practical comment on these words, fed the multitude on barley loaves. This, then, is the true answer to the question, God himself supplying it—barley was created as food for man and beast: "To you, and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, and to every thing that hath life, have I given every green herb for meat;" "and" before man, by his inventions, had "perverted the right ways of the Lord," "it was so." But the maltster practically says, "No! barley was sent to be malted and made into *drink*!" Here, then, my brother, you are at issue with your Maker—in direct opposition to Him.

The Creator says, "To you it shall be for meat." You, by your actions, say, "To me and to my fellow-creatures it shall not be for meat, but for *drink*!"

But granting, for a moment, that you were at liberty to disregard this purpose, and were justified in manufacturing a liquid out of that which Providence ordained to be solid food, are you at liberty to convert a nutritious solid into a *poisonous* liquid? Every maltster is directly concerned in doing this. You know that the only purpose for which the barley is malted is to increase the saccharine matter or sugar—to turn a part of the barley, by growing it in the process of malting, into sugar. And the only purpose for which the sugar is increased is to obtain more spirit, this being the only substance from which it can be obtained. Because there is more sugar in malt than in barley, more alcohol or spirit can be obtained from it. This, then—because malt affords more alcohol than barley—is the only reason for malting barley. Now, after you have created this extra quantity of sugar, it is passed to the brewer, who, by fermenting the wort, destroys the sugar, and from its destruction obtains

alcohol, or the evil spirit of the bottle. The maltster, therefore, by destroying the most nutritious parts of the barley—the hordein\*—obtains sugar; whilst the brewer, by destroying this wholesome substance, produces alcohol. All this you know, I suppose, better than I can tell you. Now this spirit is pronounced by men of the first medical authority to be a deadly poison; and in corroboration we see the fatal effects with which it is filling the world. Must not this perversion of one of the best gifts of a merciful Providence be necessarily offensive in His sight? The corn of more than one million of acres of land—from forty to forty-five millions of bushels—is annually thus converted to poison! Oh, the thought, that a deacon of a christian church should be a partaker in this! Oh, think for a moment on the awful fact, that the grain thus miserably misapplied would plentifully feed three millions of our distressed fellow-creatures, our own hungry fellow-countrymen—giving them two pounds of bread a day for each, the year round! Think that this worse than wasted grain would, were it not malted, be thrown into the food-market; and that food being thus cheapened, the sheaf would be, as it were, *given* to the hungry, instead of its being *taken* from them!

But there is another view in which the trade of a maltster must necessarily be most offensive to God. "Six days shalt thou labor and do all thy work," is the divine injunction. The maltster habitually violates this command. Say not that "malting is a work of necessity." Tens of thousands of our temperate countrymen rise up with their incontrovertible testimony to disprove the assertion. Millions of all ranks in the empire—from the peer to the peasant—from him who obtains his bread by the sweat of his brow, to the lordly inhabitant of the palace,—all, all bear willing and unimpeachable evidence that they are better without intoxicating drinks than with them. How, then, can they be necessary? They are totally unnecessary. Thus the maltster's only conceivable ground of justification is cut away from beneath his feet. How will you be able to answer it, that, as a maltster, you are a partaker in the sin of causing thousands, by toiling in the malt-houses, to profane God's holy day?

But if God's righteous indignation be kindled against the man who converts the precious fruits of the earth into a poison which ministers fearfully to fleshly lusts, how must His indignation be increased when that man is a professed follower of His only-begotten Son? The meek and lowly Lamb of God, who would have all His followers be partakers together with Him in every good word and work, how can He regard you—a christian and a deacon—one who by profession and office ought to be "full of the Holy Ghost"? Oh! think, my brother, on the difference between the tables that the seven deacons served, and those you will be instrumental in serving. These served the tables of their poorer brethren with bread—you will not only take the bread from the wife and family of the drunkard, but will be ministering the bitter waters of strife and pollution to the tables already full of vomit! Horrible office! How will you be able to stand in the day of final account, side by side with Philip and Stephen and Prochorus and Nicanor and Timon and Parmenas and Nicolas? On the malting deacon's account must and will be written against him—"bread converted into poison—God's sabbaths profaned—the sheaf taken from the poor and needy to make this poison—and by its instrumentality, the bodies and souls of men, for time and eternity, undone!" Oh! then let me entreat you to pause before you enter upon a traffic so perilous, and fraught with such mischief to man—so unhallowed, and disallowed of God.

And now, having faithfully and affectionately admonished my brother in Christ of the evil of his intended course, I leave the matter in his hands—praying that neither for the sake of filthy lucre, nor any other motive, will he suffer the faithful warnings of a brother, nor the

\* See Illustrated History of Alcohol, by Dr. Lees.

much more faithful promptings of the still small voice of conscience, to pass unheeded; but that, obeying the inward monitor, he may be desirous of "providing for honest things, not only in the sight of the Lord, but also in the sight of men."—I am, faithfully yours,  
Coalbrookdale, Feb. 26, 1844. A. C. I.

### Varieties.

**RECIPE FOR ANTIQUE ROBUSTNESS!**—There are more folks in the world than Mr. Morris, of Spalding, who fail to discriminate true from false causes. The old Germans were doubtless much better with their old German beer than their modern schnapps. From this fact, which only proves that men are better as they approach to water, a German writer in the "People's Book" (*Folksbuch*, &c.) for Sleswick, Holstein, and Lanenburg, infers—therefore, the beer was the cause of the robustness of the ancient Germans! The author of this recommendation of beer as a beverage is Professor Bier-natzki. How ominously appropriate! Present beer, future bier!

**EFFECT OF WINE ON THE INTELLECT.**—In reviewing the "Memoir of the Life and Writings of the late Wm. Taylor," author of English Synonyms Discriminated, and noticing the fact that Mr. Taylor had not produced any great work, the *Spectator* justly observes:—"It is possible that health might have something to do with William Taylor's avoidance of a long task.

'The feast of reason and the flow of soul,'

in which the 'friendly bowl' was not forgotten, at the Norwich meetings, though not perceptibly affecting his health, might deprive him of that healthy vigor requisite for a long-sustained labor, though it might not interfere with the production of a review, that must be finished by a certain time." [In 1811 pecuniary misfortunes fell upon Mr. Taylor.] "Thenceforward life began to darken with William Taylor. Some of his acquaintance took the opportunity of his change of circumstances to drop the connexion; but, as this could not be decently avowed, they assigned his infidelity and his drunkenness as the cause; and this made him suspicious and exacting towards his friends. In a few years his own health began to fail. At fifty, it was noticed that less than his usual quantity of wine perceptibly affected him; to which his biographer attributes the colorable charge of drinking. He was troubled with the gout, infirmities grew upon him, and a gradual decay both of mind and body appeared to commence."

**IS WINE NECESSARY TO WIT?**—*Horace Walpole, Earl of Orford.*—His walk was enfeebled by the gout, which, if the editor's memory do not deceive, he mentioned that he had been tormented with since the age of 25; adding, at the same time, that it was no hereditary disorder, his father, Sir Robert Walpole, who always drank ale, never having known that disorder, and far less his other parent. This painful complaint not only affected his feet, but attacked his hands to such a degree that his fingers were always swelled and deformed, and discharged large stones once or twice a year. Whether owing to this disorder, or to a sense of the superiority of mental delights, and clear, even spirits, to the feverish delirium of debauch, the perdition of memory, and the slow convalescence amid the pangs of self-reproach, he passed the latter half, at least, of his life in the most strict temperance, though in his youth he was rather addicted to the luxuries of a replete table. \* \* \* Never, but once that he drank two glasses of white wine, did the editor see him taste any liquor except ice-water. A pail of ice was placed under the table, in which stood a decanter of water, from which he supplied himself with his favorite beverage. \* \* If his guest liked even a moderate quantity of wine, he must have it called for during dinner, for almost immediately after he rang the bell to order coffee up stairs.—*Walpoliana*, p. xlii.

**QUESTIONABLE.**—The following appears in the papers as a part of market intelligence:—"Brandy is dull, and somewhat lower. A good business has been done in rum."!!

**GOOD.**—The *Advisor* of Malaga informs us that two men were recently punished there on the public square for intoxication. The punishment consisted in their being compelled to swallow a large quantity of cold water.—One of the regulations on the Kingstown railway, Dublin, is the employing of no man unless he has taken the temperance pledge.

**TEETOTAL MISSIONARIES.**—Extract from a letter in the *Nonconformist* newspaper, of April 10th, signed "C. RATRAY, Missionary," and dated "Demerara, Feb. 2d, 1844":—"My own opinion is, that no man who will not abstain from the use of all intoxicating liquors should be sent out as a missionary; and I know that most of my brethren in this part of the world are of the same mind. Our convictions are so strong on this view of the subject, that the arrival of a drinker, however moderate, to become one of our number, would be deemed a curse rather than a blessing, unless he at once and for ever abandon the use of strong drink. And if there be in this colony one missionary who does conform to the drinking usages of society, there are at least ten non-conformists to whom only the conversion of such a one to total abstinence would be greater cause of joy than his departure from the country, never to return. At each of our stations there are hundreds of stanch teetotalers. At the one with which I am most intimately acquainted, there is not, so far as I am aware, a single member of the church who uses any kind of intoxicating drink, unless it be strictly for medical purposes. The influence of our temperance meetings, and the temperate habits of our people, are creating a marked difference between the church-going and the chapel-going people throughout the country. In this part of the missionary field, the missionaries generally are, tho' men of peace, long ago committed to a perpetual war with the drinking usages of society."—[This is the right way to go to work. Let the drinking usages be assailed more strongly everywhere.]

**THE FRUITS OF TEETOTALISM.**—In the *Congregational Magazine* for January, the following interesting statement is given, under the head of HOME MISSIONARY OPERATIONS. No names are given, but we presume the town referred to is in an agricultural district:—"I am sorry to say that much of the distress witnessed in this town and its neighborhood is the result of intemperance; but it gives me pleasure unfeigned to state, that by means of the Total Abstinence Society, a number of wretched victims to that peace and soul-destroying vice have been reclaimed. Many of them attend my ministry, and some of them already assume a very altered and respectable appearance. To this pleasing fact our school is in part indebted for its increase of scholars. The children of such want but very little assistance; indeed, except in cases of extremely large families, none at all. It is the wife and offspring of the drunkard that are in the most wretched plight. But is it not worth a vigorous effort and some sacrifice, to mitigate their deplorable condition, and to instil into their minds feelings of abhorrence for the scenes they are called to witness, and the conduct which is the chief cause of all their sufferings?"—[It is still more worth "a vigorous effort and some sacrifice" to withdraw these husbands from these "scenes," and to change that "conduct" which is the source of so much suffering. An important means towards this end is teetotalism. We wish every congregationalist would adopt it, and thus take one necessary step towards remedying the "deplorable condition" of the victims of strong drinks. If we cannot remove the causes of suffering and distress, it is undoubtedly our duty to endeavor to "mitigate" them; but our first duty is to search out the causes, and apply remedies.]

## WATER: AN ALLEGORY.

An American writer, discoursing on the CROTON AQUEDUCT of New York, says—"I find it not easy to come away from that simple harmony to this city of turmoil and traffic. I will refresh myself with a vision of Beauty, and she shall lead me back. Our merchants think that those graceful beings who

Had their haunts by dale or piny mountain,  
Or forest by slow stream, or pebbly spring,

have all vanished long ago. But nature is filled with spirits, as it was in the old Grecian time. One of them dwells in our midst, and scatters blessings like a goddess. The lovely nymph, for years uncounted, reclined in the verdant fields, exchanging glances with the stars, which saw themselves in her deep blue eyes. In true transcendental style she reposed quietly in the sunshine, watching the heavens reflect themselves in her full urn. Sometimes the little birds drank therefrom, and looked upward; or the Indian disturbed her placid mirror for a moment with his birchen cap. Thus ages passed, and the beautiful nymph gazed ever upward, and held her mirror to the heavens. But the spirit which pervades all forms was changing—changing; and it whispered to the nymph, 'Why liest thou here all the day idle? The birds only sip from thy full urn, while thousands of human beings suffer for what you have to spare.' Then the nymph held communion with the sun, and he answered, 'I give unto all without stint or measure, and yet my storehouse is full, as at the beginning.' She looked at heaven, and saw written among the stars, 'Lo, I embrace all, and thy urn is but a fragment of the great mirror in which I reveal myself to all.' Then the nymph felt heaving aspirations at her heart; and she said, 'I too would be like the sunshine and the bright blue heaven.' A voice from the Infinite replied, 'He that giveth receiveth. Let thine urn pour forth for ever, and it shall be for ever full.' Then the water leaped joyfully, and went on its mission of love. Concealed, like good deeds, it went all over the city, and baptised it in the name of Purity, Temperance, and Health. It flowed in the midst of pollution and filth, but kept itself un-mixed and undefiled, like Arethusa in her pathway through the sea—like a pure and loving heart visiting the abodes of wretchedness and sin. The children sport with its thousand rills; the poor invoke blessings on the urn whence such treasures flow; and when the old enemy Fire puts forth his forked tongue, the nymph throws her veil over him, and, hissing, he goes out from her presence. Yet the urn fails not, but overflows evermore. And since the nymph has changed repose for action, and self-contemplation for bounteous outgiving, she has received

A very shower  
Of beauty for her earthly dower.

She stands before us a perpetual fountain of beauty and joy, wearing the sunlight for diamonds, and the rainbow for her mantle. This magnificent vision of herself, as a veiled water-spirit, is her princely gift to the *soul* of man; and who can tell what changes may be wrought therewith? Her name, Crotona, hath the old Grecian sound; but greater is her glory than Callirrhoe or Arethusa, or Ægle, the fairest of the Naides; for Crotona manifests the idea of an age on which rests the golden shadow of an approaching millennium—that *equal diffusion is the only wealth, and working for others is the only joy.*"

## TOTAL ABSTINENCE AND ITS OPPONENTS.

When the scaffold was reeking with the blood of the disciples of the Cross; when thousands and myriads perished by the red hand of persecution; and when the savage exultations of the rude and barbarous multitude mingled with the groans of the dying martyrs,—then it was very evident that the religion of the despised Nazarene was making great and rapid progress, and that the long-established systems of Idolatry were falling prostrate before the little stone cut out without hands.—By a parity of reasoning we also conclude, that when all parties unite in decrying the principles of abstinence and upholding the drinking customs of society, then are these principles making headway, and producing a manifest impression upon the great mass of the community. No publications are more widely different in political sentiment than *Fraser's Magazine*—styled *Regina*, or *Queen of the Monthlies*—and the *Weekly Dispatch*—surnamed the *Colossus of English Literature*. The former is highly Conservative, and the latter thoroughly Radical; both are widely circulated, and both exert much influence—the former on the higher orders, and the latter on the working classes. In the *Dispatch* dated 8th September, there is a short paragraph on the temperance question. The editor observes:—

"Total abstinence from wine, beer, and spirits, is what no one would pledge himself to but a *stark-staring madman.*"

If the editor aimed in this sentence at energy and not elegance, he has certainly attained his end. An assertion more audacious never proceeded from the pen of a controversialist. It savors much of the 17th century, and belongs to a style of argumentation now rather out of vogue. Perhaps when this was written he had just finished reading and studying the production in *Blackwood's Magazine* which we reviewed last month, where we are told that the abstainer is "below the soaking soft"; and as Seneca had declared, "Inebrietas est voluntaria insania," the conclusion might naturally be drawn that teetotalers were thorough lunatics.

Let us just trace the inferences which are deducible from this sweeping condemnation. All who have ever abstained from strong drinks have been stark-staring madmen. In this class, then, we must rank the Nazarites, the Rechabites, and many of the most illustrious characters of sacred and profane history. All we who now abstain are stark-staring madmen. The most celebrated men in America are insane. Some of the most distinguished ministers are mad. And all ye professors of medicine and science who have embraced our cause, ye are all stark-staring madmen! Ye thousands of working men who have raised yourselves from degradation to respectability, and from the lowest misery to comfort and happiness, ye are beside yourselves! Father

Mathew is a lunatic, though he has regenerated a nation; and the Irish are all stark-staring madmen, because they have been enabled by their abstinence to continue tranquil and peaceable in the most agitating times. Joseph Sturge and O'Connell\* are both *non compos mentis*, and are proper subjects for an asylum. And ye crowned heads of Europe† who have signed the pledge, and are striving to extirpate drunkenness from your dominions, ye are insane! All—all are stark-staring madmen, from the monarch to the beggar, who won't drink beer, spirits, and wine; for such is the infallible dictum of the Colossus of Fleet-street! Talk not of the thunder of the *Times*, or of the lightning of the *Standard*. Declaim not on the wonders wrought by the magicians of old—for our great modern oracle can write up pot-houses in one line, and in another line consign millions of men, much wiser than himself, to a mad-house!

If, however, the fruits of total abstinence are the fruits of insanity, may such insanity flourish and extend throughout every portion of the habitable globe!—and if it be a proof of sanity to uphold gin-palaces, public-houses, and tom-and-jerry-shops, for one we say, may such sanity perish for ever! We continue our extracts:—

"Beer, wine, and spirits, used in moderation, are conducive to health and cheerfulness, and therefore we declare ourselves advocates of a rational system of drinking."

Proof, proof—facts, facts! Does the editor of the *Dispatch* think we will implicitly receive his word, when we know, experimentally, that the contrary is true?

"We hate the very name of teetotal meetings. What do they imply, but that man is unfit to go abroad without a governor, or master, to rule his actions?"

The editor is here conforming the teetotal "pledge" with teetotal "meetings." To render the sentence comprehensible, the word "pledge" should be substituted for "meetings," and "it" for "they." But with this alteration the sense is but little bettered. Does the editor mean that all moral principles are to be discarded? that man should have no restraining principle to prevent him from committing evil? Has he forgotten what his brother of *Blackwood* says respecting Duty?—

"Great was high Duty's power of old  
The empire o'er man's heart to hold,  
To urge the soul, to check its course  
Obedient to her guiding force."

"We strongly advise teetotalers to drink moderately of beer, wine, and spirits, to avoid the meeting-houses, and to close their pockets against the plausible designs of the crew who spout about abstinence, but who take care to make free with the good things upon the money that is subscribed by the unthinking and foolish."

Teetotalers are now too well informed to take the advice of the *Dispatch* in this matter. They know what it is worth, and estimate it accordingly; and will refuse to hearken to the voice of the charmer, charm he ever so wisely. We can afford to smile at such manifestations of impotent rage from this pot house paper.

We now turn very briefly to consider the article in *Fraser's Magazine*, entitled "Temperance Societies."—It is more calm and impartial than the *Dispatch*, but is manufactured of very stale materials. It rather condemns the use of ardent spirits, and produces several striking instances of the benefits arising from their total disuse. It pleads, however, very urgently for the allowance of wine to the rich, and malt liquor to the poor.

"We believe, therefore, and we think we have observation in our favor, that the use of malt liquor—we are not arguing its abuse—is highly beneficial to the system; that it gives tone and strength to the muscular fibre; that life is not only more prolonged, but more valuable, by its use; that the offspring of parents are more healthy and more easily reared; and that to assert that the laboring classes could do as well without it, is assuming hypothesis for fact."

Assuming hypothesis for fact! Surely the writer of

\* This would be a very useful piece of intelligence to her Majesty's ministers at the present juncture of affairs.

† "The Kings of Denmark and Bavaria have signed the teetotal pledge."—*London papers*.

this comical sentence must have been in a mesmerised state at least since the year '34. FACTS! We have a cloud—a dense cloud of witnesses, extending over every quarter of the globe. Perhaps these defenders of "good malt liquor" will tell us where the strength really does lie. Refute the fact if you can, that there is no more nutriment in a gallon of the best ale than in a penny loaf! What say *Fraser* and the *Dispatch*? We subjoin another precious morsel on wine:—

"Such experience have we had of a generous diet and a moderate use of wine in restoring vigor to the limbs and cheerfulness to the mind in a variety of cases where the patients had degenerated into a nervous hypochondriacal state by unnecessary abstinence, that we look upon it as one of the essentials of life."

Bad logic. "One of the essentials of life." Mourn, oh ye millions of abstainers—ye are depriving yourselves of one of the essentials of life! "Essential" means "necessary to"; and so in the 12th year of the teetotal era, we are told that taking wine is necessary to life! For the enlightenment of the writer of the above, we subtract a paragraph or two from *Cæsar's Commentary*. Of the Sævi he says:—

"Sævorum gens est longe maxima et bellicosissima Germanorum omnium";

and adds, shortly afterwards:—

"Vinum de se omnino importari non sinunt: quod ea re ad laborem ferendum remollescere homines atque effeminarum arbitrantur."

Of the Nervii he writes:—

"Nullum aditum esse ad eos meatoribus: nihil pati vini, reliquarumque rerum ad luxuriam pertinetum, inferri: quod his rebus relanguescere animos, eorumque remitti virtutem existimarent: esse homines feros magnaque virtutis."

It may be well, before concluding, to bring one or two brave knights of the pot face to face, and see how consistent and united they are, in opposition.

[High-Church] FRASER'S

MAGAZINE SAYS:—

"The little good which may be derived in many cases from the use of ardent spirits, is not to be put in competition with the wholesale evil which its abuse engenders; and if the object were directed to the abolition of this alone, it would be most beneficial."

"The temperance societies of the present day are founded upon different and much purer principles."

"It is a mighty good to accomplish, if, by voluntary submission to self-imposed laws, the temptations which still exist can be resisted."

"Large bodies of educated people, whose education and moral principles are a sufficient guarantee," &c.

"None can impugn their motives."

[The Infidel] DISPATCH SAYS:—

"Total abstinence from beer, wine, and spirits, is what no one would pledge himself to but a stark-staring madman."

"We hate the very name of teetotal meetings."

"We strongly advise teetotalers to close their pockets against the plausible designs of the crew who spout about abstinence, but who take care to make free with the good things upon the money that is subscribed by the unthinking and foolish."

These articles against our cause will do good. They will tend to show the weakness of our opponents' position. They will lead to investigation, and investigation to truth. We say to our wine, beer, and spirit-drinking friends, Investigate—investigate! Try and ascertain which is the truth; and we strongly and earnestly advise you to abstain from all alcoholic fluids—to close your pockets against the plausible designs of the "crew" who scribble about moderation and the virtue of home-brewed ale, but who take care to make free with really good things upon the money that is worse than wasted by the unthinking and foolish. Δαβιδ.

\* A good critique on the other fallacies in *Fraser's Magazine* is published in the *Temperance Recorder* for September.

## ART OF HEALING WITHOUT ALCOHOL.

NO. II.

## UTERINE HEMORRHAGE.

[Communicated by H. MUDGE, Esq., Surgeon.]

In my former communication, page 15, I adverted to the alteration in my practice as an accoucheur since the introduction of teetotalism. Before I dismiss this department of the subject, I have to notice another ailment, or I shall be charged with evading the very case in which alcoholic stimulants must be used, as our opponents say: I allude to UTERINE HEMORRHAGE. *What would you do in a case of puerperal jaundice?* asks one who perhaps has never tried any other plan than the old one of administering spirituous cordials. I will answer presently by relating two or three cases. Here, however, let me premise that I have some little claim to be heard. I have been engaged for more than 15 years in a pretty extensive country practice, during which time I have had my share in the treatment of this disease, and I have not had a fatal case. For years before I heard of teetotalism I lost my confidence in alcoholic liquors, simply from the fact that I never could see that their administration, even in the largest quantities, did any very appreciable good. I used to speculate in my mind as to the cause of this, and, whether right or wrong, I came to a conclusion against ardent spirits. They never appeared to me to afford any immediate and direct nervous excitement, nor was the drinking them followed by a sensation of local irritation, or *glow*, in the stomach; and I thought that they were not, generally, absorbed, and so carried through the vascular system; for in several cases where vomiting occurred (say an hour or so after taking the spirits), it appeared to me that just as much of them was rejected as had been drunk. I entertained, too, the idea, that safety depended more on keeping some good blood circulating through the brain, than on any one point besides. Reasoning in this way, I soon became sceptical as to the necessity for alcohol, and careless about its use; though, acting on the principles generally inculcated by obstetric teachers, I never abandoned it entirely.

The question is sometimes complicated by our being asked, What would you do if no other stimulants were at hand? I simply say, the best I could; but I should prefer very hot liquids, or a teaspoonful of ginger or red pepper, to all the spirits of wine in the world. I am convinced that a less quantity of blood unmingled with alcohol circulating through the system will better maintain life, than a larger quantity deteriorated as to its arterial qualities; hence more blood (*quantity only considered*) can be parted with when that vital fluid is pure, than when it is alcoholised.

Here, however, I would ask, why be unprovided with other stimulants? Is it not as easy for a midwifery practitioner to have at hand opium, and ammonia, and ergot of rye, as to have provided for him brandy or wine? *Either article* must be present from forethought; and it appears to me as easy to provide beforehand, or to take with you, one kind as the other.

No one will expect me to detail at great length, in the pages of a temperance periodical, the treatment I deem best suited to these alarming cases; suffice it to say, that if a *gush* occur, I immediately throw off the bed-clothes, and dash cold water on the patient. I bandage the abdomen carefully, but in addition to this, I bind a handkerchief very tight around the waist, to support the diaphragm. I get some liquids, as tea or gruel, as hot as they can possibly be swallowed, quickly into the stomach; every window and door is opened; and, the pillows being all removed, the patient's head is allowed to fall and to remain lower than the shoulders; I administer a large dose of opium, and as soon as I can prepare it, a strong decoction of ergot of rye: sometimes, but not always or often, I give ammonia. If these measures

fail, I have no idea that the case would do better with ardent spirits.

The following remarks apply to the hemorrhage that follows the birth of the child. As to that which occurs during pregnancy, as well as hemorrhage of a more chronic character, I am not, I conceive, now called to speak of them, as time in such cases will mostly allow of the trial of a variety of medicines.

I will relate some cases:—

No 1. Confined of her eighth child—a delicate and weakly woman. Soon after the birth, complained of faintness—found to be flooding rapidly—pillows removed—bandage applied—hot tea administered, and cold used moderately. Measures continued for three hours, when reaction came on. Gushes of blood continued at intervals for three days, by which time prostration was extreme, and there came on almost intolerable headache. The treatment was cold water to the brow, thick gruel, mutton chop, and milk and water for diet, with a few doses of quinine. Amendment satisfactory—recovery speedy—down stairs in a fortnight—suckling never interrupted—and, very soon after, she was a good nurse with abundance of milk.

No. 2. First confinement—twins—the first a cross-presentation and still born, the other turned and born alive. Called again after the lapse of ten hours—found the patient in a state of collapse—discharge profuse indeed, through a thick feather bed and all it contained. Contrary to my express wish, the attendants yielded to the woman's entreaties, and attempted to turn her in the bed, when she went off into complete insensibility. Treatment: bandaging, and cold water, and removal of pillows—revived, and swallowed some hot tea and some ammonia—continued some quinine and elixir of vitriol, and recovered in about twelve days—soon became a good nurse.

No. 3. First confinement—labor easy—flooded—and was all but dead in a few minutes. Treatment: belt put very tight—cold water enough to deluge the patient and her bed too—some rum (this case was before teetotalism came) administered, but rejected very quickly—no more spirits nearer than two miles. The bleeding is often checked by vomiting—not so, however, in this case. Here, then, we are compelled to do without alcohol; and the cold externally, and hot drinks internally, were successful. Recovery slow, but satisfactory.

No. 4. The case only related to me. Strong woman—took spirits in the usual way, but sunk an hour or so after flooding set in. This shows that ardent spirits are not by any means a specific.

Let the abstinence plan have a fair trial in the hands of any of our first-rate accoucheurs, and I have no fear of the result. At present the subject is beset with difficulties and conjectures, simply because we have not *experience* to guide us. The treatment of uterine hemorrhage without alcohol is new; but as far as it has been tried it is proved to be worthy of all confidence. I claim nothing in the way of discovery, when I state how willing I have been to adopt it; on the other hand, I know the additional responsibility it brings on me, and I feel bound to devote my best attention to *preventive* as well as to *curative* measures, and by doing so, I think I have enjoyed average success in this department of my profession. May I invite other teetotal practitioners to record their views and practice on this head, in the columns of the *Advocate*?

REMARKABLE FACT.—The Total Abstinence Society has existed in the town of Ross for six years, during which time not a single pledged teetotaler has died in the place, out of a yearly average of 100 members (now nearly 200). What will the Timothies, whose name is legion, and who complain of disordered stomachs, say to this? So much for teetotalism being injurious to health.—T. S. Smith.

## TEMPERANCE AND RELIGION.

[By JOHN BOWES, Minister.]

"*Temperance leads to thought; thought often to Christ; Christ teaches truth, justice, honesty, and whatever is of good report, so that religion brings credit, trade, wealth; when it is spent in making others wise and happy, it returns blessings, a hundred fold, into the bosom from whence it flowed.* I have proposed the following consideration to congregations of hundreds, and sometimes of thousands—'Those of you that think that those families are likely to be the most sober into which intoxicating liquors are never introduced, and in which they are never used, hold up your hands.' In general, nearly all held up their hands. I have then said, 'Those of you that think that those families are likely to be the most sober into which intoxicating drinks are introduced, and in which they are used, however moderately, hold up your hands.' Seldom a hand was lifted up. I have then said, 'As it is your opinion that intoxicating drink endangers the sobriety of families, if you wish to have sober families you will keep strong drink from them.' *Look at the influence of alcohol on the church.* It has not yielded one blessing here. On the contrary, it has been a curse to its ministers and its members. Most of the expulsions which have taken place in the churches with which I am acquainted, have originated in strong drink. Christians, after many years of consistent profession, by taking a little and then a little more, have been overcome. Some old professors have been expelled for drunkenness, and others have remained in the church, unexpelled, to corrupt it. Many are prevented by strong drink from hearing the gospel—many find intoxication a besetting sin, but for which they would repent, believe, and be saved. Many churches are so full of drinkers, spirit-sellers, and innkeepers, that nothing spiritual and heavenly can grow in them. Such members from virtue from the pulpit, and spread corruption and moral ruin around them. Some of the finest talents have been perverted by this fatal vice. And what has total abstinence done to effect a change? It has produced ability to get clothing—to hear the word. Some hearers have embraced Christ. I know whole families, some of them large, who ascribe their first religious impressions to the influence of the total abstinence movement. The day of retribution only can fully unfold all the blessed effects of taking this one step. It does not always lead to christianity—nay, some total abstainers are infidels—but it *often* does. Some are now members of Christ, who, not long ago, were members of Satan's empire; some are now preaching Christ and him crucified, who were once far from God and peace; some are now turning many to righteousness, who were once turning men from sobriety to inebriety. What noble talents has the temperance reformation rescued from evil employments—talents which are now devoted to promote the best interests of society, and the honor of God our Savior! What influence has intoxicating liquor on the eternal destinies of men! How many are at this hour suffering an eternal exclusion from heaven, and weeping in hell, through strong drink! It is said that 60,000 drunkards in our own country die annually; *many die drunk.* Every ten minutes, therefore, the gate of death is opened to admit some poor victim to the bar of God, to receive sentence from that Judge who has said, 'The drunkard shall not inherit the kingdom of heaven.' As we do not bury by night, but only through about eight hours of the day, the grave is open every three minutes to admit the mortal remains of some poor wretch who has been slain by strong drinks. *They never aided one soul to obtain a meetness for heaven. They have trained and perfected many for hell.* Vices are frequently connected together. When we see drunkenness we may call it a 'Gad,' and exclaim, 'Behold, a troop cometh.' Who can number the vices which follow in its train, such as anger, revenge, lasciviousness, and murder? On the contrary,

are there not many men in heaven who were first led to Christ and to self-denial in all things, by denying themselves in this?"

## FATHER MATHEW AND REPEAL.

*To the Editor of the Times.*

SIR,—I have read in the Dublin newspapers the following paragraph taken from the speech of Mr. Daniel O'Connell, jun., at the Repeal Association, viz. :—

"I can state it to be the opinion of Mr. O'Connell that the association should take steps to get as many persons as possible, not being already pledged teetotalers, to take the abstinence pledge for a limited period—that is, until the repeal of the union. Mr. O'Connell has consulted Father Mathew, who approves of the limited plan for those who will not take the pledge for life. Four of Mr. O'Connell's grandsons have already taken it in this limited shape; and Mr. Smith O'Brien, upon his return from the country, will probably shape a motion for an aggregate meeting at Clontarf, or some other suitable vicinity, to administer the repeal total abstinence pledge."

Now, if it is intended from this publication to intimate that Father Mathew is a repealer, I beg leave publicly and plainly to state that, so long since as the period when Mr. O'Connell was at Belfast, I heard Father Mathew state in this very town that *he considered a repeal of the union impracticable, and a delusion, and that he never would consent to any political or religious controversy being introduced into the society.* I have taken pains to ascertain the sentiments of the Very Rev. Theobald Mathew on the question of repeal, and I declare that I believe him to be not only free from any participation or connexion with the repeal proceedings, but also entirely opposed in opinion and conviction to the repeal of the union. I stated this formerly in a letter to the Marquis of Downshire, which appeared in the *Times*; and as Father Mathew will no doubt hear of my vindication of his character, it will enable him, if he thinks proper, to say whether I am right or wrong in believing him to be entirely disinclined to give the sanction of his name to the repeal movement in Ireland.

By permitting this letter to appear in your columns you will oblige me. I have always heard Father Mathew express respect and esteem for the English nation, and feel convinced he himself would never seek to impair or diminish in the least degree the strength and union of the British empire.—I have the honor to be, respectfully, your most humble servant,

JOHN B. SHEIL, M.D.,

Member of the Royal College of Physicians of London.  
Ballyshannon, County Donegal, Aug. 24, 1844.

Cork, August 26, 1844.

DEAR DR. SHEIL,—Your excellent letter in the *Ballyshannon Herald*, and also your confidential communication to myself, are both before me, and I feel grateful for your solicitude on the present occasion.

My late visit to Dublin was the first since the imprisonment of Mr. O'Connell and the other gentlemen. The former has honored me with his friendship for more than 20 years, and the latter for 6 years. Three of those—Messrs. Gray, Ray, and Duffy—are faithful teetotalers. Not to visit such individuals in prison would be culpable in the extreme, and an act of political partisanship. As to Mr. Smith O'Brien's repeal pledge, I candidly say I approve of it—so anxious am I to put a stop to intemperance. Such is my aversion to the use of intoxicating drinks, from a conviction of its danger, that I would exult in its being abandoned by any or by every one, even for a day.

Mr. Smith O'Brien's pledge does not make a man a teetotaler, or a member of our glorious society, and I have no connexion with it. I thank you for your vindication of my sincerity, and you can do so with confidence, as I have never violated that strict neutrality on politics upon which I based the total abstinence movement.

Believe me, dear Doctor, your truly obliged

THEOBALD MATHEW.

To the Editor of the Dublin Monitor.

Cork, August 27, 1844.

DEAR SIR,—Accept my sincere thanks for your prompt and able vindication of me in the *Monitor* of yesterday.

The high eulogium you pass on my character humbles me exceedingly, as you have depicted me not what I am, but what I ought to be.

I hope your praise will stimulate me to a life of greater usefulness and of pure virtue.

It is true that Mr. O'Connell condescended to ask whether I thought Mr. Smith O'Brien's pledge would be injurious to the Total Abstinence Society? I answered—not in the least.

This was all that passed on the subject. I had not the most distant idea of connecting myself with this movement.

I do not administer the pledge for a limited period; and I do not consider Mr. S. O'Brien a teetotaler.

*Teetotalism* signifies the renunciation of alcoholic drinks for life, or as it is in the Irish pledge, *go bragh*—for ever.

Again expressing my deep sense of your kindness, and of your unvarying support of that great moral movement to the success of which I have devoted all my energies,

I am, with high respect, dear sir,

Yours most devotedly,

THEOBALD MATHEW.

### Progress of Temperance.

#### ENGLAND.

SETTLE.—Our tenth anniversary commenced on the 22d August, by a public tea in the National School, to which about 350 sat down. The excellent brass band of the society was in attendance, and by their melodious strains added to the enjoyment of the occasion. After tea a public meeting was held in the same place, which was presided over by Mr. R. Hartley, jun. After a few remarks from the chairman, he introduced to the audience Dr. F. R. Lees, from Leeds, who delivered a very powerful and impressive lecture on the chemical and physiological part of the temperance subject, illustrated by striking diagrams and chemical specimens. At the conclusion of the lecture, Dr. Lees invited discussion upon the subject, whereon a Mr. Tatham, a young "schoolmaster" in the neighborhood, asked some questions, not on the *chemical* but *scriptural* question. He professed a wish to be *taught*, but very soon manifested a very *unteachable* and very *authoritative* spirit. The replies of the Doctor to his questions frequently elicited great laughter, but he declared himself not satisfied.—The Doctor told him that he had given him *facts* and arguments against mere opinions; he could do no more; and it was very unreasonable in Mr. Tatham to expect that he could give him *comprehension*. As it was impossible to discuss that question fully there and then, Dr. Lees said he was ready to appoint a night for the purpose, when he would meet Mr. T. and any one to help him. Mr. Tatham declined. Dr. Lees then offered him the columns of the *Advocate* for the purpose of upsetting teetotalism. Mr. T. made a sort of promise to write; whereupon Dr. L. announced that the *Advocate* would probably be enriched with the literary contributions of Mr. Tatham, and in that journal they could calmly and fully discuss the critical merits of the objections. The following are the questions asked, with their answers in brief:—

*Can it be proved*—1. That there is any discoverable difference between the wine which made Noah drunk, and that praised in Ps. 104?

*Ans.*—Yes; one was intoxicating, and therefore *drugged* or fermented; the other was said to be brought "*out of the earth*," not out of the cask or the cellar. It was such wine as Jeremiah spake of the Jews *gathering* (xl. 10, 12). Mr. T. objected that Jeremiah spake *metonymically*. Dr. L. answered—well, if so, why did not

David? If the word for *wine* in Jeremiah was applied to *grapes*, why should not the word for *wine* in the Psalms be applied to grapes?

2.—That the Hebrew, Greek, and Latin words usually translated "wine" are terms which, with propriety, can only be applied to *unfermented liquors*?

*Ans.*—No teetotalers make such an absurd statement. They say that the word *wine* can be applied to *all kinds of wine*, good or bad, fermented or unfermented, new or old. Mr. Tatham said—"But the word is applied to what made Noah drunk." *Ans.*—Yes; just as the word *man* was applied to Adam in Eden, as well as to Adam after his expulsion. But, because *man* was applied to Adam in a *good state*, does it follow that it cannot be applied to him also in a *bad state*? So of the word *wine*.

3.—That the Hebrew "sheker" and the Greek *σικερα* are terms legitimately applied *only* to an unfermented drink?

*Ans.*—No one says *only*; but that the Hebrew *shechar* (or SaCaR), includes sweet (*saccharine*) unfermented drinks. Let Mr. Tatham answer his (Dr. L.'s) Prize Essay and Strong Drink Question, in which the question was fully discussed. Had he read these works, it would have saved him his questions.

4.—That the Hebrew "chamra" is employed only as signifying an intoxicating drink?

*Ans.*—No one says "only"; but he agreed with the authorised translators who applied it to "the pure blood of the grape"—which contains no alcohol. Mr. T. said he had three or four Lexicons against that interpretation. Dr. L. answered—He could obtain the authority of a dozen Lexicons for it, and enumerated seven whose names he recollected, against Mr. T.'s three. Were the *facts* of teetotalism to be upset by such conflicting "opinions" of men?

5.—That the fact of "shekaron," *παροιγια*, and "vindlentia," being rightly translated "drunkenness," should not lead us to conclude that "sheker," "oinos," and "vinum" were intoxicating liquors?

*Ans.*—He denied that the words were rightly translated "drunkenness" in *all* places. He denied also the logic of the inference, that if the *derivatives* meant drunkenness, so must the *roots*! To say that a man is in *drink*, is to say that he is drunken; but does *drink* therefore mean something intoxicating? *Glutton* comes from a word signifying to *swallow*; but does *swallowing* therefore mean *gluttony*? Such are Mr. Tatham's notions of language!!

6.—That the word *μεθύειν* rendered "drunken" in 1 Cor. xi. 27, means to be filled, and may be correctly applied to *gluttony*?

*Ans.*—The word is translated "full"; and the phrase in Corinthians, "one is *hungry*, another is *full*," by the best modern scholars, and by a great number of translators, British and foreign. Our own translators give it an innocent meaning in John ii; and so does the Septuagint version of the Old Testament, from which our Lord and his Apostles quoted.

7.—That it is a transgression of the revealed will of God to drink fermented wine?

*Ans.*—Teetotalers do not hold this position. They simply say—a sort of wine is praised; another sort is warned against as "a mocker," &c. They abstain, however, because *experience* and *science* have shown alcoholic wine to be injurious.

8.—And allowing that to drink *fermented* wine is to transgress the law of God, can it be proved that God did not command the Jews to break his own law, and that Isaac, Joseph, David, Christ and his Apostles, did not wilfully and deliberately transgress the law of God?

*Ans.*—We don't believe they did anything of the kind. Allowing that fallible men like David, &c., ignorantly (not wilfully) used fermented wine, we deny that Christ did. No man can prove that he did. God nowhere *commands* fermented wine to be used, but he does sometimes *forbid* its use; so that the positive part of the argument is on our side.

9.—That there is a probable reason favorable to teetotalers, why Christ did not, as Mahomet did, enjoin total abstinence upon his followers?

*Ans.*—Yes; the same which prevented Christ from announcing the *details* of social law and life in other things. He was the Grand Exemplar and the Great Teacher of PRINCIPLE. If that were right with the world, they would soon, by the exercise of common sense, find sufficient *reasons* for teetotalism.

10.—That any real good can accrue to a true and sober christian, or, by his example, to the community, from taking the pledge!

*Ans.*—Yes; by a pledge he strengthens himself, avows his attachment to truth, and supports and encourages his *weaker brethren*. Every exercise of self-denial—every act of utility and duty—is a “real good.”

Dr. Lees also delivered two lectures on the Friday and Saturday evenings. The School was filled to overflowing by large and respectable audiences, and the lectures were illustrated by fifty large and beautiful physiological and pathological drawings. The learned Dr. concluded by a powerful and eloquent appeal to all present to come forward and join the society, and unite their efforts to ameliorate the condition of their fellow-creatures, and to hasten that happy era when true and perfect sobriety shall universally prevail.

J. BALDWIN, Sec.

YORK.—The following is a copy of a memorial recently presented to the magistrates of the city of York:—“The memorial of the undersigned inhabitants of the said city, respectfully sheweth—1st. That, notwithstanding the many and various efforts which have been made for promoting the physical, moral, and intellectual improvement of the inhabitants of York, there still remains a vast amount of ignorance, vice, and destitution, with which the hand of benevolence vainly endeavors to cope, and which indeed it can do comparatively little to alleviate. 2d. That your memorialists are, nevertheless, of opinion, that there is one cause which, more than any other, tends to foster and perpetuate these miseries; and which is found in the multiplied facilities afforded, and temptations extended, as inducements to frequent houses licensed for the sale of intoxicating liquors. 3rd. That licensed houses are permitted by the legislature only for the victualing and refreshment of travelers, and other persons whose business may render it needful to resort to such, and that their number in this city is much greater than can be considered requisite. 4th. That, in consequence of the traffic being in this state, many of the proprietors are driven to expedients whereby to increase the demand for their commodities, which would be utterly futile if applied to the extending of a market for food; but, unfortunately, prove too successful in victimizing many otherwise good and honest citizens, alluring them into the practice of habitual drinking, and kindling that insatiable appetite which intoxicating liquors are known to generate. 5th. That these expedients have produced a baneful influence upon nearly all classes, but especially upon the more industrious, is but too evident; and, doubtless, in your official capacity, your attention has often been directed to this fact, seeing that a large portion of your time is devoted to the enforcing of those measures prescribed by the law for the punishment of offenders, the great majority of whom would probably never have been exposed to disgrace, but for the force of habit, and the power of appetite, induced by frequenting the spirit shop and the ale house. 6th. That it can scarcely be needful for your memorialists to adduce evidence in support of what they have here declared, or to recite a catalogue of the dreadful deeds which tread upon the heels of Drunkenness, yet they venture to remind you of the following recent testimonies of three Circuit Judges. Judge Coleridge, at Oxford, said ‘He scarcely ever knew one criminal case brought before him, which was not directly or indirectly connected with intoxicating liquors.’ Judge Patteson, at Norwich, said to the grand jury, ‘If it were not for this drinking, you and I should have nothing to do.’ Mr. Justice Erskine, at the Salisbury assizes, when sentencing a gentleman to six months’ hard labor for a crime committed through strong drink, declared that “Ninety-nine out of every hundred crimi-

nal cases were from the same cause.’ 7th. That your memorialists, anxiously desiring to see a better state of things, and believing that one efficient legal means by which it can be attained is the diminution of the number of drinking houses, and the more strict regulation of those which continue, respectfully urge that when the next applications for licenses are made, no new ones be granted; that none be renewed in any case where the landlord has been known to permit intoxication; and that the penalty which the law directs to be inflicted upon every landlord against whom it may be proved that he aided in intoxicating any individual convicted of drunkenness, be invariably enforced;—such punishments being, in the opinion of your memorialists, not only consistent with justice, but absolutely requisite to prevent interested persons from profiting by the vices of the thoughtless and profligate, and thus imposing serious burdens upon the more orderly and provident portion of the citizens. 8th. That your memorialists would also suggest the propriety of all victualing houses, except such as are absolutely necessary for the accommodation of travelers, being placed under the same regulations on the Sabbath Day as houses for the sale of bread, beef, &c., regarding it, as they do, a disgrace to this christian country that the former should be permitted to supply customers at any hour except during divine service, while the latter are required to be closed throughout the day. And your memorialists beg to remind you of the local regulations made in reference to this subject in London, Liverpool, and Manchester; in the former, all public houses being closed from 12 o’clock on Saturday night, until 1 o’clock on Sunday, and in the latter, from the same hour on Saturday night, until 12 o’clock the following day. These regulations have been followed by most beneficial results, which would doubtless have been still more so, if the publicans’ trading on Sundays had been entirely prohibited.”—[We earnestly recommend similar memorials to be presented in other places.—Ed.]

LOUTH.—Mr. James Teare’s engagement here terminated on Aug. 25th. 15 addresses have been delivered, and 200 persons have been added to the society, during Mr. T.’s three weeks’ labors in the town.

E. SQUIRE, Sec.

TORRINGTON, DEVON.—Our seventh anniversary was held on July 18th, by a prayer-meeting, a tea-meeting, and afterwards a public meeting—Mr. Veysey, sea., the president, in the chair. J. Jones, Esq. surgeon, of Ilfracombe, and J. Thompson, Esq. surgeon, of Bideford, in able speeches showed the physical and moral evils occasioned by the use of alcoholic drinks, and expressed their conviction that the health, happiness, and wealth of the community would be benefited by total abstinence. At the close, some signatures were obtained.

C. VEYSEY, JUN., Sec.

EXETER.—On Aug. 26, our teetotalers enjoyed a rural festival in Peamore Park, to which they were admitted by the kindness of its owner, S. Kekewich, Esq. The weather being favorable, the party enjoyed themselves highly. A carriage formed a temporary rostrum, from which several gentlemen addressed nearly 1000 auditors. The Rev. Mr. Smith, of Newry, drew a striking picture of the triumphant position of teetotalism in Ireland, and said he had seen Father Mathew administer the pledge to thousands at a time. In one week, in Dublin, 100,000 had joined the society. This great movement began in Ulster, with Judge Crampton and Dr. Edgar; and now 4,000,000 teetotalers were numbered among the Roman Catholic Society, to say nothing of the different Presbyterian Associations. The rev. gentleman then eloquently declaimed against the vice of intemperance. The Rev. Mr. Owen, of Wales, denounced smoking and snuffing as injurious habits, which frequently led to drunkenness. The party separated at eight o’clock, much pleased with their day’s enjoyment. A great number of persons have taken the pledge during the last three days.—*Western Times*.

LIVERPOOL.—A fresh fire has broken out among the teetotalers here; the town, from one end to the other, is all alive; and I trust, by the blessing of God, these exertions will not relax again into lukewarmness. We have had a good supply of foreign advocates amongst us of late, who have moved people to a sense of their duty. On August 19th, a lecture was delivered in the Portico, Newington, by Mr. M'Kenna, traveling agent of the Temperance Provident Institution. The spacious room was crowded with a respectable audience. L. Heyworth, Esq. presided, who, after a few suitable remarks, introduced Mr. M'Kenna. He proceeded to remark upon the three different systems of assurance practised in the various offices—viz. the proprietary, mixed, and mutual; and pointed out the comparative advantages of each.—The Temperance Provident Institution was on the mutual principle, all the members participating in the profits. There were in the institution eight departments. In the first, a person could secure a sum of money to his surviving friends at his death; the second gave a similar security to surviving friends, but if the party insured lived to a given age, would be paid into his own hands,—thus giving security to his family and friends in case of death, and also securing to himself the means of independence and comfort in old age. If a member broke his pledge of total abstinence, a fine of 10s. per £100 assured was imposed; and if the party did not re-sign it, 15 per cent. was added to his premium. The third department was for making endowments to children, or persons wishing to have a certain sum of money at a given age of the child. The fourth was for securing a fixed sum in a certain number of years. In the fifth immediate annuities could be secured; and the sixth and seventh deferred annuities. The eighth department was for endowments to widows. An office would be immediately established under the agency of Mr. Mundy, 132, Mount Pleasant, where every information might be obtained.—B. RORCH, Esq., Hon. Counsel to the Institution, said he had been 32 years a total abstainer, and had been a public character all his life. Both in and out of parliament, as a magistrate, as a deputy-lieutenant of a county, and as a guardian of the poor, he had possessed opportunities of watching the workings of the teetotal cause. As a visiting magistrate he had for 15 years had the opportunity of witnessing its effect upon persons confined under similar circumstances, and fed upon the same food. He alluded especially to the Metropolitan Prison of Cold-bath Fields—the largest prison in England—in which were confined, from time to time, men of every rank, character, and habit—from the lowest station to the highest; and the moment they were placed there, they became of necessity total abstainers, in the strictest sense of the word. And yet there had never been an instance known in which the slightest injury had been caused to health. This was one of the most striking instances that could be given of the good effects of total abstinence. Here were persons confined under the most degrading circumstances, with everything to depress the mind and spirits, and yet water sustained them when wine would not. The learned gentleman then alluded to the fatal case of Capt. Hasty, whom he had long known, and who was reputed to possess temperate habits—in the common acceptance of the word. *Here lay the evil.* He attributed the captain's death to his own outrageous conduct, and that conduct to the brandy-bottle. It had been his lot to see a clergyman of the church of England—a man selected for his piety and good conduct by 600 magistrates, to preside over the prison of Cold-bath Fields—a man who had made hundreds of families happy;—yet even this good man had been overcome by the insidious tempter; and it had lately been his (Mr. Rotch's) lot to see him, with his grey hairs, borne on a shutter into a police-office. It had been his painful duty, when defending poor wretches at the Old Bailey, humbly to pray that the learned judge presiding would postpone the trial till the morrow, because he saw that that personage had

partaken of the glass which rendered him unfit to preside! Mr. R. concluded by relating an anecdote of a child, five years of age, who had been the means of converting a drunkard when every other attempt had failed. A navigator, standing nearly six feet high, was in the habit of sending his daughter to a beer-shop, about a mile from his own home, for beer which was thought to be much better than what he could get nearer home, on account of its *knock'em down* qualities. The daughter being compelled to go the distance wet or dry, caught a violent cold and inflammation, and was lying on her death-bed; but the man, determined to have the beer, requested his wife to go. She refused, on account of her daughter's illness. He then took the child above alluded to in his arms to go himself; but, as he proceeded, the child patted him on his cheek, whilst the tears ran down its face, and said, "Daddy, don't have any more beer." He looked at the child, whilst its tears dropped upon his rough hand; he was at once pricked to the heart, and he returned home, resolving never more to take the intoxicating draught. He became a total abstainer from that day, and is now a useful member of society. The beer deemed so good was afterwards analysed, and found to contain scarcely anything but narcotic drugs.—After a vote of thanks to Mr. Rotch and the chairman, the meeting separated. E. M.

MIDDLESBRO'.—We have lately been favored with the visit of a professed church reformer—a Mr. G. Bird, late rector of Cumberworth—who, it seems, has taken offence at "mother church," and is now going about denouncing the present system of church government. This question we should have left him to decide with those whose province it is to bear rule in spiritual matters, had he not tried to base some of his most powerful arguments on the alleged inconsistency of some members of temperance societies who, from conscientious motives, had determined to abstain from the compound stuff called port wine, when brought forward to represent the blood of the Immaculate Savior. We confess that Mr. Bird, like some other divines, from the Bishop of Norwich downwards to Messrs. Jordan, Daniel, and Bromley, have missed their way when they take a fancy to travel out of their proper province, and, in the fulness of their hearts, wish to instruct the poor teetotalers,—especially after the inhabitants of this place have so recently heard the unanswerable arguments contained in the lectures of Drs. Lees and Grindrod. But, oh! Mr. Bird has nothing to say against the system or the society. He believes better men than himself are connected with it; but when they interfere with church matters, and wish to dictate (!) to their superiors (to wit, Mr. B. himself) as to what the scripture should be rendered, it behoves all who value their ancient customs, and the character of Him who ordained the sacrament, to set their faces against all who violate the rules of common sense; for he considers that wherever wine is mentioned it means intoxicating wine! This being contained in a lecture, and individuals being invited to ask questions, it naturally turned into a temperance conversation-meeting. This the lecturer strongly objected to, stating that temperance was not connected with the subject of his lecture—the church. Many thought differently; but as he was unprepared to defend his position, he was asked to fix a time to maintain his argument. He said it required consideration, and waived the matter. However, on Sept. 1st, after preaching, he published his willingness to defend the statements he had made. One of the hearers replied that his offer was accepted, and on Sept. 4th the discussion took place in the lecture-room of the temperance society. Mr. Jackson, late of Durham, defended the side of sobriety. Mr. Bird attempted to prove that the wine made at the marriage-feast was intoxicating—not the syrupy stuff which teetotalers said ought to be substituted. That the wine was intoxicating he considered evident, or how could the Pharisees have called the Savior a wine-bibber?—but now, a few learned doc-

tors were giving it out that the sacred word of truth should be thus, and thus, to suit their own views; and by covering the walls with pictures, made the people believe that it was intoxicating liquor that had poisoned them—and yet the individuals had probably lived out their probation in this state! Nay, he doubted if any of the common people knew a healthy stomach from an unhealthy one, until he had explained the difference! "Why," said he, "this poison alcohol, against which these lecturers cry out, is in every thing"!! Mr. Jackson pointed out the ancestry of teetotalers, alluding to the Rechabites, Daniel, Sampson, the Nazarites, and several others, and exposed the fallacy of Mr. B.'s argument in confounding the elements of alcohol with alcohol itself. Mr. Bird then maintained that there was at least nothing in the New Testament to support the principle, as Mr. Jackson, he said, had skipped out of the New Testament into the Old, for support among the Jews. As for himself, he would neither believe medical science nor anything else, if it was contrary to his doctrine!—This being the case, and the hour getting late, Mr. J.'s moderator very wisely observed, that

A man convinced against his will,  
Would be of the same opinion still.

He proposed that the discussion be closed, or adjourned to the following evening. Mr. Bird, however, could not attend on any evening! One person proposed a vote of thanks to both gentlemen, for the able manner in which they had defended their sentiments; but the vote was far from unanimous. A poor fellow, visibly "worse for liquor," asserted that Mr. Jackson was perfectly right as to the bad effects of drink, morally and physically, for he stood before them a living witness of its degrading and damning consequences. This told strongly on the company, and gave a shock to the cause which had been so feebly defended. As a token of respect to the gentleman, we see in nearly every public-house window an advertisement of the work of this able "defender of the drinking faith." We wish him joy of his new associates. Let teetotalers be on the look out when the name of this new luminary may ornament the walls of their town.

W. T. & W. P.

**BIRMINGHAM.**—On Aug. 30, being the day appointed for the consideration of claims for the granting and renewal of spirit-licenses, a highly respectable deputation waited on the mayor and magistrates, and presented the subjoined memorial, numerous signed by clergymen, dissenting ministers, merchants, and other inhabitants of the town and neighborhood:—

*To the Magistrates of Birmingham, met to renew Spirit-Licenses.*

We, the undersigned inhabitants of the town of Birmingham and its vicinity, respectfully desire to express the great satisfaction we feel in recurring to your decision of last year, as to not granting any new spirit-licenses.

We consider this decision as of great importance in a moral point of view, and we look on the decrease of dram-shops and all other places where intoxicating drinks are sold, as a powerful means of lessening the temptation to drink and promoting habits of sobriety.

We do therefore most earnestly press this subject on your serious attention at the present time, and we hope not only that you will continue to decline all applications for new licenses, but also that the licenses for disorderly houses may not be renewed.

We have had much satisfaction in learning that a great diminution of drunkenness and other disorderly conduct has taken place in the borough of Liverpool, since the authorities there have, by virtue of the peculiar power they possess, compelled the public-houses, beer-shops, and dram-shops, to be closed at 12 o'clock on Saturday nights, and not re-opened until after divine service on the Sunday. May we be permitted to call your attention to this important regulation, with the view of your obtaining a similar benefit for this town?

We are, respectfully, &c.

The magistrates were addressed by the Rev. G. J. Bull, the Rev. J. Laycock (Wesleyan minister), and Mr. Cartwright (surgeon), on the part of the memorialists, and were assured by the mayor that the subject should receive the best attention of the authorities. There were 27 applications for new licenses, whereof *only one* was granted, being to a house situated in a neighborhood much increased by recent erections.

**SHEFFIELD, 9th mo. 19, 1844.**—Dr. Grindrod concludes his course of three lectures here to-night. The two already delivered have been well attended; upwards of 2000 persons were present last night. W. H.

**BLACKBURN.**—During one month, 76 persons have taken the pledge here, yet drinking is sadly on the increase, upwards of £2000 being spent on drink weekly in Blackburn! There are 17 churches and chapels, 5 belonging to the establishment, 1 to the catholics, and 11 to the dissenters; yet not one minister among them gives any assistance to our cause, which is carried on by working men who have its interest at heart.

MATTHEW RIGBY, Sec.

**MILFORD HAVEN.**—The temperance cause here, during the past month, has received an impetus which, we hope, will not soon cease. We have had Mr. Hood, of Cardiff, lecturing with us, and his labor has been abundantly blessed. We have had to contend with much opposition from individuals engaged by the "traffickers" to disturb our open-air meetings; but finding that had not the desired effect, they made another effort, by drawing out a petition against our meetings, and getting it signed by publicans and their friends, and even by professing christians! But they were again foiled, the magistrate telling them that it was perfectly lawful to hold such meetings. They knew not what to do, until one of the party, with a greater share of wit than his colleagues, suggested that they should "get up a band to play on the ground while the speaker was spouting teetotalism!" They all agreed, and promised to contribute liberally towards this worthy object. On the evening of Aug. 31, a few reclaimed drunkards from Haverfordwest kindly came and gave us three lectures, proclaiming the benefits of the teetotal principle; when, behold! out came the publicans' pot-band, comprising a drum, a frying-pan, and a tin saucepan! Two of the musicians had insanity stamped on their brow—the other was the child of a parent in the employ of a publican. They made an attempt to break into our assembly, but were repelled. You need not be surprised at their opposition when I tell you that we have, in a population of 2000, no less than 40 temples devoted to Bacchus! Nevertheless, we are going on—the majority of the teetotalers stand firm to their pledge—though I am sorry to say that recently one of our zealous advocates left us in the hour of persecution; he, too, a minister of the gospel! When will the church be rid of such inconsistent characters?

#### IRELAND.

**DUBLIN.**—The good Father Mathew is incessant in his labors, and is amply rewarded by the warm affection of a grateful people, who flock around him in thousands. Drunkenness is in a great measure banished from among the poor of Ireland. I have just returned from a tour of ten days in the south, which led me about 100 miles from home. I did not see an intoxicated individual during my absence. The Rev. Dr. Spratt, of this city, zealously co-operates with Father Mathew. Under his auspices, we have held, since May last, ten open-air meetings, on Sunday evenings, in Dublin and its vicinity, each of which was attended by many thousands, and at which at least 10,000 persons took the pledge. A fine enthusiasm prevails. If we could only gain the co-operation of the educated and wealthy classes, we would soon banish intoxicating drinks out of the country. A very healthy public opinion is spreading, so that I fully expect a good foundation is laid, and that the drinking customs of society have received a blow from which they will not recover. The revenue from whisky in Ireland was, five years ago, £1,500,000; last year it was only £900,000. This deficiency is more than made up by an increase on tea and sugar. This year the committee of the *Irish Temperance Union* issued the queries which appeared in a late No. of your journal. We have only got replies from 40 places, nearly all of which were of a highly favorable character.

JAMES HAUGHTON.

## SCOTLAND.

The *Western Scottish Temperance Union* has been in existence five years, and has 200 societies. In Scotland 10,000 families have adopted the total abstinence principle, but alas! 400,000 families still continue to use intoxicating drinks. In Glasgow alone £1,200,000 are annually spent in intoxicating drink.

## FOREIGN.

AMERICA.—The American Temperance Union presents to the christian philosopher a momentous theme of meditation. In spite of all the extravagance which has occasionally mingled with the movement, it is, beyond dispute, one of the most magnificent moral confederacies that the world has yet witnessed. Fools alone will laugh at it, and only he who is something more than a fool will lift a finger in opposition to it. This great cause is now in the third stage of its career: the first was "temperance," when wine was allowed; the second was "total abstinence;" the third "Washingtonianism." Nearly 200,000 persons in the States, within a recent date, have been rescued from intemperance. The success of this cause is already such as to sustain *thirty newspapers!* And so far has the public opinion come round, that it is supported by nearly all the papers, both religious and secular, throughout the union. A large portion of Members of Congress, six Governors of States, and "the great body of the ministers of the gospel," hold in their hand "the banner of abstinence from intoxicating drink." In the city of New York, during the past year, upwards of 4000 seamen joined the cause, making now a total of 16,000 enrolled sailors. In Brooklyn, 900 joined during the past winter; in Charleston 1200 signed, and 22 out of the 24 pilots in that city were stanch members of the society. On the lakes and canals the cause has spread with a rapidity beyond calculation, especially on Lake Erie, where there was scarce a seaman left who had not signed the pledge.—The American navy, too, has yielded to "the voice of the charmer." Hundreds of officers and seamen in the navy yards of Boston, New York, Philadelphia, and Charleston, are active members of the body. While the *Brandywine* frigate lay at a foreign port, some English officers remarked to her noble commodore, "Your vessel has been misnamed; her officers drink neither brandy nor wine." The Rev. Dr. L. Bacon of New Haven, in the course of an admirable speech, bore the following testimony:—"The temperance reformation," says he, "has changed the very face of nature. No man can travel through New England and fail to see that the very landscape has been transformed by its power. Every one now remarks the increased beauty of New England fields; the gardens are more elegant; the barn-yards are neater; the very grass is greener than it was twenty years ago. What has caused it? It is because the farmers of New England have thrown from their shoulders a tremendous burden of taxation. When we first began to preach temperance, how did we cipher all over New England to show what wonders would be accomplished with the money then expended upon intoxicating drinks. And this has all been made real. The farmer has saved what he used to drink. The mechanic and day-laborer can now command comforts they then did not possess. The farmer now spends what he used to drink in improving his farm, in increasing the productiveness of his fields; and thus has the very face of nature been transformed beneath the power of this temperance reformation, beneath the progress of this simple idea. The country has been growing rich under its operation. Cargoes that used to be sunk through the carelessness of drunken captains and seamen, now come into the treasury of the merchant; and the country is thus become commercially wealthy in the results of this great reform." The question merits infinitely more attention than has yet been bestowed upon it by the christians of Great Britain. Drunkenness is the parent of

half our poverty, and of more than half our crime!— [From the *Christian Witness* for August: edited by the Rev. Dr. Campbell.]

INDIA.—Extract of a letter from Park Sergt. Sweeney, at DUM-DUM, May 7, 1844:—"The enthusiasm in favor of our salutary principles continues to increase, and the observance of the total abstinence pledge has been attended with the best results in the army. It affords all friends here much gratification to learn the success that attends the Apostle's labors. As an instance of the good his labors have effected for Europeans in this country, I will mention that at the time I landed here, nine years ago, it would be impossible to find five men out of every hundred who were not confirmed drunkards. Since he first took up the cause a gradual diminution has taken place, and at the present moment it would be scarcely possible to find five drunkards in every hundred men.—Our temperance society in this station is very handsomely supported by the officers. The members who subscribe a small sum monthly, in return receive invitations to a temperance soiree once a month. This month there were 150 men and women, exclusive of officers and gentlemen from Calcutta, who partook of tea, coffee, &c. We have an elegant Reading Room, tastefully fitted up, where all the daily newspapers and London periodicals are taken in. We are also patronised by the Rev. Dr. Kennedy, Principal of St. John's College, Calcutta, who visits us, as Father Mathew's coadjutor; and, strange to say, out of the number to whom he administered the pledge, not one has been known to violate it. The amiable Father Foote, once a pupil of Father Mathew, but now no more, had the spiritual charge of the 13th regiment, which, prior to his appointment, were proverbial for being the worst behaved in the whole Presidency. The Rev. Father was incessant in his labors, and in less than 12 months the regiment became one of the most orderly and best conducted in the country."

NORTH OF EUROPE.—The recently deceased King of Sweden was the great friend and patron of the temperance cause. In that country there are more than fifty thousand pledged temperance men. The work of reform is much in the hands of the clergy, and is favored by the government.

PALE ALE.—"While on the subject of pale ale, we cannot refrain from observing upon the various advertisements which daily appear in the papers, puffing the different ales; some stating that such a brewer's ale having been analysed, was found to be composed of something extraordinary, even superior to Parr's Life Pills. One brewer states that without it is procured from *his* brewery, it cannot be genuine. In fact, we very soon expect that pale ale will come out as a *patent medicine*, enveloped in about a dozen papers of corn-plasters, tooth-tinctures, lozenges, &c. Awful to contemplate, that brewers—ah! such a jolly trade as that of a brewer!—should be reduced to a level with that of a quack doctor. There is no doubt, especially in the present day, that HUMBUG is the game of life."—*G. Ansinck, brewer.*

"A WORD OR TWO ON PORT WINE."—We learn from a pamphlet thus entitled, written by a wine-drinker who has resided 11 years in Portugal, that, even supposing the wine-buyer to avoid the risk of home-made port, still "pure as imported" is a very equivocal phrase. Port wine, he says, is adulterated at *Oporto*, to an astonishing extent; what is called "rich wine" receiving from 20 to 25 gallons of *bad brandy* per pipe! and from 6 to 18 gallons of *jerupiga*—a compound of elderberry-juice, brown sugar, and unfermented grape-juice!!—so that the only "fruit of the vine" in it, gets in as one element amidst a foreign mixture! Few ministers, however, make any scruples at all about using such *drums* at the holy supper representative of *unadulterated love*;—few medical men, of recommending such trash for their patients' stomach-complaints!

## Original Correspondence.

## ALLEGED CASES OF "TEETOTAL FAILURES."

To the Editor of the *National Temperance Advocate*.

DEAR SIR,—Having heard much of the "failures of teetotalism," and being fully convinced that there are many who would feel happy to adopt the principle, were they not conscious of injuring their health thereby, I am induced to forward you a few cases of individuals who are placed in that unhappy position in this town, having tried the abstinence plan, and found themselves unable to pursue their accustomed avocations. If you would give insertion to the same, and also the opinion of yourself or some other medical gentleman on the nature of the symptoms complained of, you would, I think, render great service to the cause generally, and especially to the parties concerned, who are, I believe, what may be termed "*willing teetotallers*."—Yours truly,  
Poole, Dorset. J. JENKINS.

CASE 1.—Mr. G. G., of Poole, boot and shoemaker, tried total abstinence about three months—got gradually weaker during that time—lost flesh considerably—generally troubled with wind in the stomach, but then more than usual—was consequently heavy, dull, and inclined to sleep—got down so weak that he could scarcely work—ultimately took some eggs beat up with rum, which restored him to wonted health—has resumed his usual quantity of porter weekly (about a quart)—broke the pledge about two years ago—has regained health and strength gradually ever since—more capable of exercise—free from dullness and langor—more nerve, and can work better.

CASE 2.—A. R., shipwright of Poole, tried the principle eleven months—did not find much inconvenience at first, but the latter part of the time much worse—felt weak in the head and stomach—could not proceed with his work—drank about half a pint of ale or beer daily, previous to joining the society—has recurred to its use about six months, and has found his health return—is stronger in himself, and can go through work with comfort.

CASE 3.—J. K., leather-cutter, &c., tried total abstinence about twelve months—felt little or no inconvenience at first, but in about six months felt very weak and languid—used to drink porter, about three pints weekly—has used it again for about three years, and now feels much stronger and healthier—considers that porter, being a *bitter*, is the best beverage that can be taken for the stomach, to cleanse it!

## MEDICAL REPLY.

Stanstead Bury House, 29th Aug., 1844.

DEAR SIR,—The above cases seem to me to prove nothing. The statements are so meagre and naked, that it is impossible to form any accurate opinion concerning them; but the probability is, that the system of these persons (especially the nervous system) is in a morbid condition; that it has been made to go upon crutches (stimulants) so long, that it has lost a great portion of its own inherent energy—much of its ability to go alone. This constantly happens—stimulants are taken until actual disease has been introduced into the system—cerebral congestion—congestion of the spinal cord—of the vessels of the stomach—of the liver—with a generally relaxed and weakened fibre; and, in these cases, when stimulants are discontinued—when the spur has been removed from the sides of the jaded brain—there is not left sufficient *vis vita* to repair the mischief, without the aid of some remedial treatment. This is required to undo the mischief which has been inflicted by stimulation—to heal the wounds which have been opened by the spur—which cannot heal of themselves, because so much of the inherent powers of the system

has been exhausted. In these cases, men generally mount the crutches again, and continue to hobble on, until premature death, from some disease thus entailed, closes their career.

The removal of the original cause of disease is frequently by no means sufficient to remove the disease itself. It is quite impossible, however, to form any accurate opinion on any particular case, without seeing it and examining it for oneself; and therefore I can only speak generally.

I am, dear sir, ever yours,

EDW. JOHNSON, M.D.

## THE WATER CURE.

Graefenberg, August 17, 1844.

MY DEAR SIR,—I have received the June No. of the *Advocate*, and as you have kindly given insertion to my letter, I am induced to write again, in the hope that it will not prove unacceptable, and may perhaps tend to some good. I perceive that you have added to the letter-press the attractions of a sketch of Graefenberg, and a likeness of Priessnitz—but, oh, how unlike! I regret that, at least in the present instance, I cannot compliment the Doctor from whose work you have taken the sketches, on the excellence of his *draughts*. As to the portrait, I doubt if anybody who has seen Priessnitz could recognise in it the slightest resemblance to him. I am comparing it, at this moment, with a Daguerotype of him, and I cannot discover, in a single feature, the least similarity between them. It would be well, and perhaps scarcely worthy of notice, if medical authors contented themselves with misrepresenting the features of this extraordinary man; but unhappily (though I would fain hope unintentionally) his system and practice are not more safe or respected. Having made such an assertion, it would not be right to leave it unsupported by facts, of which I could give many, but at present shall content myself with one or two—and one of them is not unconnected with a portion of my first letter. Since I wrote that letter, I have met with a pamphlet by a physician, containing a version of the same English gentleman's case which I have given. In that pamphlet it is stated that the crisis on the leg, which was attended with such beneficial results, was itself the result of "improper treatment," and that "a large abscess got issue on the thigh"—which is not the fact; and that by some surprising process which the learned author has not condescended to explain, the "abscess and the leg got well," and still more wonderful, that the "general health improved, in spite of the improper treatment"—that is, that from improper treatment the patient got disease, and that he again got rid of the same disease in spite of the same improper treatment! Is it not much to be desired that patients would thus recover under medical treatment?—But the most extraordinary thing remains yet to be told. This medical gentleman, who knows the water cure so much better than its founder, came here, by his own confession, to be cured of a complaint of "many" years' standing, and to "investigate the principles and practice of the water cure," which he returned to England to practice.

Another medical author, with most amusing gravity, states that Priessnitz is so ignorant, that "although it is indisputable that he can cure the liver complaint, yet that it is doubtful if he even knows where the liver is situated." But the gentleman, in his eagerness to decry Priessnitz's acquirements, and to exalt his own, overlooked the obvious use that might be made of his assertion; for, if it be true, will he not find himself in the position of a man who has proved rather more than he intended?—and may it not fairly be asked, "*Of what use, then, is a knowledge of anatomy to the curing of disease?*" Is it to be wondered at, that when medical men form so unjust an estimate of Priessnitz's knowledge, and of their own, and that when the scholars puff themselves

out as wiser than the master, they should at the same time presume to attempt improvements in the theory and practice of a system which, it is clear, they do not comprehend?—for if they did, we should never hear of such absurdities as I am now about to mention.

One practitioner of the water cure, when he administers the wet sheet (*leintuch*), always gives it *tepid* instead of cold—for the very original reason, that it warms sooner—forgetting, or perhaps not knowing, that the sheet should be cold, that it may extract so much heat from the body. Another practitioner puts outside the sweating blanket an oilcloth, for the very scientific purpose of saving the mattress; to accomplish which, he leaves the patient soaking in a pool of perspiration. A third puts inside the blanket a lighted lamp, which is regulated as fast as it goes out; and this he does with the intent to hasten the flow of perspiration: and a fourth, for a similar and further very professional reason, that "it is a more gentlemanly mode of sweating than the blanket," has substituted the vapor bath.

Now, whether these vagaries proceed from ignorance, or from a desire to appear better informed than Priessnitz, they are equally mischievous and reprehensible, and are calculated to bring not only the practitioner, but what is of real importance, the water cure itself, into disrepute. The very great and essential difference between sweating in the blanket and the vapor bath, must surely be apparent to any one who will take the trouble to reflect on the subject for a few moments.

An English physician, who was here on my arrival, said that he "came here, like many others, prejudiced in favor of the vapor bath, and against the blanket; but observation soon taught him to give the preference to the latter." He had always remarked that, in the vapor bath, his pulse rose to 100 or over, while in the blanket it never exceeded 74—a fact which, in the eye of science, ought to settle at once all dispute as to the respective merits of the two.

Before I quit this part of my subject, allow me to add a few words, in which I shall endeavor briefly to define both processes. Sweating in the blanket is the *gradual internal accumulation of natural heat*. The vapor bath is the *sudden outward application of artificial heat*. Thus it is easy to perceive that in every respect the processes are strictly opposed the one to the other; and one can be at no loss to discover which to prefer, when one reflects that the effect of the blanket is to assist—the effect of the vapor bath to force—nature. And the grand principle on which the water cure is based, and even on which the science of medicine professes to be founded, is, that nature is not to be forced, but assisted.

But my object in this letter is not to propound the theory of the water cure, but to bear testimony to facts. It would not be possible to crowd into this letter an outline of the different cases of cure which have taken place during my residence here; I shall therefore confine myself to some of the cases which have occurred within the past month.

Baron — had, for nearly two years, various ailments to which his medical advisers could not give a name.—For the first seven months he was continually under medical treatment, and took large quantities of medicine. After a lapse of ten months, all his ailments returned again, with the addition of affection of the liver; when, being dissatisfied with the opinions of his medical attendants, he came here, and returned home at the end of seven months perfectly restored.

—, aged 50, was 20 years under medical treatment. During that time he continually suffered from general nervous debility, much headache, and sleeplessness, and very great general pains. He took an immensity of medicine, and at length his medical adviser told him that he could do no more for him. It is more than four years since he first visited Graefenberg. At the end of his first visit, which lasted nine months, he thought himself quite well; but Priessnitz told him that

he was mistaken. Having suffered much from mental anxiety during his absence, he became as bad as ever, and returned to Graefenberg at the end of three months. He has now paid his last visit, and left for good, perfectly restored to health. He had much crises—both fever perils and diarrhæa. This is the longest case, with one exception, which I have met with.

Count —, aged upwards of 40, suffered much from hereditary gout for two years. He had frequent attacks. The first was slight—the second lasted three days—the last confined him to bed for three weeks. At Graefenberg, in two months, he was completely cured. At the end of three months he returned home. While here he had many boils.

A gentleman caught cold five years ago. From then to the time of his coming here, he was afflicted with phthisis laryngia. He had often been told by skilful physicians, that his disease was incurable. Under the water cure he has been restored in two months. While under the treatment he had twenty large boils and much fever.

Francis — had nervous fever. It commenced with great headache and excessive weakness, especially in the legs, so that he could not stand. He did not send for Priessnitz until the fourth day. Before the end of a fortnight the fever had left him. Before the end of the third week he was out. Before the end of six weeks he was strong enough to return to work. He had five large boils, besides many smaller ones.

A gentleman, aged about 35, had measles and smallpox. He had very high fever, and vomited blood. The eruption covered him nearly from head to foot. In a fortnight he was out walking.

A lady was 14 years under medical treatment for bad headache, cramps in the stomach, indigestion, and costiveness. She constantly threw up her food. She could have no relief without medicine, and even then suffered much. Under the water cure she was perfectly restored in 14 months.

Mr. — was attacked with smallpox. He had high fever—much headache—icy-cold feet—slight sore throat—bad taste in mouth—difficulty of breathing—and great pain in his stomach, which he discharged once, though very slightly. He was profusely covered with the eruption, but his was not so bad as the case I have previously given. He was confined to bed only two days, and on the 19th day he was well enough to give up the bath, which he had been ordered during the disorder, and to take the douche. One scarcely perceptible pit on his forehead alone remains to indicate the nature of his illness.

Were I not apprehensive of trespassing too much on your valuable space, I could add to the foregoing many other cases of cure—some of similar and others of very different disorders:—dysentery, fever, smallpox, gout, scarletina, rheumatism, dyspepsia, costiveness, syphilis, fistula, piles, kingworm, deafness, nervous debility, &c. But why go on? Have I not given facts enough to justify the opinions which I expressed in a former letter as to the safety and efficacy of the water cure? Let me draw particular attention to the fact, that in the foregoing cases of chronic disease, and indeed in almost all others under treatment here, with the particulars of which I have become acquainted, the patients had been for years under the best medical advice. How much longer, then, may it not be asked, will the suffering public and the guardians of the public health remain indifferent to a remedial agent of such astounding efficacy as water? Shall the interests, the health and happiness of millions never prevail against professional interests, professional prejudices, and (why should I not add?) professional ignorance? Let us look for a moment at the victim to mercury, who, had he come at first to the water cure, had been *infallibly* restored to health in a few weeks—perhaps days—and who had gone hence rejoicing in his strength; not as *now*—but it is a picture

too revolting to dwell upon. Let us turn from him, then, to take a glance at the ravages of that dreadful scourge—fever. Most of us can recal the images of the loved and the lost, suddenly snatched from us in the freshness of youth and beauty, or arrested in the career of usefulness. I ask you not to conjure up all the horrors of the bed of death—the raving of the wise—the blasphemous perchance of the good—and that dread shout, that peal of maniac laughter, immediately preceding the disruption of the last ties between the immortal spirit and its mortal tenement. No! I would appeal not to your imagination, but to your reason. I would not seek to win your conviction by what some may regard as but idle declamation. If you have private sorrows, and cherish too fondly the memories of the dead, I would beg, I would earnestly pray of you to dismiss for a few moments, if possible, those sorrows and those memories from your minds, lest haply they should bias your judgments. Let us conduct our investigation with the cool calculation of men of business; and by the incontrovertible aid of figures, leave nothing for conjecture to assume, or for opposition to deny.

From the official tables of the London Fever Hospital it appears that, under the same physician, from the establishment of that institution up to the retirement of Dr. Bateman, the average mortality varied from 1 in 3 and 5-8ths to 1 in 12. Subsequent to Dr. Bateman's retirement, the annual mortality varied, under different physicians, from 1 in 5 to 1 in 9½. In one year the number of deaths was 73, of whom it is stated that 19 were hopeless cases when admitted, leaving 54 cases not hopeless. And further, among 500 fatal cases, there died as follows: under the age of 10, 14; from 10 to 15, 40; from 15 to 20, 118; from 20 to 25, 84; from 25 to 30, 73; from 30 to 35, 25; and from 35 to 40, 39. Thus it appears—so much for the certainty of medicine—that for a series of years the annual mortality varied from 1 in 3 and 5-8ths to 1 in 12; that out of 500 fatal cases, 393 died before the age of 40, and yet they were beings to whom their gracious and benign Creator allotted an existence of three-score years and ten; and that in one year there died 54, whose lives, when admitted, it was possible to save—nay, who, if they had been properly and skilfully treated by water, would infallibly have been restored to health. Let no one cavil at this word “infallibly,” or tell me that it savors of arrogance and presumption. The operation of water in controlling and subduing fever is as unerring as any other law of nature, and it can no more fail in accomplishing its purpose, than the sun can desert its station in the heavens, and refuse its vivifying light to the world. No! I arrogate nothing to man. To Him who made the law, and graciously permitted it to man to discover its operation—to Him be all the praise and all the glory! But I call on man to dismiss arrogance and presumption from his mind, and not to reject the blessing that is proffered to him; and, should he persist in doing so, I may be excused for mourning over his folly and perversity—the same now as it was in the days when, in the wilderness, he scorned the bread that was rained upon him from heaven.

I am, my dear sir,

Your very faithful and obliged

Dr. F. R. Lees, Leeds.

JOHN GIBBS.

ANOTHER EVIL CHECKED.—“One fact of great importance I have ascertained, namely, that teetotalism is effecting a moral regeneration in the men connected with the book trade; so that teetotalism will cure the evils to which I alluded in some former papers [the circulation of impure books], far more effectually than any legislative enactments. This is a cheering fact, and affords a powerful reason for a greater effort to extend the renovating principle.”—*W. S.*

Another death, that of a female, aged 50, from excessive intoxication, has taken place in London.

## Varieties.

TEETOTALISM IN THE HARVEST FIELD.—Mr. James Andrew, of St. Mabyn, Cornwall, during the last harvest, reaped 90 acres of grain, in the performance of which 15 persons were employed, but no intoxicating drinks were allowed. A. Gaved, Esq. surgeon, who resides near the estate, bears testimony to the superior ability of the workmen on Mr. Andrew's farm. “But in nothing,” adds this gentleman, “was the difference more observable than in the department of the laborers employed by Mr. A. compared with the reapers in the field contiguous. Among the anti-drinkers not an improper expression was heard; while the tipplers, with oaths and curses, were constantly mocking the Deity upon a thoughtless tongue.” In addition to the unnatural stimulus administered to the one set of reapers, they had frequently to be urged on by the threats and admonitions of their employer. The others pursued the “even tenor” of their way.—*T. Hudson.*

THE TOBACCO BAG.—It is true that some publicans do use tobacco for the purpose of making their “genuine home-brewed” more intoxicating, or as the ignorant call it, “more strong.” I once heard a publican acknowledge it, in a canteen parlor in Croydon barracks. He gave us an instance of the profit he derived from putting tobacco into his ale. He stated he had been out one day, and on his return in the evening, was surprised to find his house crowded with drunken people. He inquired of his wife, what she had done with the ale? “Why,” she replied, “to tell you the truth, the tobacco was all done, and I just put in the tobacco bag”—which being well impregnated with the very essence of the poisonous leaf, caused the speedy sale of the liquor, and the drunken state of the customers. The poor creatures were roaring and singing and extolling the fine ale, supposing the landlady to have been making a mistake all day, during the absence of the landlord, by drawing eightpenny in place of sixpenny ale. Some of them, however, found out the quality of the nice ale next morning, when they got up with their aching heads and parched tongues, appearing at the bar of the cunning landlady, begging for a little more tobacco-juice—a hair of the dog that bit them!—*J. K., late of the Foot Guards.*

“ESCHOLA DEL DIAVOL.”—The following extract is taken out of the *History of the Waldenses*, printed in the year 1658, from a manuscript 800 years old. We may here see the opinion of the church of Christ in those days, not only of drunkenness itself, but of the very place where intoxicating drinks are sold:—“The tavern is a fountain of sin and a school of the devil, where he worketh his miracles after his own manner. God useth to show his power in the church, and there to work his miracles, viz., by opening the eyes of the blind, and causing the lame to walk, and the dumb to speak, and the deaf to hear; but the devil doeth the clean contrary in the tavern; for when the drunkard goeth to the tavern, he goeth upright; and when he returneth, he reels and staggers, and hath, as it were, lost his sight, hearing, and speech. Behold the miracles which the devil worketh in the tavern! The lessons which are learned in this school of the devil, are drunkenness, swearing, lying, perjury, blasphemy, to deny God, and commit many other sins. This is the place where, for the most part, are raised all quarrels, slanders, contentions, and murders; and those who keep the taverns, and suffer this, are partakers of all the sins and evils there committed. For certainly, if any should offer to speak so reproachfully of their father and mother in the presence of these men, as they suffer others to speak of God, and many of his saints, for to sell a pennyworth of wine, they would never suffer them so peaceably to abide in their houses; and therefore it is said in Ecclesiastes, that ‘He that keepeth a tavern shall not be held guiltless.’”—*Art. 9th, page 87.*

## THE ADVOCATE.

The readers of the *Advocate* will remember that the following resolution was passed at the late conference of the British Temperance Association, held in Manchester:—

"That this conference most gladly recognises as a cheering indication of increased public attention to the principles of true temperance, the number of useful publications devoted to its advocacy, and it would earnestly call upon the friends of the cause to encourage their sale and circulation. The conference regrets that there is no organ under the complete control of the British Association; and having much reason to believe that this want is much felt at the present time, it is recommended to the Executive Committee to take into serious consideration the best means of establishing a monthly publication directly under their control, and responsible to them."

The Executive Committee accordingly took this resolution into anxious consideration; and while a very few were in favor of starting a new journal, a large majority decided that the Executive were not in a condition, nor required, to attempt such an adventure.

They, therefore, cast about to see in what other way the main object of the resolution could be attained; which resulted in proposing certain terms to Dr. Lees, that were accepted by him.

By the arrangement thus made, the Sub-Executive have secured, on behalf of the Association, the entire and undivided control over the pages of the *Advocate*, and will alone become responsible for its character and contents.

Although they do not expect that this arrangement will be quite agreeable to all parties, yet they believe it will prove satisfactory to the great majority of the friends of the Association.

The Committee are deeply sensible of the responsible, difficult, and invidious nature of the duties which they have assumed, and what courage and circumspection are required at their hands.

Experience has indicated that the tone and temper of the press exercise a vast influence for good or evil on this, as well as every other movement; hence they are fully alive to what extent the temperance cause in general, and the interests of the British Temperance Association in particular, is now committed to their care, and how much will depend on the manner in which they shall exercise the trust and functions of which they are now possessed.

With earnest resolves and a single eye, and in humble dependence on Him who is the author of every good and perfect gift, they cheerfully enter on their prospective labors, indulging the happiest anticipations.

The change in the management, whatever it may effect as to *mode*, will involve no change as to the general principles adopted in these pages. These principles we regard as fixed,

firm and impregnable, on the rock of truth; and, as they are comprehensive in their bearing, so are they of deep and universal importance.

Alcohol, whether exhibited in the wine-bottle, the rum-punchon, or the beer-barrel, we look upon as an unmitigated evil—the bane of the church, the curse of the world, and the especial calamity of the present age. On this point we have fearful proof, and a settled and solemn conviction.

We shall therefore cease not to denounce its use as a beverage, and fearlessly assail the opinions and practices by which its destructive ascendancy is upheld. We shall resolutely pursue the enemy into all his haunts of retreat, and unsparingly demolish every excuse behind which he may lie in ambush. We shall seek to demonstrate the incompatibility of the present habits and opinions on this subject, with the well-being of the community, and care not what amount of odium we may excite against the traffic in strong drink, but would gladly scathe the whole system with the lightning-flash of eternal truth, and the thunder-blast of national execration.

Despite all opposition, we shall unshrinkingly exhibit Teetotalism as an essential condition of human happiness—a physical advantage—and a moral duty.

But we hope to demonstrate that convictions so decided, and a zeal thus ardent, may consist with the most sacred regard for the persons and motives of those whom we are obliged to designate our opponents.

Knowing that every man "standeth or falleth to his own master," we cheerfully concede to all the right of private judgment, and would deprecate the insolence of dogmatism, and the arrogance of infallibility.

The demagogue's violence is below the dignity, and alien to the spirit of a cause like ours. It can do nothing to promote, but much to impede its onward course.

Our calm reliance is on the power of truth and the progress of knowledge, combined with the growth and expansion of Christian benevolence, under the guidance of Him who is too wise to err. These will secure the final triumph of this cause over the passion, prejudice, and interest at present arrayed against it.

Accumulating facts must become irresistible; and they only need a free expression, and a clear course, to hasten the desired consummation.

But while we cultivate the "charity which hopeth all things, and believeth all things," it will be also that "which endureth all things."

We know that labors such as ours are sure to provoke hostility—possibly give offence, and bring down opprobrium.

For all these things the Committee are prepared. They esteem no personal sacrifices

comparable to the weighty obligations and vast issues involved in the great cause to which they feel themselves bound.

At the same time, they freely invite all fair objection. To this it will be their pleasure to bestow a respectful attention, and return a friendly, and, if possible, a satisfactory answer.

Anxious to attain and exhibit the truth—to guard and defend the firm basis on which rests the rising fabric of Teetotalism—no available means will be left unemployed.

They cannot expect the perfection of avoiding *all* that may appear unseemly to a fastidious eye; yet they intend to exert themselves to command the most polished and durable materials, so that the building may appear fair and strong in execution, as it is wide and solid in its foundations.

It were, moreover, vain to expect, in building up so vast an edifice, that, like Solomon's temple, it should rise without the noise of chisel or hammer being heard; yet neither the discord of party, the turbulence of sectarianism, nor the malignant screech of infidelity, shall be heard in these pages, to disturb the progress of the mighty work. These unhappy jarrings shall be absorbed in the harmony of Christian *principles*.

To attain these objects, the Committee have adopted measures for securing the literary assistance of several able and ardent friends of the cause, whose united though various talent and knowledge will reflect a clearer light on its principles, and mature a tone of feeling and action in harmony with its lofty aims, and its growing power and importance. They desire, also, to make the *Advocate* a brief and faithful chronicler of the temperance movement in the three kingdoms, and throughout the world.

Especially do they purpose to exhibit the British Temperance Association in visible unity and living action, by furnishing adequate reports of the labors and success of its agents.

For this purpose they earnestly invite the steady co-operation of all its friends—of all who wish it to become a wide and powerful organization.

They will be glad to record well-authenticated instances of reformation—of opposers convinced, and prejudices done away. Statistical information will be also acceptable.

In thus endeavoring to make the journal reflect the life and power of Teetotalism, and maintain its principles in the spirit of charity, they hope to render it acceptable to all classes; a welcome and efficient instrument in advancing the universal prevalence of sobriety, and for promoting God's glory through the happiness of his creatures.

Such is a brief outline of the plans and purposes of the present Executive in relation to the conduct of the *Advocate*, and of the spirit

and manner in which it will be their endeavor to discharge the onerous functions which the recent changes have imposed upon them. How far they will be able to succeed, the future alone can reveal; and in the meantime, they ask to be sustained by the sympathy and support of all the true and tried friends of the great cause, to the advocacy of which these pages are devoted.

Signed, on behalf of the Executive Committee,  
 FREDERIC HOPWOOD,  
 Honorary and Financial Secretary.  
 York, Oct. 12, 1844.

THE LATE EDITOR, in resigning the control of the *Advocate* into the hands of the Executive—who will assume the entire management with the January number—deems it his duty to say, that he entirely accords with the Conference in the opinion, that the British Temperance Association ought, if possible, to possess an organ completely responsible to its Executive, from the pages of which all, in matter and manner, of an individual, peculiar, or disputable nature, should be excluded. The Association is united upon general principles, and for general purposes, and its organ ought therefore to reflect only *such* principles and objects. Matters of a controversial and unsettled character should be as much as possible avoided in an organ adapted for *general* and *gratuitous* circulation—the great physical, social, and physiological facts being mainly regarded. Under these impressions, he has cheerfully acceded to the request to relinquish the *Advocate* to the control of the Executive; and from those friends who have so kindly supported the *Advocate* hitherto, and by a gradually increasing circulation placed it at the head of the Temperance Press, he solicits the continuance of their support to the journal under what he believes will, for its peculiar purposes, be a highly improved management. He thanks his numerous friends for their kind expressions of approval; and, with regard to the various controverted subjects connected with Teetotalism, he will endeavor, in the columns of THE TRUTH-SEEKER, to find a more free and fitting channel of discussion.

#### THE POWER OF THE PRESS. GRATUITOUS CIRCULATION FUND.

The season has now arrived for making an immediate effort on behalf of the fund for the Gratuitous Circulation of the *Advocate* during the year 1845.

The Executive beg to remind the Societies that this effort has been continued for five years; and, notwithstanding many drawbacks, has powerfully assisted in extending a knowledge of temperance principles, and of the claims of the British Temperance Association.

These great objects have been promoted amid unexampled depression in the commercial world, by which many liberal hands and generous hearts have been paralysed.

Now that comparative prosperity has returned, the Committee indulge the hope of beholding these benevolent feelings set free; and that, from all quarters, will flow more numerous and much larger contributions to the Gratuitous Fund, so that its great objects may be more extensively secured.

No one needs to be informed of the importance of the press in its bearings on the progress and prospects of a great cause. It is to the social world what steam is in the world of locomotion—a propelling agent of the mightiest force. And yet the press and its influences so perpetually surround us, that, like the atmosphere we breathe, we are scarcely conscious of their presence

and their power. They have become so familiar, that, like sun and moon, they excite no special sensation.

The condition of the ancient world, even during its most luminous intervals; the state of society under the prevalence of "the dark ages," contrasted with the light and vigor of the present times,—strikingly indicate the advantages of the printing press. But a more vivid idea may be realised by conceiving our existing literature and a knowledge of the art of printing to be suddenly obliterated from the minds of men, shedding

"disastrous twilight  
O'er all the nations"—

may, overshadowing them with a gloom and a barbarism too horrible to contemplate.

In this way may be surmised how much we are indebted to the press for the grace and beauty of social life—the intense glory which now illumines the regions of intellectual greatness, and the hopeful light spread over "the wide, the unbounded prospect" of human destiny.

Now what would happen *universally*, in the case supposed, happens now to every particular circle and interest lacking the invigorating aid of a powerful and enlightened press. What would the Reform party be without its *Morning Chronicle* and *Edinburgh Review*?—or Conservatism without its *Times* and *Quarterly*, and all the lesser lights which revolve round these great centres of influence? The augmenting power of the press is one of the most decided tendencies of the age. In England it is sufficiently potent to write down men and measures; and in France, journalism is the strong rival of government itself.

It should, therefore, be amongst the first, most strenuous and constant efforts of teetotals, to yoke this mighty agency in the service of the temperance cause, and give wide circulation to those journals exclusively employed in its advocacy. By these means Teetotalism will emerge from comparative obscurity to effulgent conspicuousness—make itself heard amid the discord of conflicting parties and opinions—and acquire the appearance, as well as the reality, of a great national question. When it is elevated to this position—when the popular mind is thoroughly impressed with this idea—the columns of the political press will be more freely opened for its discussion.

Need we remark that one of the most efficient ways to promote this desirable end, is a wide and gratuitous circulation of temperance publications? This has been found to be the mightiest weapon in the hands of our American brethren, for vanquishing every species of opposition, and clearing the way to that proud eminence which the temperance cause now occupies in the young republic. Let British teetotals imitate their noble example, and we may anticipate results equally triumphant. The power, under the blessing of God, is in their hands, and there need only the will to exert it.

By means of a free distribution of temperance periodicals, thousands of persons may be reached who never see our more standard works—who never visit temperance meetings—and who are altogether beyond our ordinary sphere of operations. Moreover, masses of our countrymen are insensible to the manifold mischiefs of strong drink, and, therefore, indifferent to the means proposed for their extinction. Let us "breathe on these dry bones, that they may live." We cannot suppose that all these will be addressed in vain—that a truthful and continued exposure of the gigantic evils of intemperance, and an earnest enforcement of the antagonist remedy, will awaken no thoughts, and excite no sympathy. Such a supposition would not only belie our strong faith in the power of truth, but involve a libel and an insult on our countrymen.

Never was any appeal, having reason for its basis and truth for its oracle, without its final and adequate response. The horrors of the slave-trade and the wrongs of the negro were long unacknowledged and unredressed;

but humanity and justice ultimately triumphed—the accursed traffic was annihilated, and finally the fetters of the slave were unloosed. May this be a type of what shall speedily overtake intemperance, and of the redemption which awaits the unhappy victim of strong drink!

And not only may the *Advocate* be the means of introducing the light and power of teetotalism into new circles, issuing in the conviction and conversion of many to whom it is addressed; it will also *re-act* favorably on the friends of the local Societies. By making known the nature and extent of their operations, the necessity of pecuniary assistance will be evinced; and we know that money thus expended has returned with interest to the coffers of the various Societies. It may therefore have the double advantage of extending the moral influence of right principles, and creating a further supply of the sinews of active exertion.

The advantages enjoyed by this journal admirably fit it for general distribution. Its present form recommends it to the notice of Societies as being convenient for circulation as a tract, while its varied contents will ensure a larger amount of attention than is commonly bestowed on that class of publications. The privilege of free postage is a great and exclusive advantage, and enables the conductors to send more copies for the same money than can be sent of any other temperance periodical in the empire.

The experiment, which has now extended over a period of five years, has justified the expectations entertained at the outset, and therefore furnishes strong grounds for appeal, and cheering inducements for greater efforts. Many opponents have been convinced—medical men and ministers of the gospel won over—who, in all probability, would have remained hostile or indifferent but for this valuable instrumentality.

These results, with the known zeal of past years, and the increasing prevalence of temperance principles, authorise the Executive to expect that larger funds will be placed at their disposal, and the good accomplished be greatly multiplied.

They trust, moreover, that the arrangement announced and the views put forth in the preceding article, will have their due effect on the minds of all who are interested in the great work, and that all will feel themselves fully at liberty to second the efforts of the Committee. They ask this as a mark of confidence, as well as a demonstration of principle.

The advantage of a free postage is enhanced by the liberal terms on which the *Advocate* can be obtained.—Twenty copies will be supplied for 2s. (or at the rate of one copy for 1s. 1d.) FOR GRATUITOUS CIRCULATION.

Thus, were 5,000 persons to forward but 2s. each, a gratuitous circulation of 10,000 per month would be secured; and "what is that among so many?" Every shilling would be endowed with locomotion and speech; and go forth as messengers of knowledge and truth, enlightening the uninformed, and arousing the indifferent. Twelve times ten thousand such messengers walking to and fro through the land in the course of a single year, must tell mightily on the progress of the cause, and, therefore, on the condition and prospects of society. To equip these pioneers of man's well-being, would require but the smallest fraction of the savings from the wine-pipe and the beer-barrel.

Will not gratitude and duty—to say nothing of the higher considerations of humanity and religion—exact this small sacrifice at their hands?—that others, who "sit in darkness; may see a great light," and rejoice in the blessings which it confers.

The Executive hope these considerations will stimulate individuals and societies to attempt something great and noble. Let the answer to this appeal be no pitiful response, but large and effective. Let this year's effort be one that shall do honor to themselves, and clearly mark the value in which they hold the great principles and objects of the temperance reformation. Let it be

such as shall form an era in the annals of the British Association.

The Committee would strongly impress on the attention of all who intend to contribute to the Gratuitous Distribution Fund, the necessity of remitting money and lists to the Financial Secretary (Mr. Hopwood) *not later than the first week* in December. Parties remitting must write out, distinctly and clearly, the address of persons whom they wish to receive the *Advocate*, and state what number they will leave to the discretion of the Committee. The greatest attention is requested to these particulars.

[Single and other ORDERS for the *Advocate*, not intended for *gratuitous* circulation, must be addressed, as at present, to the Publishers, Messrs. Robinson & Co., 66, Athol-street, Douglas, Isle of Man.]

#### FATHER MATHEW.

We inscribe at the head of this article the name of a man who is justly, and almost universally, venerated as one of the true heroes of his age—one of the noblest benefactors of his race. The world has long honored Mr. Mathew as the Apostle of a holy cause—it must now hear of him as its Martyr. When we state that this true-hearted reformer, who has devoted all that God has given him—his life, his energies, and his means—to the promotion of his benevolent work, is, at this moment, involved in pecuniary difficulties—the result of his disinterested efforts—so distressing as to cripple his exertions and overwhelm him with anxieties, we state enough to rouse all the sympathies of our readers, and to engage their serious attention for the simple outline of facts which we are about to lay before them.

A few years since, intemperance was the scourge of Ireland. The moral pestilence overspread the country, blighting every attempt at social and political improvement. Earnest laborers were in the field, contending against the evil, but with comparatively small success. Among the rest, Cork had its band of teetotalers, inferior to none in energy and devotedness. Some of its members, perceiving the movement in want of a leader, urged Mr. Mathew to assume the post, and dedicate to the cause the influence which his character and position had secured to him. After some hesitation, he consented, and forthwith devoted himself, body and soul, to the mission which he had adopted. In a true martyr-spirit, he sacrificed everything to the cause which he had espoused. At the command of God, delivered thro' conscience, he laid on the altar all that was dear and most precious to him. He went forth to his work with remarkable simplicity of heart and singleness of purpose. His labors produced unexampled results. In an incredibly short period, millions were attracted by his preaching. Miracles were wrought by his word. Intemperance and its attendant demons were cast out. At the sound of his voice the nation rose into a new life; while the inveterate habits—the grave-clothes which had bound it—were cast aside at once and for ever.

A mighty enthusiasm, which was truly religious in its character, pervaded the country. *The shame of centuries was wiped off in a few months.*

And while millions were venerating his name, and blessing him as their benefactor, the man by whose instrumentality these prodigious triumphs had been achieved, with a humility as grand as it was genuine, awed by his own work, could only confess that he himself was nothing, and point reverently to heaven! We have seen no work so grand—no work so greatly done.

From the very commencement of his philanthropic labors, Mr. Mathew has been exposed to frequent and severe trials. His family was deeply engaged in the manufacture and sale of spirits. To several of its members, the reform was ruin. One brother-in-law, a distiller, became bankrupt. A brother, also a distiller,

has just died suddenly, and in the prime of life, leaving a family to be provided for. His death is said to have been hastened by anxiety of mind, consequent upon the impaired state of his business. And yet this man, and other members of the family, had, with a noble generosity, supplied Mr. Mathew with large sums of money, for the furtherance of his work.

Mr. Mathew has not hesitated to sacrifice the pecuniary interests of his family, for the sake of the general good. His family have generously supported him, to their own injury. These things should not be forgotten in his hour of difficulty.

All the debts which now press so heavily on the great reformer, have been incurred in the service of the cause to which he has devoted himself. The expenses connected with the movement have been heavy, and they have fallen, in great part, upon Mr. Mathew. His work has chiefly been amongst the poorest. Generally the rich have looked coldly upon him, and afforded little aid.

Meetings had to be held, names to be registered, bills to be posted, papers and pamphlets to be circulated. It was necessary to furnish cards and medals to the members of the society. Of the latter, some were sold; but thousands, many of them silver, had to be given away. The poor could not buy them—the rich would not.—Children, emigrants, and others, were always supplied gratis.

But the expenses connected with the administration of the pledges formed but a small part of the whole cost.—It was necessary to take measures for giving stability and permanence to the change which had been effected. For this purpose, reading-rooms were established in connection with the various societies, and temperance publications and newspapers distributed amongst them. So long as he possessed any resources, Mr. Mathew was always a principal contributor towards the formation of these institutions. On founding a new society, he commonly presented a sum of money to be employed for such purposes.

A love of music sprang up amongst the reformed people of Ireland, which was wisely fostered by the friends of the temperance movement. Bands were formed in connection with many of the societies, and here again, from a conviction of the importance of such aids to the cause, Mr. Mathew was a liberal donor.

Traveling expenses too, notwithstanding the liberality of coach-proprietors, were formidable. Then there were constantly societies in debt and difficulty to be assisted. Mr. Mathew would never consent to the abandonment of a reading-room, or the breaking up of a band, through want of means, so long as he was able to prevent it.

Lastly, sufferers by the reform were generously relieved. The widow, the orphan, and the aged, whose means of subsistence had been interfered with, were never refused assistance.

In this way, by such noble deeds of mercy, Mr. Mathew's resources have been exhausted. He is now destitute of means; considerable debts press heavily upon him. He is daily harassed by demands for money, with which he is totally unable to comply. And above all, he is prevented from laboring freely and with vigor for the cause which is so dear to him, and which so much requires his assistance.

We feel that it is quite needless to add much to the foregoing facts. They will touch all hearts. This great and good man has devoted his life and powers to a noble work;—he has sacrificed his own property and that of his family for its sake. He has labored most devotedly and most disinterestedly, and we cannot believe that any, whether teetotalers or not, will refuse him their sympathy and aid. We feel confident, that when his difficulties are known, they will be at once removed. We ought to take pride in being able to serve him. *We are all his debtors.*

We happen to know, that during his English visit

large sums of money were offered to him by various individuals, which, from the purest motives, he declined.

In conclusion, we may remark that the cause is an urgent one. If relief be not promptly afforded, the most painful consequences may follow. We trust that committees will shortly be appointed in various parts of the kingdom, and that more systematic efforts will be set on foot. We call on men of all classes and creeds to unite in sustaining a cause, with which is identified the moral and material welfare of millions, and in rescuing from want, and—what were to him a far greater evil—from inactivity, one of the truest friends of humanity—one of the most dauntless, devoted, and disinterested of reformers.

[To these remarks of the *Inquirer* we only add, that donations will be received, and acknowledged in our pages, by James Backhouse, Esq., York, the Treasurer of the British Temperance Association.—Eds.]

#### REPORT OF THE IRISH TEMPERANCE UNION, 1844.

It is now 13 years since some of the members of the Committee of the Irish Temperance Union first enlisted in the ranks of temperance; and each succeeding day and year has but increased their conviction of the evils occasioned by strong drink to the community—of the value and rationality of entire abstinence therefrom—and of the immense importance of every one who loves his country taking an active part in forwarding the great work.

Let him who is sceptical of the wonderful advantages derived from teetotalism, take within his own observation a single family which once contained a drunken father or mother, miserable, ragged and untaught children, and a home filled with strife; let him visit them after being teetotalers for one, two, or three years; let him mark the change—peace instead of brawling—children sent to school—the appearance of comfort and neatness—and a dreadful vice abandoned; let him then multiply this case by tens of thousands, and he will be able to form some estimate of what teetotalism has done for Ireland and for the world.

The Committee feel great confidence in the stability of the temperance movement in this country; accounts of defalcations have occasionally reached them, and they apprehend that some of the distilleries have lately been more fully employed than heretofore; but they believe that any increased consumption of strong drink which may have taken place, is mainly owing to that large class of the community who consider the pledge unnecessary for them, from their *very temperate* use of strong drink, and consequent slight danger of temptation.—Many of these overstep the undefined boundary which separates temperance from intemperance, and thus swell the diminished ranks of the drunkards. The Committee are most anxious to sound the alarm in the ears of that large class, who are not only running great risk themselves, by thus continuing in the use of a dangerous and insidious article, but are throwing grievous temptation in the way of many a weak and struggling brother.

The weekly meetings at the Royal Exchange have been regularly kept up. The subjects advocated continue as hitherto to alternate, viz.—Temperance, Anti-Slavery, Peace, and the Claims of British India. These meetings are generally well attended, and many of the audience take a deep interest in the subjects thus brought before them. Some gratifying proofs of the results of their exertions have reached them; amongst others, the production, by a young mechanic, of two "Essays on the Superiority of Moral over Physical Force," which possess considerable merit, and would in no wise disgrace more experienced writers. The Secretary of the Dublin Total Abstinence Society also attends regularly, to receive the signatures of members to the temperance

pledge. Aware of the great importance of endeavoring to collect extensive information on the general position of the temperance cause in Ireland, the Committee have turned their attention to this subject, and prepared a set of queries addressed to the different temperance societies in Ireland. Almost everywhere they regret to observe the backwardness of the middle and upper classes to support the movement by example, or to act in cordial co-operation with its supporters.

The Committee mark with interest the rapid spread of teetotalism, not only throughout Great Britain and Ireland, but generally throughout the world. In India the cause of teetotalism appears to have taken deep root. Amongst our expatriated countrymen in Australia the blessings of temperance are widely spread. In some parts of Europe, particularly Sweden and Prussia, the cause is favorably countenanced by the people and their rulers; and in North America it is in a highly encouraging position. But while indulging in the encouraging view thus presented, our minds are often troubled at the part Britain is taking in destroying the people of China with opium, and we long that philanthropists may be aroused to more vigorous exertion to abate this crying evil. Everywhere the importance of the temperance movement appears to be increasingly estimated, and active co-operation is only needed to make it triumphant. They mark with gratitude the incessant labors of the great apostle of temperance, Theobald Mathew. They watched his visit to England with deep interest, and rejoiced in the impetus it gave to the cause, not only by largely increasing the ranks of pledged members, but by inducing many of the rich and influential, and almost the whole of the English press, to enter upon an investigation, which in some instances has resulted in an able advocacy of the subject. On the whole, therefore, your Committee are full of hope; they feel that the cause is prosperous, and they call on every lover of religion and philanthropy to come forward and actively aid the good work.

#### MEDICAL TESTIMONIES.

[Opinion of Dr. K. O'SULLIVAN, of the Laboratory of Giessen.]

It is a mistaken notion that beer, wine, and spirits, communicate strength; and it is disgraceful to see medical men endeavoring to propagate the error. Meat affords tissue, and consequently strength; starch and sugar are only useful for the production of animal heat; but spirits and all alcoholic liquors, although they possess the latter qualities in an eminent degree, possess another property which is unfortunately better known of the two,—namely, their narcotic action on the brain. This narcotic action is caused by the spirit preventing the blood which goes to the brain from becoming perfectly arterialized, by its vapor diffusing itself through the lungs, and thus preventing access of air, by which means the functions of the brain are imperfectly carried on.—*Medical Times*.

[The reader will find this doctrine fully explained in Dr. Lees' *Illustrated History of Alcohol*, appendix A.]

POPULAR POISON.—When pure ardent spirits are taken into the stomach, they cause irritation, which is evinced by warmth and pain experienced in that organ; and next, inflammation of the delicate coats of this part, and sometimes gangrenes. They act in the same manner as poisons. Besides the local injury they produce, they act on the nerves of the stomach which run to the brain, and, if taken in large quantities, cause insensibility, stupor, irregular convulsive action, difficulty of breathing, profound sleep, and often sudden death. The habitual use of ardent spirits causes a slow inflammation of the stomach and liver, which proceeds steadily, but is often undiscovered till too late for relief.—*London Medical and Surgical Journal*.

## TESTIMONY OF A MINISTER.

Boroughbridge, Oct. 8, 1844.

SIR,—Some ministers of the gospel assert that they find the assistance of a glass of intoxicating wine *essential* to the proper and energetic discharge of their pulpit duties. In opposition to their assertion, I beg to adduce my experience. I have been an abstainer for seven, and a minister of the gospel for five years. During that period I have frequently preached eight sermons, and *walked* forty and fifty miles per week; and my *ordinary* labor now is, three sermons on the sabbath, and the same number during the week. I am no Sampson in stature—no Hercules in strength—nor have I an “iron” constitution. Quite the reverse. Yet I never found a glass of wine *essential* to the proper discharge of my pastoral duties. Milk, or a glass of water, supplies the place of sparkling wine and the costly decanter; and I firmly believe that total abstinence tends to make me a wiser, a better, and a more useful minister.

Yours truly,

GEORGE WILSON MCCREE, \*  
Baptist Minister.

## TESTIMONIES OF TRAVELERS.

R. J. CLEVELAND, of Cambridge, U. S., a voyager during 24 years, says:—“I am not, nor have I ever been, a member of a temperance society; but I was a practical temperance man long before such societies were dreamt of. At the period when I began my nautical career, it was a universally received maxim, that drinking grog and chewing tobacco were two essential and indispensable requisites for making a good seaman. So omnipotent is custom, and so powerful is satire, that although the absurdity of such a maxim must be apparent to every one, I have nevertheless seen many young men repeatedly made sick before overcoming the disgust, and some of them afterwards become miserable drunkards. As alcohol and tobacco were in no degree less offensive to me than I had evidence of their being to my associates, it appeared to me, that to submit to the ridicule rather than to the sickness was selecting the least of the evils, and I acted accordingly. Those who may honor me with a perusal of my narrative, will perceive that I have navigated to all parts of the world, from the 60th degree of south latitude to the 60th degree north; and sometimes in vessels whose diminutive size and small number of men caused exposure to wet and cold, greatly surpassing what are usually experienced in ships of ordinary capacity; that I have been exposed to the influence of the most unhealthy places—at Batavia, where I have seen whole crews prostrate with the fever, and death making havoc among them—at San Blas, where the native can stay only a portion of the year—at the Havana, within whose walls I have resided five years consecutively; that I have suffered captivity, robbery, imprisonment, ruin, and the racking anxiety consequent thereon. And yet, through the whole, and to the present 68th year of my age, I have never taken a drop of spirituous liquors of any kind; never a glass of wine, of porter, ale, or beer, or any beverage stronger than tea and coffee; and, moreover, I have never used tobacco in any way whatever; and this, not only without injury, but, on the contrary, to the preservation of my health. Headache is known to me by name only; and, excepting those fevers which were produced by great anxiety and excitement, my life has been free from sickness.”—Extracted from “*Voyages, Maritime Adventures, and Commercial Enterprises, in all Parts of the World*”: Introduction.

CHARLES WATERTON, Esq. of Walton Hall, near Wakefield, author of “*Wanderings in South America*,” &c., says:—“The severe attacks of dysentery, and the former indispositions caused by remaining in unwholesome climates, and by exposure to the weather, seem to have

made no inroad into my constitution; for although life's index points at 62, I am a stranger to all sexagenarian disabilities, and can mount to the top of the tree with my wonted steadiness and pleasure. As I am confident that I owe this vigorous state of frame to a total abstinence from all strong drink, I would fain say a parting word or two to my young reader on this important subject. If he is determined to walk through life's chequered path with ease to himself, and with satisfaction to those who take an interest in his welfare, he will have every chance in his favor, provided he makes a firm resolution never to run the risk of losing his reason through an act of intemperance; for the preservation of his reason will always insure to him the fulfilment of his resolution, and his resolution will seldom fail to crown his efforts with success. The position of an irrational ass, cropping thistles on the village common, is infinitely more enviable than that of a rational man under the influence of excessive drinking. Instinct teaches the first to avoid the place of danger, whilst intemperance drives the last headlong into the midst of it. To me there is no sight in civilized society more horribly disgusting than that of a human being in a state of intoxication. The good Jesuit who, six-and-forty years ago, advised me never to allow strong liquors to approach my lips, conferred a greater benefit on me than if he had put the mines of Potosi at my immediate disposal. I might fill a large volume with the account of miseries and deaths which I could distinctly trace to the pernicious practice of inebriety. I have seen manly strength, and female beauty, and old age itself, in ruins under the fatal pressure of this degrading vice. The knave thrives on the follies of the drunkard, and whole families may trace the commencement of their decay to the dire allurements of the public-house.”—*Autobiography*.

## HOWARD, AN HYDRIATRIST.

He was singular in many of the common habits of life: he preferred damp sheets, linen, and clothes, to dry ones; and *both rising and going to bed, swathed himself with coarse towels, dipped in the coldest water he could get*; in that state he remained half an hour, and then threw them off, freshened and invigorated, as he said, beyond measure. He never put on a great coat in the coldest countries; nor had been a minute under or over the time of an appointment, so far as it depended on himself, for 26 years. He never continued at a place, or with a person, a single day beyond the period prefixed for going, in his whole life; and he had not, for the last 16 years of his existence, ate any fish, flesh, or fowl; nor sat down to his simple fare of tea, milk, and rusks, all that time. His journeys were continued from prison to prison, from one group of wretched beings to another, night and day; and where he could not go with a carriage he would ride, and where that was out of the question he would walk. Such a thing as an obstruction was out of the question.

Some days after his first return from an attempt to mitigate the fury of the plague in Constantinople, he favored me with a morning visit in London. The weather was so very terrific, that I had forgot his inveterate exactness, and had yielded up even the hope, for his own sake, of expecting him. Twelve at noon was the hour, and exactly as the clock in my room struck it, he entered; the wet—for it rained torrents—dripping from every part of his dress like water from a sheep just landed from its washing. He would not even have attended to his situation, having sat himself down with the utmost composure, and begun conversation, had I not made an offer of dry clothes, &c.

“Yes,” said he, smiling, “I had my fears, as I knocked at your door, that we should go over the old business of apprehensions about a little rain water, which though it does not run off my back, as it does

from that of a duck, goose, or any other aquatic bird, does me as little injury, and after a long drought, is scarcely less refreshing. The coat I have now on has been as often wetted through as any duck's in the world, and, indeed, gets no other sort of cleaning. I assure you, a good soaking shower is the best brush for broad cloth in the universe. You, like the rest of my friends, throw away your pity upon my supposed hardships with just as much reason as you commiserate the common beggars, who, being familiar with storms and hurricanes, necessity and nakedness, are a thousand times (so forcible is habit) less to be compassionated than the sons and daughters of Ease and Luxury, who, accustomed to all the enfeebling refinements of feathers by night and fires by day, are taught to feel like the puny creature stigmatised by Pope, who shivered at a breeze. All this is the work of art, my good friend; nature is more independent of external circumstances. Nature is intrepid, hardy, and adventurous; but it is a practice to spoil her with indulgences, from the moment we come into the world. A soft dress and soft cradle begin our education in luxuries, and we do not grow more manly the more we are gratified: on the contrary, our feet must be wrapt in wool or silk, we must tread upon carpets, breathe, as it were, in fire, avoid a tempest, which sweetens the air, as we would a blast that purifies it, and guarding every crevice from an unwholesome breeze, when it is the most elastic and bracing, lie down upon a bed of feathers, that relax the system more than a night's lodgings upon flint stones.

"You smile," added Mr. Howard, after a pause, "but I am a living instance of the truths I insist on. A more 'puny whipster' than myself, in the days of my youth, was never seen. I could not walk out of an evening without wrapping up. If I got wet in the feet, a cold succeeded. I could not put on my shirt without its being aired. I was, politely, enfeebled enough to have delicate nerves, and was occasionally troubled with a very genteel hectic. To be serious, I am convinced that *what emasculates the body debilitates the mind*, and renders both unfit for those exertions which are of such use to us as social beings. I therefore entered upon a reform of my constitution, and have succeeded in such a degree, that I have neither had a cough, cold, the vapors, nor any more alarming disorder, since I surmounted the seasoning. Prior to this I used to be a miserable dependent on wind and weather; a little too much of either would postpone, and frequently prevent, not only my amusements, but my duties; and every one knows that a pleasure or a duty deferred, is often destroyed. Procrastination, Young very justly called the thief of time. And if pressed by my affections, or by the necessity of affairs, I did venture forth in despite of the elements, the consequences were equally absurd and incommodious—not seldom afflictive. I muffled up even to my nostrils; a crack in the glass of my chaise was sufficient to distress me; a sudden slope of the wheels to the right or left set me a trembling; a jolt seemed like dislocation; and the sight of a bank or precipice, near which my horse or carriage was to pass, would disorder me so much that I would order the driver to stop, that I might get out and walk by the difficult places. *Mulled wines, spirituous cordials, and great fires, were to comfort me, and keep out the cold*, as it is called, at every stage; and if I felt the least damp in my feet, or other parts of my body, *dry stockings, linen, &c.* were to be instantly put on; the perils of the day were to be baffled by something taken hot going to bed; and before I pursued my journey the next morning, *a dram* was to be swallowed, to fortify the stomach! In a word, I lived, moved, and had my being so much by rule, that the slightest deviation was a disease.

"Every man," continued Mr. Howard, "must in these cases be his own physician. He must prescribe for, and practise on, himself. I did this by a very simple, but as you will think, very severe regimen—namely, by deny-

ing myself almost every thing in which I had long indulged. But as *it is always much harder to get rid of a bad habit than to contract it*, I entered on my reform gradually—that is to say, I began to diminish my usual indulgences by degrees. I found that a heavy meal, or a hearty one, as it is termed, and a cheerful glass—that is to say, *one more than does you good*, made me incapable or disinclined to any useful exertion after dinner; and if the diluting powers of tea assisted the work of a disturbed digestion, so far as to restore my faculties, a luxurious supper comes so close upon it, that I was fit for nothing but dissipation, till I went to a luxurious bed, where I finished the enervating practises, by sleeping eight, ten, and sometimes a dozen hours on the stretch. You will not wonder that I rose next morning with the solids relaxed, the nerves unstrung, the juices thickened, and the constitution weakened. To remedy all this, I ate a little less at every meal, and reduced my drink in proportion. It is really wonderful to consider how imperceptibly a single morsel of animal food, and a *teaspoonful of liquor deducted from the usual quantity daily, will restore the mental functions without any injury to the corporeal—nay, with increase of vigor to both*. I brought myself, in the first instance, from dining upon many dishes to dining on a few, and then to being satisfied with one; in like manner, instead of drinking a variety of wines, I made my election of a single sort, and adhered to it alone.

"My next business was to eat and drink sparingly of that adopted dish and bottle. *My ease, vivacity, and spirits augmented*. My clothing, &c. underwent a similar reform; the effect of all which is, and has been for many years, that I am neither affected by seeing my carriage dragged up a mountain, or driven down a valley. If an accident happens, I am prepared for it, so far as respects unnecessary errors; and I am proof against all changes in the atmosphere, wet clothes, wet feet, night air, damp beds, damp houses, transitions from heat to cold, and the long train of hypochondriac affections.

"Believe me, *we are too apt to invert the remedies which we ought to prescribe to ourselves*. Thus, we are for ever giving *hot* things when we should administer *cold*. On my going down to my house in Bedfordshire last week, the overseer of my grounds met me with a pail full of comfortable things, as he called them, which he was carrying to one of my cows that was afflicted sorely with a *racketty* complaint in her bowels. I ordered him to throw away his pail full of comforts, and take to the poor beast a pail of cold water. '*Cold water, your honor*,' exclaimed the man, with every mark of consternation; '*would you kill the poor dumb creature? Why, she is in such desperations pain, that I don't think a bucket of sheer brandy would have any more effect on her than if I were to pour it against a dead wall.*' 'No matter for that,' said I, 'take her a pail of water. Suppose, honest friend, she had all her life run wild in a forest, and fell into the sickness under which she now labors, dost thou think that *nature* would ever carry her the hot comforts you have got in that pail?' 'Nature, your honor, but with submission, nature must, when either man or beast is sick, be clapped on the back a little; if not, nature will let them die.' 'Not she, truly; if they are recoverable, she will, on the contrary, make them well. Depend upon it, she is the best physician in the world, though she has not taken her degrees in the college; and so make haste to throw away what is now in your pail, and fill it as I directed; for whether my cow die or live, she shall have nothing but grass and cold water.' Though the poor fellow dared not any longer resist, I could see plainly that he put me down as having lost not only my senses, but my humanity. However, the cow did very well; and I am satisfied that *if we were to trust more to nature, and suffer her to apply her own remedies to cure her own diseases, the formidable catalogue of human maladies would be reduced to a third of their present number*. Dr. Sydenham, I think, reckons

sixty different kinds of fevers, for example; of these I cannot suppose less than fifty are either brought about or rendered worse by misapplication of improper remedies, or by our own violation of the laws of nature. And the same, I take it, may be said of other disorders."—*Pratt's Gleanings*, vol. I. pp. 220-230. 1796.

#### A DRUNKARD'S SOLILOQUY.

"Now, Davy Morgan, is the time to show thyself a great fool or a sensible little fellow. Twice to-day hast thou been out of thy wits for joy, and art but just come into them again enough to be sorry for it. Beware the third time. The ale is certainly good—there's no denying it. (Here he lifted the tankard almost to his lips.) I could drink every drop of it with the greatest pleasure. It is but lifting the tankard half an inch higher, opening my mouth a little wider—in this manner—and it would be gone past recovery. As King or Prince Denmark says—

To drink, or not to drink!—that is the question;  
Whether 'tis better for thee, Davy, thus to suffer  
The stings and arrows of outrageous thirst,  
Or by thus plunging in a sea of ale,  
Tippling, to end it! To drink! and sleep  
No more; and by that sleep to end  
The headache, and the thousand natural shocks  
That tippling's heir to—'tis a consummation  
Devoutly to be wish'd—to drink and sleep—  
Perchance be drunk again!—ah, there's the rub!

No, Davy, don't make a beast of thyself any more to-day, there's a good little fellow. Thou art at present merry and wise. Keep so, my lad, for the honor of Wales, and for the sake of the good fortune that has dragged thee out of thy hole into the land of freedom. *Down, tempter, down.*"

Here he lowered the tankard, but with such haste, that he spilt part of its contents on his chin, the sweet and savory smell of which so quickened appetite, as Milton said of Eve, when the grand tempter presented the forbidden fruit, that poor Davy Morgan felt the original sin was entailed on him. He again held the tankard up to his lips, and could not but taste. In that perilous instant he exclaimed—

"Davy, why don't you pull it away with all your might?—(here he began to sip)—why don't you say, 'Satan, in the shape of a tankard of beer, avaunt'?'—(here he spoke with his head in the mug)—why don't you dash it to the ground? Have you no honor?—no resolution?—no philosophy?—no consideration?—no gratitude? (A great gulp between each of these questions.) Fie upon you—when a tankard is before you, you have no more strength—thought—idea—nor—nor—nor—(gulps continued)—nor—anything of that kind—than—than—(gulps)—an infant."—*Pratt's Gleanings*, p. 292, vol. I.

#### MR. MILLINGTON'S REPORT.

As it is now some time since I furnished any account of my labors, though it is at all times unpleasant to me to write respecting self, yet, believing that many of the friends will feel pleased to hear how the cause is going on in those places I have visited, I have determined to furnish you with a brief account of my labors since conference.

Monday, July 15th, I commenced a week's labors in connexion with our own society in HALIFAX, lecturing in the evenings, and collecting their annual subscriptions in the day. Met with a very kind reception from those I waited upon; and though I, in company with two other friends, had waited upon the gentry of that town on behalf of the £10,000 fund, and collected for that fund between £20 and £30, only three months before, I nevertheless found no difficulty in collecting more money this year for our local society, than I collected in either of the two previous years.

KRIGHLEY.—The friends here still continue alive in the good work. Gave two lectures—had tolerably good meetings, and several signed the pledge.

BINGLEY.—Had a good meeting—gave them a physiological lecture—they were very attentive, and much pleased.

SKIPTON.—Had two good meetings. Here are a few good men and true, who, beholding the good that has been done, are still determined to labor on. "In due time they shall reap, if they faint not."

GOOLE.—Held two meetings—the first small, the notice not having been good. Put up my drawings of the stomach and other organs of the body, and gave notice that I would lecture on them the following night. The tectotalers did their duty—we had a good meeting, and several signatures were taken.

MARKET-WEIGHTON.—Though there are but few tectotalers in this place, chiefly working men, yet they have erected a very nice Temperance Hall since I last visited them. We had the best meeting they had had for many months. Gave them a physiological lecture, with which the people appeared much delighted.

YORK.—I and my esteemed colleague, John Addleshaw, in connexion with Mr. John Andrew, junr., held a series of meetings on behalf of the £10,000 fund. A good spirit was manifested towards our object. Collected about £70, and since then more has been obtained by the friends in that city. From York, I and Mr. Addleshaw proceeded to

MANCHESTER, where we were kindly taken by the hand by Wm. Morris, Esq., Wm. Boulton, Esq., and the Rev. Mr. McKerrow. With the valuable assistance of these gentlemen, we collected nearly £170 for the £10,000 fund; and it is very probable that more has since been obtained, as there were many more friends to call upon, whom these gentlemen kindly undertook to visit. The cause is in a flourishing state in Manchester. I and my colleague addressed about 21 meetings in the town and neighborhood, during the three weeks we were there, most of which were well attended, and a great number of signatures obtained. I gave two physiological lectures in the Town Hall, SALFORD, and one in the Liver-street School-room. Had most excellent meetings, and the people were much pleased. We feel it our duty (as furnishing an example to other ministers to pursue the same plan) to state, that a rev. gentleman in Manchester, well known for his sympathy with the working classes, and ever willing to do them good, determined about 18 months ago to take hold of the temperance cause, and in connexion with his own congregation to establish two societies, an adult and a juvenile one.—While in that town we had the pleasure of hearing him preach, and our pleasure was greatly increased by hearing him, previously to commencing his sermon, amongst other notices announce the meetings of these societies, which were to take place during the week, stating at the same time that there were 185 adults and 225 juveniles in connexion with them, and that they were going to regale the juveniles with tea and plum-cake, to encourage them in the good way. We cast our eyes around the congregation, to see how this notice was received; and if we might judge from their countenances, we should say that we could not tell which were most pleased—minister or people. This is as it should be—a minister of Christ laying himself out for usefulness, and his people, though not all with him in practice, yet rejoicing to see him do good. May the Lord bless him in his labors, and may the pleasure of the Lord prosper in his hands! Oh, what happiness will he enjoy when he meets around the throne of God many who, through his instrumentality, and under God's blessing, have been preserved from falling through strong drink, and who have attained eternal happiness!

HEBDEN BRIDGE.—I and friend Addleshaw held two meetings, and canvassed for subscriptions to the £10,000 fund. The Committee rendered us every assistance in

their power; and though but a small place, and teetotalism at a discount amongst the monied part of the people, we obtained £9. Had two good meetings and several signatures.

**HULL.**—Delivered two physiological lectures. Our first, in the Mechanics' Hall, rather small; our second, in the Freemasons' Lodge, was very good. Several signatures.

**WINTERTON.**—Being disappointed of a meeting at Messingham on the Wednesday, we proceeded on the same afternoon to this place, and with an hour's notice got up a small meeting. A second meeting was much better. Gave them a physiological lecture—Mr. Bennett, surgeon, in the chair. This gentleman lays himself out to do good to man. He not only does what he can to heal the diseases of the people, but, without fee or reward (except that which always attends doing good) he by precept and example inculcates those principles which preserve from disease.—Friday, Sept. 30, took the packet from Hull to Yarmouth, and after a rough passage landed safe, and took a more speedy and safe conveyance (railway) from thence, and were soon landed amongst a number of warm-hearted friends in

**NORWICH,** from whom we received many a hearty welcome, and from none more than from that worthy man, Mr. Samuel Jarrold. Would that every town in the kingdom possessed but half-a-dozen such men—the drinking system would soon fall! They were about to hold their annual festival. We commenced by a meeting on the Monday evening, in the Orford Hill School-room. We encouraged the teetotalers to do their duty on the following day, and they did so. The friends from the country kept arriving in the city on Tuesday morning, and at two o'clock we assembled on the Castle Hill. Two carriages had been provided for the speakers and some of the friends—numerous vehicles joined the procession. The Norwich, Yarmouth and Stalham bands enlivened the scene, while flags and banners floated in the breeze. As the procession moved through the town, I and Mr. Jarrold, from two separate carriages, distributed tracts to the people. At five o'clock about 1100 sat down to tea. After tea the meeting commenced, over which J. J. Gurney, Esq. presided, who opened the meeting with a most excellent speech, full of good advice and Christian feeling. The meeting was afterwards addressed by myself, Mr. T. B. Thompson, Mr. Coltman, Rev. T. Clowes, chaplain to the gaol, and Mr. Joseph Andrew from Leeds. A third meeting was held in the Hall on the Wednesday evening (Rev. T. Clowes in the chair), which was addressed by the same gentlemen as on the previous evening, only substituting Mr. John Andrew of Scarborough, for his brother. This was one of the best, if not the very best, festivals ever held in the city of Norwich, and we have no doubt but the drinking customs there have received another shake.

**BURY ST. EDMONDS.**—Held two good meetings. On the Friday, nearly 300 took tea together. Crowded and attentive audiences. Nearly 30 signed the pledge.

**CAMBRIDGE.**—On Saturday, gave the teetotalers an address in Mr. Eli Walker's Coffee-room, showing the folly of smoking, snuffing, and drinking—did it in a kind spirit, and the teetotalers received it kindly. Many of our friends have had their minds much soured by the way in which the habit has been attacked. "Smoking is as bad as drinking," say some. This is just as true as another sentence which is sometimes used:—"The moderate drinker is as bad as the drunkard." Neither of these expressions is true, strictly speaking, nor ought they to be used. Smoking and snuffing and moderate drinking are very great evils, and ought to be abandoned. Previous to going to the meeting at Bury St. Edmunds, I was called to the bed-side of an individual who had been a teetotaler, if I mistake not, above three years, and he requested me to warn the people against smoking. He had then been in bed for three weeks, his illness, as the doctor told him, having been brought on

by smoking tobacco. Is it not wrong for men to destroy their health by these pernicious habits? On the Sunday evening, at Cambridge, I gave an address on the education of the young, in Mr. Walker's Coffee-room; and on the Monday, Tuesday, and Wednesday, gave three lectures in the British School-room. On the Tuesday evening they requested me to stay the Wednesday night, having only been engaged for two nights. I did so—we had good meetings, and a number of signatures taken. Our Cambridge friends we found in a very flat state. We hope our visit has infused new life into them.

**NORTHAMPTON.**—Gave them two lectures on the physiological effects of alcohol. Excellent meetings—Mr. Dyer in the chair. We were pleased to find that the friends in this place had shaken off their lethargy, and that the cause here wears a bright and cheering aspect. They have taken a large room, and fitted it up with comfortable seats. They hold their meetings weekly, and are now "going a-head."

In conclusion, permit me to express the pleasure I feel at the improved state of feeling with has sprung up in connexion with the cause. Instead of crying out for laughable anecdotes, and for wit and jest at the expense of the poor drunkard, the people are now thirsting for information. Having obtained a set of Dr. Lees' *Colossal Plates of the Stomach*, as well as several other drawings of the different organs of the body, and having devoted much of my time to the physiological bearings of this question, it has afforded me much pleasure to find that I have not labored in vain. I have been delighted to witness crowded meetings, sitting for two hours without weariness, listening with delight to this part of the subject. I do not estimate the good that is accomplished by the number of signatures taken at the meetings, tho' we might appeal to these as a proof that we have not labored in vain, nor spent our strength for naught.—Feeling convinced, however, that in this work, as well as in the preaching of the gospel, without the blessing of God upon our labors we shall not accomplish much good, we would acknowledge our dependance upon Him, give Him thanks for what has been done, and say, "To Him be all the glory, for ever."

JAMES MILLINGTON.

How can wine possibly prove innocuous, when it is mixed with so many destructive ingredients?—*Pliny*.

**ANALOGY.**—The three letters, G. I. N., with which, in England, we spell *gin*, form in Arabic a word which signifies *devil*. It is singular, also, that another word of the same meaning as *jin* or *gin*, namely, *ghoul*, gives its name to a whole class of intoxicating liquors. *Al-kohol* is a corruption of *al-gohol*, the evil spirit. [See Dr. Lees' *Illustrated History of Alcohol*.]

A "FACT" TRULY STATED BY THE "WEEKLY DISPATCH."—The editor of this notorious paper, in reply to a worthy correspondent of his—"Antiteetotal Jack"—is compelled to record as follows:—"We cannot refer to any work that has acquired fame for the skill with which teetotalism has been exposed in it." Were the furious editor of the *Dispatch* to write for a year, he could say nothing stronger for the TRUTH of teetotalism. Most of his readers and patrons would rejoice to see it dispatched—but, alas! truth is stronger than all things.

"BECAUSE I LIKE IT?"—A correspondent suggests that it is uncharitable to infer that moderation-men drink alcoholic wine only because they like it. We agree that this cannot be affirmed universally; but, while we admit that many drink in ignorance, or delusion, fancying the thing to be good, we still think that generally the best reason they have is, because they like it. At the great Manchester meeting in honor of Father Mathew, this was frankly confessed by one of the speakers, who evidently disliked even self-delusion: "He would not say that drink was good for him, but he intended to take it, because he liked it."

## Progress of Temperance.

### ENGLAND.

**SHEFFIELD.**—On the 24th Sept., Dr. Grindrod commenced a course of lectures at the Circus. The back and sides of the stage were covered with large drawings of the human viscera in healthy and morbid states, showing the action of alcohol and other poisons. E. Smith, Esq. took the chair, and introduced Dr. Grindrod, who said, intoxicating liquors were of two classes, fermented and distilled. The first consisted of alcohol, essential oils, coloring, &c.; the second contained alcohol, water, coloring, essential oil, &c. To show the effects of fermented liquors, he exhibited a drawing of the brain of a healthy person, and that of a person who had died of *delirium tremens*. The brain of the former was white—the latter deep pink. He controverted the notion that fermented liquors were useful, and contended that total abstinence was the only correct principle. In reference to the alleged nutrition of intoxicating liquors, he referred to the experience of Franklin, which had since been confirmed by the experience of many hard-working men. It was said that alcohol was produced in everything; yet it was not found in the mineral, animal, or vegetable creation. It was by the decay, the putrefaction of vegetable substances, that alcohol was produced. Many ingredients were used by brewers and distillers in the adulteration of their compounds. *It was at that very time ascertained by the excise, that opium was used in some breweries.* He referred to the use of *oculus indicus* in brewing, which made ale more intoxicating, with a saving of malt. The enticing foam on porter was caused by coppers. There was abundant proof that wine was manufactured, and he produced a recipe for the concoction of port wine from cider, brandy, logwood, &c. Dr. G. next referred to the effect of alcoholic beverages on the physical system. 75 out of every 100 patients at the London Hospital owed their diseases to the use of ardent spirits. To prove the poisonous qualities of alcohol, he exhibited colored drawings of the stomach. In the case of a man who had died in the Manchester Infirmary from drinking rum, it was found that the viscera of the body, and even the brain, were impregnated with the poison.—Dr. Grindrod's second lecture was delivered on Sept. 25, to a still more numerous audience.—E. Smith, Esq. in the chair. Dr. G. proceeded to answer several questions:—1. "Was alcohol necessary as a medicine, or not?" As to his own practice, he had not used it for some years, and his rejection of it had been attended with increased success. He related the case of an ailing lady whose first medical man prescribed wine, the second spirits, the third ale, but all to no purpose; she at last went to a teetotal physician, who prescribed water, and this giving fair play to the real medicine, she was soon restored to health. 2. "If intoxicating liquors were in all cases useless, how was it that wine had been used by many good men, whose history is related in the Bible?" The wines mentioned in scripture were very different from those used now. They had then no distilled liquors, which entered largely into the composition of modern wines. Dr. G. then recapitulated the topics of the last lecture, and quoted the statement of Dr. Ure, that the *best London porter contained opium*. Nourishing substances must correspond with the substance to be nourished. Dr. Abernethy had said that wine was simply a stimulant. Stimulants were natural and unnatural. Of the former were light to the eye, odors to the smell, &c. So was food, of proper quantity and quality, to the stomach. But apply pepper and vinegar to the eye, and there was unnatural stimulus. Snuff also unnaturally stimulated the lining membrane of the nose. As pepper on the eye, or snuff on the nose, alcohol acted on the membrane of the stomach.—The third lecture was delivered on the 26th Sept. E. Smith, Esq. again took the chair. The Circus (calculated to hold 4000 persons) was crowded.

Dr. Grindrod showed the effect of alcohol in producing an inflamed state of the stomach, followed by ulcers; and that the derangement of the stomach might go to a great length before its effects were very apparent on the health. He referred to the use of the liver in throwing off carbon and secreting bile, and showed that habitual moderate drinking produced disease of the liver. He next noticed the carbuncled nose ridiculed by Shakspeare. These Bardolph noses were one of nature's safety-valves, to get rid of the surplus carbon introduced into the system. In conclusion, he urged the obligation of discountenancing the use of beverages by which so many thousands were destroyed, and that they should not only adopt the principle themselves, but recommend it to others.—The Chairman wished the audience to bear in mind that they were indebted for that rich intellectual treat chiefly to the working classes, who had contributed their pence to bring to town this admirable lecturer. Let it act as a stimulus, by showing what could be done by working men. If they could unite to procure so much intellectual instruction, let them consider how much further they might carry this principle. Temperance was but the threshold, the beginning of their labor. When men ceased to be drunkards, they had not done all they could for themselves and for society. *Self-education remained to be achieved.* To this stage of the business they were now come. It was therefore a matter for the earnest consideration of teetotallers, to make arrangements for their own elevation.

**BOLTON.**—*A Catechism of Alarming and Important Facts.*—What is the number of public-houses and beer-shops in Bolton?—283. What is the number of persons in the habit of frequenting these places?—20,000. What is the sum weekly expended on intoxicating drinks there?—£2000. What is the number of reputed thieves in the borough?—238. What has been proved in our courts of justice to be the cause of nine out of every ten burglaries and thefts?—*Intoxicating drinks.* What is the number of prostitutes in Bolton?—109. What is the chief agent employed to seduce and ruin these unfortunate beings?—*Intoxicating drinks.* How many drunkards were taken into custody by the police during the last year?—1020. How does the drinking of intoxicating liquors affect the character and circumstances of the inhabitants generally?—*It increases the poor-rate, causes quarreling and fighting, corrupts the rising generation, leads to sabbath-breaking and irreligion, to neglect of social and parental duties, to embarrassments and bankruptcies in business, to mental and bodily disease, and to premature death.* Who are responsible for the above evils continuing to afflict the community?—*All who take, or sanction the use of, intoxicating drink.* What trades would be particularly benefited if the £2000 weekly spent in drink were turned into proper and useful channels of commerce?—*Bread-bakers, grocers, butchers, green-grocers, shoemakers, drapers, tailors, milliners, hatters, bonnet-makers, cabinet-makers, joiners, painters, booksellers, printers, &c.* What is the true and best remedy for the evils above enumerated?—*Abstinence from intoxicating drinks.* Are these drinks, under any circumstances, necessary to the well-being and happiness of mankind?—*Millions of teetotallers have proved that they are not.*

**HALIFAX.**—A temperance meeting was lately held in the Primitive Methodist Chapel,—G. Harrison, Esq. in the chair. Interesting addresses were delivered by the Rev. D. Sunderland of Whitehaven, and by Mrs. Stamp, whose language seemed to infuse new life into the friends of the cause.

**LYNN.**—Dr. Grindrod has just concluded a series of five lectures on the physiological effects of alcohol on the human system, which, for soundness of argument and extent of pathological knowledge, has perhaps never been surpassed. The lectures were fraught with knowledge of a most important description, and the whole was made plain to the meanest capacity. The attendance was numerous and respectable.

ACCRINGTON.—We have lately had four lectures delivered on teetotalism; two by Mr. G. E. Lomax of Manchester, and two by Mrs. Jackson of Whitehaven. We received 10 signatures to our pledge at the first lecture, and 61 at the second, and ten have signed since.

ROBERT WESTWELL, Sec.

BURNLEY.—The temperance cause, which had for some time been on the decline here, is again rising. Several interesting meetings have recently been held, and some excellent addresses made to large assemblages of people. The speeches gave great satisfaction.

SIMEON CARTER, Corr. Sec.

LEIGHTON BUZZARD.—In this town our prospects are cheering—the reformed characters stand fast—our female friends regularly distribute tracts—and soon, all being well, we shall have a Temperance Hall, which will cost £1000. J. D. Bassett, Esq., and Mrs. H. Grant, have handsomely subscribed £500 each—so the building will not be in debt.

NEWCASTLE TEMPERANCE BAZAAR.—This bazaar was held on the 10th, 11th, and 12th of October. An elegant, costly, and abundant display of fancy and useful articles was made. The attendance of visitors was numerous and respectable. The most sanguine expectations of the managers have been more than realised by the extensive patronage bestowed upon their undertaking. The proceeds amounted to £340. The conductors tender their grateful acknowledgments to their friends, for their kind and liberal contributions, and trust that much good will result from the judicious application of the sum realised.

J. REWCASTLE, Sec.

MACCLESFIELD.—On Sept. 30, the friends of temperance held a tea-party in the Lord-street School-room, when about 400 persons were present; after which a meeting was held,—Mr. John Dean in the chair. After the opening speech, Mr. Hall, a farmer, contrasted his present situation with what it was when a drinker of intoxicating drinks, which was very striking. Then came Mr. Melling, the glass-blower, and he did blow, not glass, but arguments and facts, into our heads and hearts. Mr. Rollinson from Crewe also spoke feelingly. Several other friends addressed the meeting, for which our Macclesfield friends feel thankful. We regret that but few wealthy and influential persons were present, as they lost a great pleasure, and an excellent opportunity of doing much good, in a short time, and at a very small expense.

CHORLEY.—The temperance society of our town has recently been rapidly progressing. Hundreds, within the last two or three months, have enlisted beneath our banners. Our procession and festival, some weeks since, gave great satisfaction, and tended to great advantage. About 700 walked in procession, and 600 afterwards took tea. After tea, a meeting was held in the old Wesleyan Chapel, when able speeches were delivered by Mr. Entwistle from Bolton, Mr. Grant from Wigan, and our warm friend Mr. Donnelly. About this time Mr. P. Edwards from Manchester gave us, gratuitously, three powerful and eloquent lectures, on three successive nights. A great number signed the pledge after each lecture. Mr. Edwards spoke of the temperance movement as a grand and important element in the advancing civilization of the world. He glanced over its extensive operations, and descanted on its glorious triumphs, and proved it to be a "great fact" in England's progressive history.

R. WALKER, Sec.

ESSEX.—On Friday, Aug. 16, a meeting was convened in the School-room, WOODFORD, for the purpose of introducing to the notice of the inhabitants the principles of true temperance. That indefatigable friend to the cause, Dr. Oxley, presided. The meeting was highly respectable, and densely crowded. On the 26th Aug. another meeting was held, presided over by Dr. Oxley; and so great was the interest excited, that we felt ourselves justified in forming some methodical arrangement for conducting a series of meetings, a distribution of

tracts, and such other proceedings as might be likely to further the good cause. On the 2d Sept. we organised ourselves into a society, and set to work in good earnest, and were soon cheered by unequivocal success attending our efforts. In order to feed the excitement produced, we determined upon holding a festival; and on Monday, 23d Sept., about 50 individuals sat down to an excellent tea. The meeting was enlivened by the performance of several pieces of sacred music by the Tottenham teetotal band, who kindly volunteered their services. After tea the public were admitted, when Mr. J. H. Donaldson delivered an able physiological lecture. We have obtained 31 signatures, among whom are indeed some signal trophies. May the little leaven soon leaven the whole lump!

THOS. DEXTER, Sec.

LIVERPOOL.—I am happy to say the soil on which the seed of temperance truth has been of late sown, seems to have been providentially prepared; it is springing up and bringing forth fruit abundantly, in every quarter of the town. Fresh meeting-places have been opened, and all are well attended. We stand greatly in need of a Hall of our own, for the general purposes of the society. We are paying more for the rent of rooms in different parts of the town, than would in a short time erect a good convenient building. I trust the time is not far distant when some of our wealthier friends will take this subject into consideration, and enable us to possess, like many other towns, a Temperance Hall, with a Library and School for the instruction and improvement of our members. On the 18th Sept., camp-meetings were held in Toxteth Park; they were 'monster meetings' indeed. Upwards of 3000 persons were present, and 125 enlisted under the banner of total abstinence. Mr. E. P. Hood has been with us for several weeks past—a more useful advocate never entered Liverpool. The Clarence Founding Society is doing extremely well;—the meetings are held in the School-room of the New Connexion Chapel, Berington Hill. A fresh meeting was opened Oct. 4, in the School-room of the New Connexion Chapel, Park-road. We had an extra first-rate meeting at the Portico, on the 10th Oct. Messrs. Scott and Hood were specially engaged. Your humble servant presided. The platform was crowded with respectable ladies. Mr. Scott proved himself a first-rater. Mr. Hood was "at home";—he sung several melodies in a masterly manner, the whole company joining chorus. 28 signed the pledge. The average number who have signed weekly in Liverpool during the last two months, has been about 200.

E. MUNDY.

LEEDS.—*West End Branch.*—Teetotalism is making rapid progress in this neighborhood. Our weekly meetings, held in School-street School-room, are generally well attended, and occasionally crowded. Our pledged teetotalers now amount to 900, of whom 100 are reformed drunkards. We have no serious obstacles to oppose us; public opinion is in our favor; and, with perseverance, our onward progress is certain. On Sept. 30th we celebrated our annual festival—one of the most enthusiastic we ever had. Mr. F. Hopwood, Rev. J. Peters, and J. Wooller, were the speakers on the occasion; Dr. Smiles in the chair. The speeches of Messrs. Hopwood and Peters made a strong impression; Mr. Wooller's speech was humorous and animated. On the 1st Oct. another splendid meeting was held, and addressed by J. Wooller and Rev. Danl. Sunderland; W. Mortimer in the chair. A crowded Washingtonian meeting was also held on the 2d, and addressed entirely by our own reformed drunkards; T. Atkinson presided. Our subsequent weekly meetings have been very numerous attended, and the Branch still continues in a good, flourishing condition.

W. MORTIMER, Sec.

HADNALL, near Shrewsbury.—Oct. 7th, a temperance meeting was held in the Primitive Methodist Chapel; Brother Price, of Astley, in the chair. The attendance was great, and 4 signatures were obtained, including that of a notorious drunkard.

J. D. WOOLLEY.

## IRELAND.

SKAHABEG.—Bravely does this moral movement progress. Each day brings new converts to the cause, and stanch recruits to its ranks. To few of its predecessors was the meeting of Oct. 6 inferior in numbers—exceeded by none in the excellence of its arrangements, and decorum of its proceedings. What a vivifying sight was presented! How delightful it must have been to those who recollected bygone times, when the demon of intemperance was actually drunk with the blood of his victims! There were at least 10,000 persons present. The gentlemen in attendance were the Rev. Mr. Mathew, Rev. Mr. O'Regan, Counsellor Walsh, &c. Father Mathew received the tribute of ten thousand honest hearts, in the shape of three long, loud, and hearty cheers. He detailed a recent conversation between himself and Dr. Farren, *Principal of the Medical Society of Ireland*, by which it appeared that gentleman had subscribed to, and strictly complied with, the rules of the Temperance Society for the last 14 years, and whose testimony went to prove that intoxicating drinks could not be of the least service. There were at present 50,000 teetotalers in Cork. "I was filled (said he) with amazement, horror, and pity, on last Saturday, at the wretched beings that came to receive the pledge at my hands—living images of disease, destitution, and death. The cause of their visit was occasioned by an awful accident that occurred the day before, when an unhappy woman having obtained some money, went to the public-house, and continued to drink this 'bane of human existence' till on her 'Death had set his seal!' What a harrowing recollection, to think that that unhappy creature, stamped with the image of her Divine Maker, should be sent from the fumes of whisky to the flames of hell! My dear friends, there are still in Cork 50,000 persons who have not joined our society. During the last month (September) over 400 individuals were conveyed to Bridewell, laboring under the influence of this noxious narcotic; and I am confident that, if the police could visit the habitations of other parties, much more than 400 would require to be escorted to that establishment during the same period."—Counsellor Walsh, alluding to the workhouse situated at a short distance from where he stood, said, "I wish we could have here amongst us the inmates of that dreary-looking prison—who have not a home, nor a shelter, nor a family to look to them, but are there in the misery of confinement, in the depths of destitution. Now, who do you think fill that workhouse? Is it the sober, the industrious, or the virtuous? No; it is filled by those who spend their hard earnings in the public-house—who forget their decency, prudence, and self-respect—who throw to the winds the means of subsistence. What fills the mad-house below? Drunkenness. What sends that man to a distant land, from whence he is never to return? Drunkenness. O, the shame of drunkenness! the misery of drunkenness! the madness of drunkenness! What was it brought burning fever upon the strong man, the hale and hearty woman? Drunkenness. What was it brought to the mad-house the wan and wasted being who perhaps once held a respectable position in society, unable to recognise his relations or friends, frenzy in his eye, blasphemy on his lips? Drunkenness. When you see such a person as that, are you not inclined to kneel before heaven, and say, 'Glory be to God who gave me and left me my reason?' Mr. Mathew was right when he told you you deceived yourselves when you say 'you are temperate—you can give no bad example.' Many have been bitterly disappointed, who thought they were giving no bad example. They have lived to see their children reared up in profligacy, and filling an early grave, because in their youth they were lured on to drink. You see that over five millions of people in Ireland have taken and kept the pledge; you see that all happiness surrounds them—no pleasure lost—no happiness risked—no danger incurred. If there are amongst you those who have not yet joined us, why not say to yourselves, 'those who have as

much sense as I have, who want it only as little, have taken the pledge.' Why then not take it at once, that you may save many a one from degradation, misery, and shame—from the evils of desolate hearths and unhappy homes. Think of that—be wise ere it be too late; and wherever civilisation has attained, wherever christianity is taught, there the name of Mathew is heard, is welcomed, is cherished—from north to south, from east to west, the apostle's name is a household word of affection, of love, of reverence. Be wise to-day. Have courage and resolution to persevere in the movement that elevates your country—that breathes forth security, peace, happiness, and comfort to your homes."—Upwards of 1000 persons were enrolled during the day.

## FOREIGN.

AFRICA.—Fort Napier, Pieter Maritzburg, 26th June, 1844.—Sir; I beg to forward you what I am confident will be highly gratifying intelligence to all who have the elevating and glorious principles of teetotalism at heart, that, owing to the exertions of that unwearied and well-known laborer in the good cause, Serjeant Leighton, a total abstinence society was established in this place on that memorable day in our country's calendar (May 24) celebrated as our beloved Queen's birthday, when seven persons signed their names to the pledge. On the following Sunday, permission was granted by our commanding officer to Serjeant L. to address his comrades on the evils of intemperance. He accordingly took up his position between the naked walls of the Fort, where a goodly number were assembled, not only of the 45th, but also Sappers and Miners, Artillerymen, and Hottentots belonging to the Cape Mounted Rifles, who one and all behaved in the most orderly manner during the whole of his discourse, which lasted for upwards of an hour.—His labor was not in vain; for, before the day closed, several came forward and joined the society; and since then, many who were once the favorites of Bacchus and slaves to King Alcohol, have shaken off their chains, and enlisted under the banner of Teetotalism,—so that we now muster a total of 52 members, which is very good, considering that the main strength of the troops here is only about 250. A meeting of the members took place on the 16th inst., when rules were passed for the better government of the society, and officers appointed for the next six months. I have been requested by the Committee to state that they have no means of transmitting to the United Kingdom any money for the purchase of your *Advocate*, &c.; but they will thankfully acknowledge the receipt of any publications with which you may kindly favor them. We have collected £1 towards the £10,000 for the spread of total abstinence in the United Kingdom, which shall be forwarded to you when we can devise a safe plan of sending it.—Yours most respectfully,

WM. PIKE,

Corpl. 45th Regt., and Sec. to the Fort Napier Branch of the 45th Regt. Total Abstinence Society.

DO NOT TOUCH IT!—Mr. Van Wagner, the reformed blacksmith from Poughkeepsie, illustrates the deceptive influence of alcohol by the following fable:—A rattlesnake had got into the fire, so that it was in a fair way of being burnt up. "Please take me out," said the snake to a man who chanced to pass by. "Ah, no," was the reply; "if I take you out, you'll bite me." "No I won't," said the snake. The man, after some difficulty, got hold of it and placed it out of danger. "Now look out!" continued the snake, putting itself in a position to spring; "I'm going to bite you." "Yes," said the man, in surprise, "but you promised you wouldn't." "But don't you know it's my nature to bite?" quoth his snakeship. And so with alcohol. He will make fair promises, but it is his nature to bite, and ten to one but all who touch him find it out to their sorrow.—*Herald of Freedom.*

## "WATER IS BEST."

[BY JOSEPH JOHN GURNEX, ESQ.]

The ode of Pindar, from which the above words are selected, is one of the most sparkling of all his compositions. It is a remarkable fact, that this motto is inscribed over the portals of the Pump Room at Bath. I must now be considered to be writing a little essay, with this for my motto, "Water is best." I might indeed go to the Bible, and find passages in scripture, in great abundance, which would suit my purpose; but at present I will take Pindar for my Mentor, and say with him that "Water is best."

I.—I observe that, on **PHYSICAL** grounds, I am persuaded that "Water is best."

I believe that there is a very close and, perhaps, an inseparable connexion between total abstinence and the physical health of mankind. Having been much engaged in visiting those institutions established for the more wretched and guilty of our race, I have had opportunity afforded me of forming correct opinions as to the cause of the misery with which so many of our fellow-creatures are afflicted; and it is my decided conviction, that a large proportion, at least one-fourth, of those affecting cases of confirmed insanity which it has been my lot to witness, has been caused by the use of intoxicating liquors. There is no disease so pitiable, so calculated to excite the sympathies of our nature, as that of insanity. When I have seen poor creatures under the influence of a settled melancholy, constantly in the fear of being led to the gallows; others, in a state of horror and despair, from the belief that their immortal souls were lost for ever; and when I have known that these unhappy delusions had been induced by the habit of intemperance, I think I have had sufficient proof of the axiom that "Water is best." But that which is true of the brain, is more eminently true of the body. The stomach may be called the *kitchen* of the body—the place where all the food is prepared for the support and nourishment of the system; and, if there be any disorder here, the whole house will soon be reduced to a state of debility and disease.

In the course of my travels in the United States of America (where I spent nearly three years in visiting the prisons, hospitals, and other public institutions), I met with a physician of considerable eminence, who informed me, that in his *post mortem* examinations he had invariably found that the stomach of the total abstainer was comparatively healthy in appearance, while that of the moderate drinker presented, in the swelled vein, symptoms of incipient disease, and that of the immoderate drinker was covered with eruptions similar to Etna or Vesuvius. It is acknowledged by all, that the calm and mode-

rate state of the nervous system is conducive, if not essential, to the enjoyment of all that is pleasant and agreeable. But it is well known how much the nerves are affected by the use of fermented liquors. Violent excitement and painful depression are the lamentable consequences of vinous indulgences.

If, then, the brain, the stomach and the nerves are sensibly and painfully affected by the moderate as well as the immoderate use of intoxicating liquors, we have another proof that "Water is best."

II.—But I proceed to the second head of my little essay, and I observe that, on **MORAL** grounds, I think it can be proved that "Water is best."

I have had much experience, in connexion with my beloved sister Elizabeth Fry, in visiting the prisons of my own country and the continent of Europe; and I have visited, alone, those of the West Indies and America. My observations on the subject have convinced me, that if one-quarter of the cases of insanity are attributable to intemperance, a much larger proportion, at least one-half, of the cases of imprisonment, may be traced to the same origin. I visited in the State of Ohio a very large prison, which was almost filled with convicts.—After examining the interior of the building, I was led to inquire into the cause of a state of things so lamentable and distressing. "How is it," I asked, "that in a State like Ohio—favored with the blessings of freedom—where nature produces her bounties in such rich abundance—where no man who is industrious need fail of getting a living in an honorable manner,—how is it, that, with all these advantages, so many of my fellow-creatures are deprived of the blessing of liberty, and immured within the walls of a prison?" This led me to examine the records of the institution, and I found, that, in a great majority of cases, *intemperance* was the cause.

Is it not astonishing that we should spend so much time in endeavoring to remedy the evils of imprisonment, while we have neglected the practical recognition of that great principle which would effectually *prevent* the commission of crime, and obviate the necessity of inflicting that punishment? What! shall we never learn the important lesson, that "prevention is better than cure"? Shall we never go to the root of the matter, and remove the cause, that the effect may cease? I hope, my dear friends, that this subject will receive your serious consideration, for I am fully convinced that, next to christianity, the best way of benefiting mankind is to promote the cause of total abstinence. But it is not only in America that intemperance and imprisonment stand in the relation of cause and effect. In Switzerland, in the Canton of

Berne, the prisons are filled; and this, notwithstanding the very general diffusion of knowledge among the people.

Let us now turn to Ireland, and ask, what has been the effect of total abstinence there? I visited that country in the year 1827, and found the gaols crowded to excess. A great number of the criminals were imprisoned for infractions of the excise laws. Illicit distillation of what was called "mountain dew" was carried on to a great extent. This abominable poison was the cause of the commission of the most horrible crimes. In one prison I found no less than *eleven murderers!* Why, one would think, that the very fact of the commission of murder, under the influence of alcohol, would have been sufficient to drive it out of the limits of civil society. But it is a well-authenticated fact, that two-thirds of the more violent offences, such as assault and battery, are committed by persons under the influence of intoxicating drinks. Happily a delightful change has taken place! Crime is now diminished 90 per cent., and this is to be attributed to the almost universal adoption of the principle of total abstinence.

I had the pleasure of meeting Theobald Mathew last summer, at my own house in the county of Norfolk, and I received from him much interesting information on this important subject. I believe him to be a good, upright man, actuated by a desire to promote the welfare of his country. He told me, that, a short time ago, three or four individuals were charged with the commission of a cold-blooded murder. One of the culprits was a teetotaler, and he confessed on the trial that he was privy to the crime; but he declared that he could not—it was physically impossible for him to assist in its perpetration. The others, who were not teetotalers, *prepared themselves* for the horrible act by the drinking of whisky; and it was not till the moral sense had been completely subdued, that they were enabled to imbrue their hands in the blood of their fellow-creature.

The practice of total abstinence promotes domestic harmony and affection. Nothing can be more painful—nothing can be more cruel, than the indulgence of those passions which are excited and fostered by the use of intoxicating drink. What turbulence, what disorder, what anguish, what distress, are produced by habits of intemperance! O, if we have felt the value, the beauty, the efficacy of the domestic affections, let us superintend the education of our children in the authority of love, gently leading them by example as well as by precept to the adoption of that principle which will save them from the scourge of our country and our race. Again, dear friends, I conclude with our motto, "Water is best."

III.—And now I will rise a step higher in the argument, and say that, on RELIGIOUS grounds, "Water is best."

The more I reflect on the cause of teetotalism, the more I am convinced of its intimate connexion with christianity. Suppose I found it to be my duty to preach the everlasting gospel, and a great multitude were assembled to hear the truth as it is in Jesus, would it not be better for me to have a congregation of persons whose minds were not excited, whose intellects were unclouded, and who were calm and attentive to the truths delivered? Certainly it would be an advantage to preach to total abstiners in preference to immoderate, or even to moderate drinkers. And here I would remark, that I believe the cause of evangelical truth in Ireland will be much assisted by the cause of temperance. The passions of men will be less excited—their minds will be more capable of thinking—and they will be able to perceive the grand distinction between truth and error, and to form just opinions of all that is reasonable, and lovely, and good. Multitudes have been brought to the porch of the temple by the adoption of this principle, and many, I have reason to believe, into the temple itself. While the hearts of men are brought under the influence of that system of means appointed by the Author of salvation, we may hope that His grace, without which nothing can be effected, will, in the end, make them lively stones in that spiritual building of which He is the chief corner stone, and on whom all the beauty, all the strength, all the permanence, and all the glory of the temple entirely depend.

And now I may be permitted to say, in conclusion, that, in the language of scripture, water—pure, running, living water—is the emblem of spiritual blessings. "*I will pour water on him that is thirsty, and floods upon the dry ground. I will pour my spirit upon thy seed, and my blessing upon thy offspring; and they shall spring up as among the grass, as willows by the water courses.*" O, let me exhort you to partake abundantly of the water of life; for "*except a man be born of water and of the spirit, he cannot enter the kingdom of God.*" "*And let him that is athirst come; and whosoever will, let him take of the water of life freely.*"

BENTHAM A TEETOTALER.—Extract of a letter from Jeremy Bentham to a friend:—"I am a single man, turned of seventy, but as far from melancholy as a man need be. Wine I drink none, being in that particular of the persuasion of Jonadab, the son of Rechab."—[Bentham was one of the clearest thinkers of the age, and his voluminous writings have perhaps exerted a greater influence on society than those of any of his contemporaries. He reached his eighty-third year, and preserved his faculties clear and vigorous almost to the last.—ED.]

## REPEAL OF THE MALT TAX.

As the newspaper press rarely ventures to assist us with more than meagre reports of anniversaries, our readers may be pleased to peruse an extract from a leading article in the *Manchester Guardian* of Nov. 6th. It notices a meeting lately held in London for the repeal of the malt tax, and does justice to total abstinence, accompanying certain strange specimens of the oratory displayed with its own running commentary, thus:—

"We perceive by the *Morning Herald* of Tuesday, that a meeting on the malt tax question was held at the York Hotel, London, on Monday last, when a number of very eloquent speeches were made, to show that the grand panacea for the present lamentable state of things in the agricultural districts was the repeal of the malt tax. The first speaker, a Mr. Ellis, who was very pathetic in his remarks on the condition of the laboring classes, and the patience they had displayed under their sufferings, said, 'It was more than human nature could put up with, for a man to do field labor, and to be compelled to drink nothing but tea or water.' Mr. Baker, the next speaker, was equally impressive on the subject. 'He considered that beer was almost as necessary as bread, and therefore he would willingly vote for an increase of the property tax, if that were necessary, in order to make up for any deficiency which might be produced by a repeal of the malt tax.' Mr. Fisher Hobbs, as a practical man, remarked that 'the want of a sufficiency of beer was a great cause of mortality among the laboring population! They must all have seen, in going through the union houses throughout the kingdom, numerous children who had lost their fathers from being obliged to drink water.'

"We have not yet heard of any deaths having occurred in this vicinity from the cause to which Mr. Hobbs so pathetically alludes; but if we may credit his report, it would appear that water-drinking was more fatal in the southern counties than it is here. 'Some men, with large families,' he added, 'had drunk water till they brought on consumption.' In such cases, however, we rather think it would not be the quantity of the water that was to blame, nor yet the want of beer, but the insufficient quantity of wholesome food which the laborer receives, owing to the low rate of wages in many of the agricultural districts."

The arguments of these great hop and barley growers would be simply amusing, did we not conceive they represent the opinions of the great mass of agricultural employers, and practically lead to two mischiefs—first, in a species of truck payment, an allowance of beer being generally given during harvest, and in some parts of the country at other times, in lieu of money, as a part of the wages; and secondly, in an unfair interference with the free-will and disposition of laborers, who, at the instance of their masters, have ceased membership with temperance societies, as well as the practice of abstinence. We might point, in refutation of the error, not merely to individuals, but to whole gangs of laborers, who, not for a single year, but during successive ones, have undergone the toils both of the hay-harvest and corn-harvest, sheep-shearing and hop-picking, wood-cutting and barking, hedging and ditching, and

various other out-of-door employments, both during summer and winter, under a system of total abstinence, with advantage to themselves and benefit to their families. They have learned by experience how to take off the malt tax, and most effectually, and desire it removed in no other way.

An ancient writer apologised for the agriculturists of his day, by inquiring—"How can he get wisdom that holdeth the plough, and that glorieth in the goad, that driveth oxen, and is occupied in their labors, and whose talk is of bullocks?" (Ecclus xxxviii. 25.) But what excuse can be offered for men who endeavor, by barefaced sophistries and even falsities, to darken knowledge to their fellow-men who desire to pursue it, and would profit by the experience and wisdom of others?

## WINES OF PALESTINE.

CORRECTION OF ERROR IN CHAMBERS' EDINBURGH JOURNAL.

In reply to the letter of Dr. Lees [see ante p. 46], calling the attention of the editors to the misrepresentations of Mr. Hitchcock, they have inserted [No. 42] the following statement:—

"Professor Hitchcock appears to have somewhat overstated the opinions of the author of *Anti-Bacchus*, in representing him as endeavouring to establish that the wines alluded to in scripture were not alcoholic. It is true \* \* \*, that a *causory* reader might suppose him denying altogether that these wines contained any alcohol. In other passages, however, the alcohol of some of the wines of scripture is EXPLICITLY ALLOWED, and this we find to be a general admission amongst the professors of abstinence. Of course, in as far as we have been misled by the Professor's paper to overstate the conclusions of *Anti-Bacchus*, we feel regret, and now offer our best apologies."

The editors, however, unfortunately spoil their admission, by adding another erroneous and unfounded statement. They say—"We find that the present [not the ancient] wines of Palestine, are all of them largely alcoholic." This is not so. No one has ever found that all the wines of Palestine are alcoholic. The editors should have said, all the specimens sent to Mr. Hitchcock; for we have the testimony of Dr. Bowring, Mr. Lane, Mr. Southgate, Mr. Buckingham, and other living travelers, that some of the wines of Palestine (especially those drunk by the Mahomedans) are merely *syrops* (lit. *sharap*, which is Turkish for wine).

The editors, in conclusion, say—"We mainly hold to our former position, that the advantages of abstinence from intoxicating drinks, ought to be argued for on other grounds." It is strange with what pertinacity these sort of statements are put forth. The public have been told a thousand times, that the teetotaler does not base his teetotalism on scripture criticism, but on physical and social facts. It is his opponent who declines to meet his facts, and who places his interpretations of the Bible in opposition to those facts! Teetotalers have always protested against this mode of settling the question; but numbers of them also hold (we think rightly) that the Bible nevertheless does not oppose teetotalism. They stand upon the defensive in this matter, and are quite satisfied in exposing the critical weakness of the enemy. If both sides are "unsatisfactory," then the argument against teetotalism, adduced from the Bible, is inconclusive. Grant this, and we desire no more.

## NOBLE ASSERTION OF PRINCIPLE.

## THE UNLAWFULNESS OF MALTING ASSERTED.

The following letter, in justification of the resolution of the firm of Joseph and Charles Sturge, the great corn factors, Birmingham, not to sell barley for malting, has been published:—

"To C. D., Corn Exchange, London.

"Birmingham, 11th month, 5th, 1844.

"ESTEEMED FRIEND,—Thy letter of the 4th ult. has the following remarks on the notice contained in our last Monthly Circular:—'The singular resolution you have come to, as to not selling malting barley, has been much canvassed here to-day. I regret it much, and the more so, as I can discover no good and sound reason for it.' This observation, and some other circumstances, induce me to give a further explanation why this resolution was adopted, believing that myself, and many other of our friends, though differing in opinion, will not condemn a course which results from a conviction of duty.

"Intemperance produces such an incalculable amount of vice and misery, that I consider it right to use my influence to promote the principles of total abstinence. This I feel the more bound to do, as nearly 20 years' personal experience, and much observation in this and other parts of the world, have convinced me that fermented liquors are not necessary to health, and that those who refrain even from what is termed the moderate use of them, are in consequence capable of more bodily and mental exertion, and exempt from many maladies which afflict others.

"In accordance with these views, our firm has long altogether declined the sale of malt, or the supply of any grain to distilleries, and converted to other uses cellars which many years ago we let to wine and spirit merchants. Our continuing to take commissions for the sale and purchase of barley for the purpose of malting, has for some years caused me much uneasiness; and I have recently been so fully convinced that it is wrong to do so, that I must have withdrawn from our concern had it not been relinquished. The belief that we are responsible for the means of acquiring, as well as for the use we make of our property, and that we cannot exercise too rigid watchfulness over our conduct, is compatible with perfect charity towards those who differ from us in opinion.—I am, respectfully,

"JOSEPH STURGE."

## A HINT TO LEGISLATORS.

The *Workhouse* at Amsterdam is partly correctional and partly charitable, and has no parallel in the world, though, for the happiness of many families, it is desirable it should have. While it affords a comfortable refuge for the poor, it is an admirable school for the reformation of offenders. The correctional part is confined to those who have been guilty of slight offences. Some offences are included in the list of these, which are scarcely cognizable by the English law. Husbands, for instance, on proving the extravagance or drunkenness of their wives, may send them to be confined, and to receive the discipline of the workhouse. On the other hand, husbands, if guilty of similar offences, are equally liable to punishment. Nor does the confinement terminate, but with the apparent reformation. Thus are families saved from what would otherwise, in all likelihood, prove a lasting source of domestic misery and misfortune. The truth is, drunkenness is a physical disease, and should be treated as such.

## TESTIMONIES OF MINISTERS.

MY DEAR SIR,—I have had the privilege and pleasure of receiving, of late, several numbers of *The National Temperance Advocate*. I do not know to whom I am obligated, but I embrace this opportunity of expressing my thanks. As I lend, or give away, what may be sent me, I am not the only person who receives the benefit.

I have lately adopted a new plan to dispose of some back numbers of the *Bristol Herald* and other publications. As my house is by the chapel, and near the road to the village, I am often called upon by beggars; it would be difficult to keep account of their number. As I cannot afford to give money or food to all, I put a book on temperance into their hands, and they can generally get something for a penny book. By this means I am permitted to spread temperance principles very extensively.

Perhaps a few lines in reference to my own experience may not be unwelcome. Through a benevolent Providence, I have been permitted to abstain from all intoxicating drinks upwards of eight years. I feel thankful to God, that ever the principle was set on foot—not on my own account only, but on account of millions of my fellow-creatures. My whole family, consisting of a wife and three children grown up to manhood, are all conscientious abstainers. My son with four children is setting a good example before his increasing family. I therefore entertain the pleasing hope that none of my descendants will ever become drunkards. I sometimes picture to my mind the effects—I may say astonishing effects—of abstinence, in so many thousands of persons, upon the rising and the coming race. May the blessing descend to remote generations, until the present drinking practices shall be only known as a subject of history!

I have frequently thanked my Heavenly Father for the light given me and mine, on a subject of so much importance. I have often been the subject of scorn, because I refused to drink a glass of ale or cider. I have been persecuted for joining the temperance society; and not infrequently have I been told I could not govern my appetite, else I should not have enrolled my name! Although such remarks are unpleasant, yet I consider it an honor to be reviled for doing well. I have often asked my opponent to inform me in what part of scripture I am commanded to drink strong drink?—in what part of scripture I am blamed for not drinking strong drink?—or in what part of scripture I am denounced for drinking water, which is almost my only beverage? I prefer it to tea, or coffee. Ten or twelve years ago, I should have been ready to murmur at the providence of God, if I could have obtained no other beverage; but I am very thankful that I am now better taught.

Our society in this parish is progressing. The greater part of those who join are generally steady, but those who work in the fields are sadly tried. Their principles are necessarily good, or they soon yield to their opponents. If there were not so much cider made here, it would be far easier to avow our creed. Some years ago teetotalers were the butt of scorn; but now, if at any time I meet with a moderate drinker, I almost make him wish to conceal his drink.

Wishing you, Mr. Editor, and all teetotalers, as much peace and happiness as I enjoy, I remain, with great respect, your grateful servant,

JOHN LITTLE, Baptist Minister.

Street, near Glastonbury, Aug. 7, 1844.

To the Editors of the *National Temperance Advocate*.

GENTLEMEN,—Useful as *The Temperance Advocate* has been, I trust its efficiency will be much increased under the new management. Several of the talented, pious, and devoted men who represent the British Temperance Association, have labored, in our county, with great acceptance and success.

My more immediate object in writing is, to add my

testimony to that of Mr. McCree, given by you, last month—viz., that the work of the Christian Ministry may be arduously pursued without the use of alcoholic drinks. For four years past, I have, during the summer months, frequently preached four times on the Lord's Day (once in the open air), and attended two other meetings. In winter I preach three times, occasionally teach in a Sabbath-school, usually attend one or two prayer-meetings, and frequently conduct a kind of class or experience-meeting in addition.

Although generally much fatigued on the Sabbath evening, I do not experience that feverish lassitude which usually succeeds efforts preceded, accompanied, or followed, by the use of alcoholic drinks. Suitable rest is to me an admirable, because a strictly natural, restorative for a wearied mind and body. I am persuaded that our systems neither require the whipping of strong drinks to induce energy, nor their narcotic influence to gain repose.

Northamptonshire. A BAPTIST MINISTER.

#### TEETOTALISM AND MISSIONS.

SIR,—If you think the following remarks worthy of being inserted in the *Advocate*, I shall be glad. Though never habituated to the excessive use of intoxicating drinks, I could not make this a plea for not joining the temperance society, and for this simple reason. I am a member of the Wesleyan Society, and we talk much about the conversion of the world; but who must convert the world? Are they those we call the "moral" men of the world? No. The men of science or literature? No. But the men who are born of God (1 John iii. 9); men who are dead to sin, and alive unto righteousness (1 Pet. ii. 24). Reasoning upon the same principle, I asked myself, who is to reclaim the drunkard? Not the drunkard, any more than the unconverted will convert the wicked. Will the men who profess to be moderate in the use of intoxicating drinks reclaim the drunkard? There appears no remedy for reclaiming the drunkard, save teetotalism, enforced by those who are total abstainers.

Loud calls are made on us as a Christian body, to make a strenuous effort on behalf of the missionary cause. I began to ask, What could I do more than I was doing, for the missions? Had I not been a member of the temperance society, I should at the least have taken one glass of ale per day. Then, I said, I will give 1½d. per day to the missions; and as the pipe generally accompanied the glass, then I will give 3½d. per week; and also 1½d. for snuff; altogether, 1s. 3½d. per week, or £3. 7s. 2d. per year. I doubled it for another member of the family, making it amount to £6. 14s. 4d. per year. This sum I presented at our missionary breakfast, with this paper to be read:—

Two members of the Wesleyan Society, total abstainers from intoxicating drinks, tobacco, and snuff, have subscribed weekly 1s. 9d. for beer or ale, 7d. for tobacco, and 3d. for snuff, which amounts to 2s. 7d. per week, or £6. 14s. 4d. per year. If half the number in this circuit would follow the example, the sum would amount to £2639. 13s. per year. There are 337,598 members in the Methodist Society in Great Britain; if 300,000 of them would do the same, it would amount to £1,007,500 per year.

This paper was objected to, because it would be introducing teetotalism! The money, however, was accepted, but the means by which it had been given was mentioned only in this manner—"Instead of indulging in the use of pernicious articles, which some use excessively."

A WESLEYAN METHODIST.

A LANDLORD, not a hundred miles from Clithero, having an old sign to dispose of, split it up and repaired his pig-stye gate with it, allowing the appropriate line "to be drank on the premises," to appear on the face side of the piece nailed to the gate.

#### TEETOTALISM RATIONAL.

Were men guided by the Bible, by reason, and by their real interests, they would discard for ever all kinds of intoxicating drinks as a beverage, and probably as a medicine also. But, alas! they are impelled by depraved and false feelings, mistaken notions, dangerous example, common custom, and love of gain, to the very brink of ruin, and many fall into hopeless woe.

The woe of hell and the misery of earth unite to show the danger of drinking. The desecrated pulpit and the abandoned sanctuary proclaim its intrusion upon the Lord's heritage; and every-day exhibitions of reckless vice cause man to feel ashamed of his kind, because so many cling to destructive liquor.

Rejoicing millions of both sexes, of all ranks, from childhood to extreme old age, of every variety of constitution, and in the various pursuits and climates of the world, demonstrate the safety, comfort, and moral results of abstinence. Almost innumerable well-conducted experiments prove the unfriendliness of alcohol to human health and happiness. Astonishing progress and triumphs show the importance of a steady and resolved perseverance in the use of all honorable means to teetotalise the world.

Then let all the prudent, the humane, the patriotic, but especially the pious, rally round and sustain the unsullied banner of teetotalism. Let the pledged be faithful, Christian-like, zealous, and never stand still till the Master appear, and say, "Well done, enter into my joy."

With these convictions, and after many years' experience, I am as resolved an abstainer, and as willing a workman in the cause, as ever.

RICHARD FARRHAM, Wesleyan Minister.

#### IMPORTANT PETITION.

BEER-SHOPS.—We have been favored with a copy of a petition to the House of Lords, by G. Drury, Esq., of Shotover Park, Oxon, praying for the repeal of the beer-shop act. We rejoice that persons of influence are becoming alive to the importance of abolishing this crying evil. Our limits prevent us giving only extracts:—"Your petitioner, for many years past, has paid great attention to the practical working of the beer-shop act, not only in the neighborhood of his own estate, but in other parts of the country. That, supported as he is by the testimony of all ranks of his fellow-subjects, including the most eminent authorities both in church and state, and urged not less by feelings of duty than humanity as regards the neglected and impoverished wives and families of the victims of intemperance,—your petitioner would urgently press upon your honorable house the necessity of prompt and efficient means being taken to repeal the beer-shop act, which presents the most dangerous temptations to those who can least resist them; and he believes that the adoption and exercise of such means, by removing from the statute-book an enactment which has confessedly failed in its intended purpose, is called for, not merely by state policy, but by the principles of religion and morality, which it is the duty of the legislature to maintain. The bishops and other clergy of our holy church have borne testimony to the increased and increasing evils of this well intended but unhappily perverted legislative measure. Its bitter fruits have been exposed, again and again, at the assizes and quarter sessions. The judges of the land denounce it in their charges from the seat of justice, as the fruitful parent of crime. Grand juries present it as a national nuisance. Criminals attribute their initiation into crime to the evil company which they have met with in these haunts of mischief and sin."—"We recommend individuals and societies to petition the next parliament on the subject."

## Original Correspondence.

VISIT TO MALVERN, AND MALVERN SINK, BY  
THE AUTHOR OF "ANTI-BACCHUS."

Ebley, Stroud, Oct. 10, 1844.

To the Editor of the National Temperance Advocate.

DEAR SIR,—Perceiving by the *Advocate* that you not only plead the cause of total abstinence, but also are a friend to the WATER CURE, I take the liberty of troubling you with a few lines. During the month of July last, I was in the neighborhood of Malvern. I resided at Malvern Sink, which is about one mile from Great Malvern. Being known as the author of *Anti-Bacchus*, I was invited to lecture on total abstinence. The people seemed disposed to listen with particular attention to that subject, as not less than four individuals had, within a very few days, come to their end in a most awful manner, through the influence of liquor. I believe that even some of the moderation folks among the religious people were almost awakened by these solemn occurrences. I need not tell you that, in too many localities, the last persons to feel, so as to adopt efficient means to save the drunkard from death, are the professed followers of the self-denying Savior. For the poor heathen that bows down to an idol, or the slave that smarts under the cart-whip, though distant from us by a whole ocean, much anxiety is felt, and many a tear is shed;—but who drinks the less from the fact, that the poison which the church so much admires, has launched the poor drunkard into eternity? The thing is too common to awaken deep concern. I say nothing against zeal for the heathen, or for freedom. Far from there being too much of either, our efforts to spread liberty and christianity through the world have hitherto exhibited little more than our apathy. But, surely, if we profess to feel for our enslaved or dying brother at the antipodes, we ought not to pass over the poor wretch who is perishing at our threshold. "These things ought ye to have done, and not to leave the other undone."

Intemperance in this locality had done its deadly work; four valuable lives had been sacrificed at its shrine. I was invited to lecture on total abstinence. The chapel was granted; we had a crowded audience. I exhibited Dr. Sewall's plates, of which I have some enlarged transparent copies, and showed the effects of intoxicating liquors on the digestive organs. My lecture was chiefly a physiological one. I have generally found that this subject afforded a good opportunity for the introduction of the religious bearing of our cause. Even the obtusest minds perceive that it is not only unphilosophical, but irreligious, to cut short our days by poison. Many were convinced, and the cause of temperance revived. At the close of my lecture, a gentleman—W. F. Preshaw, Esq. surgeon, of Jersey—addressed the meeting, stating that he would confirm my statements as to the physiological, and consequently moral, effects of alcoholic poisons. He avowed himself a teetotaler of some years' standing, and therefore his testimony as a medical man greatly aided our cause. He afterwards lectured on the physiology of temperance, and gave one of the most interesting and popular discourses on that subject I have ever heard. There was not a child but was delighted and edified; science and simplicity were so happily blended.

With this gentleman I afterwards became very intimate. The reading of *Anti-Bacchus*, some years ago, in Scotland, had either made him a teetotaler, or confirmed him in its doctrines. I found that as a medical man he was visiting the various hydropathic establishments of the country, that from actual observation and experiment he might be able to test their value; and that there might be no mistake on the subject, he was submitting himself to its various processes, at Dr. Wilson's establishment at Malvern. He strongly recom-

mended the system. By means of Mr. Preshaw, I was introduced to Dr. W. I found that the water cure was doing wonders at Malvern. There were a number of persons present who were deriving advantage from this marvellous discovery. Among these were Sir Edward Bulwer Lytton, Lord Hatherton, Lady Kilmare, Lady Church, several medical practitioners, some clergymen, and about sixty others. There were cases of gout, rheumatism, stomach and liver complaints of all kinds, skin diseases, threatening consumption, tumors, paralysis, &c. Some of the cures seemed almost to bring one back to the age of miracles. Dr. Wilson, we are informed, was the first Englishman that visited Grafenberg, and to introduce the practice into our country. He has treated upwards of a thousand cases at Malvern. Many have been effectually cured; and those too far gone before the patients applied to be entirely eradicated, have been greatly relieved.

Malvern is one of the finest localities in the country for water. It is not perhaps generally known, that the chief characteristic of Malvern Wells is the purity of the streams. The water is without any admixture, and is either filtered in running through the rocks, or meanders through them without being contaminated. The locality is therefore remarkably well adapted for all the purposes of hydropathy. The air seems also to vie with the water in salubrity.

As teetotalers we ought especially to hail these institutions. With a few honorable exceptions, doctors and drugs are our greatest opponents. Nothing is so common as for medical men to exclaim to an abstainer who may happen to have the headache or any other ailment, "Ah, teetotalism will not do for you." Doctors have boasted to me of the havoc they are making in our ranks. On the contrary, the hydropathic practitioners are swelling our numbers. Most of those who have tried the water cure voluntarily abstain. I am persuaded we want nothing more than the external application of water to render teetotalism as suitable to every body, as the gospel is to every soul. Some persons have a great dread of the remedy. I can say from actual experience, as well as from the testimony of others, that the system is as pleasurable as it is safe. The delightful repose arising from the "wet sheet," makes one feel that we are really wrapt "in Elysium." I find that a sore throat is invariably cured in a night by the application of the wet bandage to the neck. My little girl, who is pronounced incurable, has all her pains soothed by the water treatment. She was pronounced to be in a rapid consumption, arising from growing too fast, and used to cough nearly all night; but the external and internal application of water has given her so much relief, that she sleeps all night without the least disturbance. I would advise all persons to read Dr. Wilson's *Water Cure* [the price is only 1s. 6d.]; and I feel persuaded they will come to the conclusion that hydropathy is one of the best, safest, cheapest, and most pleasurable remedies for a very large proportion of those diseases which at present prey upon mankind.

I remain, yours, &c.,

B. PARSONS.

## INTERESTING CASE OF CURE.

Coleford, Oct. 22, 1844.

SIR,—Feeling a great interest in the temperance cause, and having read in the *Advocate* of this month, of the cases of some who profess a wish to join, but cannot, on account of their health; I am more than ever convinced of what I have long felt, that if my case were known, it may induce some to persevere. Should you feel inclined to insert it, please omit the name, as I feel unwilling to court publicity, and my aim is only to aid the cause. I am naturally of a very delicate constitution, and before I married was several times thought to be too ill to recover. Every medical man I consulted said I had no organic disease, but suffered from weakness, and that

I must take light food, with porter and sherry, or weak brandy and water. Since I married I have suffered much from excitement of the nervous system, irritation of the spine, and sinkings, with depression of spirits. The medical men (and I consulted several at different times) still prescribed stimulants, and told me I could not suckle my children without! I believed them, and the more weakness I felt the oftener I took them, until I became subject to inflammation in the spine, stomach, or elsewhere; and leeches, blisters, or cupping, were applied so often, that I got very weak indeed. I had read some teetotal tracts, and my husband had abstained for some time; but the doctor telling me I could not exist without stimulants, had prevented my trying it. The fear of a recurrence of inflammation, and a wish to prove it myself, induced me to leave off altogether, just after my confinement of my fifth child (a bad time to begin). My boys (girls rather longer) previously had not been suckled more than four months; but by taking chocolate for supper instead of porter, I did not wean this one till he was ten months old, and my health considerably improved. At first I felt the loss of my accustomed stimulants very much, and several times was on the point of giving up, feeling I could not go on; but a determination to fairly try it, made me persevere. When I felt the sinking come on, I took, instead of a glass of wine, a teaspoonful of the essence of ginger, in either cold or warm water, which relieved me; and in time I took it less often, until I left it off altogether. I have been an abstainer ever since; have had two children since; and by taking more nutritious but light food, with milk to drink instead of porter, and water when I am thirsty, I feel stronger and better than formerly, and have not applied a leech, or blister, or been cupped, for most if not quite three years—instead of having it applied every month or six weeks as before. My children are healthy, and now when I need a stimulant (for I do not take wine, &c. even at a confinement), I take ammonia, which answers the purpose. I have also used, for some time past, sponging with cold water in the mornings, which has greatly strengthened my nervous system. I say to all, persevere. Where there is a will there is a way; and God will preserve those who abstain, from love to others.

Yours, respectfully, M. H.

#### "DON'T YOU THINK IT A SIN?"

DEAR SIR.—Having been in conversation with a friend, on the subject of captains of vessels supplying their men with alcoholic liquors while at sea, I referred him to the case and example of Captain Moore, of the "John Thomas" of this port, who acts on strict temperance principles while at sea as well as upon land, when I was interrogated as above. The following are extracts from the remarks I forwarded to my friend, in reply to the question proposed.

Poole, Dorset.

Yours truly,

J. JEWINS.

#### BANISH IT FROM YOUR SHOPS!

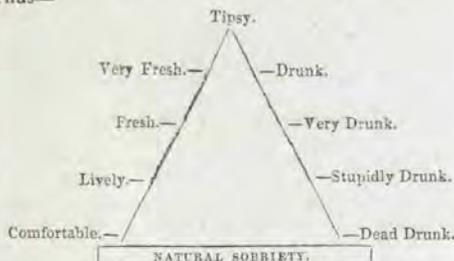
"You will perhaps recollect, that on the afternoon of which I last had the pleasure of seeing you, Capt. S—, with whom we were conversing, pointed out Capt. M—to us, who, he said, belonged to my society (meaning the temperance society). In the course of our conversation afterwards, I gave you to understand that Capt. M— did not make use of any intoxicating liquor in his vessel, whereupon you said, "Don't you think it is a sin?"—that is, to exclude such liquors from the ship; to which I very charitably replied, "Decidedly not."—My object is now, not only to prove that I came to a just conclusion by answering in the negative, but to endeavor to convince you that by such a course he not only avoids the imputation of "sin" in the matter, but acts nobly, wisely, honorably, and in a manner worthy the character of a British seaman who has the welfare of his fellow-creatures at heart. If we contemplate the evils, disasters, accidents and deaths, both by sea and land, arising from the use of strong drink, and, on the other hand, think of the numberless ills that would be

prevented were it entirely abandoned, methinks your interrogation would be applicable to the other side of the question, and with much greater propriety could we ask of the man who serves out and sanctions the intoxicating cup—"Don't you think it is a sin?" If total abstinence from strong drink was universal at sea, as well as upon land, I believe that shipwrecks and casualties would be few compared with the numbers now reported in the public journals; that many valuable lives would be thus spared; that mutiny and insubordination among seamen would be greatly lessened; that ill-will and unkindly feelings between captains and men would be less frequent; that swearing and sabbath-breaking would not be so rife and common; and in short, that every species of outward iniquity which disgraces poor fallen man, and is destructive to the prosperity of the soul, would in a great measure be so kept under (if not altogether suppressed), as to prevent much of the evil consequences resulting from such a course of things. We are exhorted by the Apostle to "abstain from all appearance of evil"; and by abstaining from this one real evil—viz., the using of a body-and-mind-destroying drink—and by inducing others to abstain also, we and they should abstain from the appearance of many evils; for it may be said of intoxicating drink, as is recorded of the man possessed with devils (Mark v. 9), its name is "LEGION, for they are many." By its introduction into the system, it arouses the worst feelings of the depraved heart, and prompts an individual to engage in that which, when freed from its ensnaring influence, he would perhaps fear to do. JOHN WESLEY wisely observed, "Give a man a portion of spirituous liquor, and I know not of one deed of darkness which he is not prepared to execute." But I will suppose that your intention was to convey to my mind the sinfulness of refusing that which God (you think) has sent for our use—i. e. the liquors in question. If such was the impression on your mind, I can only say, that I do not believe that the Almighty (who is the fountain and source of all good) ever designed that the precious fruits of the earth should be converted into a poisonous and inebriating liquid, to be used and sanctioned throughout all the ramifications of society as it is at this present moment, as an habitual beverage for the existence and support of nature. Even allowing its lawfulness (like opium) in cases of disease, as a medicine, &c., I cannot (therefore) suppose it to be at all beneficial or necessary in other respects, but on the contrary injurious. My reasons for thus thinking are—1st, Because I read in Gen. i. 29, "God said, Behold I have given you every herb bearing seed which is upon the face of all the earth. . . . to you it shall be for meat" (observe the design of it); 2nd, The fact of the Israelites (over whom God's peculiar care was manifested) journeying through the wilderness for such a lengthened period, without the use of anything for the satisfying of thirst (at least as far as we can understand) but the beverage of nature; 3rd, The strength of Samson (Jud. xv. 19)—the wisdom of Solomon, who says, "Wine is a mocker"—the healthiness of Daniel and his companions, who were men of abstinence from strong drink—as well as the blessing pronounced on the Rechabites, who were abstainers (Jer. xxxv.); all this confirms me in the opinion that intoxicating drink is not needful, and was never designed, to be habitually used, and consequently abused, by persons without any ailment whatever, and who generally use it without even that natural excitement to drink, thirst. And further, to prove that such drinks are unnecessary, we need only refer to the millions in this empire alone, who abstain from it entirely, and are thereby bettered both in body and mind. I now repeat my firm conviction, that it is quite reasonable, scriptural, and right (especially in professing christians), to banish the use of such destructive liquids from ships as well as houses, and I should rejoice to hear that every vessel leaving the harbor of Poole had copied the example of Capt. M—."

## Progress of Temperance.

### ENGLAND.

LIVERPOOL.—Twelve months ago, the temperance cause here was in a feeble state, but a glorious revival has taken place. The advocates then complained of having to speak to empty benches; but now it is difficult to get a seat, unless you go early. The doors at our meeting-rooms are frequently surrounded long before the time of opening. Mr. E. P. Hood has been the leading star with us for some time. We have also had other useful advocates amongst us. Brothers J. and W. Thomas, of Frodsham, each addressed a crowded audience at the Portico, on Sept. 26; 18 signed the pledge. Oct. 28, and four following days, Mr. Lomax, of Manchester, appeared at the Portico, and spoke delightfully. Mr. Hood effectively recited "The Publican's Dream"; and the meeting closed (as it was opened) by the choir from Pleasant-street Chapel singing a temperance hymn. 47 persons signed the pledge. On Tuesday Mr. Lomax addressed a meeting in the National School-room, Birkenhead, and gained 8 converts. On Wednesday he spoke well to a crowded meeting of the Clarence Foundry Society, Berington-hill; 27 signed the pledge. On Thursday he delivered an excellent address in the Long Room, Preston-street, to a numerous audience; many signed the pledge. On Friday he gave his concluding lecture, in the School-room of the New Connexion Chapel, Park-road,—Mr. Eden, surgeon, in the chair. Upwards of 100 converts were the produce of his five nights' labors. While we have cause to rejoice at such success, we have still great reason to lament the drunkenness that yet abounds in the town. May not drinking be represented by the ascent and descent of a pyramid? Thus—



The sober moments which immediately succeed to dinner, are, to the drinker of alcoholic drams, most miserable. The languor, the sense of utter inefficiency, mental and bodily, are dreadful. After a few glasses, you ascend the first step of the pyramid, and become

*Comfortable.* In this state you are much disposed to talk; there is a tranquil luxury in your feelings (such as the opium-eater enjoys), and a reverie comes on, which, if you drink no more, is likely to terminate in sleep. A philosopher seldom passes this point of sensuality, except in company. Drink on, and you step up to

*Lively.* You begin to talk, and your remarks are smart and pertinent. You have reasoning power in high perfection, but aided withal by a happy fertility of illustration. This may be considered as a mental aurora, announcing that the sun of fancy is about to rise from the "purple wave."

*Fresh.* There are more fire and color in your ideas now, for the sun has risen. You grow more eloquent, and less logical. Your jokes are capital—in your own estimation. Your perceptions are still tolerably clear, beyond yourself.

*Very Fresh.* Your conversation is more and more highly colored. Your eloquence is impassioned, and you overwhelm your companions with a flood of talk. You begin to suit the action to the word. Ideas not quite coherent, but language still tolerably distinct and correct.

*Tipsy.* Now on the top of the pyramid, you begin to grow giddy. Gestures very vehement, and epithets much exaggerated. Argumentative, but not rational. Words considerably abridged, and ideas lamentably obscured.

*Very Tipsy.* You find out that you have a turn for vocal music, and regale your friends with a solo! You speechify incoherently, and evince a most decided tendency to mischief and locomotion. Combativeness, self-esteem, and locality are highly excited. Proud as a peacock, stout as a lion, and amorous as a dove.

*Drunk.* Perversely quarrelsome, and stupidly good-natured. Dealing much in shake-hands, and knock-down blows. Tongue stammering, and feet unsteady.

*Very Drunk.* Abortive efforts to appear sober. Everything seen double. Balance totally lost, you drift about like a ship in a gale. Vocabulary reduced to a few interjections.

*Stupidly Drunk.* Head and stomach topsy-turvy. Eye fixed and glaring. Utter incapacity of speech and locomotion, accompanied with an indistinct yet horrid consciousness of your situation.

*Dead Drunk.* An apoplectic sleep, and confused dreams of the devil, or your creditors.

I confess, Mr. Editor, I cannot excuse myself from having repeatedly experienced the whole of these effects, and it is too much to be feared that thousands are still in the last awful stage—dead drunk.

Allow me to direct your attention to the ANNUAL EXPENDITURE AT THE NORTHAMPTON DISPENSARY. The *Northampton Herald* contains a letter by the Hon. Sidney Pierrepont, objecting to become a subscriber on account of the vast amount expended on intoxicating drinks. It appears from the letter, that the number of in-patients for the year were 1016, out-patients 2556; that the Dispensary expenses had £968. 7s. 2d., out of which the sum of £161. (a sixth of the whole) were for wine, spirits, and porter!! Monstrous! In the Infirmary at Oxford, there had been 1022 in-patients and 1411 out-patients. Their Dispensary expenses were for the year £476. 16s., out of which only 24s. 2d. had been expended for wine, &c. The question arises, *who has drunk it?* Mr. Pierrepont intimates that what had lately occurred in the Lunatic Asylum, in reference to the drunkenness of the superintendent, Dr. Pritchard, may also be applied to the Infirmary. He observes that the case is so glaring, he dare not comment upon it.

Some time ago I informed you I had given notice of a motion in the Wesleyan Association, regarding the propriety of allowing *unfermented wine* at the sacrament of the Lord's Supper. I am happy to inform you, that at the quarterly meeting, Oct. 31st, my proposition was carried unanimously. It will be administered the last Sunday in every month, in Bispham-street Chapel, after morning service. Persons from other churches will be allowed to communicate with us. E. MUNDY.

*To Magistrates.*—Information as to the working of the Town Regulation Act, communicated by Mr. Miller, the Superintendent of Police, Liverpool:—"We find great good has resulted from the introduction into the New Improvement Act of the clause prohibiting public-houses from opening between the hours of 12 on Saturday night and 1 on Sunday afternoon. In 1841-2, the total number of prisoners charged with drunkenness was 7602; of these, 3129 were brought before the magistrates on Monday; 852 were taken into custody before 12 on Saturday nights; 1412 between 12 p.m. on Saturdays and 1 p.m. on Sundays; and 865 after that till Monday. In 1842-3, the total number of prisoners charged with drunkenness was only 7023, of whom 2397 were brought up on Mondays, 796 having been given into custody before 12 on Saturday night, and only 813 after that up to Sunday noon. In 1843-4, the total number of charges for drunkenness was 7044; 2386 prisoners were brought up on Mondays, only 793 of whom had been taken into custody between Saturday night and Sunday noon."

BIRMINGHAM.—The anniversary of our Temperance Society, though properly falling in August, was as usual deferred till October. On the 15th, the fourteenth annual meeting, confined to members, was held in the ordinary meeting-room, Moor-street. A very interesting Report was read, showing a steady progress of our principles in the town, not only among the lower orders, but also in the upper classes. Since the annual meeting 12 months ago, 1280 had signed the pledge, and the number of good members on the books was 2385. This may appear but a small number in comparison with the total announced by many Temperance Societies, and therefore it is necessary to explain that it is our custom in making our yearly census to omit from it all members who cannot be found, notwithstanding they may have adhered faithfully to their pledge. It is imperative on all members changing their residence, to give information thereof to the Secretary, otherwise their names are struck out of the register. The numerical strength of total abstainers here is consequently much greater than the reported number of members would lead one to expect. The officers for the ensuing year were appointed as usual.—The adjourned annual meeting was held on the following Tuesday, in the Town Hall. The chair was taken by Mr. J. Cadbury, who read an abstract of the Report, so as to bring before the auditory the most important particulars of the Society's transactions during the current year, whereby it appeared that the weekly and other meetings, both out-door and in, had been maintained regularly, and with spirit and success, in different parts of the town, and that a more favorable opinion had been manifested towards our principles and objects, by classes who had hitherto been adverse. By an account kindly furnished him by Mr. Stephens, the Superintendent of Police, he was enabled to notice a considerable decrease in the cases of drunkenness brought before the magistrates here. During the three past years they had stood thus:—

	Males.	Females.	Total.	Decrease.
1841-2 ...	922	231	1153	...
1842-3 ...	624	127	751	402
1843-4 ...	492	117	609	544

Thus far it was satisfactory, but it could not be disguised that there was scope for further amendment. In a general way, he was opposed to compulsory laws on moral questions, preferring voluntary action; but still the health, happiness, and morality of the people demanded protection; and in order to secure it in some degree, he was favorable to the introduction of that part of the Metropolitan Act which enabled the civil authorities to close public-houses and beer-shops at 12 each Saturday night until 1 on the following afternoon. The system had worked well in London and Liverpool; with respect to which latter he read some information communicated to him by Mr. Miller, the Superintendent of Police there, and which appears in another part of our paper. He also adverted to the duty of manufacturers and other large employers, to set a consistent personal example, if they wished their workmen to become thoroughly sober. The Rev. Henry Gwyther gave some interesting particulars of the progress of the cause, both in his own parish and in the county of Cornwall, which he had visited a few weeks before; and also noticed some very afflicting cases of drunken habits which had come before his own personal knowledge. During the year he had preached upon the subject, presided at meetings at Shrewsbury and other distant places, and administered the pledge to about 200 persons, amongst whom were two brother clergymen. As a Christian Minister, he felt more strongly than ever bound to support the Society by example and precept. Mr. Thomas Beggs, of Nottingham, spoke to a resolution in a lively, animated manner. He was engaged for a week by our society, and has since delivered three excellent lectures here, on the influence of temperance upon the social and moral condition of the people. Mr. R. T. Cadbury noticed the lamentable extension of saloons and other vicious places of amuse-

ment, resorted to by young people, and alluded with much satisfaction to a resolution passed that very morning, at a meeting of proprietors, for opening our beautiful Botanic Garden at Edgbaston, to the the working classes, on Mondays and Thursdays, at a charge of one penny per head. Mr. S. Bowley, of Gloucester, in a speech of considerable length, illustrated not only the necessity, but the duty and interest, of the rich as well as the poor, to unite in one common effort for the removal of one of the greatest curses which afflicted the nation. He was not disposed to condemn the makers and sellers of intoxicating drinks only; the responsibility rested more upon the consumer. Only let people cease to drink the manufacture, and the sale would soon be ended. Neither could he fasten all the blame upon the poor drunkard; the strength of his temptation, and other circumstances considered, he would often be found to claim our pity, rather than our indignation. There was no reason to expect the poor man to give up his pint of beer, so long as the rich man kept his cellar well stored with wine, and drank it himself, and gave it to his friends. Some might boast they only used their own home-brewed, but they forgot that those who had not the convenience of brewing for themselves, had no other means of obtaining liquor except at the public-house, and when necessary to return the compliment to a friend, they must do the same. The consumers, therefore, encouraged the trafficker, who, after all, had been brought up, in numerous instances, in the traffic, and did not regard it as a bystander might. He also entered into other branches of the temperance question, treating them all with a peculiar spirit of kindness and conciliation, and concluded by an appeal to all classes to act upon their individual responsibility. The Rev. C. H. Roe had been announced in our placards, but as it grew late, he handsomely gave way to the Rev. H. Dawson, a young Baptist Minister, lately settled here, who delivered some very pointed observations, especially with reference to the common objection of a loss of liberty and freewill in signing the pledge. A few words from Mr. T. Barlow concluded the evening. The body of the Hall was densely filled, and the side-galleries and orchestra as usual; and the satisfaction which pervaded the meeting was evidenced by the unceasing attention paid to the proceedings throughout the evening.

SHEFFIELD, Broco Branch.—Our first anniversary was celebrated Oct. 1st, by a public tea in the Portmahon School, to which 165 sat down. A public meeting was held in the same place, presided over by the Rev. Mr. Thompson. The Secretary read over the accounts of the year, which gave general satisfaction. Several of our Sheffield mechanics gave us very able speeches.—Our numbers keep steadily increasing, and the society is in a very prosperous state. J. KING, Sec.

LINCOLN.—The cause of true sobriety continues to prosper here, although not so rapidly as its friends could wish. We have, however, abundant cause (from what has been done, is doing, and likely to be done) to thank God, take courage, and still persevere in the great and glorious work. Mr. James Teare has been laboring among us a considerable part of the summer, and has been the means of doing much good; several hundreds having signed the pledge. We have still much secret opposition; but we intend to give no quarter to the enemy, whether he take up his abode in the tavern, the gin-palace, the inn, the kitchen, the parlor, or even in the vestry. We intend to drag him from his hiding-place, and his defenders from their refuge; and in order the more effectually to accomplish our purpose, we are about to erect a large Temperance Hall, capable of containing 1500 people, where we may, without let or hindrance, keep up a continual fire on the enemy, until we shall, by God's blessing, drive him from his stronghold, and see the hundreds and thousands now the deluded votaries of Bacchus, reclaimed, worshipping only the one living and true God. J. CLAPHAM.

DEVONPORT.—*A Good Hint.*—It is generally admitted that the progress of teetotalism has been more one of triumph than that of any society whose merits have been brought before the public for a long time; but notwithstanding this, I consider our progress has not been such as it might have been, with a more *efficient organisation*. The cry from one end of the country to the other is—“We want funds to engage talented lecturers.” Now, great as this want is, I think it might be obviated to a great extent in the following manner. Each society, large or small, has a certain number of local advocates, who have at least some talent. If the committees of the different societies were to call on each of these local advocates to take one or more of the cardinal points of teetotalism *under his especial consideration*, and engage to deliver a lecture or lectures on the same, teetotalism would thus be brought more fully before the public than it is by the course now generally pursued, whereby persons are called on frequently to address an audience without five minutes' consideration; the consequence of which is, we get a variety of remarks, striking in some places, but too often remarkable only for their want of union.—Our good cause still holds on its course here, and seems to acquire fresh impetus as it rolls.—C. JONES.

BRIDGWATER.—Extracts from the 8th annual Report.—The committee have distributed 3700 tracts, &c., and have sent copies of the Address of the National Temperance Society to all Sunday-school teachers in the town. The County Temperance Association, with which this Society is connected, has also forwarded copies of the Address to the magistrates, clergy, &c. of Somersetshire. Many public meetings have been held, and the town has been visited in winter by the County Temperance Agents. CASES OF REFORMATION.—A, B, C, and D, of the respective ages of 27, 32, 49, and 55, are brickyard men, and had been intemperate for many years. They have now been consistent teetotalers for 1, 3 ½, and 4 years, and all agree that they perform their daily labor *with less fatigue* than when they were accustomed to drink; their homes also indicate considerable improvement as regards cleanliness and comfort. E, a shoemaker, aged 64, has been an abstainer since 1841. He saw some of his old pot-house companions, well-clothed, and enjoying themselves rationally, and he resolved to follow the good example, by signing the pledge. F and G, the one a water carrier, aged 58, the other a tailor, 38, were both formerly *members of a religious society*; but giving way to drinking habits, they ceased to attend places of worship. Four years since, after a long career of drunkenness, they gave up the intoxicating cup. The one has been reinstated in his church, the other is about taking a sitting in the house of God. Indeed, in all the cases, the individuals, who formerly spent the sabbath in the ale-house, now attend divine worship. Their children, too, instead of wasting their time at home, receive religious instruction at the Sunday-schools, and have exchanged their ragged and dirty clothes for clean and respectable attire. In two of the cases the parties had received parochial relief, but are since their reformation dependant on their own resources.—At the request of the committee, the Rev. R. Carpenter delivered a course of eight lectures on the history of England, for the instruction and amusement of the members of the society and others. The committee feel sure that the progress of intemperance cannot be effectually stayed, so long as the public-house is the *only place affording amusement* to the working classes. The committee believe an important change would be produced in the habits of the people, if tradesmen ceased giving drink for service performed, instead of money; for they are thus returning evil for good, and helping to make him a drunkard by whose labor they have benefited. Many have fallen victims to a love of drink thus acquired, who might never else have been initiated into the pernicious habit; and no one can tell, when giving drink, the influence it may have in exciting, in him who takes it, a love for that which may ultimately prove his ruin.

NORTHAMPTON.—We are going on well here. I do not know a time when the society was in a more healthy state. Within the last three months we have paid off a debt of £12, which for the last three years has been a serious obstacle to the progress of the cause; and, in addition, have purchased things for our use to the value of £11; so that now we have a good house, capable of holding 500 persons, new forms and platform, which we trust will be well used, tables, a dozen sets of tea service, &c.; but what is better than all, good weekly meetings, the interest of which is at present well sustained.

J. DYER, Sec.

YORK UNION, LANCASHIRE, &c.—I began my labors in YORK on Sept. 30, and have since visited POCKLINGTON, MARKET WEIGHTON, MILLINGTON, NORTH CAVE, BEVERLEY, HULL, BARROW, WINTERTON, EPWORTH, THORNE, GOOLE, ARMIN, SELBY, BUBWITH, CAWOOD. The meetings were frequently small, but when I had two meetings in one place, the second was much better than the first; and I have good reason to believe that my visit to the various Societies was not only acceptable, but useful. In many places we had considerable interest excited, and some additions to our members. Since my first tour through the district, I have visited CLITHERO, STOPPER-LANE, SETTLE, LONG PRESTON, ACCRINGTON, GIBBURN, COLNE, and SKIPTON. The weather was unfavorable, and consequently some of the meetings were thinly attended; but, on the whole, my visit has been satisfactory both to myself and the friends. I am happy to report that many of the Societies are doing well; our principles are being better understood, and therefore more favorably received; so that, on the whole, we have reason to thank God, and take fresh courage. The ardent wish of my heart is, that every hindrance to more enlarged and permanent prosperity may be removed, and that those delightful instances of individual reformation and social improvement which sometimes gladden our hearts, may be multiplied ten-fold.

JOHN ADDELSHAW,

Agent of the British Temperance Association.

DARWEN.—The Total Abstinence Society of Darwen have had four lectures delivered by Dr. Lees, on the principles of true temperance. Bills and syllabuses were circulated, announcing the lectures, and challenging any person to come forward and disprove the position that “Teetotalism is in accordance with the *works and word of God*,” which the lecturer undertook to vindicate. None, however, dared to encounter the foe to tipping customs. The moderate drinker shrank back ashamed of his sentiments, while the poor drunkard acknowledged the truth of the lecturer's statements, and adopted the principle.—Many of the stoutest enemies to sobriety we have had to contend against, attended the lectures; some were quite convinced of the truth of the principles advocated, and others would *try and judge for themselves*. The false fabric of Moderation tottered to its very foundation before the intellectual power directed against it, with energy and zeal. The accurate, clear, concise, and logical arguments adduced in support of temperance principles, vanquished numbers of objectors—removed very much prejudice from the minds of many—the force of truth was acknowledged—and an almost magical influence produced. Several professing Christians and others signed, and one man joined a religious society the following week who had been a drunkard. The meetings were well attended; and before the doors were opened, crowds were waiting for admission. No charge was made, so that all who wished might attend; but donations were received at the doors, amounting to 4l. 2s. 10d. If similar lectures were delivered throughout the country, and other advocates of equal intellectual ability were engaged, the good cause would then acquire a higher standing than it has yet attained. It would roll on in its mighty career, until intemperance should be driven from our fatherland.

RICHARD MAUDSLEY.

**LOUTH.**—*Auspicious Teetotal Movement.*—Dr. Grindrod has delivered three lectures in the Guildhall, to numerous audiences. He treated the subject medically, and was listened to with deep attention. The grand result has been the signing of the pledge by 700 persons, 120 of whom are adults; among them were the Rev. C. Wimberley, Mr. Newmar, Judge Heath, &c.; making a total of about 1400 pledges administered within the last fortnight by this English apostle of temperance, during his short visits to Boston, Horncastle, and Louth.—*Lincoln Mercury.*

**DONCASTER.**—The cause has made good progress in this town and neighborhood during the past year. In no place can more striking instances be found of the efficiency of our principles in advancing the moral and temporal state of man. Meetings are held monthly in the Town Hall, which are well attended. They are addressed by resident members, many of whom are reformed characters. One of these, at a late meeting, stated that before he joined the society he held a house at £3 a-year rent, and was three years in arrear; but that since he became a member, he took a house and shop at £20 a-year, and every quarter since he took it, is entered in his book—"Received rent, due this day, £5." Many of those who have adopted the principle, have since joined various christian communities. This society having engaged James Millington for a week, he delivered a very interesting lecture at Roadworth, on the 8th Oct. It was the first temperance movement in the village, and a numerous company assembled; thirty signed the pledge. On the 9th and 10th, J. M. gave two lectures in the new Concert-room, Doncaster; both of them, but especially the latter, were numerous and respectfully attended. On the 11th, J. M. delivered a lecture (the first in this village) at Armthorpe; it was, for the size of the place, numerous attended, and a good impression appeared to be made.

**STRETFORD.**—The beneficial effects of teetotalism were triumphantly demonstrated at the second anniversary of the Independent Order of Male and Female Rechabites, and the Temperance Society of Stretford. The village (within four miles of Manchester, on the Cheshire side) has been noted at wakes-time, for exhibitions of the most inhuman character; but a change has been wrought in the habits of the people, by the persevering labors of the temperance advocates. The teetotal wakes [feast] commenced on Sunday, Oct. 6th, and continued three following days. A prayer-meeting was held in the chapel each morning at 6 o'clock; at 9 on Sunday three distinct teetotal camp-meetings were held (attended by hundreds of the villagers, and addressed by Messrs. Taylor, Bustard, Leddon, Brazier, Dunn, Leach, Moores, Duxbury, Norcliffe, and others) up to 6 o'clock; afterwards adjourned to the Independent Chapel, where a teetotal experience meeting was held, which lasted till nearly 10, during which 23 persons spoke, 17 of whom were reformed drunkards; 10 out of the 17 were members of some religious body. One individual stated that when he came to sign, he had 17 fighting dogs, while now he has none, but is a member of a temperance, a Rechabite, and a religious society. On Monday evening a crowded public meeting was again held, presided over by Mr. W. Grinshaw, C. S. of the I. O. R. Tuesday was a field-day, and the interest taken in the procession was amazing. After the procession broke up, we had tea in a large tent, capable of holding 500 persons, which was well filled. After tea a large public meeting was held in the chapel; Mr. J. Gaskill, H. D. R. of the I. O. R., ably presided. Our veteran Mr. Pollard, Miss Antillife, and Messrs. Scott, Grinshaw, Taylor, Morris, &c. spoke on the occasion. On Wednesday evening the last, though not the least interesting, meeting was held in the same chapel, presided over by our late H. D. R. Morris, and addressed by Messrs. Leddon, Leach, Bustard, and Brazier.

T. NORCLIFFE, Branch Sec.

**LEOMINSTER.**—This town was again favored with a visit of the friends of temperance from Hereford, on the 23th Oct. Several addresses were delivered, which did not fail to make a deep impression on the numerous assembly, many of whom no doubt bitterly felt the truths so forcibly stated. The meeting was presided over by Mr. Timæus, our Secretary, and addressed by Messrs. Jones, Earle, Preece, Bevan, and Goodrick, and Master Bevan delivered two recitations in a very effective manner. Five persons signed the pledge at the conclusion of the meeting, and five since. On the motion of Mr. Timæus, a vote of thanks was given to the Hereford gentlemen, for their services on the occasion. There is a prospect of a Rechabite Tent being established here, the number on the books being upwards of 40.

WM. WOOD.

#### IRELAND.

**DUBLIN.**—**FATHER MATHEW.**—We rejoice to find that an effort is about being made in a most influential quarter to relieve Father Mathew from his pecuniary embarrassments. With this view a meeting of noblemen and gentlemen was held on Friday, Nov. 1, at 4, College Green,—the Duke of Leinster in the chair,—when the following resolutions were unanimously adopted:—

"That it is advisable to propose to the people of the United Kingdom to raise by public subscription a sum of at least £20,000 (a sufficient amount of which should be appropriated in the first instance to the liquidation of Father Mathew's debts, and the balance applied either in the purchase of an annuity, or in any other way that might be deemed more advisable), for the purpose of securing Father Mathew an annual income, to enable him to pursue his useful labors during the remainder of his life, uninterrupted by pecuniary embarrassments.

"That the following noblemen and gentlemen do form a committee to carry the foregoing resolution into effect: Duke of Leinster, Earl of Devon, Earl of Wicklow, Earl of Lucan, Lord Cloncurry, Right Hon. A. Blake, Right Hon. R. D. Pigot, Provost of Trinity College, Solicitor-General, D. O'Connell, Esq., P. Purcell, Esq., Maurice O'Connell, Esq., Rev. Sir H. Lees, Sir A. Clarke, Jas. Haughton, Esq., P. Mahony, Esq., R. Guioness, Esq., R. Webb, Esq., J. Classon, Esq., F. Haly, Esq., Archd. Hamilton, Alderman J. Boyce, Rev. Dr. Spratt, Sir G. Whiteford, and J. Perry.

"That the following noblemen and gentlemen be appointed *Trustees*, in whose names all moneys shall be lodged in the Bank of Ireland:—Duke of Leinster, Earl of Devon, the Provost, Right Hon. A. Blake, R. Guinness, Esq., and J. Haughton, Esq.

"*Jas. Haughton, Esq.*, as Hon. Secretary, will receive subscriptions, and answer all communications addressed to him, at 23, *City Quay, Dublin.*

"That the Banks throughout the United Kingdom be requested to receive subscriptions and remit same to the Bank of Ireland, Dublin, to the credit of the 'Mathew Relief Fund.'"  
LEINSTER, Chairman.

JAMES HAUGHTON, Hon. Sec.

Amongst a splendid list of subscriptions in the *Cork Examiner*, for the relief of Father Mathew, we notice the following:—"A benevolent member of the Society of Friends, near York, £500."

#### ISLE OF MAN.

**RAMSEY.**—The teetotalers of this town and neighborhood intend having a procession and tea-party on the 3d December, the anniversary of the establishment of the Total Abstinence Society in 1835, when they expect to have the company of Mr. James Teare, the champion who first introduced, advocated, and planted the glorious standard of teetotalism in the Isle of Man.

**SILESIA.**—A letter from Upper Silesia, in the *Cologne Gazette*, declares that the temperance societies are gaining ground so rapidly in that country, that no such thing as a drunken man is ever seen.

### Varieties.

**A CANDID REASON.**—An innkeeper at Wakefield lately refused to subscribe to the Mechanics' Institution, alleging that "Mechanics' Institutes took his customers away, and were therefore far more injurious than beneficial to him."

**TOBACCO-SMOKING, versus CHRISTIAN MISSIONS.**—In 1835, duty was paid upon nearly 22,000,000 pounds of tobacco; it was also estimated that at least 28,000,000 pounds more were smuggled into Great Britain,—which at 3s. per pound, the duty price only, amounts to the enormous sum of £7,500,000; an amount equal to the united incomes of all the missionary societies, from their first institution to the time now spoken of.—*T. F. O.*

"GRADUAL REFORM," said a Frenchman, "is like cutting a dog's tail off by degrees. You cause more pain, and do the thing less effectually, than by cutting it off at once." It is just so with those who tamper with strong drink; they give themselves ten times more trouble than a total abstainer, cause much more pain, and are always in danger. Now, if you wish to cut off the dog's tail—viz. intemperance—don't have Moderation for the doctor.—*T. F. O.*

**MORTALITY OF PUBLICANS AND POT-BOYS, &c.**—An extensive inquiry has recently been made by Prof. Gay, under the auspices of the Statistical Society of London, showing the relative mortality of different classes of the community; and it is a remarkable fact, that the classes of publicans, pot-boys, and brewers' draymen, present a very large increase of mortality over other classes of tradesmen and working men, respectively, in many respects similarly situated. The large number of public-houses kept by widows is another illustration of the same fact. It is a common saying, that a publican's life is seldom worth five years' purchase.

**MORTALITY OF PUBLICANS.**—In London, great numbers of the keepers of public houses die of *delirium tremens*. I have attended many to their end from this cause; and could point out several houses where the mistress has had three husbands within ten or twelve years. The husbands drink themselves to death; the widows are prizes for some frequenter of the house, who, once installed as landlord, follows the example of his predecessor, and is by-and-by laid side by side with him under the sod; when, of course, the widow is again free to choose another helpmate.—*Medical Gazette.*

**KEGGING alias TEETOTALISM.**—[By the Rev. George Cubitt, Wesleyan Minister.]—I have been thinking of circumstances with which I was familiar some years ago, while attending to my duties as a missionary in Newfoundland. Intemperance prevailed in that island to a great and alarming degree. Some of the inhabitants had adopted the practice of "kegging." I do not know the etymology of the word, but they were said to have kegged themselves when they took up a solemn resolution to abstain either partially or wholly from the use of intoxicating drinks. On the fly-leaf of a New Testament I have seen written, first the name of a person, and then a declaration that he had kegged himself for so many years, never to get drunk—except at Christmas and on his birth-day! One would keg himself never to take a drop in any house, and he would go out to drink. Another, not to drink on land; and he would get a boat, take out a gallon or two of liquor, drop his anchor about a hundred yards off, and then lay down and give himself up to drunkenness. Others would keg themselves *totally*, for every day of the whole year. The preachers felt it to be their duty to promote the practice to the fullest extent. [And why not do the like at home?] It was, in fact, a teetotal society, though the name at that time was not known; and the preachers saw that there was no chance of doing such men good, unless they could get them *wholly* to abstain.—*Dunlop's Drinking Usages.*

**THE TEACHER TAUGHT.**—The superintendent of a Sabbath school, 120 miles from London (not a teetotaler), was lately descanting on the evils of drunkenness before the assembled school; and after picturing a victim of the great idol of Britain, he asked—"How is drunkenness to be prevented?" One of the boys immediately replied, loud enough to be heard by the whole school—"By signing the teetotal pledge?"—*T. S.*

**DRUNKENNESS IN HIGH LIFE.**—The writer happened on one occasion to meet at the door of an hotel in the county of Salop, the late J. Mytton, Esq., once M.P. for Shrewsbury, who was then upon the box of his carriage driving four in hand. On asking him how he was, he said—"I am d—d ill; waiter, bring me some brandy." A large glass of neat brandy was handed, which he soon swallowed; and then, with his right hand smacking his left breast, he said—"Now I am as good a man as ever I was,"—and away he drove. Shortly after he died of *delirium tremens*, in one of the London prisons.—*T. B.*

**TESTIMONY OF AN ENGINE STOKER, AT MONTE VIDEO, SOUTH AMERICA.**—"I have now," writes Mr. Wilson, of H.M.S. Gorgon, "five teetotal sons on board my own ship, and two of them are getting on for their seventh month, and the others three months. Several others have tried the principle, and have been laughed out of it; but what could laugh me out of it now, when every day brings some poor deluded fellow to punishment for the crime of drunkenness? Ten have I seen flogged for it, and above fifty other punishments, in nine months—all for drunkenness. Plenty of sickness with them. Strange to say, out of 24 stokers, only two of us have escaped sickness, and we two are both teetotalers, and have not had one hour's sickness since we left England. Six weeks back, I had to help to prepare the boilers of H.M.S. Ardent. I was on board of her three weeks, and by the time I left, three men of the mess I was in had left off their grog, being fully satisfied they were better without it than with it. We have now a poor marine in irons, awaiting a court-martial for deserting his post for drink. Drunkenness is the most prominent source of evil in every place or country we go to."—*London Temperance Journal.*

**HUMAN SACRIFICE!**—On Sunday afternoon, Nov. 3d, George Leeson, Esq. of North Cave, a young man about 30 years of age, went to the neighboring village of Everthorpe, taking along with him Robert Hembrough, an old man of about 65 (with whom he boarded). At a public-house there, kept by a Mr. Grey, they remained drinking until near 6 o'clock in the evening, when they returned to North Cave, and called at the White Hart, kept by Mr. Sweetland, and remained drinking there until about 8. During the time they were at this place, Hembrough proposed several times to go home, but was prevented by Leeson urging him to have *just another glass*. About 8, however, he made his exit, leaving Leeson behind. The landlord perceiving him to be intoxicated, proposed that the post-boy should conduct him home (he having to cross a beck, and the night being dark.) At this proposal he was indignant, and staggered off unattended. Not reaching home, search was made for him, but he was not found that night. In the morning the search was renewed, and his lifeless body was found in the water. A coroner's inquest was held over it on Tuesday the 5th Nov. Verdict—"Found drowned, having left the public-house intoxicated on the Sunday evening, being very dark." The landlord, in evidence, confessed that the man was drunk when he entered his house, and that he nevertheless gave him two glasses of gin and water. There was not a word said to him by the coroner on the inquest, by way of reprimand. To make the thing more shocking, another landlord in the village, on being informed of the catastrophe, went, and in a cool, business-like manner, desired the constable to use his endeavors to get the inquest held at his house, it being customary for 1s. to be allowed for each juror to spend!

VERITAS.

### 'YOU GO TOO FAR!'

This is an objection often urged against the advocates of total abstinence; it is our intention to ascertain, if possible, whether there is any truth in it, and if so, to recommend our friends to retrace their steps, feeling convinced, that no cause can be ultimately benefited by the adoption of any principles which are indefensible. This objection is often urged in two ways: first, against the practice of total abstinence, by some who look upon it as an 'extreme measure,' and wholly unnecessary; and, secondly, against the positions we have taken, and on which the total abstinence cause is based. In the present article we shall say nothing in reference to the first form of the objection, since, if we can prove that we do not 'go too far' in our doctrinal positions, it will follow, as a matter of course, that we do not 'go too far' when we *practice* and recommend total abstinence as a cure for the evil against which we are contending. In order, however, to show the injustice of this objection, in many cases, we would ask, Who are the parties that generally urge it? A class of men who profess to admire our principles, and believe them capable of doing much good if properly advocated. Nevertheless, they excuse themselves from aiding us, by saying that 'they agree with us as to our practice; but when we assert that intoxicating drinks are poisons—and that they are not sanctioned by the word of God—their minds revolt at our statements, and thus they are precluded from uniting with us.'

No judicious advocate of any cause will go farther with the principles he advocates than he thinks necessary to produce conviction upon the minds of those to whom he addresses himself: hence we conclude, that there must be some strong reasons why many of our advocates have taken what is termed the 'ultra ground' upon which to rest their case. Now, in reviewing the progress of the cause, we find that the early advocates did not take the position which many now occupy. Those whose attention was first drawn to the subject, beholding the devastations which intoxicating drinks made in society, and seeing no way of escape from them but by total abstinence, and knowing the obligations under which they were laid, 'to do good as they had opportunity,' conceived, with the Apostle Paul, that 'it was good neither to eat flesh, nor drink wine, nor anything whereby their brother stumbled, or was offended, or made weak'; and so, accordingly, for the accomplishment of so great a 'good' as the removal of drunkenness, they felt it their duty to abstain, and called upon others to do likewise—to abstain, not because they conceived the drinks to be 'poisonous,' but to remove our national vice. They, however, were soon met with the objection—'I do not know that I am called upon to

give up the use of an article which I conceive to be necessary for me, because another man abuses it. I can use it without abusing it, and consequently shall not sacrifice my Christian liberty.' What was to be done? The love which these objectors bore to their weaker brethren, was not sufficient to induce them to abstain. They thought a little necessary, and determined to drink. Our principles, however, made progress, notwithstanding that the great portion of the Christian world stood aloof. By and by, we could appeal to thousands of total abstainers in *positive proof* that these drinks were not necessary; that men might abstain without injury. Once more we appealed to the Christian public to aid us, on the ground that these drinks were useless, showing them that they had no right to continue in existence an unnecessary article, which was filling the world with misery, and sending thousands into a premature grave and an awful eternity unprepared. And what was the reply? 'Well! perhaps it may be as you say. These drinks may not be essentially necessary; but the little I take does me no harm, and I shall not give up my innocent gratification, because other men cannot govern themselves. I am not going to have *handcuffs* put upon me.' Here again we were brought to a stand. It was evident that these objectors cared not for the misery that others endured; they might perish, providing that they—the objectors, who would wish to be thought lovers of mankind—could only lay the flattering unction to their souls, that they themselves escaped any of the evil consequences! Then it was that the advocates' attention was turned to the principles of science, in order to ascertain the truth or falsehood of this position. By the aid of chemistry, the properties of these drinks were soon discovered. The drinks were analysed, and exhibited to the world. Physiology enabled us to tell the effects which they produced upon the body. They were proved to be poisonous; and when taken into the system, were known to produce unhealthy action; violating the laws of health, *therefore*, the laws of God. But no sooner was this position occupied, than the Christian world rose up in arms against us. Did they, however, array science against the doctrine, and thus *prove* that we were wrong? No! Knowing, however, that we had taken a position which would render it imperative upon them to abstain, if they did their duty, they flew to the Bible, and exclaimed—'Ah! ah! but you must not take that ground. My Bible sanctions the use of wine and strong drink; and God would not sanction that which was injurious to my health; and while the Bible sanctions it, I do not intend you to deprive me of it.' These men acted like many before them, who, having first laid down certain principles as true, have gone to the Bible to

confirm them; and when some individual, having bent the energies of his mind to the principles of science, has proved their opinions to be incorrect, they, instead of instituting an inquiry into the truth or falsehood of their own opinions or interpretations, exclaim—'My Bible teaches me differently.' Thus do they make the words of God, as revealed in the Scriptures, oppose the laws of God, as implanted in nature! This, however, cannot be the case. Science properly understood, and the Scriptures rightly interpreted, never did nor ever will contradict each other. Science may prove, nay often has proved, men's opinions to be wrong, but never proved the Scriptures to be so. This objection of our opponents thus gave rise to what is termed the '*wine question*.' Much has been written on both sides; would that both parties had always manifested a Christian spirit in the controversy. There ought never to be bitterness of spirit on account of difference of opinion. A mass of evidence has been brought to bear on this part of the question, which, we think, clearly proves, that the wines sanctioned in Scripture were not similar in character to the common wines of our day; and, to say the least, we think there is strong circumstantial and presumptive evidence that there is both good and bad wine spoken of, and that one is condemned and the other approved. Without taking positive ground, however, on that part of the question; it has been clearly shown, that supposing the Scriptures might under certain circumstances allow the use of intoxicating wines, yet circumstances might arise, yea, had arisen, which rendered it the bounden duty of the Christian to abstain—first, on account of the tendency of these drinks to produce sin and suffering—secondly, because drunkenness had become our national vice—thirdly, because science had now demonstrated that our drinks were positively injurious to persons in health, and as a beverage. Such are the positions teetotalers have been successively compelled to take, in consequence of the objections of those who were professing to be our friends, but who refused to abstain. And what position do they now take up? Do they abstain, and aid us in the cause; or have they proved our positions to be untenable? Alas! no; they have done neither; but they now ask—'Do you then say that it is a *sin* for me to take a little? if not, I shall not give it up.' It is not our present intention to answer that question; we would, however, ask—Is it not manifestly unjust, in these men to charge us with 'going too far,' when, like a drowning man who will catch at a straw, they have been pushing us from one stage to another, until at last their objections can go no farther? If they are in earnest when they say our principles are calculated to do good, but that they cannot unite with us while we take such 'ultra ground,'—let

them tell us on what ground they are prepared to take their stand with us, and at the same time show us that it will accomplish what we want—namely, the cure and prevention of drunkenness. We will then retrace our steps. Do they suppose that we are contending for abstract principles? No; we are warring against strong drink—that destroyer of the human race, Alcohol—that British Moloch, to which our fathers, mothers, brethren, sisters, and children, have been sacrificed, while we have stood by, not only unmoved, but by our drinking habits and customs, have lighted up the fires that have burned upon its altars! If there be *any* ground on which the pious drinker can unite with us, which will remove the evil, we call upon him, in the name of suffering humanity, to tell us what it is. The bodies and souls of men for whom Christ died, are daily perishing around us. Our highly favored land is filled with poverty, vice, and crime, through strong drink. Our benevolent and religious institutions are deprived of support, and crippled in their energies for want of funds, while the Lord's money is squandered by millions annually upon these soul-and-body-destroying liquors. Come, then, Christian objectors!—ye who profess to be friendly to our cause—if you will lay aside your drink, and induce others to do so, we will go along with you. Our object is the salvation of a world from drunkenness, believing that until that is accomplished, 'the kingdoms of this world' never can 'become the kingdoms of our God and of his Christ.'

J. M.

### THE DRUNKARD'S WIFE.

[By ELIHU BURRIT, 'the Learned Blacksmith.']

There are new developments of human character, which, like the light of distant stars, are yet to visit the eye of man, and operate upon human society. Ever since the image of the Godhead was first sketched in Eden, its great Author and angels have been painting upon it; men have tried their hands upon it; influences, like the incessant breath of heaven, have left each its line upon the canvass; still the finishing-stroke of the pencil will not be accomplished until the last lingering survivor of 'the wreck of matter and the crush of worlds,' is changed in the twinkling of an eye.

The hemisphere of the present age is studded all over with such pearls and 'patines of bright gold,' as never shone before in the heavens of the human soul. In these latter days, the waves of time have washed up from depths that angels never fathomed, 'gems of purer light serene,' than were ever worn before in the crown of man. We are now but half way advanced in a new circle of human society. The race is but just emerging from the long reaching shadows of an iron age, and coming out into the star-

light and sunlight of new influences. If, as we are assured, scores of new stars have taken rank with the heavenly host during the last two centuries, stars brighter than they, have, in the same period, kindled up new lights in the moral firmament. Among these new stars, one a little lower than that of Bethlehem, has just appeared in the horizon. It is the star of WOMAN'S INFLUENCE. Influential woman is a being of scarcely two centuries. Up to that period, and almost hitherto, her influences have fallen upon human character and society, like the feeble rays of a rising winter's sun upon polar fields of ice. But HER sun is reaching upward. There is a glorious meridian to which she shall as surely come, as to-morrow's rising sun shall reach his, in our natural heavens. What man will be, when she shall shine upon him then and thence, we are unable to define; but we can find an anticipation from the influences of her dawning rays. Her morning light has gilded the visions of human hope, and silvered over the night shadows of human sorrow.—There has been no depth of human misery beyond the reach of her ameliorating influence, nor any height of human happiness which she has not raised still higher. Whoever has touched at either of these extremities, or at any of their intervening points, could attest that neither height nor depth, nor principalities nor powers, nor things present or to come, could divert or vitiate the accents and anodynes of her love. Whether we trace the lineaments of her character in the mild twilight of her morning sun, or in the living beams of her rising day, we find that she has touched human society like an angel. It would be irreverent to her worth to say, in what walks of life she has walked most like an angel of love; in what vicissitudes, in what joys or sorrows, in what situations or circumstances, she has most signally discharged the heavenly ministrations of her mission; what ordeals have best brought out the radiance of her hidden jewels; what fruitions of earthly bliss, or furnaces of affliction, have best declared the fineness of her gold. Still there is a scene, which has escaped the 'vulture's eye,' and almost every other eye, where she has cast her costliest pearls, and shown such qualities of her native character as almost merit our adoration. This scene has been allotted to the DRUNKARD'S WIFE. How she has filled this most desperate outpost of humanity, will be revealed when the secrets of human life shall be disclosed 'to more worlds than this.' When the history of hovels and of murky garrets shall be given in; when the career of the enslaved inebriate shall be told, from the first to the lowest degree of his degradation—there will be a memorial made of woman, worthy of being told in heaven. From the first moment she gave up her young and hoping heart, and all its treasures, into the hand of him

she loved, to the luckless hour when the charmer, Wine, fastened around that loved one all the serpent spells of its sorcery, down through all the crushing of her young-born hopes—through years of estrangement and strange insanity—when harsh unkindness bit at her heartstrings with an adder's tooth—thence down through each successive depth of disgrace and misery; through all these scenes, a halo of divinity has gathered around her, and stirred her to angel-deeds of love. When the maddened victim tried to cut him adrift from the sympathy and society of God and man, she has clung to him and held him to her heart 'with hooks of steel.' And when he was cast out all de-filed with his leprous pollution—when he was reduced to such a *thing* as the beasts of the field would bellow at—there was one who still kept him throned in her heart of hearts; who could say over the fallen, driveling creature—'Although you are nothing to the WORLD, you are all the world to ME.' When the awful insanity of the drunkard set in upon him, with all its fiendish shapes of torture; while he lay writhing beneath the scorpion-stings of the fiery phantasies and furies of *delirium tremens*.—there was woman by his side, enslaved with all the attributes of her loveliness. There was her tearful, love-beaming eye, that never dimmed but with tears when the black spirits were at him. There she stood alone, and in lone hours of night, to watch his breathings, with her heart braced with the omnipotence of love. No! brute as he was, not a tie which her young heart had thrown around him in his bright days, had ever given way, but had grown stronger as he approached the nadir of his degradation! And if he sank into that dark, hopeless grave, she enswathed him in her broken heart, and laid it in his coffin; or if some mighty angel's arm or voice brought him up from the grave of drunkenness, the deepest ever dug for man, he came forth, Lazarus-like, bound fast and for ever within the cerements of her deathless affection.

Such is her sceptre; such are the cords which she throws around the wayward and wandering, and leads him back to virtue and to heaven, saying, as she gives him in—'*Here am I, and he whom thou gavest me.*'

## ART OF HEALING WITHOUT ALCOHOL.

NO. III.

[By H. MUDGE, Esq., Surgeon, Bodmin.]

## EXPERIENCE AS MEDICAL OFFICER UNDER THE POOR-LAW.

Some statements contained in my former papers having been set down as made without good authority, I will, spite of the unpleasantness of writing about self, endeavor to show, as I have done before, that I have sufficient grounds on which to rest my claims to be heard. For four years, I have practised as a medical officer of the Bodmin Poor-law Union; during two of those years, my district extended over an area of many thousand acres, containing a population of 8600, and included the Workhouse, the inmates of which were usually about 100. At present, owing to the latest regulations of the Poor-law

Commissioners, the Union is divided into smaller medical districts.

In the year 1842, I took a lively interest in the persecution of the late William Batchelor, Esq., of Dunstable, surgeon; and were it not that the exposure he published gave a mortifying insight into the character of some parties whose claim to respectability was considerable, I should much rejoice that he was led to collect such a mass of valuable testimony in favor of the assertion, that 'all curable diseases can be cured without the use of intoxicating drinks.' Time rolls on, confirming the view he took; and I am sanguine enough to hope, that, ere long, fermented and distilled liquors will be expunged from the *Materia Medica*, and that we shall come back to the *Febrifugum Magnum*, PURE WATER. For the sake of making myself understood, I would advert to two points wherein I think the teetotal surgeon, practising amongst the poor, has decided advantage over the one who prescribes intoxicating drinks. 1, In point of morality. 2, In more excellent medical treatment.

I.—As to morality: what is the chief cause of our having paupers at all? Testimony too plain to be successfully contradicted, answers—*The use of alcoholic drinks, not to say their abuse.* Can it be otherwise in this land of competition and cheapness, than that while one hundred millions of pounds sterling are drained annually from the pockets of the people for a useless and demoralising article, and its evil consequences, thousands of them should be so injured in their circumstances as to sink into poverty? Not the poverty of drunkenness, only; no, but the poverty of moderate drinking also: for if we estimate the cost of the intoxicating drinks at £35,000,000 each year (which is about the mark), and the number of drunkards at 60,000, who spend, say, 1s. a day each, we shall find that, while drunkenness costs £11,000,000, moderate drinking takes £14,000,000 a year to support it! Armed with this statement, the teetotal surgeon explains matters a little to the laboring classes; many of them have their eyes opened, and are stopped on their downward road! Again, the teetotaler, by his practice, demonstrates in the house, and before the eyes of the family of the afflicted, the inutility of alcoholic drinks; and thus turning away people's minds from them, keeps back victims from the public-house.

The moral influence of 'the family doctor' is great, especially amongst the poor; and when he uses his influence to point out wasteful expenditure, and to teach the value of a penny, he is sure to do good. Thus in a restricted sense the teetotaler may be said to 'point to brighter worlds, and lead the way.'

What better way there is to preserve honest industry from pauperism, than by stopping the useless outlay for alcoholic drinks and for tobacco, and turning it into the useful channel of providing for a future day, I know not; and seeing that parents, schoolmasters, and even ministers of religion, care little or nothing about inculcating the lesson, I feel it my duty, as I find it my delight, to assist in supplying the deficiency, in my intercourse with the sick poor.

II.—The practice of physic without alcoholic drinks I have found to be the better plan in the diseases most common to the poor. They are most subject to rheumatic affections, from insufficient changes of raiment; to typhoid fevers, from want of cleanliness; and to serofulous diseases, from innutritious food: yet each of these classes is admirably disposed of without spirituous drinks. The common-sense remedies would seem to be flannel, fresh air and water, and sound bread and meat for diet; and in the use of these I have found every reason to be satisfied, the cure being *not accomplished*, but assisted, with a little Plummer's pill, or rhubarb, myrrh, iron; and so on.

In the *July Advocate*, when my series of papers began, we were treated by Dr. E. Johnson (*O si sic omnes!*) to an admirable dissection of a paper by Mr. Edw. Morris,

who, in his zeal for alcohol, had stated that '*laborers are more liable to take or die of typhus fever by being teetotalers!*' MY EXPERIENCE IS DIRECTLY THE REVERSE: and many a comparatively uneducated, ignorant man, in Cornwall, would laugh at the assertion, and demonstrate to Mr. Morris that it could *not* be so. So fully are the poor hereabouts convinced of the truth of this, that they hardly ever name beer, or porter, or wine, as an article they desire; while they will, with the greatest contentment, go through their period of convalescence with a moderate supply of beef, mutton, bread, sago, &c.\*

The opinions of official parties may be gathered from the following testimonial. I might add, that on the score of expenditure also, the teetotal surgeon has the decided pre-eminence:—

"Mr. H. Mudge, of Bodmin, surgeon, &c., has been engaged for four years as medical officer of certain large districts of the Bodmin Poor-law Union, during which time he has not been in the habit of ordering spirituous and fermented liquors for the sick poor. As far as we know, Mr. Mudge's patients have not been longer on the sick-list than those of other surgeons; and no complaint has ever been made by either the guardians on the one side, or the poor on the other, of the plan that has been pursued in giving orders for extras in cases where they have been deemed necessary.

(Signed) "WILLIAM ROBERT HICKS,  
"Clerk to the Guardians of the Bodmin Union.  
"JACOB THOMAS,  
"Relieving Officer.

"Oct. 2<sup>d</sup>, 1844."  
Once more I intend to trouble you, and that will be with my experience in GENERAL PRACTICE.

[\* See similar testimony from POZAND, in another part of our paper.—Eds.]

#### INTEMPERANCE IN ST. DOMINGO.

[From J. Candler's '*Brief Notices of Hayti.*']

"The great seat of the spirit manufacture in Hayti is Cayes, as Schiedam is in Holland. Here are manufactured 37,000 barrels of proof spirit yearly. In the whole island, more than 60,000 barrels are made. Besides this, there are imported, it is said, 20,000 barrels from Cuba; but the authorities deny the fact. Taking the general consumption, therefore, at only 60,000 barrels of 60 gallons each, we have an average consumption of four gallons and a quarter, to every individual of the whole population! This, it is true, is the only strong drink of the country, except the wines of France, which are consumed to some extent in the towns and cities. In Great Britain and Ireland, each individual, on an average, consumes more than one gallon of proof spirit, and half a hogshead of beer, besides cider and wine. Which of the two countries consumes in proportion the most alcohol, it would not perhaps be very easy to determine: both are deeply guilty in this respect; but the practice of Hayti receives some palliation in the mind of a considerate man, from the circumstance, that its people are ignorant of the nature of true happiness, and have no idea in what it consists. Temperance Societies have been attempted among them; but there being no religious principle in the land to fall back upon, they fail for want of support. The want of education, and the state of the church, and of the army, tend to injure and demoralise Hayti: ardent spirit is another grand cause of the national degradation." p. 138.

NINE TO ONE.—The number of licensed dealers in intoxicating liquors in Tewkesbury is 54. The population of the same town is about 5800, and it contains 6 places of worship. Thus it may be said—

'Where God erects a house of prayer,  
The Devil builds nine beer-shops there! T. F. O.

## PETITION! PETITION! PETITION!

In accordance with the instructions of Conference, the Executive Committee of the British Temperance Association has settled a form of petition to the Peers and Commons of England, praying for restrictions on public houses, &c., and, as far as practicable, for the total prohibition of Sabbath-drinking. It is not, however, upon any principle of Sabbath-legislation, but on account of the peculiar inducements to intemperance presented to the industrious population on that day by the existing system, that we claim the interference of parliament for the suppression of one of the most obvious and undoubted sources of intemperance and crime. It has been shown in former numbers of the *Advocate*, that a very gratifying and perceptible decrease in drunkenness has resulted in Liverpool and other places, from the mere limitations of the hours of drinking on the Saturday night and on the Sabbath;—what might we not expect by a complete closing of the drinking houses on that day, except in the case perhaps of travelers? It is impossible to estimate the amount of evil which would be prevented, or the impulse such a measure would give to the progress of Temperance Societies. If the plan of the Executive be properly supported by the Societies throughout the kingdom, an immense sum of good will result. The enormous evil of drunkenness will again be brought before the view of parliament and the country—it will be discussed in the press, and debated even in the ale-house itself—and the multitude of *telling facts* which will be elicited, *must* produce an effect both on parliament and the public. On the whole, we regard the proposal in question as the most important which has been put forth since the parliamentary inquiry instituted (on the motion of Mr. Buckingham) in 1834.

The petition is designedly drawn up in such a form, that both teetotalers and non-teetotalers can attach their signature to it; and, indeed, every honest, rightly disposed mind must cordially unite in its prayer. The duty of the teetotaler individually—the duty of Temperance Committees collectively—is therefore plain. They must write out the petition, and present it to their neighbors, and to every adult inhabitant of their towns, for signature. They must especially wait upon Ministers of the Gospel; it will then be seen whether or not they are for drunkenness or sobriety. If any decline to sign it, demand their reasons; and let their names and their arguments be sent to the Executive. We think, however, that no pious, no respectable man, can possibly refuse to sign the petition.

A copy of the petition, accompanied with all requisite instructions, has already been dispatched to every town in the kingdom containing 2000 inhabitants, and to every known Temperance Society. Other parties desirous of assisting in the good work, can have a copy of the petition and circular supplied to them, by applying to the *Financial Secretary*, 3, *Low Ousegate*, *York*, enclosing stamp for postage.

All is now prepared. Let the teetotaler be at work. The time is short, but sufficient. Every nerve should be strained, every energy put forth, for the accomplishment of the work, so that, early in the ensuing session of parliament, petitions should be poured in from every county, and city, and town of the empire. The cause is the cause of your country—of virtue, happiness, and humanity. **TEETOTALERS, DO YOUR DUTY: Petition! Petition! Petition!**

## IN A LETTER FROM A CONVICT,

"Written by a man of liberal education, who, before the commission of the offence for which he was transported (embezzlement), had borne an unblemished character, and occupied a highly respectable station in society," and published by the Rev. Richard Appleton, in his annual report as chaplain of the Kirkdale House of Correction, we find the following. The letter is dated Van Dieman's Land, October 10, 1842.

"My brother writes to me in the most affectionate manner, and sent me up a large parcel of wearing apparel, &c., as my boxes have not arrived. He had kept watch on every prison-ship, in hopes of seeing me as I passed through, but I had done so before he heard from England respecting me. He regrets the delay occasioned by my probation, as he would have had me assigned to him at once; but he desires me to keep up my spirits and have patience, 'and then,' he says, 'get out your dear wife and family, and you will be sure to do very well.' My business-habits are already known, and I have received two offers already at the completion of my probation; one to a builder, and the other to be steward and book-keeper on an estate. If I live I shall take the latter, as I shall have a pretty cottage on the estate, and plenty of land to cultivate; and in the country districts a man may live for a mere trifle; for mutton is 2d. per pound, flour 2d., vegetables you may grow, and goats supply plenty of milk and feed on the woodlands. If I live to accept this situation, I am to be tutor also to two young gentlemen. This would enable me to educate my own dear boy at the same time; and I trust that having drank so deeply of misery myself from sin, I may be able to warn him of its quicksands, and bring him up an honest and upright man. It is no palliation of guilt, at the same time it is a comfort here, to know that when a man is established, and people are satisfied of his honesty and honor, his former transgressions are entirely forgotten, and his family visited and intermarried as if he had always been free. Although the day is a distant one, I look forward to it with anxiety and pleasure, and with God's mercy I hope to see it; and I trust I may be able to fulfil my duty as a husband and a father, which I so fatally have blasted by my misconduct. The principal beverage in all families in the island is tea, which is taken at every meal. Beer and spirits are very dear; but tea is only about 2s. 6d. per pound, and sugar 2d. to 3d. according to quality. I cannot give you an adequate description of this country; it is a paradise in many respects. The seasons are quite reversed, Christmas-day being the same as Midsummer-day at home.—This is the *Spring*, and beautiful weather it is; the mornings are sometimes cold, but in the middle of the day it is as hot as an English summer, only there is always a breeze. The trees are all evergreen, and a stranger on landing would not believe it was winter, as the snow never falls except on the mountains, and ice is never thicker than a sixpence, and melts by ten o'clock. There are plenty of kangaroos, emus, parrots, cockatoos, &c., but no wild beasts. The native race is extinct. We live in the middle of a wood, extending 60 miles every way, and our cottage is on the banks of a beautiful river, on a plain covered with lofty and wide-spreading trees. Such a park in England would be above price. It only wants a happy mind to make a man fancy himself in a second garden of Eden, so incomparable are all the beauties of nature. Thank God, I am now as strong and as well as ever, and being unaccustomed to spirit drinking, which I shall never drink again (but as a medicine), I feel active, energetic, and as young in animal spirits as ever. I only want my dear wife and family around me, to make me bless God that I am removed from M— where I was, before my constitution was quite ruined by baneful drink. Tell Mrs. T— to write every month, and to keep up her spirits. *All will yet be well*, and many days of peace may be ours. C. T."

## NEW MEDICAL CERTIFICATE.

To the Editors of the National Temperance Advocate.

Woolwich Common, Oct. 19, 1844.

DEAR SIRS.—I beg to enclose a medical certificate on the subject of alcoholic beverages, which has already received the sanction of a considerable number of respectable practitioners, not in one spot only, but in all parts of Great Britain; as you will see from the list of names appended.

Notwithstanding the progress that sound views on this important matter have made in the country during the last ten years, there is yet a prodigious mass of *wilful ignorance* to be encountered; and it is deplorable still to hear on all hands dangerous panegyric upon the benefits derivable from the habitual use of alcoholic potations.

As the present policy of the adversaries of universal temperance is less to attack our principles, as formerly, with a great show of clamorous hostility, than to keep up a state of apathy and indifference on the subject throughout the land, it is intended to bring the sound opinion of noble-minded professional men to bear upon the question throughout, and by constant and reiterated publication of the same in the advertising columns of the daily newspapers, to force the truth on the notice of those who will not peruse works and tracts avowedly of a temperance character.

We are not sufficiently advanced to be able with effect to occupy our intended place among the advertisements of the *Times*, *Morning Chronicle*, or other town and country prints. But we expect by degrees to associate such a mass of respectable medical authority, as will enable us to come before the general public in the manner proposed, and in a way to be profitable to the cause.

So great has been found the difficulty of procuring so many minds to come to one precise conclusion, and to approve of *style, language, and phrase* to suit the case, that I may say our progress in this matter has not been attained without great personal labor, much time spent in visits and conversation with individuals in various places, and a very large correspondence through every part of the kingdom.—Yours, respectfully,  
JOHN DUNLAP.

## CERTIFICATE.

We are of opinion that there is no principle of strength or nourishment for the human frame in alcohol, or generally in drinks of which it forms a part, such as ardent spirits, fermented wines, cider, ale, beer, porter, and others; that any trifling portion of nourishment contained in the last three is greatly exceeded by that in barley-water, porridge, or pæel, made from an equal quantity of grain; that alcoholic beverages generate ultimate weakness instead of strength; that alcohol never entirely assimilates with the corporeal system; that intoxicating fluids are no ways necessary to persons in ordinary health, nor are they required for any particular constitution; that the daily or habitual use of any portion of them (much more what has been generally, but erroneously, thought a moderate portion) is prejudicial to health; that the excitement or cordial feeling they create is mere stimulation, which departs in a short time, and is unproductive of any element of real strength; and that, contrary to ordinary opinion, the health and average comfort of the nation would be greatly promoted by their entire disuse as beverages.

R. B. Grindrod, L.L.D., surgeon, Manchester  
Charles Clay, M.D., M.R.C.S., ditto  
John Snow, M.B., London.  
R. Hicks, surgeon, ditto  
James C. Ferrier, M.D., Worthing  
George Hills, surgeon, Arundal  
A. Courtney, surgeon, Ramsgate  
John Higginbottom, M.R.C.S.L., Nottingham  
W. Oxley, surgeon, London  
Mingay Syder, M.D., ditto  
C. H. Lovell, M.D., ditto  
E. Johnson, M.D., Herts  
John Fothergill, M.D., Darlington  
John W. Morley, surgeon, Newcastle  
Thomas Asprey, surgeon, Northampton  
John Barker, surgeon, Aldborough, Suffolk  
Henry Whitfield, M.R.C.S., Ashford, Kent  
Charles Cordeaux, M.D., ditto  
Thomas Beaumont, surgeon, Bradford, Yorkshire  
John Simmonds, M.D., Staines  
John Toone, surgeon, Salisbury  
John Southam, M.D., Leamington  
Leonard Ledbrook, surgeon, Worcester  
Richard Lanyon, surgeon, Lostwithiel, Cornwall  
Richard Slemar, surgeon, Tavistock  
Henry J. Green, M.D., London  
Henry Mudge, surgeon, Bodmin, Cornwall  
W. H. Parsley, surgeon, Banwell, Somersetshire  
Samuel Parsley, surgeon, Worle  
W. J. Morgan, A.M., M.D., Bradford, Wiltshire

John Jones, surgeon, Hfracombe  
W. Simpson, surgeon, Hammersmith, London  
John Staddon, surgeon, Union-street-row, ditto  
Robert Brooks, surgeon, Mount-street, ditto  
J. H. Bayles, surgeon, William-street, Gilsen-street, ditto  
Henry Bateson, M.B., Waterloo-road, ditto  
R. Brookes, junior, surgeon, Waterloo-road, ditto  
Charles Brady, surgeon, Blackfriars-road, ditto  
T. Charles, M.D., F.R.C. Ph. Ed n., Putney  
T. Hume Weatherhead, M.D., M.R.C. Ph. Lond.  
Thomas Barker, M.D., Lewes  
George Julius, M.D., Richmond  
John Wilson, surgeon, Whithy  
G. W. Pretty, surgeon, Islington  
James Hyslop, surgeon, St. Helen's, Lancashire  
Thomas Salter, F.L.S., M.R.C.S., Poole  
William Miller, M.R.C.S., ditto  
William Purves, surgeon, Edinburgh  
William Tait, M.D., ditto  
Benjamin Collettie, surgeon, Guernsey  
David Wilson, M.D., Edinburgh  
John Balmain, M.A., M.D., Leamington  
John Thompson, surgeon, Bideford  
Samuel Booth, surgeon, Huddersfield  
M. Farnshaw, surgeon, Clithero  
Thomas Fryer, M.R.C.S., Bristol  
W. R. Honey, surgeon, Coleford, Frome  
Thomas Wood, M.R.C.S., Minehead, Somersetshire  
John Newman, surgeon, Glastonbury  
John Grabham, M.R.C.S., Roelford, Essex  
John Brady, surgeon, Blackfriars-road, London  
George E. Newth, M.R.C.S., Great Suffolk-street, ditto  
F. C. Jones, M.D., Blackfriars road, ditto  
Robert Duncan, M.D., M.R.C.S., Tauxbridge Wells  
Farnham Flower, surgeon, Chilcompton  
A. Gaved, surgeon, St. Mahyn, Cornwall  
John Burn, surgeon, Edinburgh  
William Menzies, surgeon, ditto  
William A. Gray, surgeon, ditto  
James Williamson, surgeon, ditto  
James Lawrie, surgeon, ditto  
Osborne Hendry, surgeon, Paisley  
James Bank, surgeon, ditto  
James Fergus, surgeon, ditto  
William Bell, surgeon, ditto  
Robert Spittal, M.D., F.R.S., Edinburgh  
W. Henderson, M.D., Corstorphine  
John Macfarlane, M.D., Glasgow  
Daniel Richmond, surgeon, Paisley  
William Purdie, M.D., Edinburgh  
James Hunter, surgeon, Colinton  
James Watson, M.D., Glasgow  
James A. Lawrie, M.D., ditto  
William Pearce, surgeon, Launceston, Cornwall  
Robert Jefferies, M.D., Dalkeith  
George Aikman, surgeon, East Linton  
James Small, surgeon, East Wemyss, Fifeshire  
William Baillie, surgeon, Markinch, ditto  
John Reid, surgeon, ditto  
George Henderson, surgeon, Chirnside, Berwickshire  
E. Colville, surgeon, Ayrton, ditto  
George Macdougall, surgeon, Galashiels  
J. B. Weir, surgeon, ditto  
John Hutton, surgeon, ditto  
George Smith, surgeon, New Deer, Aberdeen  
Robert Urquhart, surgeon, Mintlaw, ditto  
Andrew Fraser, surgeon, Greenlaw  
J. T. Mitchell, surgeon, Hennington  
Thomas Napper, surgeon, Dorking  
James Hawkins, M.R.C.S., London  
Henry Moon, M.D., Lewes  
John Ripley, surgeon, Whithy  
Andrew J. Doyle, surgeon, Lewes  
M. Fletcher, surgeon, Brightonsea  
Thomas Charles, M.R.C.S., Menai Bridge, Anglesea  
Thomas Wrigley, M.R.C.S.E., Huddersfield  
John B. Burrows, surgeon, Liverpool  
Thomas Eden, surgeon, ditto  
— Hannah, surgeon, ditto  
S. J. Macgeorge, surgeon, ditto  
J. Galioli, M.D., London  
T. Engall, M.R.C.S., ditto  
Thomas Llewellyn, surgeon, ditto  
R. D. Grant, M.R.C.S., ditto  
Andrew Ure, M.D., F.R.S., ditto  
William Humble, M.D., Monmouth  
Alexander Ure, surgeon, Westminster Dispensary, London  
Robert Hay Graham, M.D., London  
J. F. Hulbert, M.R.C.S., Walsall

POISONED WITH BRANDY.—A man named Jos. Lyons died at Doncaster last Sunday morning, of apoplexy, produced by having drunk several glasses of neat brandy on the previous night, for a wager.—*Leeds Intelligencer*, of Dec. 7, 1844.

## Progress of Temperance.

### ENGLAND.

**EAST NORFOLK UNION.**—It affords me great pleasure in being able to report favorably of the progress of the good cause in this district. The Societies are generally in a healthy state, and the meetings are usually well attended by attentive hearers. During my engagement in the Union, in 15 weeks I have delivered 88 addresses, and obtained about 400 signatures to the temperance pledge, including 4 ministers and 50 persons who have been drunkards. But our success is not to be estimated by the number of signatures, so much as the improvement manifested in the habits of the people. Many of the drinking usages are rapidly giving way. This year, instead of the maddening bowl crowning the 'harvest home,' in many places they have substituted tea parties, which have not failed to encourage a friendly feeling betwixt the employer and the employed. The faith of the laborer in the nutritious properties of his favorite 'barley bree' is on the wane. I have received numerous testimonies from both farmers and their laborers, who have fully tried our principles during the fatigues of the harvest, and are fully satisfied with the result. The friends in this district have much to encourage them; their prospects were never so cheering as at present; their greatest enemy is apathy. Since the introduction of Temperance Societies into this part of the county, 1000 drunkards have been reclaimed, and probably as large a number prevented from becoming drunkards. Yet while much has been done, there is still a great work to be accomplished. Take Norwich as a sample. The population of the city is about 70,000; it contains not fewer than 600 houses for the sale of intoxicating drinks. The amount of intemperance and vice which flows from these places is frightful. It is said that, in this city—the residence of a Christian Bishop, in addition to a host of Clergymen, and many Dissenting Ministers—there are, in consequence of Sabbath-drinking, 15,000 persons prevented from attending religious worship. I am, however, happy to say, that the friends are not appalled by the power of the foe, but are increasing their efforts. Stimulated by past success, they have resolved to have two agents at work during the next quarter. The cause in this district owes much of its success to the zeal and benevolence of Mr. S. Jarrold, who is ever ready for any and every good word and work.

T. B. THOMPSON,

Agent of the British Association.

**NORTH AND EAST RIDING OF YORKSHIRE.**—Presuming that a condensed report of the operations of a Temperance Missionary, and Agent to the North and East Riding Union, in so interesting a district as that in which I now move (embracing the Societies of Whitby, Scarborough, Malton, and Bridlington), will be pleasing to your readers, and tend to keep alive that friendly feeling which has been awakened at so much cost and labor, I purpose occasionally to furnish such for the pages of the *Advocate*. First, *public meetings*. Of these I have held, since the beginning of November, fifteen, all (save one) large and interesting. It is well known, that a prudent and skilful speaker exerts considerable influence on the minds of his audience, the statements made being generally more effective in public meetings, than on private or social occasions. There the speaker is enabled to follow out his train of thought, and by a combination of truths and facts properly selected, he often succeeds in subduing prejudice which perhaps would not be overcome in any other way. Still there is another and more important department of labor, because more varied in its influences, and requiring another sort of tact, and more perseverance, to ensure success; I refer to *visiting*. In this department we have not been idle, having visited in some of the towns upwards of 600 families, rich and poor, where we have had many interesting interviews and con-

versations, and very frequently been cheered in meeting reformed ones at the head of their happy families. Not unfrequently have we met with families rendered unhappy by intemperance. In one instance we found the father of an interesting group of children was imprisoned for ill behaviour in a place of worship, while intoxicated; yet he bears the character of a well-behaved man when sober. In prison we visited him, and found him much broken down in spirit, and promising amendment; but unless he leaves untouched the intoxicating cup, we have little hope of his reformation. For the benefit of *Ministers of the Gospel* who really think they cannot perform their important duties without stimulating drinks, I would add the following. In attending to my arduous duties, I must needs travel nearly 200 miles per month, and give during that time upwards of 20 addresses, besides visiting the respective towns and villages with tracts during the day, which I have done on foot; yet at this present moment I am strong, healthy, and happy, without any stimulants, save such as nature affords.

Scarbro', Nov. 28, 1844. JOSEPH BONMOND.

**ATHERSTONE.**—On Monday, Dec. 12, a meeting was held in the Town Hall, for the formation of a Christian Temperance Society. C. H. Bracebridge, Esq., a most benevolent and unwearied friend of the poor, occupied the chair. The Vicar, the Rev. B. Richings, opened the meeting with prayer, and then addressed it on the charitable and self-denying declaration of St. Paul, in Rom. xix. 21, as forming the scriptural basis of the proposed Society. He was followed by Mr. Dvall (a Dissenting Minister at Hartshill), and Messrs. Poole and Hedges, of Birmingham. The Hall was crowded, the most fixed attention was paid to the speakers, and at the conclusion a considerable number came forward and took the pledge. The worthy Vicar had long had the Society in contemplation, though circumstances postponed it; and he may now congratulate himself upon having one not likely to decline as some have done, established with less forethought, the number of members being now, as we are informed, about 50.

**NORTHAMPTON.**—By a tea meeting on Nov. 5th, we raised for Father Mathew £7, which by subscriptions we hope to make £10. At the meeting after ten, 21 persons signed the pledge. J. DYER.

**DEVONPORT.**—A *Novelty in Teetotalism.*—On the evening of Nov. 8th, a total abstinence meeting was held at Cawsand, a village between three and four miles distant, by a few friends of the cause, in the drawing-room of a public-house, kindly offered by the landlord for the purpose. The novelty of the circumstance called together a crowded audience. Considerable attention was paid to the addresses delivered. At the close, 3 individuals signed the pledge. The landlord of the house stated that he should be pleased to see all present sign the pledge. G. BAKER.

**WELSHPOOL.**—Teetotalism is progressing steadily in this town. On Nov. 5th, a crowded and orderly public meeting was held in the Town Hall. The chair was taken by the Rev. P. T. Henley, Independent Minister, who, after a few appropriate remarks, introduced the Rev. Thos. Spencer, M.A., Perpetual Curate of Hinton Charter-house, near Bath. This gentleman related, in a most lucid style, some very striking facts connected with the process of digestion, which could not fail to convince any thinking man of the injurious effects of intoxicating drinks on the human system. Many other interesting matters were gone into by this talented gentleman, who, in conclusion, made a few remarks on the value and importance of the Reclabite Order. Mr. E. Bebb proposed a vote of thanks to the rev. gentleman, for his excellent lecture. The Rev. J. Drew, Baptist Minister, in seconding it, said "He had been a practical teetotaler twelve, and a pledged one ten months, but he had made up his mind that night to go a step farther, and become a Reclabite." The resolution was carried with cheers. E. ASTLEY, late Sec.

**Huddersfield.**—The great principles of the temperance reformation are daily gaining ground; many of the greatest and best of men are ready to give their meed of praise to the Temperance Society, and to furnish pecuniary assistance for carrying on its operations; the great bulk of the people cannot but be sensible of the benefits to be derived from total abstinence; and it mainly depends upon those now connected with the Society by pledged membership, whether or not the temperance institution shall speedily ascend to that prominent position to which its importance points. This remark is borne out by our own experience. During a great part of the year, the great body of our members have been reposing in inactivity, forgetful alike of their obligations as teetotalers to their fellow-members, and of the claims which thousands of their fellow-townsmen, yet in the thralldom of strong drink, have upon them. On the approach of a festival, the scene is changed: sluggishness becomes aroused to activity, and apparent apathy gives place to zeal and energy in the cause. The result is a season of excitement throughout the town. Oh! that teetotalers would only awake to assume their true position, not for a week or a fortnight, but for the year, attending the regular weekly meetings, speaking 'a word in season' according to their ability, and constantly manifesting their high estimate of our simple but extremely efficient principles. We commenced our 11th anniversary on Sunday evening, Nov. 24, with a public prayer-meeting in the Philosophical Hall, well attended by persons of all denominations. On Monday evening, a densely crowded meeting was held in the Guildhall (where we hold our regular meetings every Wednesday evening), which was addressed by nine reformed drunkards.—Mr. T. Baker in the chair. On Tuesday evening, we met in the Philosophical Hall,—the Rev. R. Martin, of Heckmondwike, occupying the chair. The Rev. T. Spencer, M.A., of Hinton, near Bath, Mr. G. E. Lomax, of Manchester, and Mr. J. Woodhead, of Holmfirth, were the speakers. On Wednesday, we met again in the same place.—L. Heyworth, Esq., of Liverpool, presiding. The Rev. T. Spencer and Mr. G. E. Lomax again spoke, and were followed by Mr. J. Robinson, a reformed drunkard from Pittsburg, U. S., whose native place is a village in this neighborhood, but who is now one of the leaders of the Washingtonian movement in America. On Thursday afternoon, we had a public tea-party, to which 700 individuals sat down, who all appeared delighted with the animated scene before them. After the tables were removed, the annual meeting of the Society was held. The Rev. J. White, of Northwram, presided over the immense assemblage, which was one of a most respectable and intelligent character. Messrs. Joseph Andrew, of Leeds, G. E. Lomax, and J. Robinson, addressed the audience. The ANNUAL REPORT, read to the meeting, gave a general statement of the condition of the Society, from which we give a few extracts:—"Upwards of 200 copies of the *National Temperance Advocate* have been forwarded monthly to the magistrates, ministers, medical men, and other individuals in the town and neighborhood, and your committee are happy to know that in many instances they have been carefully perused. They trust that its contents will sink deep into the hearts of many who rarely or never come under the sound of oral advocacy. In June last, two meetings were held for the purpose of advocating the claims of the British Association for the Promotion of Temperance. As the result of the appeals then made by Messrs. T. Beaumont, J. Andrew, F. Hopwood, and T. B. Thompson, who eloquently pleaded in its behalf, and of the exertions since made by our local friends, the sum of £103.6s. has been obtained, and handed over, as the generous free-will offering of the people of Huddersfield, towards the £10,000 fund, which it is proposed to raise, to enable the Executive Committee of that Association to carry on the work with untiring energy. In the town of Huddersfield, there are 1153 teetotalers, of whom 711 are

males and 442 females. Amongst these are 125 reformed drunkards, who have been emancipated from the worse than Egyptian bondage of strong drink, and placed in a condition of comparative happiness and comfort. The town of Huddersfield contains 57 public-houses, 55 beer-shops, 41 dram-shops and breweries. It is calculated, on very low computations, that there is spent weekly at these public-houses the sum of £845, or £43,940 per annum! If to this sum is added the probable cost of intoxicating liquors consumed in private houses, which may at least be estimated at half the amount of that of public-houses, there will be a further sum of £21,970; making together the sum of £65,910 annually worse than wasted on these destructive poisons." During the meeting, Wm. Willans, Esq., generously offered to present the Society with £5, provided the debt owing to the treasurer could be completely cleared. By the proceeds of the tea party, and the donations of several other gentlemen who have liberally responded to the appeal of the committee, we are in a fair way to realise that desirable object. To sum up the results of our festival, we may state, that the eloquent and spirited appeals made to the understandings and hearts of our fellow-townsmen, have raised our cause still higher in the good opinion of enlightened and right-minded men, and produced a *substantial harvest* of upwards of 150 new disciples to the cause of sobriety.

**LIVERPOOL.**—*Welsh Calvinistic Methodists.*—We lately held our ninth anniversary, and although our number hitherto was 4638, the Lord blessed our various meetings during the year, so as to gain no less than 140 fresh members, making our aggregate number nearly 5000.—You are aware that our Connexion in Wales is greater in zeal and number than all other denominations in the Principality. Few indeed remain of their preachers and elders, who have not come out with one accord to espouse and promulgate our good cause. One of these preachers, in our late anniversary, told us the following anecdote. "A certain person came recently to one of our Sunday scholars, and said, 'Ho! I have found a Scripture passage at last that gives me permission to drink a little.' 'Which is it?' said the lad. 'It is the one in 1 Tim. v. 23—Drink no longer water, but use a little wine for thy stomach's sake, and thine own infirmities.' 'Oy!' said the boy in reply, 'that passage does not pertain to thy case at all; for Timothy's infirmity was in his stomach, while thy infirmity is in thine head; and therefore it would be much better for thee to abstain altogether from wine, than to use it even moderately.'"

JOSEPH WILLIAMS.

**POLAND.**

London, Tuesday, December 10, 1844.

TO DR. LEES, LEEDS.

DEAR SIR,—I am very much obliged to you for the promise of an early copy of your forthcoming work. In the mean time, I beg to enclose a hasty translation of an account I have just received from Poland, with reference to the new usages against the temperance societies.—I am, dear sir, yours truly,

S. KOZMIAN.

"The temperance societies have been spreading very rapidly in that part of Poland in which their existence is tolerated, viz. the Duchy of Posen, Galicia, and the Republic of Cracow. Recent accounts from Cracow announce the most beneficial results from this new movement. In the country, *illness and mortality have sensibly decreased, notwithstanding the very wet autumn we have had this year.* In one parish, the population of which amounts to 6000, only four persons died, and these were children, during the two worst months in autumn.

"The profits from distilleries have been greatly diminished, but the health and morality of the people have been materially improved.

"The good example set by the Cracow clergy was on the point of being followed in the neighboring provinces under the dominion of Russia, and especially in the government of Kielec, when this noble effort of the clergy

met with a sudden check, from which it can scarcely be hoped it will ever recover. The discontent and opposition arose principally among the distillers and the Jews. Various rumors were set afloat. Among others, it was said that the clergy intended to urge by this means the people to rebellion against the government, and to an indiscriminate massacre of all the landowners and the Jews!!

"In consequence of this—possibly also from other motives—the Russian Government published the following order forbidding all temperance societies:—

"WARSAW, Oct. 21, 1844.—His Highness the Viceroy of the kingdom has deigned, by a special instruction sent to the Rev. Mr. Lentowski, under the date of July 11th, to allow the clergy of his diocese to take necessary steps in order to arrest the drunkenness so general in the country,—but with that express proviso, that nothing should be done without the knowledge and sanction of the Secretary for the Home Department. In the mean time, it has been reported to his Highness, that the clergy of the diocese of Kielec have in their efforts overstepped the limits assigned to them, and that instead of endeavoring to reclaim the ignorant people from drunkenness by means of advice and persuasion, they have had recourse to measures more stringent, and binding the conscience of individuals,—such as administering the temperance pledge, which partakes more of force and constraint than of voluntary adhesion sprung from deep conviction. (!!) As measures of this kind are contrary to the wishes of the Government, and as they may be turned to purposes hostile to its views, his Highness is pleased to order that the original permission should be entirely withdrawn, and that the clergy should be most stringently precluded from all proceedings with the view of preventing drunkenness,—the means now employed, or hereafter to be devised, by Government, being quite sufficient for the purpose. (?) His Highness will at the same time enjoin the Provisional Government to watch more carefully that this decision should not be contravened, and to report immediately to the Home Department the slightest mark of disobedience on the part of the clergy.

(Signed) "Lieutenant-General PISAROFF,  
"State-Councillor KOZTOWSKI."

#### WEST INDIES.

Dominica, November 9th, 1841.

TO DR. F. K. LEES, LEEDS.

DEAR SIR.—I am happy to say, that in this island our good cause has been advancing during the present year. A spirit of inquiry is abroad among all classes. We have delivered many addresses, and widely circulated books and tracts. For the latter we would express our grateful acknowledgments to our respected friends R. D. Alexander and Joseph Eaton.

The drinking customs of the community have been diminished—many have signed the pledge of total abstinence—one of the newspapers admits a weekly advocacy of it in a 'Temperance Column'—and the diffusion of its principles appears to be welcomed generally as a blessing of no ordinary description.

Among the members of our own churches, now numbering 1170, it is very generally, and I hope will soon be universally, adopted; and they rejoice in their deliverance from the delusion of intoxicating drinks. I speak of course of those who previously used them moderately; for many, I rejoice to say, have never used them from their infancy. We feel the beneficial influence of abstinence in every way.

Among others who have espoused the system, are his Honor the Chief Justice, who has avowed his intention to manufacture no more rum on his estate, and has actually abolished his distillery; Theodore Gordon, Esq., Manager of the Colonial Bank, and an influential member of our Legislature; the Hon. Thos. Bell, member of Council; C. A. Fillau, Esq., Clerk of Assembly, and

a Magistrate; one of the Roman Catholic Clergy; a Stipendiary Magistrate; and several young gentlemen, natives of the island and of Great Britain, who will thus be saved from the manifold evils which often follow in the train of even moderate drinking.

My brethren and our leaders zealously co-operate with us in promoting this benevolent work; and we all find it a powerful auxiliary to the blessed gospel—"taking up the stumbling blocks out of the way." I learn with pleasure that there is a considerable decrease in the retail business, and much difficulty in getting rum out of the depot, where it must be lodged previous to wholesale. But still there is so much drinking, that our labors, comparatively speaking, may be said to have only now commenced.

Teetotalism was introduced into this island some years ago, by my predecessors, and a few of its steady adherents embraced it then. The Roman Catholics, within the last two months, opened a pledge-book at their 'Presbytery,' the residence of the priests. A large majority of the inhabitants are of that persuasion (Dominica having been a French island before its cession to Britain), and it is to be hoped much benefit will accrue from their advocacy. We have several Societies formed in different parts of the colony, and their number is increasing. We plead for the truth in love, and it is certainly though slowly progressing. To God be all the glory!

A gentleman from St. Vincent, on a visit to this island, recently returned thither with some copies of *Anti-Bacchus*, Mrs. Ellis' *Voice from the Vintage*, and a good supply of tracts, resolved to endeavor widely to disseminate the system. I have a brother there, who will co-operate with him. The Hon. H. M. Grant, of that island—a distinguished proprietor—has established Societies on his estates during the last two years, and is zealously engaged in promoting them by his example and influence.

I am, my dear sir, yours very truly,

JAMES COX [Wesleyan Missionary]

#### GERMANY.

NASSAU.—The Duke of Nassau has adopted very stringent measures for the suppression of drunkenness, which is making rapid strides in his states. Every publican is prohibited from selling more than two glasses of brandy to one person in one day, to be drunk on his premises, under pain of a fine of 130 francs; and every person found drunk is to be fined or imprisoned, and his name proclaimed by sound of trumpet, spirituous liquors never afterwards to be sold to such.

INCENTIVES TO INTEMPERANCE.—The folly of drunkenness is strikingly shown on occasions when workmen receive their monthly 'pay.' A portion of the weekly wages is too generally devoted to drink, but payments at a longer interval seem greatly to aggravate the evil. The foundry pay at ———, never passes over without much drunkenness. Fighting, too, is not unfrequent; and the interference of the police, with the apprehension of some of the parties, is often necessary. The men have abundance of employment, working a great deal of overtime, and are paid monthly. We know some of them to be worthy people and quiet neighbors, but disorder predominates, and the folly of drunkenness is most egregiously exposed. A laborer at the works, by his own account, spent 25s. in drink, from the time of receiving his pay one Saturday evening lately, to the following Monday morning. At the preceding pay he spent 12s. on Sunday alone. Now we happen to know that this thoughtless man, when afflicted some time since, had to be taken care of at the public expense; and were sickness or accident to disable him for work, even for a week or two, he would be upon the parish for support. Teetotalers may well complain, that whilst they drink only water themselves, they are compelled to pay for other people's ale and stronger drinks.—*Gateshead Observer*.

## Original Correspondence.

## HARD WORK WITHOUT STRONG DRINK.

Kidsley Park, near Heanor, Derbyshire, 12th mo. 3d, 1844.  
To the Editors of the National Temperance Advocate.

RESPECTED FRIENDS.—For the information of some who still think that hard work cannot be done so well without intoxicating drink as with it, and for the encouragement of others who may wish to try the temperance system, I will make a statement of the manner in which we find teetotalism to act.

I occupy nearly 200 acres of corn and dairy land, and have regularly five hired servants. During hay and corn harvest last summer, I had about ten, who boarded in the house. They worked *much better*, and with *more comfort* to themselves and all about them, than when we gave them intoxicating drink (after which I used to observe there was 'more talk than work'). I am glad to say we have not had any intoxicating drink in the house for more than twelve months. We have substituted good coffee, of which the servants are very fond. Most of them are now pledged temperance members. I have been so four years. I am upwards of 75 years of age, had been accustomed to a liqueur all my life (though never intemperate), yet I feel myself better without it. I can endure fatigue with any ale-drinker of my age, and more than many much younger. I have been told—'A little is quite necessary at my age!'—but I have proved the fallacy of that. Many say—'Those who take but little, have no need to sign.' I did it to encourage others, and good has been the result. I can with confidence recommend it to every fellow-being, of whatever station, age, or constitution. Above all, give not strong drink to children!

DANIEL SMITH.

## TO MODERATE DRINKERS, YOUTH, AND DRUNKARDS.

Bulkington, Nov. 26, 1844.

GENTLEMEN.—I have been only a short time a teetotaler. It was from reading your invaluable *Advocate* I became one. The great alteration that has since taken place in my health and feelings, convinces me, that any person who has habitually used strong drink, can at once totally abstain therefrom, with great advantage to himself, and, by consequence, to those with whom he is connected.

I began to drink moderately at an early age, because I was told that ale and wine were good things, and because I thought them nice. I should, notwithstanding, have preferred a beef-steak, a pudding, or an orange, if I had been left to choose for myself; but the respectable people who had the care of me, seemed to relish the intoxicating drink, so I thought that I ought to do the same. It was not till I went to Upper Canada, at the age of 17, that I came to know it was not for the flavor nor yet for strength, that people drank it, but because of the excitement it created;—for rye whisky, the general drink of the laboring classes in that province, is, surely, the most unpalatable stuff ever invented. However, I was induced to drink some, and soon experienced part of its effects.

'My bosom glowed—the subtle flame  
Ran quick through all my vital frame.'

I forgot I was in the Backwoods, and fancied myself in Elysium. I need not tell you, that these feelings were but of short duration, and were succeeded by languor and stupidity. Nevertheless, whenever I felt depressed, I flew to the liquor, until I thought I could not do without it, and have drunk, until lately, all kinds of intoxicating drinks, for the purpose of again producing those sensations, or to keep me from sinking under others almost intolerable. At last my body and nerves became so weak, that I could scarcely do anything, and was

frightened at my own thoughts. Indeed, so debilitated and nervous had I become, that I could seldom perform the simple operation of shaving without haggling my face; and not then, if anybody came within a couple of yards of my elbow. But now I can shave myself in a quarter the time, with my little ones playing around me, and have no fear of mistaking my throat for my beard. This proves that the adoption of the cold water system tends to brace the nerves.

But this is nothing to what has taken place in my feelings and prospects. Formerly, when my children played at my feet, smiled in my face, or called me father, I looked on with indifference. Sometimes I thought this should not be; but I concluded my callousness arose from intercourse with a world which rarely improves, and which often destroys the finest feelings; I never once laid it to the real cause—the accursed drink. Now, my greatest happiness is in playing with my little dears, and listening to their innocent prattle. The tender sentiments, the soft emotions of the heart—the day-dreams of my youth—have come again. The lofty aspirations for the great and good which used to excite my youthful mind, and fill me with unutterable delight, have once more taken possession of my soul. My wife says, 'She never knew what happiness was before.' Joy beams around the face, and comfort gladdens the heart and heart, once the abodes of unmitigated wretchedness, and the future, which used to appear all gloom, is now all light and love!

And now, having shown some of the advantages I have gained by becoming a teetotaler, I cannot conclude this letter without making an earnest appeal to the young. Let me assure you, my dear friends, that if ever you once form the habit of drinking intoxicating liquor, all the finest feelings of your nature will become deadened, your morals will become corrupted, your conscience hardened, and your body diseased; until at last your very existence will become a burthen to yourselves, and a curse to those who are nearest and dearest to you! You will never experience true happiness; and misery will almost always be in your presence. Then, as you value your life, and all that makes life dear, flee from the drunkard's company—abstain from the drunkard's drink!

To you who have already imbibed habits of intemperance, let me assure you, that there is no chance for either your present or eternal salvation, without you totally abstain, at once and for ever, from all that intoxicates. You need not fear your health being injured in consequence; you should rather fear it now. You need not care for the taunts of your former drunken companions; you should rather rejoice that to the foolish and wicked you are an object of derision. You need not think you will become downcast and forlorn, for total abstinence will raise your spirits, better your condition, and make you fit to live. But if you do not have the utmost horror of your former drunken ways, and even look on the intoxicating cup with disgust, you will never become a staunch teetotaler. But can you do otherwise? See what a condition drinking has brought you to, physically and morally! Your wretched wife; your starving, ragged children; yea, even your pitiable self, call on you, if you would but hear, to forsake the seducing liquor! I know what drinking is, and I know something of total abstinence; and my word, my life for it, you will, if you try it, find teetotalism incomparably the best.

To those Ministers of the Gospel who not only drink intoxicating drink themselves, but encourage the practice in others, I shall say nothing. But, casting my eye over the future, methinks I see the succeeding generation learning, with astonishment and almost with abhorrence, that part of the professed followers of the Pure and Holy One advocated, with a pertinacious spirit, but with little regard to the spirit of their faith, the use of these bodily and mental poisons!

Hoping your talented *Advocate* will be circulated throughout the length and breadth of the land, and be

the means through the divine blessing of making the whole family of man teetotalers, I will conclude this letter by subscribing myself, your grateful servant,

R. W. B.

### BREAD WITHOUT YEAST.

GENTLEMEN,—Having been engaged on some experiments connected with the fermentation of bread, I take the liberty of making your readers acquainted with a process for making it *without harm, or imitation of harm*. If the directions are strictly complied with, a beautiful bread will be produced, which it will not be possible to tell from bread fermented with yeast, except that it has none of the disagreeable bitter of the barn, and is uniformly light and spongy.

After several careful trials, I find by this process, that twenty-one pounds of good flour produce thirty pounds of bread; this nearly agrees with the estimate of Pliny, who states that the bread should be one-third heavier than the flour which produced it. So large an increase will not take place if the bread be baked on the oven bottom. The great heat communicated to it so torrefies the outer crust, that considerable loss is occasioned thereby. The most economical way will be to bake the bread in tins.

Process for 7 lbs., or half a peck, of flour:—

Take { Sesqui-carbonate of soda, in powder, 1 oz.  
Tartaric acid, in powder,  $\frac{3}{4}$  oz.  
Common salt,  $\frac{1}{4}$  oz.

Mix them intimately together in a very dry mortar; if the mortar, or other vessel, is the least damp, the process will be injured. The whole is now to be stirred into the seven pounds of flour, by a circular motion with the hand, and constant stirring up from the bottom and all sides, till the whole is thoroughly diffused through the flour; it will take on an average about five minutes to blend them together. The tins should now be in readiness, and every thing so arranged that the dough may be put into the oven within five minutes after it is mixed with the cold water. Half a gallon of cold water should now be added in two or three portions, and the whole incorporated with the hand, the quicker the better; and immediately afterwards send it to the oven. When mixed, the dough should not be so fluid as to pour out of the bowl into the tins; it should be sufficiently adhesive to put into the tins with the hands. If it is intended to bake on the oven bottom, the bread must be stiffer, and less water should be used; but tins are the best. This quantity will fill three moderate sized tins, and will produce from 7 lbs. of flour, between ten and eleven pounds of good wholesome bread, which will keep good for a fortnight. It should not be cut till it is two days old. It is very important that the sesqui-carbonate of soda be quite pure, as well as the tartaric acid. A great deal of the carbonate of soda in the market is contaminated with the sulphate, and the tartaric acid is very liable to adulteration with alum. This must be guarded against by purchasing them pure, or the process will fail.

On no subject has there been more difference of opinion amongst chemists than the theory of the fermentation of dough and baking of bread. The most general supposition is, that the yeast produces a peculiar condition called the '*panary fermentation*,' distinct from the vinous, which pervades the whole mass, with liberation of carbonic acid gas, but whether this gas is generated at the expense of the starch, or of the gluten, is not clearly understood. A much more easy explanation appears to me to arise out of the process just given. According to Vogel, in an analysis of wheaten flour made by him, one hundred parts contain five of a peculiar sugar; when yeast is added to flour and water, the yeast acts upon this sugar as a ferment, and alcohol and carbonic acid gas, amongst other products, are the result. The gas slowly escaping pervades the whole mass of dough, filling it with innumerable air cells. When the heat of the oven

raises the temperature of the dough to about 212 deg.; the starch becomes soluble, a true chemical union takes place between the water, the gluten, and the starch, the mixture coagulates into the shape it happened to be at that temperature, and a cellular mass of bread is the result. When dough is baked without ferment, as in sea biscuits, the same chemical change takes place, but the mass would be solid, or in other words heavy. From this we gather that panification depends not upon previous fermentation, but increase of temperature; that it is immaterial whether the carbonic acid gas be generated by a partial decomposition of the mass of dough, and consequently an absolute waste, or whether it is produced by the decomposition of an alkaline carbonate; all that is necessary is, that there should be a sufficient quantity of gas, and that it should be equally diffused.

A process on this principle has been proposed, in which hydrochloric acid was used; but this will be found liable to many objections. It is difficult to get it of the right specific gravity, and it is dangerous to keep in private houses; but the greatest objection is, that, however intimately the sesqui-carbonate of soda may be mixed with the flour, some of it will remain in lumps, which will escape the action of the dilute acid.

To the tartaric acid this does not apply; it is always of the same strength, and every particle of soda is in contact with the acid; on the least addition of moisture, decomposition must take place.

The resulting tartrate of soda is so nearly of the taste of chloride of sodium (common salt) that it cannot be distinguished; and it will be found necessary to add a small quantity of that salt, as above directed, to suit the palate.

I am, sirs, yours, respectfully,

ALFRED BIRD,  
Pharmaceutical Chemist.

15, Worcester-street, Birmingham, Nov. 18, 1844.

### Varieties.

"THE ONLY STIMULANT!"—A correspondent informs us that his medical man advises him *post urine* as a remedy in consumption, and asks for *our* opinion. We give it—"He who cannot do without alcohol is a poor physician." What say others? Dr. PROUT, in his work on Stomach Diseases, condemns common ales, reserving his praise for *one quack-ale only!* Is not this narrowing the moderation-ground with a vengeance?—Dr. MARSHALL HALL, in his paper on Consumption (*Lancet*, April 20), also limits his recommendation of alcoholic medicine to this *one ale only*, and says—"It is the *only stimulant admissible* in the diet of persons threatened with symptoms of the incipient state of that disease." Very good—we shall come to the complete doctrine of common sense, bye and bye.

TEETOTAL LONGEVITY.—The assertion of Mr. Edwin Morris, replied to by Dr. E. Johnson in our July number, that teetotalers are more liable to typhus, and less healthy, than other persons, receives but little encouragement from the FACT, that out of upwards of a thousand assurances effected in the Temperance Provident Institution, there has been but *one death* from the 5th of Sept. 1843 to the present date—above a year! Such a case was probably never before known in the experience of any life office. The number which might have been expected would be at least four.—Mr. COLIN M'KENZIE says the registers of the Society of Friends show that, as a consequence of their temperance, one-half of those who are born live to the age of 47 years; whereas Dr. PRICE states that, of the general population of London, one-half die under the age of 23 years. Among the Friends, one in ten arrive at 80; among the London population; only one in 40. This must surely be regarded as a powerful argument in favor of temperance.

A NEW SPECIES OF TEMPERANCE SOCIETY (a provisional one, however) has been formed at Cernay (Haut-Rhin). The beer-drinkers have entered into a pledge with each other not to drink a drop of their favorite liquor until the brewers return to the old usage of making it without any other ingredient than malt and hops and water. They have appointed a committee in each canton to taste the beer offered for sale, admitting that which they find genuine, and rejecting all other.—*Galvani*.

HARVEST LABOR ON TEETOTAL PRINCIPLES.—During the late harvest, the major part of the members of the Hill of Defence Tent, I.O.R., Grinsbil, Salop, were employed in the various operations of the harvest field, without the assistance of that article which, prior to the temperance movement, was considered an indispensable requisite whilst gathering in the fruit of the earth. We venture to make known the results of our labor. Four of us in particular have used only cold water mixed with a little oatmeal as our beverage; four others used beer. The teetotallers earned £2. 5s. 6d.; the beer drinkers, in the same space of time, only £1. 13s. 6d. When will men get rid of deluding customs?—J. POWELL, Sec.

DR. HOPE'S OPINION AS TO STIMULANT LIQUORS.—After having been for 20 years in almost constant official connection with some of the largest hospitals in this country and abroad, during which time I have habitually made statistical and often numerical observations with much care, I have a strong conviction that *drinking is the grand curse of this country*; and more especially the notion almost universally prevalent amongst the lower classes, that a proportion of stimulant liquors is indispensable for the maintenance of health and strength; under which impression they take from two to four pints of ale per day, and think that moderation. I have especially studied the diseases and statistics of foreign nations, barbarous and otherwise, who have never had access to stimulant liquors; and I find their diseases almost as simple as those of animals, and their strength and endurance, under favorable circumstances of food, climate, and clothes, to be equal, and often superior, to the best specimens in this country. Add to this, the result of Sir E. Parry's observations, those of the Americans, &c., and it is, I think, *demonstrated*, that stimulant liquors of any kind, and in any quantity, are unnecessary (except as medicines under especial circumstances of delicacy or disease) for the maintenance of health or strength.—*Memoir of Dr. Hope*.

ARGUMENTS MUST BE SUITED TO THE CLASS ADDRESSED.—“It is utterly impossible to convert a man to your opinion, if you do not use language and ideas suitable to his capacity of understanding, and illustrate your arguments by scenes and facts taken from his own sphere in life. No person would attempt to convert a reprobate drunken private soldier by telling him it was a disgrace to his honor to expose himself in a state of intoxication to the observation of the world. This would be a style of admonition entirely beyond his reach; and the most probable reply you would get would be [with an oath], ‘What care I for the world? I serve his majesty.’ Yet this language addressed to his commanding officer on a similar occasion, would probably produce a considerable effect. The language used to the private should have been couched in this manner: ‘Consider, my good fellow, that if your officers see you in this unsoldierlike condition, you will immediately be confined in the guard-house, tried by a court-martial, and get two or three hundred at the halberts for your breakfast-to-morrow morning.’ This would have brought the matter home to his feelings, and self-preservation would have had an effect of which honor or shame would have completely failed.”—*Gleanings in Sussex, by S. Southerden*. London, 1807. [On the same principle the educated man must make much allowance for the style in which a reformed drunkard addresses an audience. It may suit his class, though not acceptable to ears polite.]

DOGS WISER THAN DRINKERS.—The *Edinburgh Weekly Advertiser* relates “a curious instance of the intelligence of a dog. Its owner, a professor of chemistry, tried upon it the effect of a poison, and afterwards saved its life by an antidote. The animal would never afterwards eat solids, unless he also saw his master partaking of the same food; and he would drink nothing but water at the fountain.”

CAUSES OF CRIME.—The chaplain of Kendal gaol, in his last report, remarks:—“So far as I am able to form an opinion as to the apparent causes of offence in 111 cases which have come under my personal notice, I should arrange them thus—

1. Ignorance and irreligion ..... 19
2. Distress ..... 15
3. Confirmed bad habits ..... 77

The most prevailing vice classed under the third head is *drunkenness*, in our district, unhappily, emphatically a *prevailing vice*, and the poor man's curse; the first letter of an alphabet of sin and sorrow, which once learnt, they follow easily and naturally. The large majority of the prisoners, when questioned as to the cause of their offence, give the same reason, which, too, they are often disposed to offer in exculpation—*drunkenness*.

A GOOD WORK.—Having to work at places where ‘drinkings’ are given to workmen, I have (in consequence of being a teetotaler) received, during this year, money instead of liquor; and as I thought it ought to be devoted to the noble cause of temperance, I treasured it up, and have had 1500 tracts printed and distributed, one of which I enclose for your perusal:—‘*A Proper Use of Fines and Footings*.—At a mechanic's shop in Halifax a young man obtained employment; and being low in pocket as well as raiment, my son caused a meeting to be held, and his situation to be taken into consideration, when it was resolved that 2s. 6d. (his footing) with the sum usually contributed by each workman, should be given to the individual, instead of being spent at the public-house. Having solicited the masters to add a mite, the sum amounted to 7s. 10d., which was thankfully received by the young man. One individual, who was expected to be against this arrangement, and might have thrown impediments in the way of the good intentions of these humane workmen, they called into the chair, as being a post where he could do the least damage.’

THOMAS BULMER.

STATE OF A RURAL DISTRICT 37 YEARS AGO.—[By a Resident at Pett, on the coast of Sussex.]—“Our laboring men were formerly distinguished for their honesty, sobriety, and strict obedience to religion and the laws of their country; but alas! how changed this gratifying scene. Drunkenness, that most baneful of all vices, has become the constant guest of the thatched roof, and has introduced in her train her constant attendants, idleness, disease, and villany. The husbandman no longer goes to the labor of the day with cheerfulness and gratitude to Heaven for the blessings he enjoys, no longer returns in the evening to the bosom of his family, to glad their affectionate hearts with his smiles, and pour into the minds of his smiling prattlers the accustomed lesson of duty to God, their parents, and their King, and love to all mankind:—alas! this is no longer the case. A gratification of a superior nature now claims the leisure hour of evening—his visit to the darling gin-shops. It is in this cursed place he sacrifices his integrity, his constitution, and the happiness of his family. It is in this haunt of infamy he first begins to feel a dislike to labor and domestic enjoyments, and acquires a habit of repining at his situation in life, and forms a determination to use any means, however dishonest or violent, to lift himself out of it; and it is now that vicious turbulent spirit is engendered, which causes him to bid defiance to all laws, human and divine, and at length conducts him to the gloomy horrors of a public prison.”—*Gleanings in Sussex, by S. Southerden*. London, 1807.

NATURAL CHEMISTRY VERSUS THE  
'NORFOLK CHRONICLE.'

(1). "The spread of teetotalism, fostered even by many of the barley-growers themselves, is a solecism in practice. So long as the workman is discouraged in the moderate use of home-brewed beer as a beverage, so long will the physical power of the husbandman, and the vital principle of husbandry itself, become languid and unprofitable. (!!!) The 'Barebones' fraternity of the present day, who would exact hard labor out of bread and water, would *do well to investigate the truth* of the following observations, taken from a sensibly-written paper on the subject of diet. (2). 'In these days of teetotalism and bold assertions with regard to the virtues of cold water and the injuriousness of all kinds of fermented liquor, it may be interesting to know what the physiological chemist has got to say upon the points. Teetotalers lose sight of the fact that beer contains alcohol, which is one of the most highly carbonized matters that exist. (3). When fermented liquors are taken, the particles of alcohol get into the blood, and *there uniting with oxygen, assist in keeping up the heat of the body, in the same manner as all other carbonized aliments, and as it can be introduced into the system with more facility, is frequently much more preferable.*" (?)

The *Norfolk Chronicle*, in the above extract, has committed a sad series of blunders. We should seriously recommend it to confine its attention to subjects which it comprehends better than chemistry. Its province is the 'plough', and, let it be assured, it is altogether incompetent to teach the Norfolk ploughmen physiology. *Ne sutor ultra crepidam*: neither the cobbler nor the *Chronicle* should transcend his vocation.

(1). The observations under this head are mere assertions, and betray, not only a woful want of temper, but a lack of information almost equally discreditable. It is too late in the day to talk of the *necessity* of fermented drinks to labor, when we have the testimony of ten millions of teetotalers to their uselessness—nay, the great majority affirm that they are **BETTER** able to labor **WITHOUT** them than *with* them. Why, then, should the hard-worked, ill-paid agricultural laborer spend a large portion of his miserable pittance of 9s., 10s., or 12s. a week, on that 'which is not bread', and which cannot supply the place of bread? Alas! we fear the advice to do so, and thus to perpetuate his poverty and his ignorance, and to continue the *cause* of his distress, is advice emanating from anything but pure and disinterested motives!

(2). The *Chronicle*, in support of its tirade, quotes from some nameless writer, who, in turn, appears to have misquoted some 'physiological chemist'. All that the *Chronicle* only hints at, has been long and thoroughly understood by the best writers on Temperance, and fully explained in accordance with the doctrines Teetotalism.\* The great Liebig long ago proved

that alcohol poisoned the blood, and *robbed it of that oxygen which nature destined to unite with, and decompose, the waste matter of the tissues*; and though it is true that, to the extent to which the oxygen and alcohol combine, heat must be liberated, it is yet no less true, that heat would have been liberated by the union of the oxygen with the decayed tissues, as nature designed, and this end would thus have been obtained without impairing the quality of the blood, or injuring the vital structures, or unnaturally exhausting the nervous power. If Nature's Chemistry be right, the 'Norfolk Chronicle' must be wrong.

(3). It would not suit the purpose of the *Chronicle* to declare the whole truth, even supposing it to have understood it. We will, therefore, call in the evidence of Dr. Pereira, Examiner in Materia Medica to the University of London, who, in his 'Treatise on Food and Diet', thus testifies:—"Though alcohol evolves heat in burning, *it is an obnoxious fuel*. Its volatility, and the facility with which it permeates membranes and tissues, enable it to be rapidly absorbed; and *when it gets into the blood it exerts a most injurious operation*—before it is burnt in the lungs—*on the brain and the liver*. Though by its combustion heat is evolved, yet, under ordinary circumstances, there are other *better, safer, and less injurious combustibles* to be burned in the vital lamp." p. 52.

The *Chronicle*, it appears, prefers the unnatural and fiery fuel of alcohol; the Teetotaler prefers those mild and innocent sorts which *Nature* has provided, such as fat, starch, sugar, &c. Which is most likely to be right—*Nature* or the *Norfolk Chronicle*?—we leave the reader to judge.

## IS TEETOTALISM BENEFICIAL TO FARMERS?

SIRS,—As your journal circulates extensively among a class of society much interested in the success of that glorious reformation, of which Father Mathew has been so effective a pioneer in our country, I feel anxious to make it the medium of communicating to them a few of my thoughts on this deeply interesting question.

An erroneous impression respecting the injury which teetotalism inflicts on the farming interest prevails; and my object at present is, to try to assist in removing that impression. In the *Mark-Lane Express* of Oct. 28, I find this subject has been taken up by two farmers, who have looked upon it with intelligent and enlightened minds. They write as follows:—

"WHAT IS TO BECOME OF THE BARLEY?—Suppose an individual to consume the very moderate quantity of one pint of beer per day: in the year it amounts, at two pence per day, to £3.0s.10d.; with this amount of money, at different times in the course of the year, the teetotaler purchases—

\* Vide Dr. Lees' Discussion with Mr. Jeaffreson, and 'Illustrated History of Alcohol', published early in 1843, and shortly afterwards Dr. E. Johnson's 'Hydrophathy'.

20 lbs. of meat .....	£0 12 1
Eight stone of good flour ....	0 18 0
12 lbs. of butter .....	0 12 0
Three sacks of potatoes .....	0 12 0
Six stone of barley meal .....	0 6 9
	s. d. 3 0 10
Take off profit to the butcher. 1 3 }	} 0 3 10
Ditto to the baker .....	

And a nett sum of ..... 2 17 0  
is left to the farmer for the produce of the soil. When this sum is expended for beer, how stands the profit to the farmer? To make 365 pints of twopenny beer, about five bushels of barley is required; this is purchased of the farmer for 16s. 8d., and that is all he receives of the money, *the remaining £2. 4s. 2d. goes to pay the queen's duty, for labor, licences, and profit to the brewer or distiller, and retailer.*

Thus, under the teetotal system, the farmer receives out of £3 0 10	£2 17 0
Under the drinking system .....	0 16 8

Leaving a balance of ..... 2 0 4  
*in favor of agriculture, by carrying out universal sobriety.* Here are the plain facts and figures! Let the farmer or his laborer carefully examine the above statements before he again inquires, what is to become of the barley?  
"A FARMER, farming 750 acres."

"A SHORT EPISTLE TO FARMERS.—Brother Farmers, I have watched the efforts of teetotalism for more than two years, and have come to the conclusion, that, instead of its being an injury to us, it would be an immense benefit. The first article it may be likely to affect would be barley; but I find that when a laboring 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 in the shape of malt. In fact, if the laboring classes spend nothing for drink, nearly all that they can 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 be spent at the public-house, not more than *three-halfpence of that comes back to the barley grower.* 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 in beer. 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 who have fairly examined the question are satisfied that the change now going on will be greatly to our advantage.  
"A FARMER."

I believe it will not be possible for any person successfully to controvert these plain and unvarnished statements. Some may object that the profits set down for the butcher and the baker are too little: double them if you please; and a balance will remain in favor of teetotalism, sufficiently large to convince agriculturists of the utter folly of disposing of a single grain of their produce to the brewer or distiller. I remember being once asked by a man, what dairymen in our city would do were it not for grains to feed their cows with? He had a nose bag in his hands, with a feed in it for his horse. I looked into it, and found it contained oats. I asked him why it was that he gave his horse oats, instead of the hulls of oats? He laughed at my question; and I replied, why not give barley to your cows? *it is full of nutriment, while the hull of barley, like the hulls of oats, contains very little of the nutritious principle.* Or how would you like to be set down to a dinner of potato skins instead of good potatoes? The English farmer's allusion to the feeding of pigs with barley, is quite to the point. I have been, for the greater part of my life, connected with the flour trade, and I can confidently state, that

the consumption of this article has greatly increased in Ireland of late years. I know many millers who, a few years since, exported nearly all the flour they manufactured, but who are now able to sell nearly it all to customers at, or within, a moderate distance from their own doors. Can any man attribute this increased consumption of good food to any other cause than the ability of the people to purchase it; because they no longer expend their earnings on intoxicating drinks? I believe no other reason can be assigned for it. Nor will it be wondered at when it is known, that, not many years since, the cost to Ireland alone for intoxicating drugs, including various losses to the country arising out of their use, was little, if at all, short of *twenty millions of pounds annually.* Landowners and farmers, it is time for you to awake from your long dream of ignorance on this vital question. By your use and countenance of intoxicating liquors, you have been helping to paralyze the best interests of your country; you have been wasting and destroying, year after year, an enormous amount of that capital yielded to your industry, and which, if properly applied, would place you in an enviable position of prosperity and happiness.

I have but alluded to the pecuniary losses to yourselves, and your country, arising from the use of the drunkards' drink. Its moral evils no language can depict: you must go to our lunatic asylums, or work-houses, and our prisons, to become acquainted with these. You must follow the career of the wretched drunkard from his days of innocence to the hour of his deep degradation, surrounded by a miserable wife and starving children; you must multiply this crime, and poverty, and wretchedness, by thousands, and when you have in your minds totted up the sum total, ask yourselves what weight of that overpowering misery rests on your souls, for having supplied to the brewer and distiller the means of creating it all. It will not do for you to say—'Am I my brother's keeper?' Some of the sin must remain at your door, until you wash your hands clean of all participation in it. I think I have proved to you that it is your interest, in a pecuniary sense, to become teetotalers, and to refuse to grow corn to be converted into poisons; and, in a moral sense, if there be truth in religion; if patriotism be a virtue; if it be a Christian's duty to pursue the good and avoid the evil; so true is it, that you, the landowners and farmers, and all men everywhere, are bound to avoid and discourage all the causes and practices which lead to drunkenness. I have just learned that a fine young man, only 24 years old, the son of a gentleman who, a few years ago, was High Sheriff of one of our counties, died a few days ago in one of our hotels, raging mad, in a fit of delirium tremens. Truly, the makers of intoxicating drinks, and all who encourage them, have much to answer for to their country and their God.

Dublin.

JAMES HAUGHTON.

## A DROP OF GIN.

Gin! Gin! a drop of Gin!  
What death-dealing monsters circle therein!  
Haggard and stained with filth and mud,  
Plague-spotted all, and streaked with blood!  
Shapes of misery, shame and sin,  
Mingle within the foul drop of Gin.

Gin! Gin! a drop of Gin!  
The dram of Satan—the liquor of sin!  
Distilled from the fell  
Alembics of Hell.

By Vice and by Death his own brother and twin!—Punch.

SUNDAY GROG-SHOPS.—It is a subject of great congratulation, that under our new city authorities, the law is about being strictly enforced against those public nuisances, the Sunday grog-shops. If they will indeed put their hands upon them, the honorable corporation will have the thanks of every reflecting man throughout the community.—*Journal of the American Temp. Union.*

## PETITION! PETITION! PETITION!

Such has been the cry of the various classes of politicians—the friends of civil and religious freedom—and indeed of all who have considered it right to employ this legitimate mean of obtaining the redress of what they severally regarded as grievances, or for the purpose of arousing to activity their adherents, in bringing about wholesome changes in the established institutions and laws of our common country. It is now being employed by the temperance reformers, and by thousands of devoted friends to morality and virtue, in order to obtain the entire annihilation of Sunday drinking, from which various and fearful evils are known to have arisen. The Executive Committee of the British Association for the Promotion of Temperance, has engaged to conduct this great and necessary agitation. Copies of a petition, with circular containing the necessary instructions, have been dispatched to every city, town, and village, in England, Scotland, and Wales, the population of which amounts to one thousand, and to a great number of smaller places, where friends are known to reside, likely to promote this desirable object; and from almost every part of the empire the Executive Committee has received communications which warrant them in saying, that this movement will in reality be a national one. All classes in society admit the necessity that exists for something being done to dry up the stream of vice and immorality which flows from the sale and consumption of intoxicating liquors on the Sabbath. Ministers of religion, of every denomination, promise their hearty support; and if the Committees of Temperance Societies, and teetotalers generally (who ought to be foremost in this great work), do their duty, and prepare the petition for signature, the Sunday traffic in these vice-and-poverty-producing liquors will speedily be numbered amongst the things that were. Friends of temperance and morality! be up and doing. Think not of the cost of a few sheets of paper, or of the labor of writing out a few copies of the petition for the congregations in your respective towns that are willing to adopt and sign them. Some parties seem not to have known that petitions intended for presentation to the legislature are required to be written; others have expected the Executive Committee to forward such copies. However, a moment's thought will be sufficient to convince considerate persons, that a Committee composed of a few individuals, with not a great amount of funds at their disposal, could never obtain five or six thousand written copies of such a document as the one about to be presented to the senate. But what could scarcely be effected for the whole country by a single Committee, can easily be accomplished by the friends in each place preparing what is requisite for their own immediate locality. Let the friends of perfect sobriety bestir themselves in this matter, and their labor will not be in vain. The circular and the petition have been translated into the Welsh language, and printed, and the Executive Committee has authorized a liberal distribution of them throughout the Principality, from whence a large number of petitions are expected to be sent. It is confidently anticipated that nearly every town and congregation of Christians also, in that part of the kingdom, will forward a petition. Scotland is aroused and at work; and surely Englishmen and English Christians will not be laggards in this work of moral regeneration. Let, then, every individual arouse himself, for 'tis the call of morality and social order—the call of our country and our God.

The petitions from towns which are represented in parliament should be sent (not later than the first week in March) to their respective members; and from other places, to any of the members named in the circular issued by the Committee of the British Association.

On behalf of the Executive Committee,

FRED. HORWOOD, Financial Sec.

## Progress of Temperance.

## ENGLAND.

LIVERPOOL. — I am happy to inform you that the chariot-wheels of Total Abstinence continue to revolve with increased velocity. We have recently been much occupied in arranging matters to assist Father Mathew, and our labors have not been useless. Eight or ten persons formed themselves into a committee, having for their chairman Mr. T. Edin, surgeon. A public meeting was held in the Nelson Assembly Room, presided over by Lawrence Heyworth, Esq., and attended by many influential gentlemen and merchants. Several resolutions were proposed and seconded, in very able speeches, by Mr. W. Brown (Temperance Hotel); Rev. J. Roberts; Mr. Scott, of Pembroke, the well-known advocate of total abstinence; Mr. John Edwards; Mr. E. P. Hood, agent of the Bold-street Society; William Brown, Esq., American merchant; William Rathbone, Esq.; Mr. Bennett; John Laughan, Esq.; Mr. Browning. The Secretary announced that £71 had been subscribed in the room. Of this sum, L. Heyworth, Esq., gave £10; R. Sheil, Esq., £10; Wm. Rathbone, Esq., £5; Thomas Slattery, Esq., £21; Morgan O'Connell, Esq., £10. John Laughan, Esq., had previously given £50. At a subsequent meeting, held at the Clarendon Rooms, fresh subscriptions were handed in; with what has been since received by the Committee, the total sum amounts to about £300. The Clarence Foundry Total Abstinence Society held a meeting specially for the purpose of bestowing their mites to help the Apostle out of his difficulties. On this occasion I had the honor to preside. The meeting was addressed by Messrs. Brown, Rylaws, Ordé, and Sullivan. A handsome sum was collected, and forwarded by post to Father Mathew. The following is a copy of the letter acknowledging the receipt of the same:—

“Cork, Dec. 2, 1844.

“My Dear Sir,—As acceptable to me as thousands from the wealthy, is the freely-bestowed mite of the faithful members of the Clarence Foundry Total Abstinence Society. Together with your subscriptions, you have forwarded to me your hearts and warmest wishes. These are to me above all price, and a sufficient recompense for all my toil and humiliations. May God in his unbounded goodness confer on you all every spiritual and temporal blessing!

“Believe me, in all sincerity, your and their devoted servant,

“THEOBALD MATHEW.

“To the Secretary of the Clarence Foundry Society.”

Some time ago, Mr. Sullivan delivered a very interesting lecture at the Clarence Foundry Society's Rooms, Bevington Hill, on the effects of intoxicating drink upon the human stomach. He exhibited several large drawings representing the awful effects it produced. Mr. S. displayed great talent on the occasion, and gave general satisfaction to a crowded meeting. He has labored hard in the cause for 10 years; and few men have done more good in the saving of families from utter ruin. — Two scientific lectures were delivered in the Portico, on Dec. 2d and 3d, by Mr. T. A. Smith. Mr. Joseph Edwards occupied the chair on the former, and L. Heyworth, Esq. on the latter occasion. The lecturer treated of, and illustrated by numerous drawings and experiments, the nature of air, food, and water—the composition of the human frame—the physiology of waste—nutrition—digestion—respiration—circulation of the blood—and other important functions of the body. There was a full and respectable attendance on each occasion, and I have reason to hope that a permanent good will be the result. Our general meetings, up to the close of the year, have been well attended, and many signatures taken. The meeting at the Portico, on Monday evenings, has been made the centre of attraction by the able advocacy of Mr. Hood. The meeting at the Bethel, on

the same evening, is also doing well, and is principally attended by seamen and persons connected with the docks; it is under the superintendence of Capt. Hudson. The Church of England meetings, in Lime-street, every Tuesday, Wednesday, and Friday evening, are going on favorably. The Clarence Foundry Society hold their meetings on Wednesday night, in the school-room of the New Connexion Chapel, Bevington Hill. Great success has attended them. They have established a Female and a Youth's Society, and also an adult branch in the village of Bootle, which are all working well. The Caledonian Society hold their meetings in the Lecture Room, Clare-street, on Thursday nights, and are exerting themselves like true North Britons, and prospering gloriously. The meeting held in the New Connexion Chapel, Park Road, on Friday nights, is also in a thriving state. Dec. 12, the Caledonian Tent, I.O.R., held their annual tea party in the Long Club Room of Mr. S. Roberts, Button-street. Dec. 23, the Clarence Foundry Society, in connexion with the daughters of the Rebecca Tent, I.O.R., held their annual tea party (attended by 300) in their meeting-room, Bevington Hill. At this meeting, the chairman presented Mrs. Owens with a silver medal and chain, the gift of her husband, as a token of his high estimation of her conduct both as a teetotaler and a Rechabite. She had been the means of saving her husband and two sons from a drunkard's grave. Capt. Hudson related some interesting reminiscences of the cause, connected with his efforts in America, and among the Indians. Dec. 26, the Birkenhead Society held their annual tea party in the National School-room. Mr. E. Mundy addressed the meeting on the great benefits he had derived from teetotalism; he made way for his son, only 9 years old, who ably recited an address. Mr. Eden, surgeon, then addressed the meeting at great length on the physiological bearings of teetotalism, exhibiting drawings of the human stomach, showing the progressive consequences of drinking. Mr. P. Edwards delivered an energetic address, and was followed by Mr. Burrows, surgeon, who dealt ably with the physiology of teetotalism. There were other teetotal surgeons in the room, one of whom bore his decided testimony in favor of total abstinence. E. MUNDY.

BRISTOL.—The Bristol Total Abstinence Society held their annual Christmas Festival at the Public-rooms, Broadmead, on Thursday evening, 26th Dec., on which occasion the Rev. W. Turner, vicar of Banwell, presided. The Chairman, in alluding to the attendance at the meeting not being so large as on former occasions, ascribed it to the fact that tea-meetings were becoming so fashionable; he understood there were no less than five taking place in the city at that moment. It was not now necessary to explain the principles of the Society; there were still, however, some objections raised which had to be met. One he had heard urged by a clergyman: it was, that it brought him into association with men not of the Established Church. Now, he regretted very much that any clergyman should take up such an objection: for himself, he rejoiced that it had brought him into intimate acquaintance with many whom he saw around him, individuals connected with the Society of Friends; it was true they had some peculiarities which his brethren of the Establishment did not possess; for instance, they had the peculiarity of keeping their hats on when other men took them off. They had, also, another peculiarity, that of putting their hands in their pockets in the cause of benevolence—a peculiarity which he should like to see imitated by members of the Establishment. Had it not been for this latter circumstance, they would never have had a Temperance-hall at Banwell; to the erection of which they were greatly indebted to members of the Society of Friends. The cause was progressing. As an evidence, he had had put into his hand, by a clergyman and a scientific man, a part of "The Practical Mechanics and Engineers' Magazine," a work by no means biassed. He would take the liberty

of reading some extracts from an article therein, entitled, "Influence of Alcohol on Digestion and Animal Life." The rev. gentleman then read several extracts, but we have only room for the following: "It has been affirmed, and the statement has obtained some degree of notoriety, that alcoholic fluids, when taken in moderation, cannot do harm; now it may with equal certainty be affirmed that *there are no data extant, from which we can adduce any such conclusion*; but, on the contrary, by reasoning from analogy, the very opposite inference should be adopted. Would any one whose opinion is of value on such a question, admit that any other equally powerful medicine might be taken daily through life with impunity? Would any medical man insure the health of a fellow-creature, were he to take a little arsenic every day for thirty or forty years; or would he consider the life of such an individual equally valuable with that of one who abstained from such articles?"—R. Charlton, Esq., read the annual report, from which we extract the following:—"In this city and its neighborhood, more than 200 public meetings, for the advocacy of our principles, have been held during the past year; they have been well attended. The number of signatures to the pledge, during the year, exceeds 350. The issue of tracts and other publications has been about 159,000. In many parts of the kingdom our cause has been advocated with much zeal and efficiency, and a great change is gradually taking place in the views and opinions of our countrymen, in regard to both the moral and physical effects of intoxicating drinks. Of this we have a striking proof in the fact that, during the past year, several instances have occurred in which the traffic in those drinks has been abandoned on conscientious grounds. In the north of England, two members of the Society of Friends have taken this decided step—one in the London porter trade, the other a dealer in British wines. More recently, the Messrs. Sturge, of Birmingham, have abandoned the sale of malting barley; and Dr. Campbell, the editor of the 'Christian Witness,' has signified that, henceforward, no advertisements of intoxicating liquors will be admitted into that periodical. Last year, the consumption of malt was 10 per cent. less than it had been 4 years previously. Of spirituous liquors at the same time the decrease was, in England, 7 per cent.; Scotland, 9 per cent.; Ireland, 25 per cent.; the United Kingdom at large, 13 per cent. In the same period the consumption of wine was lessened 10 per cent. The decrease during six years is equal to one-sixth part of the inhabitants of the United Kingdom becoming teetotalers. In addition to this circumstance, we may also derive encouragement from the gratifying fact, that while the quantity of intoxicating drink thus continues to decline, there is a marked increase in the consumption of unintoxicating beverages."—Jos. Hunt, Esq., then addressed the meeting. He rejoiced in the movement for the erection of baths and wash-houses for the poor; but it would be more satisfactory to him if those who were thus engaged would also seek to find out the cause why such institutions were needed, and he had no doubt that much of the evils would be found to flow from the use of intoxicating liquors.—The Rev. W. Lucy spoke of the importance of acting up to their convictions, and putting on a bold face in avowing their principles on all suitable occasions.—The Rev. R. G. Mason related his visits to the Scottish schools. One teacher had made a calculation of the number of scholars who had been under his instruction, and who had become drunkards, and he found that *those who went far astray were as one to three*, and that many became complete drunkards.—Mr. H. C. Howells gave some account of the progress of temperance in America, and forcibly urged the importance of speaking the truth in love.—Mr. T. Atkinson, of Leeds, a teetotaler of some ten years' standing, who said he had been brought up in a public house, and had been, in his time, a maltster, a brewer, and a drinker,—next addressed the meeting, giving some account of the progress of total abstinence in that part of the country.

LONDON.—Dec. 19th, a meeting was held in Exeter Hall, to take into consideration the claims of Father Mathew. Lord John Russell, in taking the chair, said: "I have felt so deeply the merits of Mr. Mathew, and the value of his exertions in the temperance cause, that I was most anxious to attend this meeting. The cause is unconnected with party or sect—it is the universal cause of religion and morality. We all know that extraordinary eloquence, untiring energy, and disinterestedness, had enabled Father Mathew to accomplish a moral miracle in Ireland. He did not accompany his course with that prudence which a person, less devoted to the cause, might have been able to follow—hence his difficulties. What, then, should be our conduct? but that if we have not the merit—if we have not endured the fatigues—if we have not achieved the moral victories which Father Mathew has obtained, we may at least have the satisfaction of contributing something to that success, relieving him from his difficulties, and enabling him to start afresh in his glorious career. Let us therefore embrace this opportunity of being sharers in Father Mathew's glory; let us contribute to the promotion of the temperance cause, and then we shall have the satisfaction of thinking that we have done something grateful in the eyes both of God and of man."—Sir E. Codrington, J. Buckingham, Esq., Wm. Ewart, Esq., M.P., S. Hall, Esq., the Rev. J. Sherman, L. Heyworth, Esq., and others, delivered energetic addresses.—Mr. Henry Vincent said—"We have heard, to-night, that this temperance movement has had to fight its way through clouds and difficulties. You, my Lord, know the clouds and difficulties which always stand in the way of great principles. It grew up, it is true, among the humbler classes—the despised, outcast poor, first received the glorious principle—the cultivated and the refined for a time scowled upon it. Was it not thus with Christianity itself, when it was despised by the noble and the cultivated, and when the common people heard the tidings of salvation gladly? There is something delightful in such a meeting as the present, where party squabbles are laid aside, and all meet on the same platform. I regard this meeting as the sign of progress in the right direction. Father Mathew is not a party man—he was born in Ireland, but he belongs to humanity. The principles he has enunciated are principles which tend to promote universal good, and he has promulgated these principles in a spirit so eminently Christian as to entitle him to receive the approbation and the love of the whole human race, and of all who desire to promote the true interest of their native land. You are called upon, then, to subscribe to redeem him from his difficulties; but when you have done that, it is not enough. You applaud the man for what he has done—*go thou and do likewise!* There is no sect nor party in the state, whose interests are not bound up in the result of this great regeneration. Where is that religious sect which raises its front in opposition to temperance? True, we are told that temperance means one thing, and total abstinence another; but the slightest examination into the philosophy of this question will show, that there is but one efficacious means of extirpating drunkenness, and training up our population to the strictest habits of sobriety; and therefore that means is hit upon with great power and success by the advocates of total abstinence. If intoxicating beverages be not necessary to promote a cheerful disposition; if they be not necessary for health; if they be not necessary to add edge to human intellect, and polish to the human soul; but if they are productive of such a large amount of evil as we know exists in every nation of the world—why, then, in the name of that religion which came to give glory to God, and redound to the good of our fellow-men—away, away, with the intoxicating cup! Political parties, if they be honest, must be in favor of the universal sobriety of the people. What pride would it be to me, whatever my views might be, to feel that I was speaking to

a drunken and besotted crowd? No pride at all. We want a people who can estimate right principle—who can turn their legislators inside and outside—and there cannot be a party in our country, from the wealthy conservative down to the most extreme radical, but who must be interested in the preservation of the state. Sobriety will therefore fit the people to *understand* all that is submitted to the test of their reason, and with such a people, and in such a state, all that is valuable will stand, and all that is foolish will fall. The mere politician has not been sufficiently alive to this important fact. As long as our election contests and our party contests are effected by the medium of drunkenness and bribery, how can we have a great and a noble people? I appeal to you, my Lord, and through you to the powerful party at the head of which you stand, to discountenance these abominable practices. A government cannot be, in the long run, much better than the reflex of a people's character, and let the true friends of the people, who wish to raise them and to improve the institutions of the state, rather be defeated at every election which takes place, than carry a single one by corrupting one man's honesty."—Lord J. Russell, in vacating the chair, said: "I am convinced that there is no cause more likely to elevate the people of this country in every respect, whether as regards religion, political importance, or literary and moral cultivation, than this great question of temperance."

PRESTON.—On the evening of New Year's-day, the Catholic Temperance Society gave their annual ball in the Corn Exchange-rooms, which were elegantly decorated. At ten o'clock the entire company sat down to tea in the long rooms, after which the amusements were kept up with animation until near the time when "the grey morning breaks o'er the dew-sprinkled soil."—On Tuesday evening, Mr. James Teare addressed a numerous audience in the Temperance Hall, in his usually effective manner. A tea party was held at Mr. Bryce's Temperance Hotel, on Tuesday evening, to usher in the new year. The tables were well supplied, and did honor to the liberality of the host.—Our Society continues steadily to gain ground. The addition of names to the abstinence-pledge has been great, no less than 971 having signed since the 7th of May last. The Rev. T. Weston, priest of St. Wilfrid's Chapel, in this town, is taking an active part with us, and doing immense good. The Rev. T. Weston has already effected much benefit; and I sincerely wish that all the clergy would follow his example, whether in private or public;—he carries a pledge-book in his pocket, and when any of his congregation wish to sign, he accommodates them. When I last saw this worthy pastor, he had received about fifty names, and in his visits he does not omit to watch over them. The worshipful Mayor attended one of our Christmas Festivals, and expressed himself well pleased with the meeting, and delighted with the speeches. Upwards of £50 have been subscribed on behalf of Father Mathew in this town. The Rev. T. Weston has been the chief in this charitable act. One of the rev. gentleman's converts to total abstinence was recently offered £1 by an excise officer, if he would but *just taste* intoxicating liquor; but, true to his leader, he refused the bribe, resisted the temptation, and held fast to that which is good.

T. TOWNLEY, Sec.

BLACKBURN.—A Temperance Tea Party was held on New Year's-Day afternoon, on the ground floor of the large and elegant mill erected by Messrs. Pilkingtons and Co., Park-place, which was attended by a great influx of friends from the surrounding neighborhood. There were upwards of twelve hundred admitted—a band of music was in attendance, but what operated as a drawback to the enjoyment was the attendance of so many more than was expected. The chair was taken by the Rev. Francis Skinner, M.A., and numerous and excellent addresses were delivered, and the company enjoyed a highly intellectual treat in addition to the social feast.

**BURY, Lancashire.**—*Extracts from Annual Report* :—  
 "Meetings have been held every Tuesday night, and the average attendance has been greater than in former years. The speakers have been principally supplied from the Society; and their services have always been gratefully received; but at the same time both they and your committee feel that the effect of some new faces on the platform would be enlivening and beneficial, and they respectfully but earnestly request those members who have hitherto never uttered one word in public in favor of their principles, no longer to remain in the back ground, but to come forward, and in as simple and short a manner as they choose, give their testimony against Intemperance and in favor of Abstinence. Whenever a man speaks the honest convictions of his mind in a plain, earnest, and affectionate manner, or gives in simple terms the result of his own experience, he touches the springs of feeling and of action in other men, and promotes effectually the interests of the cause he advocates. The most eloquent are those who are least ambitious of eloquence, as such, and who in fact, in the simple regard for their subject, do not think of themselves at all. There are many who might in this way render essential service: may they no longer conceal their talent in a napkin, but labor, according to their ability, to do good. A plan has been in operation of registering the names of both old and new members, and giving to each one a card. 1338 names have been registered, of whom some have died, some have removed elsewhere, and some have unhappily yielded to temptation and fallen back into guilt and misery; but the great bulk of them are faithful, and are enjoying as a consequence, improvement in health, both of body and of mind. There are personally known to your committee 22 consistent members of 9 years' standing, 32 of 8 years' standing, and 27 reformed characters of 7 years' standing, of which last 15 are known to attend a place of worship regularly, and 2 are Superintendents of Sunday Schools. There are upwards of 50 reformed characters of 3 years' standing. Your committee record with grateful feelings an increase this year in the number of tract distributors. The office is not always an agreeable one; for the introduction of light to lovers of darkness is ungraciously received, and the volunteer benefactor is often regarded, for a time at least, as an intruder and an enemy; but in many instances by kind, judicious perseverance, the truth spoken in love has removed prejudice, and subdued passion, and introduced in the place of error, guilt, and wretchedness, truth, righteousness, and peace. The good effected by this agency is twofold—by personal communication every objection is at once grappled with, and the argument is addressed to each man's peculiarity of mind; and by the tracts themselves there is a constant silent appeal to the judgment where there is no temptation to immediate reply for the sake of personal justification. Persons who object to speak at public meetings, might in this way, by the tongue and the press, carry on the work of philanthropy in private. Your committee have been enabled, through the kindness of the Superintendent of Police, to present a return of persons apprehended by the constabulary of Bury, from Oct. 1, 1843, to Oct. 1, 1844, viz. :—

Apprehended on charges of felony, and convicted.....	42
Ditto ditto discharged .....	45
Apprehended on charges of misdemeanor, and convicted .....	6
Ditto ditto discharged.....	8
Apprehended on charges of drunkenness.....	183
Number of public houses in Bury .....	50
Number of beer houses .....	98
Number of pawn-shops .....	5
Number of brothels .....	15
Number of houses of ill-fame .....	12
Number of prostitutes who walk the streets .....	18
Number of hush-shops (selling beer without license) .....	22

Your committee have the satisfaction to record that the magistrates of Bury refused to grant any new licenses to public houses on the annual licensing day. Your committee, on that occasion, felt it their duty to draw up a

memorial from the members and friends of your Society, which memorial was respectfully received by the magistrates. Your committee have witnessed with pleasure the interest manifested by the younger members in *The Temperance Library*, and take this opportunity of soliciting contributions of suitable books from those who feel the importance of adding to temperance, *knowledge*, and of conquering the desire for the low gratifications of sense, by substituting the means of cherishing purer and more ennobling tastes. It is desirable that every teetotaler should cultivate a taste for reading, and store his mind with an abundant knowledge of facts, and your committee would therefore encourage in every way facilities of access to books and to the means of general improvement. By such means alone can they hope for permanency being given to the benefits, or even to the existence, of Total Abstinence Societies. Your committee would call the attention of the inhabitants of this rapidly extending town, to the vast importance of this association, which has for its object the training of the young in the practice of sobriety—the preserving them from the host of vices with which intemperance is connected—the familiarising them with the reasons that justify the practice of Total Abstinence—and the enabling them to recognise the evils to which the drinking usages of our country lead. We may then hope, under the divine blessing, for a more intelligent, sober, and happy community, and that the instruction thus brought to bear upon the young, will be handed down to generations yet unborn—

This shall the fathers to their children teach,  
 And they again to theirs.

Thus shall light spread, and knowledge be diffused, until this monster 'work of darkness,' abounding with evil of the most destructive character, shall be banished from our sin-polluted world, and a new state be introduced 'wherein dwelleth righteousness.' The temptations in the way of the young have of late increased to an awful extent in this place, arising principally from the alarmingly increasing number of abandoned females, some of whom reside in the vilest beer houses as lodgers or bar-maids, to entrap the unwary. These houses present sights, and send forth sounds, every Lord's-day evening, distressing to the pious, insulting to the modest, and ensnaring to the thoughtless. Men of God! help us to the removal of these abominations. In many other places, the people of God are up and doing. Are not souls as precious here?—are not purity and morality as desirable here?—can you reconcile it to your convictions of right to stand by, the silent spectators of all this evil?—nay, what is more, the occasional apologists for these liquors, and the abettors of those customs that have made, and are making, so many destitute?"

**LEEDS.**—*Temperance Library.*—A very promising library, containing 200 volumes, some of which are of a most interesting and instructive character, has just been opened at the Temperance Depot, Fountain-street, by the Committee of the West-End Branch of the Leeds Temperance Society. The principal object the Committee have in view in forming this library, is to improve the mental and moral character of the teetotalers in this Branch, for whom it is exclusively established. In connection with the above, a public reading-room is also open at the same place, on terms sufficiently low to be within the reach of all. W. MORTIMER, Sec.

**BURNLEY.**—Our Christmas Temperance Festival lasted four nights. After the tea party, on Christmas-day, the meeting was addressed by the Revs. E. Watmough, of Keighly, and T. S. Baker, of Todmorden; Mr. T. B. Spencer in the chair. On Thursday evening the addresses were delivered by females; Mr. W. Carter in the chair. Friday evening was occupied by Rechabites; Mr. J. Bradshaw in the chair. Saturday evening the reformed drunkards wound up the proceedings of the festival; Mr. J. Windle, chairman.

**SETTLE.**—*Tenth Annual Report of the Temperance Society.*—During the past year, great exertions have been made on behalf of the Society. Public lectures have been delivered by Mr. B. Glover, from Liverpool; Mr. J. Melling, from St. Helen's; Mr. G. E. Lomax, from Manchester; Messrs. Thompson and Crake; and by Dr. Lees, from Leeds. The lectures have generally been heard by large and attentive audiences, especially those of the last-named gentleman, which lectures, the Committee have every reason to believe, tended to remove a great amount of ignorance and prejudice from the minds of many present, not members of the Society, as well as to deepen a conviction in the minds of its members of the truth and utility of the principles they have adopted. Besides public lectures, monthly meetings have been held, addressed by members of the Society. A great number of tracts have been distributed gratuitously, on the loan system; the result of which has been a large accession of signatures to the pledge of the Society. Two Branch-Societies have also been formed at WIGGLESWORTH and LONG PRESTON, the prosperity of which has surpassed their sanguine expectations. Thus while the Committee take a retrospect of the past efforts on behalf of the Society, and consider its present position, they look forward to its future operations with feelings of interest and pleasure. Like the small streamlet when first it forges a passage through the rocks, many were the impediments and obstructions which lay in its course, but still we beheld it winding its way, and gathering bulk and force as it passed along, until, like the mighty torrent, it rolls its majestic waves, bearing before it every thing which tends to impede its progress, or to obstruct its onward course.—On behalf of the Committee,

JOHN BALDWIN, Sec.

**CRANBROOK.**—The Temperance Society of this little town consists of a small yet determined body, who, amid surrounding apathy, and despite the smile of ridicule, continue firmly to maintain their ground, sustained by the conviction of the righteousness of their principles, and looking forward with hopeful anticipation to the time when they shall be more generally espoused. On the 27th December, they, with a few friends, had a social gathering, to revive and strengthen each other's interest in the good cause. Though small, it was an interesting and animated meeting. Radiant joyousness beamed in every countenance, and chastened delight flowed in every heart. It was a truly gratifying sight to witness this happy company, grouped together as one family, mingling their hearty congratulations, and reciprocating the kindly charities of life. Between 50 and 60 persons sat down to tea, in the house of one of our reformed characters, of whom some others were present. After tea, the Rev. John Hill was called to the chair, and briefly addressed the meeting on the superlative importance of the temperance movement; its beneficial tendencies on the social, intellectual, and moral condition of man; and the danger of indulging in small quantities of alcoholic drinks. Addresses were subsequently delivered by friends Chick of Goudhurst, on the benefits of teetotalism, and the advantages that might arise to missionary resources by its adoption; Hatchet of Barnden, on the evils of intemperance and the drinking customs of our land; Stonehouse of Cranbrook, on the advantages of temperance to the working classes, particularly to the agricultural laborers; and also by friends Francis and Dadson of Cranbrook. One feeling seemed to pervade the meeting—a feeling of deep interest in the principle which had brought us together. Such meetings cannot fail of producing good results; and it would be well if friends in all parts of the kingdom would occasionally meet in this manner. It would quicken the apathetic, give hope and energy to the despairing, and conduce to more strenuous and regular co-operation. May Temperance continue to go forward, diffusing its blessings, until it usher in a glorious Teetotal Millennium!—J. H.

**OSMOTHERLEY.**—The friends of temperance celebrated the fifth anniversary of their Society on New Year's-day, when about 100 sat down to tea. After tea the public meeting was presided over by T. Stainsby of Ayton, and addressed by M. Moon of Ayton, and T. Ainsworth of Stockton. The meeting was numerous attended, and a good impression appeared to be made.

ISAAC LEE, Sec.

**BROUGH.**—On Christmas Day, the Brough Total Abstinence Society held their Christmas Festival, in the Temperance Union Hall. In the early part of the day, a beautiful display of flags was seen from each window of that noble building, each flag bearing appropriate mottoes. At 4 o'clock, a very respectable party sat down to an excellent tea. Scarcely had the tables been cleared, than the Hall began to fill, and in a short time it was crowded to excess, and many were unable to gain admittance. Mr. Jeremiah Jackson was called to the chair, and opened the meeting by a few remarks on the evils arising from intoxicating drinks. Mr. T. Hilton, a working man, gave sufficient proof that he could do without intoxicating liquors. The Rev. J. J. Osborn, Baptist Minister, of Brough, made a powerful and impressive speech, full of eloquence and Christian feeling. Mr. A. Elliott, from Barnard Castle, gave the last and crowning speech. He was listened to with great attention, while he strongly advocated the cause of total abstinence, and earnestly urged the parents of children to beware of tempting their offspring to partake of intoxicating liquors; he showed several evils which had arisen from such practices, and sat down amidst loud and continued cheers. At the close, a few signatures were obtained, and the meeting broke up about nine o'clock, highly gratified.

CHARLES DAVIS, Sec.

**EXETER.**—The annual Christmas Festival of the Temperance Society was held on the 26th Dec. The Exchange Room was tastefully decorated with evergreens, and banners bearing suitable inscriptions, while a temperance band was in attendance. About 200 persons sat down to tea; and the animated appearance of the assemblage bore evident testimony to the fact, that alcoholic drinks are not required to promote the flow of cordial feeling and social cheerfulness. After tea the doors of the Exchange were thrown open, and a considerable accession was made to the meeting. R. W. Fox, Esq., of Southernhay, was called to the chair. The Secretary, Mr. Fox, jun., read the report, from which we give extracts:—"More than 80 meetings have been held, generally well attended, and a lively interest has been felt in their proceedings. The establishment of the reading room in High-street, has proved to be one of the best steps the Committee could have taken to carry forward their work. Many working men have availed themselves of the resource thus provided, and instead of spending their evenings at the ale-house, have sought pure and healthy recreation in the acquirement of knowledge and cultivation of their minds. The occasional delivery of lectures there, on interesting and instructive subjects, unconnected with party—such as history, geography, and natural philosophy—materially added to the efficiency of the Society's labors. The number of members has greatly increased. There are at present in union with the Exeter Society upwards of 1500 *bona fide* teetotalers, and, amongst these, not a few who have been rescued from drunkenness." The Rev. N. Hellings, Independent, moved, and Mr. Upright seconded, the adoption and printing of the report. The Rev. F. Bishop, Unitarian, moved a resolution declarative of the principles and objects of the Society, which was seconded by the Rev. Mr. Clapson, Independent, of Exmouth. The next resolution, which had reference to Juvenile Societies, was moved by Mr. Sheppard of Exmouth, and supported in a long and eloquent speech by Mr. E. Fry of Plymouth. Thanks were voted to the chairman, and the meeting then separated.

**LEYLAND.**—On New Year's-day, a party of teetotalers, about 100 in number, sat down to tea at the Union Hall, Leyland. Mr. Geo. Penny, of Preston, occupied the chair, and after tea a number of addresses, interspersed with recitations, were given.

**TOPSHAM, Devon.**—Our annual Christmas Festival came off on the 27th of Dec., in the Springwater Hall. After tea we admitted the public. W. Roberts, Esq. (our Secretary) was voted to the chair. He said he had not drawn up a report of the Society for the past year, the fact being that there was nothing to report. We held a few meetings during the year, but had no increase of members. He was, however, happy to state that no decrease had taken place. Mr. Upright next addressed the meeting; he was followed by Mr. More of Exeter, and Mr. Sheppard of Exmouth. Mr. Edmund Fry of Plymouth (the founder of this Society), was greeted with three cheers on rising to speak. He showed very clearly the great benefit which mankind would derive by giving up even the moderate use of intoxicating drink.

**MORLEY.**—Although teetotalism meets with much and bitter private opposition here, it steadily progresses; we keep adding to our number from the moderate and immoderate classes, and not only so, but many of our members are taking a more active part in the cause, and endeavoring to diffuse information on the important subject of true temperance. We had an interesting tea party and meeting on Jan. 1. After 220 had partaken of an excellent tea, the public meeting commenced,—our Treasurer, John King, in the chair. Messrs. J. Dean, J. Illingworth, D. D. Calvert, and three reformed characters, spoke with good effect, and three youths recited very interesting pieces. The three reformed ones are all members of the Wesleyan Society. From 20 to 30 signatures were obtained.

D. D. CALVERT, Cor. Sec.

**TREURO.**—Jan. 13 and 14, two interesting lectures on the relation of physiology to the great temperance question, were delivered at the Assembly Room, by Mr. H. Phelps, to a large and respectable assembly, all of whom appeared highly interested. Mr. Isaac was called to the chair; and, after recommending the temperance cause to the consideration of the assembly, he introduced the lecturer. Mr. Phelps then came forward, and delivered his remarks in a clear and concise manner, remarking that the present meetings were a manifestation of the good feeling on the subject of total abstinence, and the spread of that principle throughout the county. He maintained, first, that intoxicating drinks are unnecessary; and, secondly, that they are injurious; and satisfactorily proved these important points by illustrations of an interesting and important nature. He said, the Total Abstinence Society has already contributed, in a great degree, towards benefiting the moral and social condition of mankind. The Judges of our land have testified, that the chief amount of crime in this country has its origin from the use of these drinks. There is a call upon every Christian to endeavor to reform these evils, and thus ameliorate the wickedness and misery of mankind. The lecturer concluded by several phantasmagoric representations, which afforded much instruction and gratification.

**NEW MILLS, Derbyshire.**—The third annual soiree of the Temperance Society was celebrated in the Independent School-room, when 100 persons sat down to tea. After tea, the assembly was addressed by Luke Sedden, of Manchester, and several native speakers, who made very powerful appeals in favor of our cause. The cause here is in prosperous circumstances. Two ministers have espoused the principles of total abstinence, and are laboring with all their might to establish and forward the cause. Much good is likely to result from their labor.

**SANDWICH ISLANDS.**—It was stated, some time since, that the King of these islands had signed the total abstinence pledge. All the chiefs have followed his example.

#### ISLE OF MAN.

**DOUGLAS.**—On New Year's Day, the Temperance Society of this town held a tea soiree in the Wellington Hall, Duke-street. Upwards of 400 persons partook of the cheering beverage. After the repast was concluded, a public meeting was held, which was numerous and respectfully attended. The Rev. Mr. Cain, of St. Luke's Church, Baldwin, presided, and the audience was subsequently addressed by several speakers, on the subject of Temperance—its advantages; the necessity and urgency of adopting the principles of the Teetotal Society, and of firmly resisting the drinking usages.

On the receipt of the petition from the Executive Committee of the British Temperance Association, the Committee of our Society called a public meeting, on the 14th January, to take into consideration the propriety of petitioning the Legislature of this Island to enact a law for the suppression of the prevailing vice of intemperance, when the following resolutions were unanimously passed:—

1. That this meeting, sensible of the many evils resulting from the vice of intemperance, and the great good which would accrue to the entire population from the speedy suppression of that prevailing crime, highly approves of the measure suggested by the late Conference of the British Association for the Promotion of Temperance—namely, to call upon all the religious and well-disposed members of the community, and the legislature, for assistance.

2. That this meeting congratulates the Executive Committee on the spirited manner in which they have commenced carrying into effect the recommendation of Conference; and although unable to unite with them in petitioning the Lords and Commons of Great Britain, it cheerfully consents to imitate their example, by adopting their petition, with necessary alterations, for presentation to the Manx Legislature.

3. That 400 copies of the petition be printed, and that copies of it, accompanied with a circular, be forwarded to all Ministers of the Gospel and Secretaries of Temperance Societies throughout this Island.

J. C.

**PEEL.**—The followers of Jonadab, the son of Rechab, regaled themselves on the 1st January, when 150 partook of tea; after which a public meeting was held, Mr. Keown in the chair. Several able and interesting addresses were delivered by Messrs. Cowen, Quiggin, Kermode, Quay, and others, the effect of which was that 12 persons were added to the temperance ranks.

**KIRK ANDREAS.**—On Thursday week, the Temperance Society belonging to this parish held its annual festival in the commodious school-room recently erected. About 130 members and friends of the society sat down to tea, and were abundantly provided with all things necessary. At half-past 6 a public meeting was held, when the room was densely crowded; after singing and prayer, Mr. John Cannell was called to the chair, who opened the meeting by briefly stating the objects of the society, which he said were worthy the services, consideration, and generous support of the public. Messrs. John Joughin of Bride, William Kelly of Sulby, and William Sayle of Douglas, each addressed the meeting in the most powerful and convincing speeches ever delivered in the parish. The people listened with the greatest attention, and after each speech there was general applause. Great good has been effected in the parish by the Temperance Society, aided by the present and late Rectors and the Captain of the Parish. The number of public houses, a few years since, was about 30, at present there are but 2.

The Americans are now boasting of their Father Mathew in the person of an eloquent young man named Gough, who, since May, 1843, has traveled 11,916 miles, delivered 563 lectures, and administered the pledge to 26,930 persons.

Original Correspondence.

DIRECT QUESTIONS.

Topsham, January 11, 1845.

**TEETOTAL BRETHREN,**—Can you not be as devoted and zealous in a good cause, as your adversaries are in a bad one? Is not the consideration that you are laboring for the weal of the race, as powerful an inducement for you to act, as the fact that they are laboring for the ruin of the race, is for your foes? If some will sacrifice fame and fortune, body and soul, to intemperance, have we not a right to expect that you will sacrifice something to temperance? If the vassal of alcohol will surrender, in tribute to his tyrant, all he has and is, are you not bound to do something in order to redeem him? If the inebriate will expend three half-pence for a glass of beer several times in the course of the day, will you not expend the same for a temperance paper once a month? If he will treat his friend on every occasion to a glass, should you not treat yours occasionally to a copy of the *National Temperance Advocate*?

A TEETOTALER.

SOLILOQUY OF A SUICIDE.

Bulkington, January 1, 1845.

**GENTLEMEN,**—The following fragment was found among other papers at the house of a suicide, and was dated three months prior to his horrible death. A short account of his life, and the shocking fate of his wife and child, will be given in a succeeding number.—Yours in the cause,

R. W. BARNACLE.

“ \* \* \* \* What am I told? Threatened my wife! Struck my only, my beautiful, my innocent child! Threatened her whom I swore before God’s altar, I would cherish and love! Her whose face was as lovely and as delicately beautiful as the rainbow now dancing on the misty spray of you waterfall!—whose manners and conversation were as pleasant and as interesting as the smile she first observed playing around the mouth of her baby! And struck the helpless child—the darling I once doted on! Oh, horrid! But why should I think so much on these things? Have I not, long ago, broken my wife’s constitution by my insane and brutal conduct; blanched her cheek, and reduced her to poverty? And have I not either sown the seeds of disease in the very body of my boy, or else bequeathed to him a natural tendency to one of the most baneful vices that ever afflicted man? And what has been the cause? *Intoxicating liquor.* That which poets have sung in praise of; and which philosophers and priests have united in extolling! But we are only to drink it—in moderation! Only to drink moderately of that which is the prolific parent of poverty, disease, wretchedness, and crime! It was drinking in moderation of that which I had better never have been born than have tasted, which created the appetite, formed the habit, and was the predisposing cause of my drunkenness. I remember the time when I should have shuddered at even the bare possibility of my becoming a drunkard; when my conscience was as pure, and my hopes as bright and buoyant as the young and guileless; when the comfort of the domestic hearth, the pleasures arising from good conduct, and the glorious faith in the soul’s immortality, were all in all to my youthful heart. And well do I remember when, at a later period, there was nothing more pleasant to me than my wife’s smile—nothing more musical than the prattle of my child. Now, the innocent playfulness of my boy provokes my ire; my wife’s smiles are turned to tears; my conduct everything that is bad; my fireside desolate; and my faith in God’s goodness, and almost in his existence, broken. But as a man surrounded by wild beasts in a forest instinctively cries out for assistance, though he may feel convinced there is no one can hear him, or would come to

help him if they could; so would I call upon God to relieve me of my unbearable wretchedness, by releasing me from the slavery of drunkenness! How many and unavailing have been the efforts I have made to emancipate myself from this worst of slaveries! If I had been made acquainted with the insidious and despotic influence strong drink exercises over the body and mind of its votaries, I would much rather have swallowed prussic acid than ever have tasted it. If the young could but hear me out of the depths of the hell in which I am plunged, I would call upon them to avoid the tavern as they would a pestilence, or rather as they would the gallows. I would implore of them not to drink anything which contains the spirit which hardens the heart and steals away the brain of its victims. As you value your physical, mental, and moral health, and as you wish to set a good example to your fellow-men, never, under any circumstances, or on any account, touch the drunkard’s drink! Once form the habit of drinking it, and ten to one it will become your *master*—you will grow into a drunkard: and then you will be a pitiable creature—a disgusting, hard-hearted wretch, as I am now.”

Varieties.

There are, at this moment, 1000 American vessels ploughing the sea without the use of ardent spirits.

**DOMESTIC ECONOMY.**—Two glasses of gin per day, at 1½d. per glass, cost in the year . . . . . £4 11 3

A man’s hat . . . . .	£0 6 0
Neckerchief . . . . .	0 1 4
Pair of stockings . . . . .	0 1 9
Pair of shoes . . . . .	0 8 6
Cotton shirt . . . . .	0 4 0
Quilting waistcoat . . . . .	0 4 0
Fustian coat . . . . .	0 16 0
Ditto trousers, lined . . . . .	0 7 6
Pair woman’s stockings . . . . .	0 1 6
Printed cotton gown . . . . .	0 5 6
Chemise and muslin cap . . . . .	0 3 8
Pair woman’s shoes . . . . .	0 4 0
Flannel petticoat . . . . .	0 2 6
Coarse cloth cloak . . . . .	0 7 0
Pair large blankets . . . . .	0 12 0
Pair large cotton sheets . . . . .	0 6 0
Equivalent to the gin . . . . .	4 11 3

AN ADDRESS, delivered at Holyhead Calvinistic Association, by the late Rev. JOHN ELIAS, styled ‘the Apostle of Wales’:—“The drunkards and the vain are the most abandoned people in the world: no religious denomination will have anything to do with them. The Church of England teaches her members to renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh: the Baptists would have their people avoid that and every other vice, according to their engagement in baptism, signifying cleansing: the Independents inculcate good works as the fruits of faith, opposing all evil works: the Wesleyans are as strong as any against all vice, exhorting their people to abstain from the appearance of evil. None of these, then, will have the drunkards. I am sure the Calvinistic Methodists can give them no reception. We are sworn enemies to drunkenness. What shall we do, then, with these poor rejected creatures? Shall they enter some vessel that sets sail from Holyhead for some foreign land, and there leave them to return no more? But I think there is one at my elbow, earnestly requesting he may have them; he is old Satan! I am not willing, oh! thou soul-destroyer, that thou shouldst have them, though rejected by all. Ah! methinks there is one on Calvary, who is willing to receive them with open arms: he loudly calls on them with dying love to look unto him and be saved, assuring them that his blood will cleanse them from all filthiness.”

## Doings of Strong Drink.

[Specimens from the papers, &c. of the last few months.]

**CONSEQUENCES OF PLEDGE-BREAKING.**—An inquest was lately held at the Church Steps Inn, Bradford, on the body of an Irishman named Mooney, aged 45, who died on Sunday. The deceased had been drinking daily for three weeks previously, and on the Saturday evening he went to a beer-shop in Bowling-lane, where he fell asleep. About 11 o'clock, the landlord roused him and carried him out of the house. He was shortly afterwards found in a helpless state, by some men, who took him to a lodging, where he died early on the following morning. After a long and patient investigation of the circumstances, the jury—of whom five were publicans—unanimously agreed in the verdict, that the deceased had 'died from drinking intoxicating liquor to excess.'—*Bradford Observer*. Mooney had been a total abstainer for two years, or thereabouts, having taken the pledge under Father Mathew, at Bradford. He broke it only six weeks before his death.

**MURDER!**—At the late Newcastle Assizes, Sherwood, after conviction, when called upon in the usual form, said—"My Lord, I have little to say, except that *I attribute my misfortunes to the distillery kept at my dwelling, which was a subject of continual contention between me and my wife; for I dreaded a discovery which must end in my being deprived of my pension, which I had obtained by hazarding my life in many hard-fought fields against the enemy while serving in the Peninsula. My Lord, I acknowledge I have had a fair trial, and that without law there would be no living. Proceed now, my Lord, with your duty; and I trust to be able to bear it with firmness and resignation.*" The Chief Baron passed the awful sentence of death for the murder of his wife.

**ATTEMPTED SUICIDE.**—On the evening of Monday last, Chapel-lane, Wigan, was thrown into a state of considerable excitement by a report being circulated that a female had cut her throat while in a fit of mental derangement. It appears that the individual resides in Burns's-yard, Scholes, and had gone to the house of a relative in Chapel-lane, and asked to lay down for a short time, which she did. While there, she was noticed to be handling her cap strings, when it was shortly found out that she was attempting to cut her throat. The police were called, and the knife taken from her, and it was found she had cut her throat in two places, one on the side of her neck, and the other across the wind-pipe. Mr. Latham, surgeon, was sent for, who was promptly on the spot, and sewed up the wounds. She is now in a fair way of recovery. It is shocking to relate that the individual had been drinking the whole of the previous week.

**AWFUL EFFECTS OF INTEMPERANCE.**—In the afternoon of Friday, the 29th Nov., six persons were drinking together in a public-house in Crieff. One of them, Anthony Culbert, a man in the prime of life, within half an hour after leaving the public-house, dropped down and expired. Another, William Robertson, millwright, advanced in years, managed to get home, but shortly thereafter was observed to be seriously ill. In the case of the former, the stomach-pump was applied, but to no effect, inasmuch as life had been extinct for some time before its application. In that of the latter, it was hoped its application would have been followed by happier consequences; but no! he lingered apparently in great suffering till half-past two o'clock next morning, when he expired. The general impression seems to be that death, in both cases, was caused by the quantity of cold whisky each had swallowed—said to have been not less than sixteen glasses each, and that in the short space of half an hour. We have not heard of any of the other members having been seriously affected.—*Pertshire Courier*.

At a recent inquest in Burnham, Bucks, the coroner remarked that, within the 24 hours, he had held three inquests on persons who had died through intoxication.

**SAVAGENESS.**—At the Sussex Assizes, Eli Mockford, 20, laborer, was indicted for having, at Brighton, on the 31st of March, feloniously wounded William Hagggett, a policeman, with intent to do him some bodily harm. The Jury, after hearing the evidence, acquitted the prisoner of the felony, but found him guilty of a violent assault. Sentenced to twelve months' imprisonment. The prisoner appeared violently agitated on hearing the sentence, and appealed with much energy to the Learned Judge (Parke) to let him speak for himself. His Lordship permitted him to do so, when he urged his being intoxicated at the time as an excuse for his conduct! His Lordship, however, said that if by their voluntary act persons became intoxicated, they must be held answerable for all the crimes they committed when in that condition.

**FRIGHTFUL CASE OF MANSLAUGHTER.**—On the morning of Wednesday, considerable excitement pervaded Wigan, in consequence of a report that a woman had been murdered by her husband on the previous night. We found the report to be true. The unfortunate man, named Swanton, resided with his wife in Victoria-street. The unfortunate couple have lived on bad terms for a considerable time past, and, on the night in question, she was rather the worse for liquor. The unhappy man came home about eight o'clock from his work, and found his wife up stairs on the bed. He became irritated, and, laying violent hands upon her, knocked her down and kicked her in the abdomen, &c. The man then, seeing the perilous situation of his wife, sent for Dr. Pennington, who was promptly in attendance, and who states, that "when he entered the house he found the woman bleeding most profusely, with a large pool of blood about her, with no pulse of the wrist, breathing stopped at intervals, with a cold sweat all over her, speechless, and pupils dilated." The wretched man, finding the perilous situation in which he had placed himself by so rash an act, gave himself up to the custody of the police. He was taken before the magistrates on Wednesday, and remanded till Friday. The unfortunate woman expired about a quarter to eleven o'clock the same evening. An inquest was held on the Wednesday evening, when a verdict of 'manslaughter' was returned.

**MELANCHOLY DEATH.**—On Monday, an inquest was held at the Waterloo Tavern, Blackburn, upon the body of John Duxbury, aged 61, who met his death under the following circumstances:—On the Saturday, the deceased, who was a pensioner, having received his pension, got intoxicated, and was taken home and put to bed, by two persons named Riley and Eccles, who lodged with him. The hut where they resided is situated in Moor-street, and is a miserable cot, scarcely nine feet by six, on the ground floor, from whence the upper chamber is ascended by means of stone steps 18 in. in length, by 10 in breadth, with an angle at the top of three steps, unprotected by rail or balustrade; and it appears that in the course of the night the deceased got up and fell from the angle to the bottom, and alighting on the floor, which is flagged with rugged stone, was, about three o'clock in the morning, discovered in an insensible state by Riley, who, after raising him and calling assistance, sent Eccles for the town surgeon, who, after some time, succeeded in rousing the servant, to whom he communicated the nature of his errand, and entreated her to inform her master immediately. He made two applications unsuccessfully, and the surgeon not attending, and the deceased becoming worse, the other (Riley) went, about ten o'clock, and desired the surgeon would immediately attend, but the servant girl at once told him that her master would not attend without an order! In the course of the forenoon, police-sergeant Bonus, 44, arrived with Mr. Stocks, surgeon, but the man, in the meantime, had expired. Verdict—'accidental death.'

**FEMALE INTEMPERANCE.**—At the Bolton police-court, lately, in the course of a case of assault, one woman said of another, that she "would drink as much liquor as would wash a church!"

**MEMORANDA FOR MATHEWITES.**—Mrs. Turner, of Kingston, Surrey, aged 20, lost her life last week through the blunder of a drunken druggist. Instead of a draught prescribed by a medical man, he sent the young wife two drachms of tincture of digitalis, and her death was the consequence of the drunkard's error.—Last week, in Manchester, the soldiers of various regiments, who had volunteered into the 53d (ordered to India), got drunk, and had first an affray with the civilians and the police, and afterwards a 'party fight' among themselves.—*Gateshead Observer.*

**SUICIDE.**—An inquest was held at the Cavendish Arms, in Regent Street, on Saturday evening, on the body of Ann Gates. It appeared that Charles Quinton, a lodger in the house, missed the deceased on the Saturday morning, and about nine o'clock sent a little girl down into the kitchen to see if she was there. The girl returned, saying, that the door was fastened, and Quinton then went down and succeeded in getting the door partially open, and then he discovered that the poor woman was suspended by a rope behind the door. He gave an alarm, and another lodger came and cut her down. She was quite dead. Deceased had occasionally been in the habit of drinking for a week together, and then she would be sober for two or three months. She had been drinking for some days before she committed this rash deed; and when in this state she used to complain that the spirit of her former husband haunted her, and that he shook his fist at her. Verdict—Temporary insanity. She was about 60 years of age.—*Brighton Guardian.*

**HORRIBLE SUICIDE.**—One Saturday evening, lately, while the North Bridge was crowded with passengers, a man was seen coming quickly down from the High-street, and suddenly to spring over the parapet wall, on the east side, precipitating himself into Physic Gardens! The surprise and horror of those who witnessed this dreadful action may be imagined. Dr. Tait, of the Police Establishment, was on the spot almost immediately; but all relief from medical assistance was unavailing; life was extinct. The body, when raised, presented, as might be expected, a horrible spectacle. It appears that his name was Seaton, a shoemaker, who resided in Blackfriar's-wynd, and who had been drinking for some days past. He had pawned most of his best clothes, and came home on Saturday night, wishing to pawn his hat; his wife, however, refused to let him have it. He sat down and took a cup of tea, after which he left the house, and almost immediately committed the dreadful act described. He has left four children.—*Edinburgh paper.*

**DEATH FROM DRINKING BRANDY AS A MEDICINE.**—Mr. Baker held an inquest at the Lord Exmouth, Catherine-street, Lime-house, on the body of Sarah Parry, aged 67. From the evidence of Mrs. Mary Ann Coleford, of 28, Edward-street, Stepney, it appeared that deceased came to take tea with her, and complaining of being poorly, witness gave her some brandy from a quart bottle full of that liquor. Afterwards she left the deceased alone for some time, and on her return she found her on the stairs, apparently in a fit. She had her removed to a bed-room, and thinking a little brandy would revive her, she went to the bottle, and to her infinite surprise found it empty. There was no one besides deceased in the house who could have emptied it. Finding deceased did not rally, and that she was breathing stentoriously, she called in a surgeon, who administered an emetic without effect. Other remedies were applied in vain, and deceased died next day. Mr. Wright said she died of paralysis, caused by an over dose of brandy. Verdict accordingly.—*Bell's New Weekly Messenger.*

SAVILLE, the Nottingham murderer, was at one time a Primitive Methodist, and he remained with them a year—which he said was "the happiest year of his life." But his shopmates "laughed him out of his religion," and he took to drinking again, and fell into all manner of bad courses, until at last he murdered his wife.

**DEATH FROM DROWNING.**—On the morning of Sunday, January 5th, a man named Knowles, a miner, was found drowned at Laxey, in the Isle of Man. On the previous day he had been in Douglas, where he got intoxicated; and, returning home at night, it is supposed he had fallen into the water accidentally. Knowles was the only support of six children.

**AFFECTING CASE.**—Being called upon, the other day, to visit a young female on the point of death, I was shocked to find her mother standing by her in a state of intoxication! What will deter people from drinking, when the death of their own children will not? What would a moderate-drinking minister think of such a spectacle?—*W. A.*

**AN INTOXICATED CLERGYMAN.**—William Bevan, a Roman Catholic Priest, was charged with being drunk, and Daniel Saxton, who was also drunk, with attempting to rob him. Ellis, city policeman, 232, stated, that about eleven o'clock on the preceding night he found the reverend gentleman lying on his back, helplessly drunk, on Holborn Hill, and Saxton had just taken a handful of silver out of his pocket when he came up. Witness took possession of the money, and directed another constable to take care of Saxton while he got the priest upon his feet, and helped him to the watch-house. The silver found upon the prisoner amounted to £3. 6s., and was supposed to be the result of a collection in St. Giles's, for Daniel O'Connell. Mr. Alderman Farncomb asked the priest if he had any charge to make against his fellow-prisoner. Mr. Bevan said he had not; Saxton was his friend. He had known him about two months. He had no suspicion that his friend had any other intention than to take care of his money for him, as he had fallen, and persons were coming about them. The Alderman fined the prisoners 10s. each, and discharged them.—*Bell's Weekly M.*

**'OH! THE LIQUOR—THE LIQUOR!'**—In the Central Criminal Court, some time ago, Michael Meaghan, shoemaker, aged 26, was charged with the wilful murder of his journeyman, Thomas Leary. They had been drinking together, and became intoxicated. A quarrel arose, the prisoner seized a knife from his counter, and stabbed the deceased in his right breast. Death soon afterwards ensued. Meaghan confessed the crime when apprehended, and exclaimed—"Oh, the liquor—the liquor!" The jury returned a verdict of 'manslaughter.' Baron Gurney, addressing the prisoner, said "He stood before him a melancholy instance of the effects of drink. He appeared to be in the habit of indulging in drinking, and while in that shocking state, he had suddenly sent to the bar of the Almighty an unfortunate fellow-creature in an unprepared condition—in a state similar to himself; and that unfortunate man had been his bosom friend! It was absolutely necessary that an example should be made to deter persons from placing themselves in a condition which would deprive them of the control of their passions. His crime had rendered him liable to transportation for life, but he (Baron Gurney) did not think it necessary to pass that dreadful sentence. Nevertheless, he hoped the punishment about to be inflicted, together with the recollection of what he had done, would be a warning to the prisoner, and that he would never again lift a glass of spirits to his lips. If he should be tempted to do so, let him recollect that he was then about to place himself in a condition which would deprive him of the control of his passions, and probably lead him to the perpetration of another act similar to that for which he now stood at the bar." His lordship concluded by sentencing the prisoner to imprisonment with hard labor for eighteen months.

## Reviews.

THE GENERAL ADVERTISER: a monthly record of events, and journal of literature and trade. (Price 3d., or stamped 4d.) Published by J. H. Davis, 4, Crane Court, Fleet Street, London.

We can recommend the *Advertiser* as the best family newspaper extant, and withal one of the very cheapest. It supplies an excellent chronicle of events, and matters of commerce. Its literary reviews are characterized by talent and sound morality, and its extracts are lengthy and interesting. Last, not least, it is a honest advocate of the temperance movement, and therefore deserves support from the teetotalers of the empire, and ought to be found on the tables of all temperance houses.

LIFE AS IT IS: a second series of original tales. By Mrs. Paxton, author of 'The Veil Lifted.' London: W. Brittain, Paternoster Row.

The character of the times in which we live, as well as the peculiar circumstances by which we are surrounded, lead us to regard with admiring thankfulness every individual who manfully endeavors to clothe with public odium the initiatory step to intemperance, and thus to emancipate our world from the bondage 'base and vile' of those habits and customs by which mankind is dehumanized. Amongst those who have addressed themselves to this important purpose, we are delighted to find the amiable and talented Mrs. Paxton. This is the second time in which this lady has appeared as an author in this 'heaven-blessed cause,' and we venture to affirm, that, on this as well as on the former occasion, she has brought to the execution of her work the right mind and the devoted heart. Indeed, the order of intellect which these tales exhibit is so very high—the views of human character which they embody are so sound and penetrating—the moral pictures which they portray are sketched by such a master-hand—and the desire which they breathe to advance the glory of God is so intense and so sanctified, that we cannot but assign to them a very high character. Did our limits permit, several passages might be fixed on in proof and illustration of such an opinion. But Mrs. Paxton's tales must be read—and read with attention—ere they can be appreciated. We scruple not to affirm, that no one, with the feelings of a man or of a Christian, will be able to read these tales without being alternately melted to tears and roused to indignation—without feeling, at one moment, constrained to call upon God in an agony of soul to have compassion on the infatuated drunkard, and at the next to labor, might and main, to expel from British ground that agent by which men's souls and bodies are ruined as with a demon's guile. Everyone who desires to realize those heart-stirring emotions which chaste and fervid eloquence never fails to impart; everyone who desires to see drunkenness, the great sin of our country, go staggering out of existence; everyone who desires to see the kingdom of heaven gloriously triumphant over the kingdoms of this world,—should read and circulate, far and wide, that gifted production, 'Life As It Is.'

## PUBLICATIONS RECEIVED FOR REVIEW.

- 1.—*Tenth Annual Report of the British Association for the Promotion of Temperance, 1844.* Sold at the office, 3, Low Ousegate, York. Price 6d. per post. [A most interesting document, giving an outline of the operations of the British Association, and a bird's-eye view of the progress of the cause throughout the world. There is some valuable statistical information. Every temperance secretary should possess a copy, and every agent. In printing the Report, a note has been omitted—we refer to the part which describes Father Mathew's visit to this country, where it was intended to have been recorded that Mr. James Teare, the zealous teetotal agent, kindly and generously accompanied Father Mathew throughout his tour.]
- 2.—*Life of the Rev. Theobald Mathew.* By J. D. Fisher. 2d. [A very meagre affair for so noble a theme.]

- 3.—*The Total Abstiners Defended.* By A. F. Effland. 1½d. [We cannot recommend this work. It is not well written, and it is worse printed.]
- 4.—*The National Temperance Magazine, and Philanthropic Journal.* January, 1845. 6d. [A new and enlarged series of an excellent magazine we should be glad to see more extensively encouraged. Mr. Cook, however, might advantageously condense intelligence, and improve the style of 'getting up'.]
- 5.—*National Temperance Almanac, 1845.* T. Cook, Leicester: Britain, London. 3d. [One hundred and eight pages of almanac matter, valuable statistics, and other information, for three pence! Need we say more, to induce every teetotaler to purchase this cheap and excellent work?]
- 6.—*Self-Inconsistency of Christians in using Intoxicating Drinks.* A Sermon by the Rev. John Ritchie, A.M., D.D. Dalrymple, Edinburgh.
- 7.—*How to Preserve "the House I live in"?* By A. Courtney, Surgeon, R.N. [The introduction to these "Hints for the Regulation of Health" states that their judicious author had them drawn up merely for the private use of his patients. It would have been a shame, however, to have allowed such really useful and much wanted "Hints" on a vitally important subject, to remain in modest retirement; and we therefore tender our thanks to Messrs. Westbrook and Isaac, of Northampton, for presenting in so neat a form to the public, matter which cannot fail to prove highly valuable in preserving "the House we live in." We may adopt the language of a contemporary, and "predict that this little pamphlet will very soon be stereotyped." We owe many obligations to those medical gentlemen who, at the risk of their own pecuniary interests, have labored to inform the public mind on the causes and cure of physical maladies; but, amongst the numerous medical guides for the million, a more useful one than this never passed through the press.]
- 8.—*Teetotaler's, Moderator's, and Drunkard's Coat of Arms.* By G. Potter. [A symbolical and pictorial representation of the three states of temperance, moderation, and drunkenness—or good, bad, worst. These plates are, in some respects, improvements on the old designs which form their basis; but, as works of art, they are spoiled by the ignorance and incapacity of the drawer. The design was worthy of a better artist. They are, however, very cheap, but capable of much improvement in their style and getting up. We trust Mr. P. will attend to these hints in a future impression.]

SERIOUS SOCIETY IN ENGLAND.—Although, in general, there is more economy in society than is usual with us, it never becomes troublesome, and, being in keeping with the usages of society generally, is not out of place. Precedence in age or office is rigidly observed. Office claims more respect than age; the president and secretary of the conference being as commonly addressed by their titles as the bishops among us. Young persons are less obtrusive and more attentive than in America. Breakfast parties at ten o'clock are very common, and afford opportunities of less ceremonious and more agreeable intercourse than at dinner; the ladies remaining all the while in the room. Those which I attended concluded with PRAYER by some aged minister, and with (what I had thought antiquated) subscribing names in the ladies' albums. The tone of conversation was generally lively and pleasant; the dinner talk being varied by discussions on political, religious, and social topics—not often heavy, and always good-humored. The junior members of the company would listen to the conversation of the nearest group, and hardly ever spoke, except to cry "Hear, hear!" when some especially good thing was saying. There is one feature in which these parties differed from any we have in similar circles at home, and which recalled to my mind my earliest visits to New York, Philadelphia, and Baltimore, when sparkling wines graced the table, and circulated freely even among Methodist preachers. So it is still in England. It sometimes required a little nerve to decline the request of the lady whose guest you were, to "have the pleasure of a glass of wine with you," especially when, according to usage, you should have made the request of her. After the ladies retire, the cloth is removed, and the wine moves round the table FREELY. I do not recollect ever to have preached a sermon in England without being offered a glass of wine afterwards in the vestry. Wine was frequently distributed in conference during its active session. The temperance movement has not taken hold of our brethren in England; and they see wine drinking, not as we do now, but as we did twenty years ago.—*Dr. Durbin's Observations in Europe.*

## 'IS IT A SIN TO DRINK A LITTLE?'

A QUESTION very often asked by the moderate-drinking Christian of those who press upon him the duty of abstinence from intoxicating liquor. But amongst all the various objections urged against our principles, the many questions put, and the excuses made, to bolster up moderate drinking, there is no objection, no question, no excuse, in such bad taste, as the one before us. When we look round upon the people amongst whom we dwell, we behold much to grieve the mind and heart. Poverty and misery meet us at every turn; crimes of the darkest character are continually before our eyes; and the condition of our highly-favored land—our land of Bibles and Christian institutions—has been truly pictured in the following lines:—

See human nature sunk in shame—  
See scandal pour'd on Jesus' name—  
The laws of God are trampled on—  
The world abus'd—the soul undone.

We do not affirm that all the misery which abounds in our country is produced by intoxicating drinks, but we affirm that their use ranks amongst the great causes of this most deplorable state of things. This admitted, we ask, *How* is it to be amended? and *Who* are the parties to attempt it? The plan which the Divine Being has devised for the removal of moral evil, is to take away the cause. Jesus said—'Out of the heart proceedeth evil thoughts, murders, thefts, adulteries,' &c.; and God's plan of preventing these evils is to cleanse the heart—to create it anew—to change the dispositions and affections—in short, to make the man 'a new creature in Christ.'

The religion of the Bible is a philosophical one. Its Author knew it was in vain to expect 'good fruit from a corrupt tree,' or pure water from an impure fountain. Hence, he goes to the cause of moral evil, and takes it away. He changes the inner man, ere he expects the outer man to be changed. On the same principle does the Temperance Society act. What is the *cause* of drunkenness? The answer is plain—the use of intoxicating drinks. Some have said—'It is the badness of man's heart.' This is not true. Noah was drunk; yet it was not the badness of his heart, but the drink, that produced it. We have no right to conclude that his drunkenness was even a voluntary act, for no blame seems to have attached to him. Intoxicating drink respects not the person of any man, be his character what it may. It has hurled the pious minister of Christ, as well as the profligate, into the drunkard's ranks. It is the quality of the drink, and not the depravity of the heart, which produces drunkenness. Nor are we prepared to admit that it is the badness of the heart which leads men to *take* the drink; for, if we do, we must condemn some of the

most pious men. A false estimate of the properties of alcoholic liquor, in some—appetite and the customs of society, in others—are the causes which induce men to drink it. No matter whether a man's heart be good or bad—whether he be a subject of divine grace or not—the drink will make him drunk; but take it out of the way, and though his heart be black with crimes of other kinds, he can yet never be a drunkard. Judging of the future by the past—as like causes produce like effects—we must conclude, that while intoxicating drinks continue to be used as a beverage, or as an article of entertainment, drunkenness will continue to abound. We say, then, that the only rational and scriptural method of removing the evil, is to abstain.

In answer to this it is sometimes said—'The grace of God will keep me from drunkenness.' In reply we refer to the Scriptures—to the past and present history of the church. They furnish abundant evidence to the contrary. If all who once were the subjects of divine grace had been preserved from drunkenness, then the statement might have been safely made; but the lamentable history of the church in connection with these drinks, refutes it. The only radical and universal cure for drunkenness is *total abstinence*. There are few but now admit that the drunkard ought to abstain; yet that concession places the moderate drinker in an awkward position, since he must be fully persuaded that the drink is not necessary for him.\* Now, if this opinion be correct, of which there can be little doubt—for the experience of millions, and the testimony of the most eminent of the medical profession, prove that to individuals in health these drinks are entirely useless)—can any man be justified in taking them, either as a beverage, or as an article of entertainment? Our answer is in the negative, and for these reasons. 1. Because it is the duty of every man, and especially of every Christian, to do all the good he can. Notwithstanding man's rebellion against God, his Heavenly Father wills his happiness, and has made provision for his restoration. But the Divine Being, having accomplished His work by sending his Son, his Word, and his Spirit, has still left man to be *an agent* in the work of reformation. Hence the commands are—'Thou shalt love thy neighbor as thyself'—'As ye have opportunity, do good unto all men'—'To him who knoweth to do good, and doeth it not, to him it is sin.' The drunkard is a man, and a brother; and we are

[\* The admission is fatal to the argument of the moderate drinker for another reason. If the drunkard's appetite were merely a *moral* disease, and not in truth a *physical craving* induced by a physical agent, total abstinence would be no more necessary to him, as a preservative, because the drink would be no more dangerous to him than to any other character.—Eds.]

bound by the ties of nature and of religion to do what we can to benefit him. Intoxicating drinks are ruining him, body and soul; and if we can by abstaining save him, and yet neglect to do so, we are not doing good as we have opportunity. Is it not, then, as St. James has declared, 'sin'? Suppose the ministers and various officers in connection with the church and other religious institutions, were to reason in a similar strain, saying—'We know not that by preaching to the world—by distributing tracts, circulating Bibles, or teaching Sabbath Schools—we can do any *certain* good; but if we knew to a *certainly*, we should have no objections to engage in these duties.' Would such a paltry excuse exempt them from the charge of criminal neglect? The commands are—'Whatever thine hand findeth to do, *do it* with all thy might'—'Cast thy bread upon the waters, for thou shalt find it after many days'—'In the morning sow thy seed, and in the evening withhold not thine hand, for thou *knowest* not which shall prosper, this or that, or whether both shall be alike good.' But you will not 'cast your bread'—you will not 'sow your seed'—precisely because you know not whether you shall be successful! You will not 'sow in faith'—and therefore you are, and will be, prevented from 'reaping in joy.' The command is—'do good—as ye have opportunity do good'—and if you have the opportunity, and embrace it not, 'it is sin.' The sin here consists, not in drinking a little, but in neglecting a duty. 2. Nevertheless, the act of taking a little of these drinks is, in itself, not a neutral act. It affects society. It is keeping up the practices which have filled the country with drunkenness. It is patronising pernicious articles, and keeping up evil customs. So that you are not only omitting your duty to the drunkard, but you are encouraging the youth of your country to walk in the same dangerous path, and who thus fill up the ranks of the drunkards as fast as death thins them. Does it not, then, become sinful for you to drink a little? 3. It is your duty to 'make straight paths for your feet, lest that which is lame be turned out of the way'—by which we understand that you should not do any thing which may prove a temptation to your weak brother, or occasion him to stumble and fall. The Apostle lays down the same principle (Rom. xiv. and 1 Cor. viii.) where he cautions stronger Christians against allowing their conduct to become a stumbling-block to those who are weak; for, says he, 'when ye so sin against your weak brother, and wound his weak conscience, ye sin against Christ.' Can the user of intoxicating drinks be sure, that by his conduct no weak brother is ever turned out of the way? Remember, that while these drinks are useless in themselves, they are dangerous in their tendency. 4. These drinks are

not only useless, but injurious, to the healthy constitution. The powers of body and mind with which God has blessed you, are given for his glory and the service of man. The use of these drinks weakens both, and thus prevents you from fulfilling your appointed duties.

In answer to your question, then, we say—It is sinful to drink alcoholic liquors in all those who have, or may have, light and knowledge regarding their pernicious nature and evil consequences.

We invoke you, then, as Christian brethren, not to be inventing excuse after excuse for the use of these 'destructive waters', but rather to ask yourselves, in the spirit of your Master, What more can I do to promote man's happiness and God's glory—to usher in that period when 'the kingdoms of this world shall become the kingdoms of our God, and of his Christ'?

J. M.

#### TO MODERATE DRINKERS.

BRETHREN! From observations made, and experience acquired, in this and other countries, I have come to the conclusion that no one is secure from becoming a drunkard who once feels a relish for, or acquires the habit of, drinking intoxicating liquor. Now that practise must be very foolish which is very dangerous. I therefore assume that you are ignorant of the danger you incur, and of the bad example you set your brethren, or you would assuredly become total abstainers. I, for one, do not despair of seeing the day when the wise and the good would as soon be called 'moderately honest' or 'moderately sincere', as to be called 'moderate drinkers'. How can they be called *wise* and *good*, who set an example of using that which is demonstrated to be *useless*, and which the events of every day prove to be so exceedingly *dangerous*? Most religious and moral teachers, I believe, object to theatre-going and card-playing, not because there is any great sin in the mere act of shuffling bits of painted pasteboard, or listening to good poetry or prose in the shape of a play, but because they occupy faculties and engage time that might be better employed, and because while one *may* arouse your animal passions, lead you to the love of vice, or familiarize you with vicious company, the other *may* occasion you to become a gambler—a slave to a particular excitement. Cannot similar reasoning be applied to the drinking of intoxicating liquor? Does it not cost time and money which might be much more usefully employed? Does it not unfit the mind for the reception of religious and useful truths? Does it not excite the animal passions? May it not cause you to become a drunkard—a lover of *its* excitement? With what consistency, then, can that man reprobate the practise of card-playing, or card-keeping, at one's own house, because it *sometimes* engenders the love of gaming,—while he himself uses, or keeps for the use of others, that which may cause him, *as it is constantly causing thousands*, to become a drunkard? Let no such say, 'I am in no danger of becoming a drunkard!' Thousands of well educated, highly respected, and religious men—men filling the highest stations—men whose rank, characters, and best interests, all conspired to keep them sober—*have* become drunkards. Why may not *you*? There are few drunkards who ever thought of being such, any more than yourselves. It was but the other day that the celebrated and talented Doctor Onderdonk, Bishop of the American Episcopal Church, was excommunicated on account of intemperance! In America no man can by possibility become a

Bishop who is not a very religious and temperate man. It follows, that Dr. O. must at one time have been such. But mark! *The drinking strong drink in moderation created in him an overbearing and all-powerful love of it, so that nothing in the end, it would appear, could prevent him from drinking to excess; and, by consequence, bringing upon himself ruin, wretchedness, and disgrace.* This one example exhibits the dangerous, dreadful, and insidious influence which strong drink exercises over those who use it. It is but one instance amongst thousands. I think, therefore, for your own sakes, as well as for the sake of others, you would act wisely and well if you were to become teetotalers.

R. W. BARNACLE.

### PETITION! PETITION!! PETITION!!!

It is only necessary to remark, relative to this important movement, that it has progressed beyond the most sanguine expectations of its promoters. A large number of petitions are expected to be presented during the early part of the present month. Those Societies which have not yet entered upon the work, are earnestly requested to lose no time in preparing petitions to the Lords and Commons, praying that the curse of Sunday drinking may be removed. The Executive Committee of the British Association have forwarded to each member of both Houses of Parliament, a pamphlet containing a copy of the petition, and valuable statistics in reference to the good which has resulted from closing public-houses in London, Liverpool, &c., from 12 o'clock on Saturday night until 1 o'clock on Sunday,—from which it appears that in the former place, since the introduction of this regulation, there has been a decrease of nearly 50 per cent. in the number of persons taken into custody on Sundays for drunkenness, and more than 60 per cent. decrease in the total number of cases of drunkenness. If so much good has followed the closing of those houses for only half the Sabbath, who would not labor to extend the regulation to the entire day? Friends of temperance and morality! do your duty, and make yourselves heard through your petitions on this subject.

### WHAT IS THE GOSPEL?

[By H. JEFFREYS, Archdeacon of Bombay.]

Q.—What is the Gospel?

A.—It is 'good news,' or a message of mercy to lost mankind, so offered as to be in harmony with the whole New Testament.

Q.—Why must it be so offered as to be in harmony with the whole New Testament?

A.—Because God is not honored when one part of his word is honored at the expense of another part, or so understood as to give the lie to any other part, and if the Gospel be so understood, or so delivered, it is no longer the Gospel, but a delusion of Satan.

Q.—Explain your meaning.

A.—Such a Gospel, for instance, as encourages men 'to continue in sin that grace may abound,' either for the pardon of sin, or for deliverance from the power of sin,—is not the Gospel, but a delusion of Satan. Such a Gospel as allows a man to continue in that which, though not sinful in itself, is fearfully inexpedient, as being the universal 'occasion' of sin;—such a Gospel as allows a man to retain the 'offence,' the stumbling block, the snare, the trap, which leads himself or others into sin, and does not require him to part with any favorite indulgence or earthly comfort, dear as the 'right hand, or necessary as the right eye,' when he perceives that it is leading millions into sin,—is not the Gospel, but a delusion of Satan, even though it be delivered in our Lord's own words, because our Lord never intended his own words to be so understood, or so delivered, as to give the lie to any other part of his word.

Take another example. If the Gospel be offered on such terms as practically to give the lie to every petition of the Lord's Prayer, it is placed in a false position, and is no longer the Gospel, but a perversion of the Gospel. As thus:—The first petition of this beautiful prayer is, *Hallowed be thy name.* Now, to encourage the use of that which occasions men to curse and swear, and take God's Holy 'Name in vain,'—which is the occasion of almost all the horrid oaths and imprecations that are uttered in Britain,—is a mockery and an insult to this petition; and a Gospel founded on a principle which countenances the use of this instrument under the circumstances of the present day, is not the Gospel, but a perversion of the Gospel.

The next petition is, *Thy kingdom come.* Now there is an agent which more than any other upon earth, opposes the spread of Christ's kingdom, keeps millions away from the house of God, so that they never hear the Gospel, and hardens the heart and sears the conscience of those who do hear it, and is the most powerful agent of Satan's kingdom, that Satan himself has ever yet contrived. To preach a Gospel which countenances the use of this agent in the present day, is to give the lie direct to this petition, and therefore such is not the true Gospel, but a perversion of it.

The next petition is, *Thy will be done on earth as it is in Heaven.* To countenance the use, then, of an agent which is the occasion of nine-tenths of all the crime (robbery, murder, arson, gambling, prostitution, and sabbath-breaking) of England, is to give the lie direct to this petition, and a Gospel which countenances the use of it in the present day, is not the Gospel, but a perversion of the Gospel, unless indeed we are prepared to believe that the angels 'in heaven' commit all these crimes.

The next petition is, *Give us this day our daily bread.* Now there is an agent which robs millions of children of their daily bread, and breaks the heart of the wife while it starves her children,—which robs the aged father, or the widowed mother, of the bread they used to receive from their once dutiful, but now drunken child, and brings down their grey hairs in hunger and want, as well as in sorrow, to the grave. Surely then such a Gospel as countenances the use of this agent in the present day, gives the lie direct to this petition.

The next petition is, *Forgive us our trespasses as we forgive them that trespass against us.* Now instead of harmony, and love, and gentleness, and forgiveness of injuries, quarrels, broils, riots, assaults, batteries, murder, and revenge, in their most horrid form, are brewed and concocted over intoxicating drinks. The spirit they contain, is the very spirit of hell, and such a Gospel as countenances their use, in the present day, gives the lie direct to this petition.

The last petition is, *Lead us not into temptation, but deliver us from evil; or 'from the Evil One.'* Now there is an agent which especially leads men into temptation, and delivers them into the power of the Evil One, to be carried away captive at his will. The evidence before the House of Commons proves it. The records of our prisons, penitentiaries, and jails, prove it. The annals of Newgate prove it. The experience of every man in India who knows any thing at all about our soldiers and our hospitals, or what it is that ruins our seamen and sends them down in shame and misery to an untimely grave, proves that this agent does lead men into temptation, and delivers them into the power of the Evil One, with an evidence which it is impossible to gainsay or resist. Surely then to pray—'Lead us not into temptation, but deliver us from evil,' while we countenance the use of that which leads millions into temptation, is a mockery of our prayer, and such a Gospel as countenances the use of it in the present day, is not the Gospel, but a miserable perversion of it.

Q.—But is not the Gospel a single and a simple message, 'Believe on the Lord Jesus Christ, and thou shalt

be saved,' without any other condition than simply—believe?

A.—Yes, most assuredly it is. But then in order to understand and comply with this message, we must sincerely ask the question—What is it to believe? Or in other words, *What is faith?* A selfish and a sensual self-indulgence, which can look on and see one hundred thousand souls every year drop through the drunkard's grave into everlasting death, and two hundred thousand more educated in vice and crime of every die;—the broken hearts—the ruined families—and the millions of human tears shed from this cause alone, rather than give up a needless gratification of the flesh, is perfectly consistent with a dead faith. But both St. Paul and St. James declare that a dead faith will not save a man; and a living faith worketh by love, and 'love worketh no ill to his neighbor,' not only no intentional ill, but no ill of any kind; a living faith would part with any earthly comfort, dear as the right hand or necessary as the right eye, rather than countenance and encourage such a stumbling-block as this! 'Examine yourselves whether ye be in the faith,' says the Apostle. But in order to do this we must have a test or standard whereby to 'prove' our faith; and St. Paul, St. John the beloved disciple, and the Lord Jesus Christ himself, have given love—pure, ardent, self-denying love—as a test of that living faith which unites the sinner to Christ, and overcomes the world.

We have taken but one illustration, but it would be easy to multiply these examples in endless new varieties, and to shew that the Gospel, though a simple message of mercy to lost mankind, is a message in harmony with the whole New Testament of the Lord Jesus Christ, and claims to lay hold of every thought, every word, every action of the believer's life, by that 'faith which works by love,' and 'constrains him to love, not to himself, but to Christ who died for him.' If then we tear it out of these connections, and 'put asunder what God hath joined together,' if we endeavor to make the Gospel an isolated thing, consisting of some favorite chapters or pet verses, so understood as to give the lie to other parts of the New Testament, it is no longer the Gospel but a delusion of Satan, even though it be delivered in the very words of Christ himself. For Satan has no objection whatever to preach the Gospel, even in the very words of Christ, if only he be permitted to quote scraps of the Gospel, and palm them off upon us instead of the whole, and thereby deceive and ruin men's souls.

Let the Christian professor, then, distinctly understand what he means by the Gospel, when he takes this word into his mouth. The Prophet Isaiah says, 'Cast ye up, cast ye up, *prepare the way*, take away the stumbling-block out of the way of my people.' Ah! there is a stumbling-block, the proven stumbling-block of England,—proven before the House of Commons,—proven by the evidence of Judges, Magistrates, and Ministers,—proven by the experience of millions, with an evidence more brilliant than the noonday sun! But some who profess to 'love the Lord Jesus Christ in sincerity' say—'Oh no, don't take away the stumbling-block, preach the Gospel to cure the intemperance of England.' Let the people put their fingers in the fire, it can't burn them, if you preach the Gospel to prevent it.\*

To hear that dear and sacred word, 'the GOSPEL', prostituted to an argument so utterly disgusting, is enough to make the angels weep.

\* This metaphor has the sanction of Scripture; for tampering with sin, or even with that which is the known 'occasion' of sin, is compared in Scripture to meddling with fire.

SYDNEY, in New South Wales, is one of the most drunken of all places in the world. It is said that, with a population of 185,000, the revenue from ardent spirits alone was £150,000. In this alcoholic sink of iniquity, however, a Temperance Society has been established, and the best results are anticipated.

#### THE INFLUENCE OF MORAL HABITS UPON INDUSTRY AND WEALTH.

THEY who question the influence of moral habits on the industrial progress and physical prosperity of a nation, have yet to learn the elements of political economy. There are, unquestionably, some occupations which can be performed without much difference as to the moral habits of the workman; but there are a great majority which cannot. Take, for instance, watchmaking. The delicate hand requisite for the formation of the finer wheels, can only be found among men of moral habits. Owing to this circumstance, and to the almost certain connexion between high wages and drunkenness, where education and religion do not act as a restraint, there is the utmost difficulty in obtaining anything like a due supply of workmen for this manufacture in England; and those who are fitted for it, consequently charge a high price for their labor; and, tho' our watches are of a very superior quality, yet the trade is, from the circumstances I have stated, almost a monopoly; and, at any rate, very far from being the material addition to the amount and value of our productions which it otherwise would, were the manufacture not limited by the fewness of competent workmen. Now, in Switzerland, on the contrary, watches form a most material element of national wealth. They are made by the peasants in the western cantons, and even in the mountainous districts; and Dr. Bowring, whose intelligent and acute investigation was especially directed to this branch of Swiss trade, reports that it is making rapid increase, and that it is pursued in all its branches by the workmen of several districts he names, almost to the exclusion of every other pursuit. Now, Switzerland has no one single advantage over England, in the *materiel* of this manufacture. Her atmosphere is less well suited, owing to its sudden vicissitudes; and as regards both brass and steel, they are better here than there; and so, decidedly, is the inventive talent of the art. What, therefore, is there to account for the difference, if we trace it not to the superior moral and mental qualities of the Swiss workmen, which impart an aptitude to them for the manufacture of that delicate machinery, which, of all others, requires a cool temperament and a steady hand. Again, as regards muslins—it is well known that the value of muslins, as, indeed, of all the finer tissues, depends greatly on the evenness of the weft, and on the number of shots, or cross-threads, bearing throughout the same proportion to the warps or longitudinal threads. Now, in mulls, jaconets, &c., the proportion of shots to warps in a given space is, for instance, 15 shots to every 12 or 13 warps, as the case may be. In book-muslins, the shots and warps are equal; so that, if viewed through a magnifying glass, the web ought to consist entirely of perfect squares. The warps are passed through the teeth of a reed—an instrument like a long small-tooth comb; and are, therefore, fixed at their proper distances: but there is nothing but the dexterity of the weaver to cause the shots to be placed at even distances across the warps. This is effected after they have been shot *under* every alternate warp, and *over* the others, by a blow with the lay, which is an instrument with a row of wires passing through the warps, and which plays backwards and forwards, and with which the weaver strikes the shot home, nearly up to the last shot. Now, on the equality of the force applied does the evenness of distance between the shots and the beauty of the web depend. But this is doubly necessary in book-muslins, where the exact square has to be observed each time; and it so happens that the Swiss and Scotch book-muslins are remarkable for their peculiar superiority in this respect, and also for the rareness of mended threads, which, when the shuttle is not evenly thrown, frequently occur, and are also a cause of great blemish to the cloth. Again, I do not hesitate to attribute the superiority of these nations in the fabric of book-muslins to

the acknowledged pre-eminence of the people of both in the requirements, moral and mental, which preserve the equanimity of the mind and the steadiness of the hand. Instance might be multiplied upon instance, to prove the direct and inseparable effect of morals and mind on the skill of handicrafts, and hence on the positive wealth of a country.—*J. C. Symons, Esq.*

#### A LONDON GIN PALACE.

THERE is not in all London a more melancholy and spirit-depressing sight than the area of one of the large gin-palaces on a wet night. There, the homeless and houseless miserables of both sexes, whether they have money or not, resort in numbers for temporary shelter; aged women selling ballads and matches, cripples, little beggar-boys and girls, slaving idiots, pie-men, sandwich-men, apple and orange-women, shell-fishmongers, huddled pell-mell, in draggle-tailed confusion. Never can human nature, one would imagine, take a more abject posture than is exhibited here; there is a character, an individuality, a family likeness, common to the whole race of sots; the pale, clayey, flaccid, clammy face, pinched in every feature; the weeping, ferret-like, lack-lustre eye, the unkempt hair, the slattern shawl, the untidy dress, the slipshod gait, too well betray the confirmed drunkard. The noises too, of the assembled toppers are hideous; appalling even when heard in an atmosphere of gin. Imprecations, execrations, objurations, supplications, until at length the patience of the publican, and the last copper of his customers, are exhausted, when, rushing from behind his counter, assisted by his shopkeeper, he expels, *vi et armis*, the dilatory mob, dragging out by the heels or collars the miserable drunkards, to nestle, as best they may, outside the inhospitable door. Here, unobserved, may you contemplate the infinite varieties of men self-metamorphosed into beasts; soaker, tippler, toper, muddler, dram-drinker, beer-swiller, cordial-tippler, sot. Here you may behold the barefoot child, hungry, naked, clay-faced, handing upon tip-toe that infernal bottle, which made it and keeps it what it is, and with which, when filled, it creeps home to its brutal father, or infamous mother, the messenger of its own misery. Here the steady, respectable sot, the good customer, slides in, and flings down his throat the frequent dram; then, with an emphatic 'hah' of gratification, drops his money, nods to his friend, the landlord, and for a short interval departs. Here you may behold with pity, and as much superadded virtuous indignation as the inward contemplation of your own continence may inspire, the flaunting Cyprian, in over-dressed tawdriness, calling, in shameless voice, for a quartern of 'pleasant-drinking' gin, which she liberally shares with two or three gentlemen, who are being educated for the bar at the Central Criminal Court. You may contrast her short-lived hey-day of prosperous sin, with that row of miserables seated by the wall, whose charms are fled, and whose voices are husky, while they implore you to treat them with a glass of ale, or supplicate for the coppers they see you receive in change from the barman; and who are only permitted that truly wretched place of rest, that they may beg for the benefit of the publican, and for his profit poison themselves with the alms of others.—*Bentley's Miscellany.*

**BASS' ALE IN CONSUMPTION.**—Reading Dr. Marshall Hall's paper on Consumption, in the *Lancet* of April 20th, I find he comes even nearer the 'doctrine of common sense' than you suppose. In the quack advertisement you quoted from, he is represented as saying that Bass' ale is the only stimulant *admissible* in consumption. Dr. Hall's exact words are—'a meat diet, with a little Bass' ale, perhaps.' The word *perhaps* greatly alters the case. It implies the Doctor's doubts upon the subject, and liberty is given to the patient either to take it, or not to take it, which would not be if Dr. Hall were sure of its utility.

R. BEALS, Nottingham.

## Progress of Temperance.

### ENGLAND.

**LEOMINSTER.**—The teetotalers of this town held their first festival on Jan. 10th, when 70 persons sat down to tea in the School-room, South-street, which was tastefully decorated. A feeling of happiness pervaded the assembly. After tea the company was addressed by Messrs. Pember of Worcester, Schafel of Kidderminster, Bevan and Morgan of Hereford, Smith of Ross, and Saunders of Leominster. Several signatures were added to the pledge, and an impression—we trust an abiding one—was made on the minds of many. It was stated in the *Hereford Journal* of the above date, that 'a correspondent had informed (the editorial) us, that the cause of teetotalism had *totally* failed in Leominster.' (!) Surely the correspondent must have been laboring under a strange hallucination. The cause of truth fail—eh? No, never—not even in Leominster.

T. H. TRAEUS, Hon. Sec.

**BEVERLEY.**—The cause of total abstinence in this town has experienced a most gratifying revival during the last three years. We celebrated our sixth anniversary in the Mechanics' Institute. J. Jackson, Esq., the late mayor, ably presided over the public meeting; while Dr. Gordon, F.L.S., of Hull, spoke in a clear and animated style on the great advantages arising from entire abstinence from all alcoholic drink. The Rev. Newman Hall, B.A., of Hull, delivered an eloquent address; and our long-tried friend, the Rev. D. Sunderland, of Long Preston, made powerful appeals to the religious and sober, to unite heart and hand in our glorious cause. Several signatures were taken. During the last three months we have been favored with the services of Mr. J. Addleshaw, whose labors have not been in vain. We have just received a large supply of temperance tracts for circulation; besides 70 numbers of your excellent *Advocate* are circulated here monthly, which effect much good in dispelling ignorance and spreading a knowledge of those principles which, I firmly believe, are destined to make our country in reality what she has long been in name—Great, glorious, and free.

THOMAS HODGSON, Sec.

**LYNN.**—Our movement is decidedly an onward one. Our regular and effective advocacy, by some of the most useful agents in the temperance field, has resulted in the firm establishment of our principles over a considerable district, and we have greatly to rejoice in the result. We number about 5000 members, with from 500 to 700 reclaimed characters, a large portion of whom are now in union with various sections of the Christian Church. At our last delegate meeting we had some of the most inspiring circumstances in our favor. We have had the additional services of Mrs. Stamp. No lecturer has ever realised among us a more decided triumph over prejudice and opposition. It is true, that some of those who were bitter against us without cause, and who will not abandon their drinking habits, have become more desperate on account of her success; but a large amount of opposition has fully given way. The timid have been encouraged, the fainting cheered, the halting decided, whilst the armies of the valiant have been afresh invigorated in their march to certain victory. During ten weeks of her labor, she enrolled upwards of 1000 members, a large portion of whom are very important from their standing and influence. So high is our respect for her talents, her piety, and her exertions, that, at our delegate meeting, we unanimously passed a vote of thanks for her services, and proffered her our warm recommendation to any and all the places where, in the providence of God, she may labor. We believe her to be a holy, useful advocate, and admirably calculated for the work in which she is engaged.

J. KEED, Jun.,

Cor. Sec. of West Norfolk Association.

**NORFOLK.**—Having again commenced my labors in the East Norfolk Union, it is with pleasure I inform you that my efforts have been much blessed. That untiring friend of the cause, Mr. Samuel Jerrold, aided by a few benevolent Christians in this part of the county, determined that a second agent should be employed in this Union, in order that a number of towns and villages where our principles were little known, and where no Societies existed, might be visited. Mr. Jonathan Swann, from Huddersfield—a long and well-tried friend, and zealous worker in the cause—has been engaged as my fellow-laborer in this Union, and the commencement of his labors at Bawburgh, Marlingford, and Norwich, has been attended with cheering success. During December I visited several places where I had previously labored, in most of which I had good meetings, and many signatures were taken. At Hockham the friends had a tea party and public meeting, presided over by Mr. Dodds of New Buckenham, and addressed by Messrs. Fielden and Steiner, and afterwards by myself. I never attended a meeting where more enthusiasm and strong feeling prevailed. My friend Steiner got up the lively feeling of the meeting, by a happy description of the character and condition of 'Charles Simpson, the reformed blacksmith'; after which I followed in a pathetic appeal in behalf of the poor drunkard and the youth of our country. The people were melted to tears, and at the close of the meeting there was a rush to the platform, to sign the pledge,—47 signing that evening, and 10 the following day; a goodly number of these being professing Christians. I visited five new places; and, during the month, we have taken upwards of 200 signatures. We hope to form seven or eight new Societies before we quit this scene of our labors. There are times and seasons when the hands of the temperance advocate begin to hang down, and his spirit to flag in the good work. Such seasons, however, as the one I am now enjoying, raises his spirit and urges him forward. To God be all the praise. If there be one man in the temperance cause that has blotted the word 'difficulty' out of his vocabulary, it is our leader in this Union (Mr. S. Jerrold). He has 'nailed his colors to the mast-head', and seems determined to fight until the foe is destroyed. May the Lord long spare his useful life. To the friends of the cause throughout the country we say, 'Form district Unions'. This county is a standing proof of what may be done by the formation of these Unions. 'United we conquer, divided we fall'. Isolated effort can accomplish but little in any cause. Oh! that the friends of temperance would but see the necessity of union, and, seeing it, be determined to sacrifice all private feeling and petty differences, in order to accomplish so desirable an object.

JAMES MILLINGTON.

**CROMAR, East Norfolk Union.**—The anniversary of our Society was held on Feb. 4, when 100 persons partook of the cheering (but not inebriating) cup. Capt. Ducker was called to the chair, and made some pleasing remarks, detailing his experience as an abstainer of 8 years' standing, and the doings of strong drink among the class of men with whom he was more particularly connected. His good-natured remarks told well upon the meeting. Mr. Craske, of Overstrand, then urged the necessity of an adoption of total abstinence, from a firm persuasion of its benefits to the working classes. Mr. Bell (butler of our excellent President, J. J. Gurney, Esq.) followed in a most telling speech, painting to the life the benefits—physical, mental, and moral—of teetotalism; the utter inadequacy of alcoholic beverages to do good to the human constitution; the real virtues of pure water; and the errors of Robert Burns, who so often sang in praise of his favorite 'John Barleycorn.' This speech, which occupied nearly two hours in the delivery, was listened to with marked attention. Nineteen pledges were taken, among whom were several respectable members of the Wesleyan body.

J. W. CRASKE.

**YORKSHIRE; North and East Riding.**—We have an efficient Society in SCARBRO', in the hands of good men and true, who steadily and consistently urge temperance on public attention. The weekly meeting is kept up with some interest; and the town is regularly inundated with information, by visiting and by distributing tracts. Let every town 'go and do likewise.' Good results are sure to follow. In this town, many genuine cases of reformation are 'known and read of all men.' At BRIDLINGTON we have a working—and, therefore, a successful—Society. The operations of the Bridlington men have long ago become a praise in the northern counties; they have gathered in some glorious spoils. Their festival took place Jan. 1st and 2d, when upwards of 300 took tea. The public meetings were densely crowded. We were favored with the gentlemanly advocacy of E. Thompson, Esq. of Armin, Rev. Dr. Ryan, and John Brainbridge of Skipsea, a reformed one—a genuine man. Several names of importance were obtained at, and since, the meetings. The Committee are about to arrange the town into divisions, for visiting and distributing information; and I would add, that if the friends of temperance would succeed in crushing intemperance, they must use the efficient means of visiting from house to house. MALTON, too, is favored with a few good spirits, who live 'not to themselves,' but who, by their friendly and united efforts, have made a deep impression on the public mind in favor of temperance. The Committee are alive to their duty—the visiting system is commenced with energy—and, like all faithful men, they can point to many cases where a deep moral malady has been removed. These are 'stars in the crown of our rejoicing.' In WHITBY the temperance Committee have long and nobly struggled against our irrational drinking customs. They are still but struggling. Many influences are operating against them. They are not, however, without their witnesses for good. Many are the trophies they have gathered, even in the midst of their struggles.

J. BORMOND, Agent.

**HURWORTH, near Darlington.**—A few weeks ago, a meeting was held in the Primitive Methodist Chapel, in this place, when the principles of total abstinence were demonstrated in a masterly manner by Mr. G. Bell (formerly the respected butler of the worthy Rector here, but now in the service of that philanthropist, J. J. Gurney, of Norwich). The nature of alcohol, and its effects on the system, were clearly and most strikingly set forth, and the dreadful results to society generally from the moderate use of alcoholic liquors. The benefits to be derived from an adoption of the principle of total abstinence will long be remembered by the working classes present. We were very much pleased with the speaker, and trust we shall be spared to listen again to his persuasive eloquence. At the close of the meeting, 10 persons signed the pledge.

ALEXANDER DAVISON.

**MARKET DRAYTON.**—The cause of temperance here is very low. We want light and help, to enable us to do away with the prejudice that still maintains its strong hold on the minds of the people. To say we have had no encouragement, would be wrong; from their intemperate habits we have reclaimed several noted drunkards, who are now reaping the blessings attendant on teetotalism; and some have joined religious societies, and are sober, pious, and amiable in their habits. It is impressed upon my mind that many more would join our ranks, if we could but have tracts, &c., relating to the cause, to distribute amongst the people. It is information that is wanted, but we are short of the means. We have never been properly organized, but are about uniting with the Union for the Pottery District.

GEORGE LEWIS.

**DURHAM.**—The temperance cause is making little or no progress here, although we have so many clergy. I must say that I think they are the greatest hindrance to the progress of the cause.

G. W.

**BRIDLINGTON.**—Although we have not, for the past year, been making what some are pleased to call 'so great a noise' in the dissemination of our benign principles, yet we have every legitimate reason to believe they have been, like the woman's leaven, working efficiently, though silently; and we reasonably indulge the hope that we shall, ere long, have the pleasure of seeing the whole lump brought under its powerful influence. At present the friends of true temperance are upon the alert, using their utmost endeavors to promote their moral-renovating and peace-restoring system. Our 10th anniversary was held in the Corn Exchange, kindly lent by the Lord of the Manor. 320 sat down to tea. Rev. Dr. Ryan, President of the Society, took the chair, and after a very appropriate speech, introduced that kind-hearted and catholic-spirited gentleman, E. Thompson, Esq. of Armin, who gratified the minds of his audience with a most Christian address. Mr. J. Bormond, the respected Agent of the Union, also addressed the meeting in a speech replete with powerful argument, and abounding with moving and pleasing anecdote. A very goodly number of signatures have been received, among whom are six or eight men who have been the constant and devoted worshippers of Bacchus.

GEORGE POTTER.

**RATCLIFFE and PILKINGTON.**—The fifth anniversary of the Temperance Society was celebrated at the beginning of the year. On New Year's morning a public breakfast was held in the Wesleyan School-room, Ratcliffe Hall; after which Mr. R. Bealey was called to the chair, and the Report of the Branch Society read. Very excellent addresses were delivered. Jan. 3, a tea party was held at the Mechanics' Institute, which was densely crowded. Jan. 4, a tea party was held in the New Jerusalem School-room.—Mr. S. Compston in the chair. A Report was read containing valuable statistical information. Officers were chosen for the ensuing year, and various plans discussed for carrying out our objects. Jan. 5, an experience meeting was held in the Mechanics' Institute, conducted by Mr. G. Lomax. Jan. 6, a tea party was held in Stand School-room, after which a series of chemical experiments were made by Messrs. P. P. Carpenter and J. Buckley. The company then adjourned to the Mechanics' Institute, when the chair was taken by the Rev. R. T. Minnis, of Stand, and a lecture delivered by Mr. Lomax. Jan. 7, another lecture in the Institute,—the Rev. F. Howorth, of Bury, in the chair. Jan. 12, a sermon in Stand Chapel, by Rev. J. Bailey, of Acerrington, who exhibited the Christian principle of self-denial, in opposition to the drunkard's selfishness.—All the meetings were increasingly well attended; and the numerous tea parties, &c., held in connexion with Sunday Schools, factories, &c., show that there is a growing taste for sober pleasures among the working classes. The only gloom was cast by the death of John Lomax, a well-known and consistent advocate of temperance and religion. Some years ago, he was expelled from his religious society, in consequence of his advocacy of teetotalism in the Sunday School, and he established an independent school, which has been in operation ever since. His mother having been left a widow with a large family, he acted as a father to them all. He was agent of the Colliers' Association, in connexion with which he traveled over the principal mining districts of England. He returned a few months ago, to look after the family, was burnt in an explosion of fire-damp, and died on New Year's Eve. His funeral was attended by a large concourse of persons, including the Rechabite and Odd-Fellows' Societies. As a pleasing instance of the effect of teetotalism in breaking down the distinctions of sect, it may be mentioned, that prayer was offered by P. P. Carpenter, Minister of Stand Chapel,—the funeral service was read by J. Boys, Minister of the New Jerusalem Church,—and the funeral sermon was preached by S. Compston, Independent, at the Wesleyan Chapel.

**WOODHOUSE, near Leeds.**—It is now about ten years since teetotalism was first introduced into our village. Since that bright day, many and severe have been the struggles its abettors have had to encounter. Amongst the chief difficulties have been, and still continue to be, the apathy and opposition of the professedly religious public. All the impediments which have stood in our way here, have been light as air compared with that intangible, shapeless thing—sectarian supineness and antipathy. Those who have labored in the cause in this place, well understand what it is to be scouted by their religious friends, and refused the common sympathies and privileges of the Christian church. Our names have been cast out as evil. The eye of suspicion, and the tongue of scandal, have been the portion of our cup. In the midst of all these things, however, the original standard-bearers have stood firmly by the glorious cause—'none of these things have moved them.' Hundreds of all grades have signed our pledge: and although many have proved unfaithful, yet, such has been the success of our principles, that domestic brewing is comparatively extinct—several landlords have quitted the trade—while the others are almost at their journey's end.—This change in our drinking customs has produced a delightfully-perceptible effect. Among the youth, there is a thirst for knowledge beyond anything before known here. Numbers of reformed drunkards meet frequently every week, for mutual improvement; and many a scene of wretchedness and strife, has been transformed into a scene of harmony and joy. There is one feature connected with the progress of the cause here, which may not be unworthy of notice—it is this. While the progress of teetotalism in Woodhouse has been accompanied with a considerable advancement of pure moral principle and religious practice among the teetotalers, those sections of the Christian church which have arrayed themselves against us, appear as though the power and the glory had departed from them. On Shrove Tuesday we had our annual festival. It was a delightful occasion. About 160 sat down to tea. The meeting was afterwards addressed by Dr. Lees of Leeds, Mr. J. Andrew of Scarbro', and Mr. Petty of Leeds. Several signatures were obtained, and lasting good is likely to follow.

GEORGE LUCAS, Sec.

**POOLE.**—Our annual Christmas festival was celebrated at the Guildhall, by a public tea, attended by 160 persons. The Rev. C. Kenny was called to the chair, and able addresses were delivered by the Rev. G. Timborley, Mr. Barfoot, and Mr. Eyles. Several signed the pledge. We number upwards of 900 staunch teetotalers, many of whom are reformed drunkards. The Rechabites of the Lighthouse Tent, and the teetotalers, have entered into a resolution to visit the neighboring villages, to extend our views. Jan. 22, several members commenced their first series of lectures at Howe, a village five miles distant. The Independent Chapel—kindly granted for the occasion—was crowded to excess by persons of all ages, evincing a disposition to hear. Some able speeches were delivered. A laboring man declared he had performed the laborious task of mowing and working in the harvest fields during several seasons without the use of intoxicating liquors, and could perform his work with *more ease and less fatigue* than when he used them. He exhorted all his fellow-laborers to come forward and follow his example, and thereby prove better husbands, fathers, servants, and neighbors. 14 signatures were obtained.

J. SNELGAR, Sec. I.O.R.

**RAWMARSH.**—This village, situated near Rotherham, has long been remarkable for its crime, especially that of drunkenness. It has found more convicts for the colonies and the hulks than any village of the same population in the West Riding. The reason of this, doubtless, is to be traced to the universal use of intoxicating drinks, so baneful to the moral, religious, and physical character of many people. Teetotalism was introduced into the village about five years ago. For

the first four years it appeared to make but little progress. About a year ago, our teetotalers arose from the indifference which had hitherto marked them, and put on their beautiful garments, and began to care for the deluded victims around them. Lecturers were obtained, and temperance tracts sent to every house. Among other things, it was thought advisable to have a tea, and nearly 200 tickets were sold. Universal harmony prevailed. After tea, Mr. F. Boot was called to the chair. The secretary read the report. Mr. James Teare delivered a telling speech. 33 signatures were obtained. The present number of members is above 160, including upwards of 30 reformed drunkards. T. B.

**DORKING.**—Our Society celebrated its fourth anniversary on Dec. 27, when upwards of 100 sat down to tea in the British School Rooms. After tea a public meeting was held, well attended.—our kind friend, T. Dunn, of Reigate, in the chair. T. Smith, of London, rivetted the attention of the audience for two hours. Although our numbers are small—having only 94 members—yet our principles are gradually gaining ground. A Ladies' Committee has been formed, so that now I have every reason to believe we shall 'go on and prosper.' At the same time our cause is much retarded by those who profess to be friendly to it, and teetotalers in principle, and who yet refuse to sign our pledge! Why do such stand aloof from us? W. C. ISAAC.

**MARPLE.**—*Report of the Total Abstinence Society.* This Society originated in January, 1844. The first public meeting was held in the Primitive Methodist School-room, by our Portwood friends. Weekly meetings were held in a private house, until our members augmented so greatly, that the place became too small to contain the people who attended them. The Committee obtained, gratis, a room belonging to a farmer in the neighborhood, until October last, when they were compelled to leave it. While we occupied the room, we formed a Sunday-school for adults; and, by meeting together, and strengthening each other's hands in the holy cause, it raised up many enemies, as the landlord began to find that old drunkards refused ale. Persecution raged against us from every quarter, which threatened to extinguish the cause of teetotalism in this place, by which the minds of our new converts were injured, inasmuch, that out of 36 who took the pledge, 33 are seeking pleasure in the destroying powers of alcohol! Three are now left to rejoice in their emancipation. During the past year, we have had two lectures; one by the Rev. B. E. Huggins, and one by the Rev. T. J. White, of Northampton. We have supplied subscribers for three months with the *Advocate*, and have distributed 100 tracts.

**UXBRIDGE.**—[*Extract from the Annual Report.*]—11 meetings and festivals have been held in the public room, some of which were numerously attended by the inhabitants of the town and the villages in the vicinity, and the companies were addressed by well qualified advocates, amongst whom they must acknowledge the kind help they received from the Rev. W. Robinson, Curate of Yeovil. The number of members in Uxbridge, including females, is about 230, besides a considerable number of juveniles; amongst the adults, about 40 may be considered as reclaimed from the habit of excessive drinking.—In the summer, fetes were got up in several parks within a few miles of Uxbridge, which tended to enliven the members, as well as to disseminate the principle in the places immediately adjoining. The reading room which was opened last year at Mr. G. Austin's, in Windsor-street, still continues in action, and is resorted to by several of the members. The Rachabite Tent has afforded effectual aid to many of the members in sickness, and is highly deserving of encouragement. Publications on teetotalism have been extensively circulated during the past year, and a tract is regularly left at nearly every house once a fortnight. By these means the cause has made some progress, and many persons have lately joined the Society.

**A WESLEYAN MINISTER'S ANNUAL TESTIMONY IN FAVOR OF TOTAL ABSTINENCE.**—All I have heard, seen, read, felt, and thought, during the past year, adds to the strength of my conviction, that the annihilation of all kinds of intoxicating drink would be an untold blessing to the bodies and souls of the successive generations of men. With this conviction I have entered upon the ministerial engagements of 1845, with a strengthened resolution to devote myself, as my other duties may allow, to the furtherance of this noble object.

January 1, 1844.—Annual tea and public meeting at *Newcastle on Tyne*. Though in such a town, and with such advocates as they are able to command, I looked upon my advocacy like 'carrying coals to Newcastle,' I endeavored to feel at home, and spoke for forty minutes with some degree of comfort. A profitable meeting.

Jan. 27.—*Blyth Wesleyan Chapel*. One of the best meetings I ever attended—a very favorable impression was made.

Feb. 7.—*Blyth New Connexion Chapel*. Attended with Mr. Whitaker, who gave an admirable address. Some signed.

Feb. 11.—*Morpeth*. From the Scripture lesson took occasion to point out the sin and danger of the beverage use of intoxicating drink, and to urge upon the Wesleyans a closer imitation of the great Wesley.

March 14.—*South Shields*. A good meeting in a large chapel. This cost me a long walk and a thorough wetting, but no mischief.

April 8.—*Blyth*. At a tea meeting to aid the funds of the New Connexion Chapel, I rather broadly hinted how they might quickly pay off the last shilling of the debt, by all present giving up the injurious indulgence of tobacco and liquor. The good Superintendent very adroitly, and with considerable natural humor, clinched the nail which had been driven through. A valued minister went home, ceased to smoke, and became zealous to gain converts. Who knows the good that may result from a few just and charitable remarks?

April 10.—*Cramlington Colliery*.—A sermon on Deut. xiv. 24, 26. A good man thought that this text would puzzle any staunch teetotaler; but many of that large and serious auditory thought the good man ought to be convinced he had made a mistake, and again sign the abstinence pledge.

May 12.—*Bellington*. The term 'water' in the text suggested the propriety of a few remarks on the vast superiority of this simple element over all the noxious and exciting liquors on which so much money is worse than wasted.

May 15.—*Howden Pans*. After sermon, addressed a warm exhortation on abstinence. Several here make abstinence subservient to benevolence.

May 19.—*Blyth*. Repeated the remarks used at Bellington, it is hoped with some good effect.

June 16.—*Newcastle*. A few short and plain remarks on temperance.

August 22.—*Blyth*. Delivered a farewell address on abstinence, to a small but attentive assembly.

Oct. 5.—*Watergate*. Delivered by request a total abstinence sermon, to a good attendance; some signed.

Oct. 10.—*Satley*. A pious farmer having given his harvest supper in tea instead of liquor, advertised for a sermon on temperance. A crowd present.

Oct. 14.—*Greenside*. A good attendance and time.

Oct. 15.—*Hedley*. Good meeting. Satan had a host of his own at the public house opposite the chapel.

Oct. 17.—*Shotley Bridge*. Large and serious congregation. Many abstainers here, and if I can encourage and confirm them, I shall be thankful.

Numerous engagements so fully occupied my time at the end of the year, that the above is my last entry for 1844. Earnestly hoping that the new arrangements for the conducting of the *Advocate* may increase its utility and circulation, I am, &c.,

R. TABRAHAM.

**STANTON.**—Our third anniversary was celebrated by a sermon being preached in the Wesleyan Chapel, by Mr. Thomas, of Middlesbro', a well-known advocate of the temperance cause. At 5 o'clock the company assembled to tea, and at 6 a public meeting was held.—Mr. Marley of Middlesbro' in the chair, who, in an able speech, opened the business of the evening, and afterwards called upon Mrs. Bell of Stockton, Mr. Bell of Stanton, and Messrs. Thomas, Cowley, Burrows, Brentnall, Chapman, Pybus, and Buckam of Middlesbro', who each, according to his ability, did honor to the cause of true sobriety, and produced an impression that will not be forgotten. Were all teetotalers thus to unite and concentrate their forces, so as to agitate their principles in their different localities, much more good would be effected.

**PILKINGTON, near Manchester.**—*Opening of the Temperance Institution.*—On Shrove Tuesday, these rooms (situated in Mr. Ingham's warehouse) were opened by a tea party. About 180 sat down to tea, after which the chair was taken by E. Grundy, Esq., of Park Hills, and the meeting addressed by Messrs. J. Howarth and R. Brown of Heywood, G. Cranshaw, R. Lomax, and T. Sharples of Stand Lane, L. Seddon of Manchester, and T. Flinn of Dublin. The proceedings gave general satisfaction. Feb. 6th. a lecture was delivered by P. P. Carpenter, Minister of Stand Chapel, explanatory of the objects of the Society. It is proposed to hold day, night, and Sunday schools; to let the rooms for lectures and public meetings; to afford accommodation to sick and other societies, which now have recourse to public-houses; to establish a reading-room; to furnish innocent recreation by means of music, &c.; and to establish a library. To accomplish these objects, funds are necessary; and as the Institution has been established by working men, it is hoped the neighbors and friends will give their assistance.

**LIVERPOOL.**—On Jan. 2, the females of the Daughters of Rechab Tent opened a fresh meeting in the Primitive Methodist Chapel, Walnut-street.—Gen. Carter in the chair. The meeting was addressed by several of the sisters, and by Mr. E. P. Hood. 10 signed the pledge. Jan. 6. I presided at the females' meeting, Bevington-hill, when 64 signed. Jan. 13, Mr. Roberts (Temperance Hotel) held his annual tea party in the Club room, Button-street, which was numerously attended; several able addresses were delivered. Jan. 16, the Caledonian Society had an interesting meeting, when Mr. J. J. Hill delivered a very able lecture. The Clarence Foundry Society continues to work admirably, and numbers are weekly joining them. The Bethel Union, the Church of England, and the Association Societies, are all making head against the enemy; and the Bold-street Society have had crowded meetings at the Portico, to hear from Mr. Hood a series of lectures on the past, present, and future history of the English people—the destiny of the working classes—the poetry of total abstinence—and the philosophy of drunkenness. Many signed the pledge after each lecture. E. MUNDY.

**RIPON.**—At a recent delegate meeting in the Temperance Hall, it was resolved that all the Temperance Societies in the neighborhood should be formed into a Union, to be designated 'The North-West Yorkshire District Temperance Union', and that an agent should be employed to lecture throughout the district. Mr. J. Adleshaw was chosen a lecturer. The following are extracts from his journal:—"Jan. 27, I entered on the duties of my office as agent for this Union. Attended a meeting in the Temperance Hall, Ripon; some signatures taken. Jan. 28, a crowded meeting at **ASENBY**; 7 signed that evening, and 6 next morning. Jan. 29, 30, lectured at **THIRSK**, to an attentive audience. Jan. 31, at **NORTH ALLERTON**, where the cause is rather low—some 'good men and true', however—meeting small, but encouraging. Feb. 3, held a meeting in the Wesleyan Chapel, **LEEMING**; good attendance—excellent

feeling—7 signatures. Feb. 4, at **RICHMOND**; the cause low—meeting in the Primitive Methodist Chapel—6 signatures—arranged for another visit. Feb. 5, 6, two well-attended lectures at **LEYBURN**. Feb. 7, lectured at **BAINBRIDGE**; delightful meeting, and some signatures. Feb. 8, meeting at **HAWES** Independent Chapel, which was crowded—14 signatures. Feb. 10, a small meeting at **MIDDLEHAM**. Feb. 12, **NEW YORK**, near Pateley—12 signed. Feb. 13, lectured at **PATELEY BRIDGE**. Feb. 14, **KIRBY MALZEARD**; good impression, and request for another visit."

#### SCOTLAND.

**KINTORE.**—Our annual soiree was held on 21st Jan., in the Farmers' Hall,—the Rev. Mr. Miller, of Inverary, in the chair. Able addresses were delivered by Messrs. Longmuir, Simpson, and Lowrey. T. WATT.

#### WALES.

**MAENGWYNEDD, Denbighshire.**—On Jan. 21, a public meeting was held in the Independent School-room, when Messrs. Rees and Davies, of Llanrhaiade, visited us, to advocate the principles of total abstinence, and to explain their beneficial results. The addresses were impressive, and 13 were added to our number.

#### NI WAETH PWY.

**LLANFYLLIN.**—A public meeting was held in the Calvinistic Methodist Chapel, on Jan. 21, attended by a crowded and respectable audience,—Rev. D. Morgan, Independent, in the chair. The meeting was eloquently addressed by the chairman, by D. Jones, Esq., Rev. S. Davies, Wesleyan, and Rev. R. Jones, Calvinistic Methodist. Several candidates came forward to sign the pledge, amongst whom were some profligate drunkards. This town, though small, contains too many miserable inebriates, but there are a few staunch teetotalers, who, having beheld the good already done, are determined to labor on in the cause. I sincerely hope they may have a good recompense in time to come.

#### M. L. JONES.

**PWLLHELL, Carnarvonshire.**—The Rechabites—male, female, and juvenile—in number about 100, held their annual tea party a few weeks since, in the Town Hall, kindly lent by the Mayor. After the repast, the Revs. R. Griffith and J. Parry, Messrs. R. Jones and David Rowland, severally addressed the audience. The meeting was subsequently adjourned to the Independent Chapel, where the Rev. R. Griffith took the chair. Mr. George P. Lewis gave us an eloquent address upon 'the drunken man'; the Rev. J. Griffith, a student, spoke of 'the effectual breach wrought in Satan's cause, by the temperance band'; the writer endeavored to show 'the paramount claims of temperance'; and the Rev. J. Parry descanted upon 'Moses' advice to Habab, to join the Israelites in their march to the promised land', and applied it to the triumphant progress of the temperance army. The evening was most harmoniously and beneficially spent. Our excellent friend Mrs. Jackson lately paid us a visit, and delivered a truly eloquent and convincing lecture, in the Calvinistic Methodist Chapel, which was respectfully and numerously attended. Many names were added to the pledge, at the close.

DAVID ROWLANDS, Sec.

#### FOREIGN.

**INDIA.**—Extract of letter from the Committee of H. M. 25th Regimental Temperance Society to the Committee of the Preston Temperance Society.—**CANNANORE**, 7th September, 1844.—We hail, with deep-felt enthusiasm, the increasing prosperity of temperance in Great Britain and Ireland, and that it may so continue to increase is our unceasing prayer. The cause of temperance in India is, indeed, *progressing with rapid strides, and has already effected vast benefit to the soldier, both in health and morals*—a desideratum so devoutly to be wished for in the army.

CORP. H. GRINDEL, President.

SERG. H. WILLIAMS, Sec. and Treasurer.

ST. JOHN, NEW BRUNSWICK.—The *Temperance Telegraph* is published here, a weekly newspaper devoted to temperance, agriculture, and general news.—No. 43 gives an account of a lecture delivered in the Mechanics' Institution, on the 15th November last, by Dr. Paddock, on the effects of alcohol on the human system, illustrated by drawings.

CARLETON.—The first annual report states, that "The Society was founded on the 14th November, 1843, when 87 names were entered on the list; since that period 369 names have been added, making in the whole 456. It is with deep regret your Committee have to state that in consequence of violations of the rules, 13 names have been erased; the nett number, after the reduction, is 443. The Committee have to congratulate the Society upon its success during the year, and they think that all that is required to ensure success is union and energy on the part of its members, and they would therefore recommend that attention be paid to our semi-monthly meetings."

GRAEFENBERG, Dec. 2, 1844.—My Dear Sir,—Although I perceive that you are about to relinquish the editorship of the *Advocate*, yet, as I am probably entirely unknown to the new editors, I prefer addressing you on the subject of this letter. You were kind enough, some time since, on my representation, to order a gratuitous copy of the *Advocate* to Graefenberg, but the postage charged thereon is so high, that the Committee do not feel themselves justified in expending thereon the very limited funds at their disposal. If you could induce the new editors to pre-pay the *Advocate* to Graefenberg from the gratuitous circulation fund, they would thereby, I think, materially serve the cause of total abstinence. I may mention, that the numbers which have already been received, have been chiefly the means of converting to teetotalism a clergyman of the English Church, who is here at present. This fact may perhaps carry weight with the editors, when forming their decisions. I trust that the *Truth-Seeker* may meet with the support which, I am justified in believing, it will merit. You will be pleased to learn we have opened a subscription-list here, in aid of the Mathew Fund, &c.; though the sum will not be very large, yet, I have no doubt, it will be well received, as an evidence that even in this out-of-the-way part of the world, the services of the great Reformer are gratefully remembered.

JOHN GIBBS.

AMERICA.—The Marine Temperance Society of New York has enrolled 14,000 members. A similar Society has just been formed in Boston, where there were formerly 3500 drunkards, now there are only 500. In the city of Baltimore a Society of reformed drunkards has existed for a short time; they have been the means of reclaiming 10,000 persons. In Hudson, N.Y., there is a population of about 5000, over 4000 of whom have signed the temperance pledge. The good resulting from all this is beyond computation, and affords to us, and to every humane and benevolent person, the highest gratification.—Not a glass of ardent spirits was ever sold in the bounds of the town of Milton, Wisconsin, and there is not a justice of the peace who has received fees enough within a year to pay for a barrel of salt.

AFRICA.—We have found Temperance Societies to be what a person at one of our stations called them—John the Baptist. They are sent to prepare the way of the Lord. Our missionaries have found them to be the most valuable auxiliaries in promoting the cause of God we ever had in Africa. We have Temperance Societies at each of our stations, and I believe there are very few of our people who do not conform to their rules. At Kat River there are 1400 staunch teetotalers. At Liberia one-fifth of the whole population are members of Temperance Societies, and the state of morals is emphatically of a high order; sabbath-breaking, drunkenness, quarreling, and profanity, are vices almost unknown in that colony.

## Original Correspondence.

### A WARNING TO PLEDGE-BREAKERS.

GENTLEMEN,—To thoughtful teetotalers it is a matter of grave consideration, that of the great numbers who join our Society, no inconsiderable proportion afterwards abandon it; and that, of the many drunkards who pledge themselves to abstinence, not a few relapse into their old habits. Of these last it is lamentable to observe, however it may be accounted for, that they not unfrequently manifest a desperation far beyond anything which had marked their former career. A case in point has just occurred in Northumberland, which I feel it right to exhibit as a warning to pledge-breakers everywhere.

James Pletts, a turner, was the son of a person of the same name and profession, who was also a musician, and used to play in our chapel-choir. Little good attends instrumental music in meeting-houses. His object was money; when that failed, his music ceased. The son early formed habits of intemperance, but was induced, while still young, to become a teetotaler; and, being a musician, he became a member of a Rechabite band. It is worthy of remark, that whilst consistent he enjoyed in an uncommon degree the benefits of the Society; for, losing a young wife by death, he partook of the bounty of the brotherhood, as in that case liberally provided. Moreover, from being a poor penniless spendthrift, he became possessed of about £50—the fruits of temperance and industry. Unhappily for Pletts, he broke his pledge. His was no dubious case. He became, as before, an open drunkard—neglecting his work, and reeling in the streets. His course was downward and desperate, exceeding all his former excesses. He had enjoyed a monopoly in his business, being the only turner in the town; but once giving way to his drunken propensity, he threw away all the advantages his temporary reform had procured him—he drew his money from the Savings' Bank, and never stopped in his career till he had wasted it wholly. In the course of his debauch he broke one of his legs, little more than a year ago. It was a bad fracture, and he was many months lame; nevertheless he continued his drinking till partial madness ensued! He was put under restraint in his own house, and liberated at times when it was thought he could be trusted. On the 24th of January he went to a village a few miles from home, where he received a small account due to him. A public house on the road back was a temptation not to be resisted. He got drunk once more—came away with empty pockets—fell upon the road where a railway crosses it, and lay there alone till the next passengers came up, when it was found that he had broken the better leg—exactly twelve months after he had fractured the other!

Had he now reached the climax of his career? No! He was indeed on the brink of ruin, but he had not yet taken the fatal leap. Four days after his last accident, he sprang out of bed—smashed his splintered limb—and madly cut his throat with a razor! Five surgeons rendered their assistance with little hope of his ultimate recovery. So resolutely did he rush upon his fate, as to repeat the attempt after he was discovered weltering in his blood, and the reeking blade had to be shaken from his murderous grasp! There lies the once-reformed drunkard, Jemmy Pletts—a reprobate Rechabite—a suicide! Teetotalers, beware! Converted characters, be cautious! Recollect you are only safe whilst consistent.

Yours truly,

J. RIDLEY.

Hexham, February 10, 1845.

In SOUTH AUSTRALIA above 200 persons have signed the total abstinence pledge, 30 of whom were once the slaves of intemperance.

**Reviews.**

**THE TRUTH-SEEKER, TEMPERANCE ADVOCATE, and JOURNAL OF THE WATER CURE.** No. 1, price 2d.

We hail with gladness the appearance of this necessary addition to general and temperance literature. The first No. contains an address by the editor, Dr. Lees, which bears the impress of a master-spirit unfettered by the foolish conventionalities and prejudices of the age, and at the same time manifests a strong and sincere attachment to truth—simple, unsophisticated truth. Under the head of 'The Truth-Seeker', the editor remarks in reference to the differences which prevail amongst the professed followers of the Redeemer—'We believe these differences to arise, in the first place, from ignorance of, or inattention to, first principles; and to consist, after all, more in phrase than in fact, in words than in things'; and adds—'In defending Christianity—we mean the simple and sublime Christianity of Christ, not the complex and confused Christianity of the thousand sects of Christendom—from all exceptions, sceptical, orthodox, or heretical, our eulogy and our censure alike will be directed to doctrines and deeds, not to persons or parties. In defending the truth, let us not discard the temper, of Christianity. As we profess to be of no school, and pronounce no shibboleth, so shall we be biased by no party-spirit, nor suffer any passion to be published in our pages. We will listen to any man's reason, but to no man's wrath.'

If the periodical under review be conducted in the spirit, and on the principle, exhibited in this quotation, it cannot fail to be of great service to all who desire to be able to 'give a reason for the faith that is in them', and will greatly assist in preserving uncontaminated by the dogmas of sect and party the great and glorious truths of our common Christianity.

The article entitled 'Truth-Seeking, a Duty', as also the 'Rationale of Stimulation', by J. M. Gully, M. D., are truly excellent, and should be perused with attention by all the friends of temperance.

Judging from the specimen before us, we can heartily commend this periodical to the support of our friends. It will receive into its columns many articles which the conductors of the *National Temperance Advocate* have determined to exclude—not that they were unnecessary, but because the discussion of questions respecting which a great diversity of opinion prevails, is not generally interesting to the mass of our readers.

The *Truth-Seeker* will be sent post-free for a year, to any address, on remitting 1s. 10d. in silver, post-paid by two stamps, (or 2s. in stamps), to Dr. Lees, Leeds.

**THE BOARD OF HEALTH AND LONGEVITY;** or Hydropathy for the People. By W. HORSELL. London, Houlston & Stoneman. pp.250. 1845. 2s. 6d.

A CHEAP book of health, calculated, we think, to be highly useful to the population. Its contents are very varied, and ranged under the following heads. The Philosophy of Health—Facts and Figures on Longevity—Death—Diet—Drink—Drugs—Air and Ventilation—Exercise—The Water Cure—Progressive Reform, Tobacco-Smoking, &c. It is lucidly written, in a popular style, and embraces a large selection of the best sayings of the best authors on the subjects it treats of. These are the merits of the book, for which we heartily recommend it. Its demerits consist in various errors of the press, especially in names. In a second edition we trust these will be corrected.

**Varieties.**

**ANNUAL COST OF INTOXICATING LIQUORS.**—In France, £92,777,777; Great Britain, £39,692,407; Sweden, £13,500,000; Prussia, £9,000,000; United States, £8,062,416. This calculation, however, shows only a partial result. It does not give the expense incurred in upholding prisons, police, asylums, workhouses, &c., which are rendered necessary by habits of drunkenness. Taking these into account, the annual cost of intoxication in the United Kingdom is carefully estimated at one hundred millions annually—a sum large enough to relieve the distresses of the poor and unemployed, and which doubles the government revenue!

**SELF-TAXATION.**—Notwithstanding poverty, there is about £80,000,000 expended annually in strong drink. Was it not for this, we should be a flourishing nation. Our population is 27,000,000; out of this take 8,000,000 total abstainers and 8,000,000 children, we have remaining 11,000,000 who spend £80,000,000 in strong drink, which averages more than £7 per head for drinks which neither satisfy hunger nor quench thirst.

Duty in 1843 paid on Hops.....	£266,895
" " Malt.....	4,971,777
" " Spirits.....	5,161,616
" " Wine.....	1,500,600

£11,900,888

Total abstainers pay no part of this tax, nor of the £80,000,000 which these liquors cost.

**CANADA.**—We are much gratified to announce that at least five members of the Lower House, and one of the Legislative Council, are pledged teetotalers; and several others act upon the principle. These gentlemen attended a recent anniversary meeting in Montreal, and delivered short, but eloquent and effective addresses, which could not fail to produce the best effect.

**GERMANY.**—The temperance reform is gaining ground more and more. There are published regular reports of different Societies, pamphlets, sermons, journals, and the like; and a Female Society has been organized at Osnabruck, where the Society numbers more than 2300 members. The Society at Hamburg numbers about 650. In East and West Prussia are several large Societies; and throughout Germany the cause is prospering.

"THE TEMPERANCE REFORMATION," says an able writer, "is a wonderful phenomenon; its influences have stolen upon us in such a manner that we do not appreciate them as we should on instantaneous changes of such magnitude. It is associated with whatever is useful, and elegant, and holy. It has imparted new vigor to industry—it has given coolness and energy to her brain, volume and compactness to her muscles, and the expression of an iron determination to her compressed lips and steadfast gaze. It has gone with its pure limpid goblet into the social circle, and displaced the glass that was filled with the red and awfully-appropriate symbol of blood, and there it has diffused its coercing and innoxious refreshments. It has done more than to feed the hungry and clothe the naked—it has taught them to feed and clothe themselves; it has reformed the poor drunkard, and led him to that gospel which has led him to his God; and thus it has acted the part of the servant in the parable, who brought the princely robe and gold ring, and put them upon his master's recovered son. Its influence has been wide spread, it has entered nearly all our sanctuaries, commanded the services of men of the most gifted minds in all the learned professions, and spoken out from the bench of justice and in the halls of legislation. It has gone forth from this land of its birth to every quarter of the globe. The Parliament of Great Britain has fostered it, Ireland, poor degraded Ireland, has been made glad by its coming, and nearly every monarch in Europe has listened with respect to its claims."

**PREMATURE DEATH.**—A promising young man, just arrived at manhood, died here (Morley) lately, through intemperance. His father is a professor of Christianity, but a moderate drinker of intoxicating drink, and probably taught his son the first lesson of drunkenness, by teaching him to drink the drunkard's drink. This young man had led a very dissipated life for years, often drinking and gaming all night. He had ample warning by a heavy affliction not long before his last; but, alas! no sooner did he recover, than he turned to his old course, and in a few months, terminated his existence, although warned by his medical adviser of the consequences.

**HINT TO ANTITEETOTAL PREACHERS.**—A short time ago, two Welsh preachers, on a journey in M—g, were obliged to go to an inn to dine. The landlord fancied they were not over partial to the place. 'Well, my friends,' said he, 'probably you are total abstainers, as you are from the North?' (meaning North Wales). 'Yes,' was the reply. 'Then,' said he, 'I would much rather see a preacher of your sort come to my house, than one of the others, for you are a great deal cheaper for me to keep. The chapel people only pay me for the meat, and I am obliged to find the drink *gratis*; and indeed some of them swallow an enormous lot, which of course is expensive to me.'

**TEMPERANCE SOCIETIES.**—Whilst the *Emperor of Russia* (says a Frankfort paper) is prohibiting temperance societies, on the ground of the injury which they do the revenue, by diminishing the consumption of liquors which pay a tax, his brother-in-law, the *King of Holland*, is doing everything in his power to encourage them. He has ordered that a copy of the rules and regulations of these societies shall be given to every laboring person, in order that he may be shown the advantages of temperance. It is a curious fact, that the first royal personage who first placed himself at the head of a temperance society was the half-civilised King of the Sandwich Islands. Twenty years ago, drunkenness having become habitual amongst his subjects, he called his chiefs together, and, after a speech on the evils of intoxication, proposed that they should take with him a pledge to drink in future only water, and thus set an example to the lower orders—a pledge which, says a gentleman recently returned from the islands, has been religiously observed. If those who are opposed to total abstinence would follow and practice the following scripture rule—'Prove all things, and hold fast that which is good'—it would be more beneficial to society generally. If our opponents have at all examined the evils which the drinking customs and practices of our country produce, they will at once see that they are not good. How can they possibly be good?—when, if we look around us, and see the wife pining in want, while her husband is spending his money in that which will ruin his constitution, and perhaps lead him to a premature grave. Then, again, if we glance at the children of those who are habitual inebriates, we see them strolling through our streets half clad, and some have not where to lay their head,—surely you cannot 'hold fast' those customs and practices, because they are 'good'? But let our opponents prove what total abstinence is, both in its principle and effect. The formerly unhappy wife is now made happy and comfortable, all through her husband becoming a teetotaler; and instead of spending his hard earnings in the intoxicating bowl, takes them home to his wife, to procure the *real* necessaries of life. Their children may now be seen well clad, and as cheerful and happy as possibly can be. Then, when you have proved total abstinence is beneficial to men, women, and children,—is capable of rendering domestic life happy,—surely you must own that it is 'good'; and if so, you ought to embrace its principles, and hold them fast, and do not allow an uncivilised king to have the superiority over you as Englishmen, as it regards sobriety.

Ashbourne, Derbyshire.

J. H. ESTCOURT.

At Cleveland, Ohio, an intemperate man of the name of Hamilton, aged about 40, was found a few evenings ago drunk in a gutter. He was aroused, and declaring himself able to find his way home, was left to himself. A cold rain storm occurred during the night, and in the morning the corpse of the wretched man was found in a lonely place, his face buried in the sand.

**HORRIBLE.**—Mitchell Finnigan and Matilda his wife were burned to death in Philadelphia, one Sunday night lately, in consequence, it is supposed, of their bed taking fire, *they both being dead drunk at the time!* Their bodies presented a shocking spectacle next morning, and were sickening to look upon. Finnigan was an Irishman, but his wife is said to have respectable connections in the United States. The interior of the house took fire, and was considerably burned.

Dr. Grindrod has been producing wonders by his lectures at Lincoln. 600 women and 1500 children, on one occasion, were present. The total number of signatures obtained was 1140, including many of the most influential inhabitants of the city. Mr. Andrew, an eminent solicitor, signed the pledge. Charles Seeley, Esq., at its conclusion, presented £50 towards the temperance hall, shortly to be erected, and the sum was afterwards increased, in a very short time, to £400.

#### MODERATION.

If I could raise my voice so high,  
That all in ev'ry nation  
Should hear me, then 'Away' I'd cry,  
'Away with Moderation.'

Could I but raise some lofty tower,  
And on it take my station,  
I'd shout me with a giant's power,  
'Away with Moderation.'

And if the pinions of a dove  
To me would claim relation,  
Then, as I flew, I'd cry above,  
'Away with Moderation.'

Had I the range from pole to pole,  
The mast'ry o'er creation,  
On ev'ry breeze and wave should roll  
'Away with Moderation.'

But stay, cry some, what means all this;  
Give us an explanation,  
And tell us why your motto is  
'Away with Moderation?'

It is because I wish the world  
From drunkenness salvation,  
I cry—let drink from us be hur'd,  
And banish Moderation.

Because such misery is found  
In the drunkard's habitation,  
Therefore I cannot bear the sound  
Or name of Moderation.

It is because I wish the land  
A freedom from taxation,  
That I am holding up my hand  
'Gainst drink in Moderation.

The downfall of the demon drink  
Is now in contemplation—  
A reason why I write and think  
Of nought but Moderation.

Reasons sufficient I'd assign  
For making this oration,  
And tell you why this motto's mine—  
'Away with Moderation.'

But just to finish and to end,  
By way of application—  
Do you with me to cry intend  
'Away with Moderation?'

Or do you think of drinking yet,  
And make no preparation  
For yonder time, when you will get  
No drink in Moderation?

Let every drinker give his plan  
A fair examination;  
Each sot was once a sober man,  
And drank in Moderation.

Then let each drinker come with me  
To this determination—  
That drunkards will not cease to be,  
Till the death of Moderation.

### 'TAKE THEM IN REASON.'

WHEN the founder of Methodism was but a youth, his father said to him one day—'John, you think you can carry everything by dint of reason; as you grow up, and pass through the world, you will find there is very little done by it.' The boy is often father to the man; and it appears that, in early life, John Wesley manifested a love of reasoning, which, in after years, was combined with much prudence and great sagacity—as the rule of his society against spirituous liquors clearly shows. In all his efforts to enlighten and evangelise the people, he appealed to their reason and conscience, because this is the only effectual way to enlist their sympathies and affections on behalf of truth and righteousness. In the promotion of every good cause, the same weapon should ever be employed. Success by any other means is dearly purchased. It is true, the philanthropist has often to utter the lament of Wesley's venerable sire, and exclaim—'How little is done by dint of reason!' Prejudice, ignorance, and interest, combine to resist any change in established views and practices. It has been the fate of numerous valuable discoveries and moral reformations, to meet with such resistance; and it is not surprising that teetotalism has formed no exception. Great good, however, has arisen out of the severe ordeal through which it has had to pass; for by their rigid scrutiny of its claims, its opponents have unwittingly rendered valuable service to the truth they vainly attempted to suppress.

When we consider the profound ignorance which prevailed a dozen years ago, and the powerful interests involved in the manufacture and sale of intoxicating liquors, it is no wonder that a proposal to abandon them altogether should be derided and opposed. Vitiating appetite, inveterate habits, and hoary-headed customs, combined to resist the influence of the most cogent arguments. Facts the most indisputable and conclusive were contemned, and treated as cunningly-devised fables. The heinous character and awful consequences of the evil were acknowledged, but the remedy proposed was deemed ultra and utopian. In many instances its advocacy was as unsuccessful as an attempt to move the rocks by eloquence, or reason with madness. But that day of profound gloom and darkness is gone, and our prospects are brightening. Yet, notwithstanding the light which has been diffused, there are thousands who need as much enlightening as the mass of the population did when the temperance reformation commenced. 'Take intoxicating liquors in reason,' say many of these; being ignorant of the simple fact, that if men would use their reason aright, they would not take them at all. So far as reasoning, sustained by a vast array

of facts, is concerned, the temperance question may, without arrogance, be pronounced as settled. The evidence in its favor is daily accumulating, but that which we already possess is sufficient to convince every candid and unprejudiced mind. Individuals, indeed, may have sincere, and in their own estimation, valid, objections to the temperance movement. But to what do such persons object? Is it to the adoption of the teetotal practice, or to union with the society? If to union only, we ask them to consider how much their usefulness would be increased by identifying themselves with a temperance society? When an association has been established for the accomplishment of a benevolent object, is it too much to ask every well-wisher to the principle upon which it is based, to render the society aiming at its spread, all the aid in his power, or to point out a more excellent way? We submit this question to all who find fault with the constitution or proceedings of temperance societies. If, on the other hand, the objection is to the practice of total abstinence, we most earnestly solicit their serious consideration of the following reasons. It would be impossible, in the course of a short article, to solve every doubt and satisfy every objection; but we think that some few facts and arguments may be adduced which ought to arrest attention and produce conviction.

1. One of the first inquiries of 'reason' would be, What is the testimony of history on this subject? 'History,' says one, 'is philosophy teaching by example'; and on this as well as many other subjects, it is full of instruction and warning. It abounds with numerous instances of the awful consequences of intemperance, both to individuals and communities; and it tells how this curse of our race, in connection with other vicious and extravagant habits, has hastened the downfall of empires, and prostrated once-powerful kingdoms in the dust. It proclaims, trumpet-tongued, the danger and folly of touching the intoxicating cup; and if there be one truth which it more incontrovertibly establishes than another, it is this—the common use of intoxicating liquors is invariably followed by more or less drunkenness. Indeed, it cannot be otherwise; for the necessary tendency of 'moderate' drinking is to create the raging appetite of the drunkard, as every-day observation plainly demonstrates.

History also furnishes many proofs of the utility of total abstinence from all intoxicating liquors in promoting health of body, strength of muscle, beauty of form, vigor of intellect, and true heroism. The history of Eastern nations—of Egypt, Greece, and Rome—abounds with illustrations of the truth of this remark. Take also the original condition of the North American Indians, whose subsequent story is one of the most melancholy of modern times. Before

Europeans and Anglo-Americans commenced dealings with them, they were a perfectly sober race, and entirely free from those physical evils which so surely follow in the track of strong drink. Mr. Catlin states that by the fatal agency of rum, war, and small-pox, their number has been reduced from about fourteen millions to less than two. Oh! the tremendous guilt connected with that vicious commercial intercourse, and the unjust treatment which has almost swept away this fine race of semi-barbarians. It is pleasing to find that the Hudson's Bay Company have now strictly forbidden their agents to use the dreadful 'fire-waters' in the purchase of furs, &c., from the red men. The testimony of Captain Cook, in reference to the New Zealanders, is exceedingly valuable and instructive. It is evident that we have not so much to boast of, over them, as we sometimes imagine.

"One circumstance peculiarly worthy of notice, is the perfect and uninterrupted health of the inhabitants of New Zealand. In all the visits made to their towns, where old and young, men and women, crowded about our voyagers, they never observed a single person who appeared to have any bodily complaint; nor among the numbers that were seen naked, was once perceived the slightest eruption upon the skin, or the least mark which indicated that such an eruption had formerly existed.—Another proof of the health of these people is the facility with which the wounds they at any time receive are healed. In the man who had been shot with the musket-ball through the fleshy part of his arm, the wound seemed so well digested, and in so fair a way of being perfectly healed, that if Mr. Cook had not known that no application had been made to it, he declared that he should certainly have inquired, with a very interested curiosity, after the vulnerary herbs and surgical art of the country. An additional evidence of human nature's being untainted with disease in New Zealand, is the great number of old men with whom it abounds. Many of them, by the loss of their hair and teeth, appeared to be very ancient, and yet none of them were decrepid. Although they were not equal to the young in muscular strength, they did not come in the least behind them with regard to cheerfulness and vivacity. Water, as far as our navigators could discover, is the universal and only liquor of the New Zealanders."

No doubt these remarkable results are, as Timothy Claxton justly observes, partly to be attributed to their plentiful use of water *outside as well as in*.

2. An individual wishful to be guided by 'reason' in this matter, would also inquire, What says that great teacher—Experience? Look at the present condition of the population of the globe, and compare the health and vigor of the inhabitants of those countries where intoxicating liquors are used, with those where they are not. The testimony of travelers who have turned their attention to this subject is decidedly in favor of the latter. Notwithstanding our possession of many advantages of which these nations are deprived, we are still inferior to them in health and physical strength. According to Mr. Buckingham's calculation, about

one-fifth—or 200 millions—of the population of the world, do not use intoxicating liquors at all. This fact alone is sufficient to show that intoxicating liquors are unnecessary. We would next refer to the testimony of those of our countrymen who acted on the total abstinence principle before temperance societies were formed. There is a religious body, comprising several thousand members,\* who have long abstained from intoxicating liquors and animal food on religious grounds, and there are not a few amongst them who never tasted of either. In every respect they will bear comparison with others. We would refer working men to the fact published by Dr. Beddoes in 1808. By an offer of £50 he induced some of the smiths engaged in forging ship-anchors at Portsmouth, to try water instead of malt-liquor, for one week. The men were astonished at the result. They had *less thirst*, worked with *more pleasure*, and felt *much less fatigue*, than they had ever done before.

Consider, lastly, under this head, the experience of the millions now acting on this safe and excellent principle. Although still of course exposed to many of

'the ills that flesh is heir to'—

they are much more free from disease and sickness than they were previously. One fact amongst many is conclusive on this point. In a late number of the *South India Temperance Journal*, the following interesting statement is given. It is extracted from the fourth annual report of the Temperance Society of her Majesty's 25th Regiment, Cannamore, 1843-44.

"It is the unanimous declaration of those members of the society who have totally abstained for the last three or four years, or even since the regiment arrived in India, that their general health is better, and that they are freer from the common maladies adherent to our nature, than they had been for a long time previously; and at the suggestion, and through the kindness, of Dr. Burton, the committee (by a comparison of the society's ledger with the hospital-books) are enabled to furnish the following correct table corroborating the same.

Table showing the average strength [or number] of the regiment; number of admissions into hospital; also deaths to number of members and non-members of the Temperance Society, during the year ending 31st March, 1844.

\* Mr. Brotherton, the highly respected M.P. for Salford, remarkable for his indefatigable attendance in the House of Commons, is a member of this body—the 'Bible Christians.' His personal appearance speaks well for his doctrine. The other day, the writer of this note met with one of this body who had been an abstainer for 36 years. He said he had scarcely ever been ill; and his face was ruddy, smooth, and plump. In fact, though 70 years of age, his intellects were unimpaired, his temper was vivacious, his body strong and active, and, in reality and appearance, was not so old at 70 as the generality of men at 55 or 60.

Distribution.	Average strength of Regt. for year ending March 31st. 1844.	Number of admissions to the Hospital during the year.	Number of deaths during the year.
Members of Temperance Society	241	198	5
Non-Members . . . . .	767	2202	23
Total average strength, &c. . . .	1008	2400	28

"By the foregoing table it would appear that each member of the Temperance Society is on an average admitted into hospital about once in 15 months—a very small proportion when it is considered that many do not join the society until their constitutions are undermined by previous intemperance.

"On the other hand, those men who are not members of the society, pass through the hospital almost four times in the same period; or in other words, very nearly average one attack of sickness in four months—an amount of disease under which it is plain to the most superficial observer, the strongest constitution must rapidly succumb."

This statement is most decisive; and we would suggest to the conductors of benefit societies the propriety of commencing similar investigations.

3. We must now briefly advert to medical testimony. 'Reason,' however, should not implicitly bow to it, on this or any question; but must, as far as possible, judge for itself. On the subject of intoxicating liquor, medical testimony is often contradictory and conflicting. *Teetotalism found the majority of the medical faculty ignorant of the chemical nature and physiological influence of alcoholic liquors*; and hence many of them still cling with the greatest tenacity to exploded notions. Are they unwilling to derive instruction from the facts which the temperance reformation has developed?—Why not be willing to learn wisdom from this or any other source? It is, however, satisfactory to know, that *the most eminent* of the profession readily admit the safety and advantages of teetotalism; and we trust those who think we are in error on any point, will give the matter a thorough and candid investigation. Let this honest and manly course be pursued, and we shall soon have this most important and influential class giving their decided sanction to the temperance movement.

THE PORTLAND VASE.

DURING the past month, public attention has been forcibly attracted by the destruction of the celebrated Barberini Vase—an antique fabric of glass, which, though of small dimensions, was considered both a curious and an interesting specimen of the state of art among the Romans;

and being, moreover, a unique, a very high value was set on it upon that account. In fact, it had been purchased of the Barberini family at the enormous price of 1000 guineas, it is said; and its possessor, the Duke of Portland, partly with the laudable desire of gratifying the public curiosity, and partly from motives of security, had committed it to the care of the trustees of the British Museum, where it had for some years past been exhibited under a glass case. In an evil hour an individual named William Lloyd, while availing himself of the permission so handsomely awarded to the public, of viewing the exhibition, hastily snatched up a piece of sculptured stone lying near, and in an instant shivered the case and its precious contents into fragments beyond the power of restoration. The destroyer was detained, and afterwards taken before Mr. Jardine, the magistrate at Bow-street, when a conviction was sought against him, under a modern statute passed for the purpose of punishing wanton or malicious injury to personal chattels; but the extreme fine authorized by it being only £5, and the acknowledged value of the article destroyed at least 200 times as great, Mr. J. hesitated as to the applicability of the act, and his jurisdiction, in consequence; but the breaking of the glass case being also proved, and a conviction pressed for on account of it, he fined the offender £3, and, for non-payment, committed the party to prison, from which he has been discharged through some unknown person having sent the money. Of course the guilty author of the mischief has escaped punishment for the more important offence, if it is to be measured by the value of the article destroyed. It was at first thought that the act had been prompted by some morbid appetite for the notoriety which would inevitably attend throughout after life the perpetrator of such an outrage, while all concluded that the actor in such a scene must be a person of inferior station, and of a mind not sufficiently cultivated to entertain the smallest appreciation of works of art. Both these conjectures are set at rest by the subsequent discovery of his being a student in the University of Dublin, and his own account of the affair, in a short address which he made before the magistrate, when asked for an explanation of his strange conduct. It ran thus:—

"I certainly broke the vase, and all I can say in palliation of my conduct is, that I had been indulging in intemperance the week before, and was then only partially recovered from the effects which that indulgence had produced on my mind. I was suffering at the time from a kind of nervous excitement—a continual fear of everything I saw; and it was under this impression, strange as it may appear, that I committed the act for which I was deservedly taken into custody at the Museum. I can assure you, sir, that there was no malice prepense—no design or evil intention whatever on my part, towards any person."

The newspaper press has manifested the greatest violence and indignation on the occasion, invoking vengeance on the culprit, and complaining bitterly of the state of the law, which could not even by a little stretching be made to comprehend the case. And yet, strange to say, after many an article devoted to it, not a single comment has been bestowed on THE CAUSE of this foolish and wicked act. It is left for us, as faithful moralists, to point attention to it as—**STRONG DRINK**. The readers of fashionable journals might have been almost cut to the heart by the broaching of such an unwelcome truth, as that **STRONG DRINK WAS THE INSTIGATOR**.

But those who are acquainted with the varied phases of that horrible malady, delirium tremens, can at once enter into the culprit's excuse—can at once believe that the figures which stood in relief on the exterior of the vase, might at the time have appeared to his disordered vision as so many demons disguised in stature, advancing to attack him, and that he merely, as he deemed, lifted up his hand against them in self-defence.

Leaving the past as now beyond remedy, what instruction does it supply towards the future?

Let the habits and customs of society remain unaltered—let ladies and gentlemen (those whose birth, education, and station, confer upon them the power to make or unmake, to call into being or cause to disappear, the fashions of the day) still continue to lend their countenance to the use of intoxicating liquors, and it is possible that the event now adverted to may come to be considered but a paltry affair in the annals of destructiveness. It is just 22 centuries ago since Eratosthenes burnt the celebrated Temple of Diana at Ephesus—one of the seven wonders of the world—on the night that Alexander the Great was born; while in less than a third of a century later, Alexander himself was prompted by a half-drunken courtesan named Thais, who is represented to have led the way, to consummate a day's drinking-bout by lying in ashes the splendid city of Persepolis, then the capital of Persia, with its magnificent palace,—himself applying the first torch. May England be long spared the sight of a conflagration of her cathedrals, her palaces, and her cities! But let her bear in mind, that the aptest tutor of the incendiary and the profligate is strong drink; and that whatever method there may be in some kinds of madness, there is no limit to the extravagancies connected with that state of physical and mental disorder vulgarly called 'the horrors,' and which, we have been assured, is often the result of regularly drinking to an extent far short of what the world condemns as immoderate.

#### VALUABLE TESTIMONY OF A MINISTER.

[We are indebted for the following extract from a letter of the Rev. J. Longmuir, A.M., to Dr. F. R. Lees, to whom it is addressed.]

Aberdeen, 24th February, 1845.

MY DEAR SIR,—I was agreeably surprised by the receipt of your note; for I could not conceive how you could have heard of my little tract [*The BIBLE versus BACCHUS*] which your kindness has led you too flatteringly to characterise. I may give you one reason why I have allowed so much time to pass without addressing you. I have for the last year edited 'The Banner,' besides discharging the usual duties of a clergyman—preaching three times on Sabbath, &c. In the midst of all these engagements, however, I have occasionally stolen away to a temperance meeting, and have recently attended several overflowing meetings, and have an invitation to preach on the subject. I keep my health in a way to which I was a stranger even in my younger years, and I may say I have never lost an hour's rest in the rearing of five children, not one of whose constitutions has ever been tainted with alcoholic poison. It is thus that I am daily and yearly more and more convinced of the beneficial nature of our principles, and their complete consistency with the principles of the Word of God; and hence the impossibility of my refusing invitations to go wherever I have an opportunity to address my fellow-men on this subject. I can see other beneficial effects resulting from this. I have studied pretty extensively the nature of the human frame, and the effects of alcohol upon it. In unfolding this knowledge to others their information is increased, their intellect is exercised, and thus they are fostering a taste for intellectual pursuits.

I trust that, under my circumstances, you will infer from this lengthy epistle the respect I bear you, and believe me, my dear sir, yours affectionately,

JOHN LONGMUIR.

#### THE WORKING CLASSES OF BIRMINGHAM IN 1782 AND IN 1844.

In William Hutton's history of Birmingham, the first edition of which was published in 1782, there is the following brief statement:—

'There is another class amongst us, and that rather numerous, whose employment is laborious, and whose conduct is irregular. Their time is divided betwixt hard working and hard drinking, and both by [or near] a fire. It is no uncommon thing to see one of these at 40, wear the aspect of 60, and finish a life of violence at 50, which the hand of prudence would have directed to 80.'

Such was the testimony of the industrious, observant, enterprising, and intelligent Wm. Hutton, more than 62 years ago, and no doubt such was the sad condition of a large proportion of the working classes in many other places, in 1782. What is their character and social condition now? The answer may be given in the words of the writer of the article, 'Two Days in Birmingham,' which appeared in *Chambers' Edinburgh Journal* last June:—

'From the miscellaneous nature of the employments, and the working of different members of the same family, old and young, male and female, at different occupations, it is stated that the population suffers considerably less from depressions in trade than that of most other manufacturing towns of a large size. The wages generally realized are not too low to obtain the means of subsistence when employment can be procured at all; but, according to the results of inquiries by the Factory Commissioners, it appears that improvident habits are not less common here than elsewhere. Besides a general want of economy, drunkenness, we are told, with all its attendant miseries, prevails to a great extent. As is almost invariably the case, it most generally prevails among that class of workmen who obtain the highest wages, and these are often found in the most deplorable and abject condition.'

The writer attributes improvidence in many instances to the circumstance of so many females being bred up from their youth in workshops, and thus entering upon married life 'totally ignorant of all those habits of domestic economy which tend to render a husband's home comfortable and happy.'

'Yet all is not a cheerless scene of labor, improvidence, and premature decay. There is great activity of mind among the industrious orders of Birmingham. Instruction, a taste for reading, and other tokens of advancement, are becoming daily more observable; one important means of melioration, however, being still wanting—extensive open grounds for out-door recreation.'

The writer then refers to the great utility of Sabbath Schools, and the establishment of a School of Design, which is aided by government, and well attended.

It is evident from a comparison of these two statements, that, although a considerable improvement is going forward, there is still a great and melancholy resemblance betwixt 1782 and 1844. The Temperance Society in that town has contributed in no small degree to this improvement, and were it adequately supported by the virtuous and intelligent portion of the population, its usefulness would be immensely increased. Whatever other means are employed for the elevation and improvement of the industrious classes, let not the temperance cause be lost sight of or undervalued. As an instrument of good, its worth and power are far from being thoroughly understood and appreciated. In conjunction with other valuable institutions and meliorating influences it is destined to effect a yet greater improvement in the habits, character, and social condition of our population, both in manufacturing and agricultural districts. Arise, then, men of Birmingham, and shake you from your lethargy! Your dram-shops, public-houses, and beer-shops, are still thronged. Time, property, health, intellect, and happiness, are there sacrificed. Appetite, habit, and custom, tyrannise over thousands of the sons of toil. Come to their rescue, and aid in emancipating them from their degrading bondage. Give your earnest, zealous, united, and persevering support to the temperance cause, and your labors shall not be in vain. Your 'great hive of mechanical industry' is full of interest, but it will be more so when all orders of society are distinguished for their love and practice of true sobriety.

#### TEMPERANCE.

THE Bishop of Norwich, in presenting fourteen petitions, signed by upwards of 2000 persons, praying for a speedy reduction of the number of houses licensed for the sale of strong drinks, and for the entire abolition of the traffic in those drinks on the Sabbath, said that, as he had paid much attention to that subject, few persons, perhaps, were better able to give evidence on it than himself. On the first introduction of the system of temperance societies he was opposed to it, but he was ultimately overcome by the strong evidences of its value, which he found in every direction where he moved, especially in those manufacturing towns near which he lived. He had witnessed not only individuals, but masses of persons, who before had been heedless, profligate, and irreligious, turning over a new leaf when they became members of temperance societies, and those who had never frequented places of worship before, constantly attended them after joining those societies. He had also found that houses which used to be scenes of depravity and revolting vice had been changed into places of comfort and happiness, in consequence of their owners becoming members of temperance societies. His evidence on this subject ought to have some weight, as he had commenced by opposing those societies, and had ended by being convinced of their utility. There was no individual who in his day was more entitled to thanks than one of whose name their lordships had all

heard in connexion with the temperance movement; and he was sure that every noble lord connected with Ireland would be glad to bear testimony in favor of that individual—Father Mathew. (Hear, hear.) It had been objected that that gentleman was a Roman Catholic; but, be he what he might, they were all aware that he became a member of the Temperance Association in consequence of receiving the pledge from a Protestant clergyman. The prayer of the petitions he had to present was, that measures might be taken to promote temperance, especially on the Sabbath day. By the census of 1841 it appeared that the proportion of beer-shops was 1 to 32 families, and most of those beer-shops were open on Sundays. The consequence was, that the increase of drunkenness on the Sabbath day was quite remarkable, which was proved by the fact that the number of drunken cases in York on Mondays was 33 per cent. on the average number of the whole cases of offences. He trusted the government would not consider this subject beneath their notice. The right rev. prelate then presented the 14 petitions, from places in Norfolk, Carnarvonshire, Lincolnshire, Anglesea, Cardiganshire, &c.—*Times*, Feb. 28.

#### A NARRATIVE.

AMONGST other passengers with whom I became acquainted in one of my voyages across the Atlantic, were a young surgeon and his wife. He was going to one of the southern states of America, where he thought he would be sure to succeed in his profession, on account of the unhealthiness of the climate. I shall call him Richards, but of him I have little to say. He was a well educated, but apparently a weak sort of person.—His wife, however, was one of the most interesting females I ever had the good fortune to meet. Her manners were as lovely as her person, and her conversation lent a charm to both. While the young and cheerful looked upon her with admiration and delight, an anchorite could not have discovered anything like levity in her conduct. Often would she beguile away the time by pouring forth her rich voice in song, and as

'She sat upon deck, her light fingers playing  
O'er the strings of the mellow guitar,  
She would sweetly sing of the home she had left  
In her own happy island afar.'

To me there was something bewitching in the very sight of her delicate and snow-white fingers skipping over the chords of her instrument. I have seen, since then, the evening fire-flies of June, sparkling and dancing about the trees and shrubs which deck the banks of the mighty Hudson; I have seen the rainbow playing on the spray from Niagara's cataract; but neither scene was to me so beautiful, so sweetly interesting, as the sight of Mrs. Richards playing on the guitar, surrounded by the moonlit sea, on a calm lovely night in May.

After we had been a few weeks on board, she became dyspeptic and desponding, from the want of exercise. A judicious husband would have advised her to walk more upon deck, and inhale the inspiring oxygen; but no such advice was given. Brandy was resorted to, as most likely to assist her digestion and raise her spirits! Was she troubled with flatulence?—a glass of brandy would remove it! Had she a pain in her stomach?—again the infallible, the universal specific—the curse of civilization—the seducing liquor—was given her to relieve it! She became, of course, before the end of the voyage, a confirmed invalid. When the brandy was exhausted, her husband pestered an old Scotchman for some of his whisky. He grumblingly gave him some, but was heard to mutter—'he wished Dr. Richards had brought a hoghead of brandy instead of a medicine-chest, or had prescribed a dose of salts instead of

whisky for his wife.' I doubt not Mrs. Richards thought she was acting with propriety, and reflected not on the pernicious tendency of such a practice. Alas! how many thousands have been irremediably undone by drinking alcoholic liquors either as a beverage or as a medicine! On our arrival in New York, I lost sight of her; but I heard that her husband had left her there in order to recover her health, while he went on to New Orleans, where he soon after died of the yellow fever. She never saw him again. About two years after this, as I was walking along Water-street, New York, one fine Sunday morning, my attention was attracted by a noise, which I found proceeded from a female who was crouched under the grating placed over the steps which led to the basement story of a wholesale warehouse. It appeared she had fallen down the steps when drunk, the previous night, and had been locked in unawares. The street being principally composed of large buildings for the storage of merchandise, there were few dwelling-houses, except here and there a grog-shop. I went to one of these, and informing the landlord of the woman's sad situation, inquired where the owner of the cellar lived, that the key might be procured to liberate her. He said the owner lived some four miles up the town, but he did not know exactly where. Returning to the woman, I found a man endeavoring to give her some water, which she had earnestly called for. He had inserted a saucer between the bars, and she was trying her utmost to hold it steady while he poured the inextinguishable drink into it. But all her efforts were vain. Her hands shook so violently, that the water was no sooner in than spilt. She dashed the saucer to the ground, mad with impatience and thirst, and opening her mouth as wide as she could, allowed the liquor to be poured down her throat! And there she stood, locked under the grating, shivering on a hot summer's morning, with her distended jaws, her dirty bloated face, her parched scaly lips, her foul breath, her disheveled hair, her blood-shot eyes, her shaking clawlike hands, her dirty garments—a degraded wretch—the personification of my idea of the loathsome and accursed—the effects of drinking truly depicted in the person of a woman! I turned away from the spot with feelings of disgust and sorrow; and, my spirits being much depressed, I sought the nearest tavern in order to get something to revive them! Oh man, what a consistent creature thou art!—for whilst thou lookest with horror and sadness on thy fellow-creature's degradation, thou singest songs in praise of, and hugest to thy lips, the chief cause of their ruin! The poor creature was taken up by the police, and sent to the Belvieu Asylum. *That woman was no other than the once-beautiful and accomplished Mrs. Richards!* This, however, I did not learn till several years afterwards.—From drinking in moderation of intoxicating liquor, as a harmless beverage, when in England; from taking it as a medicine on ship-board, and for the purpose of keeping up her spirits after the death of her husband, she became a drunkard—the miserable being I have described! To those who think that no woman, however deficient or pernicious her education, could make such a wretch of herself, I declare that I was an eye-witness of what I have related. Now listen to the sequel. When at the Asylum, she was attacked with *delirium tremens*; but before she left, she was completely cured of that and of her drunken propensities. She has been ever since a water-drinker; so it would be superfluous to add, that she has become a respectable member of society. For some time past she has been governess to the children of an eminent merchant; and few who see the accomplished and admired lady who attends church with the children of the wealthy Mr. F., know that she has ever wandered from the paths of temperance and peace.

I will leave my readers to draw practical conclusions from this 'ow'er true tale.'

R. W. BARNACLE.

#### AN INDIAN TEETOTAL CHIEF.

AT sunset we were surprised by a loud shout, and running to the door beheld a gaily-painted canoe sculled along by four handsomely-dressed young men; they beached their boat handsomely, and sundry Indians, and a white and half-breed, marched up to the house. All the Indians, half-breeds, and traders, made a sort of humble salutation to a dirty, mean-looking little Indian, with a large mouth, bony legs, a quick eye, and mean-looking brow; and while I was considering why this worshipful chimney-sweeper, in his dirty old blanket, was paid so much attention, my host's brother whispered in my ear, 'C'est Osh Cosh le Brave, Chief of the Memomence Indians.' His pipe-bearer soon fixed the red stone calumet to a long flat stem, richly ornamented with red and green feathers, and the chief began whiffing away like a Turkish basbaw. Observing that his coarse black hair hung down over his face, and his cheeks were covered with black dirt, I inquired if any accident had befallen his excellency or royal highness. The answer was brief—'The chief is in decent mourning for one of his sons lately deceased.' I thought of the ancient customs of the Jews—how David humbled himself in *sackcloth and ashes*, &c. Osh Cosh declined sitting at the table.—He was served with wild-duck stew, and cakes, on a stool in the chimney-corner. Tea over, Osh Cosh signified his intention to make a speech, and profound silence being observed, he stood up before the red embers of the fire, dropped his blanket from his shoulders round his loins, and raising his right hand, spoke in a deep yet clear and somewhat sonorous voice, without stopping, for at least half an hour, my friend the bluff Frenchman interpreting what he had said to me from time to time. The speech from first to last was in the declamatory style, and against whisky. He said he had seen many barrels lying in the reeds, waiting to be broached when the payment was made; but he would set his face against any such underhand proceedings. *Fire-water* (*iscodaywabo*) was the secret poison—the knife with which the Shemookmen (the American, or long knife) destroyed his young men. He would set his face against this fire water; he would tell the agent (or money-carrier) that he would rather see all his money thrown into the river than lose a single warrior by drunkenness and brawling. He then reverted to what occurred at the last payment:—'A man, goaded to madness with fire-water, killed two women and fired at a man; the band to which the women belonged rose to a man, rushed upon the drunken madman; what they did you all witnessed, and, I shame to say, I witnessed also. They threw him on the great council fire, and he was burnt. The white men fled—the pale faces were filled with fear; it is not right they should bring away such evil report. I am resolved to preserve order in the camp, and set my face against the whisky traders. *Cau whisky—caun whisky!* and Osh Cosh sat down in the midst of a loud approving grunt.—*Life in the West.*

#### WEST INDIES.

Gentlemen.—I have to beg the favor of you to forward to my address 50 copies of the *Temperance Advocate* this year. I am happy in being able to say that the cause of teetotalism is progressing, although slowly, still we trust surely, in this little island. Its effects are widely and beneficially felt among all classes. We hold monthly meetings in this town, and on every occasion our pledge-book receives an accession of members. A Branch Society was established about a year since in a neighboring parish, by the Rev. James Morrison, of the Presbyterian Church—an able and pious minister, under whose auspices much and, I doubt not, permanent good has already been produced.

Bermuda, Feb. 18, 1845.

H. Cox, Sec.

## Progress of Temperance.

### ENGLAND.

**YORKSHIRE.**—*East and North Riding Association*—Things with us are steady and operative, since my last. I have gone round the district, and found things pleasing and profitable. The southern towns especially are active—Malton, Bridlington, and Scarborough; and the number of Branch Societies from each is on the increase. The influence exerted on society by the uniform operations of this Union, must be salutary. The meetings are regularly held and well attended, and information is spread with a steady and unsparing hand. The Committees look with interest for the Agent, and co-operate heartily with him in his work of love and mercy. Considerable excitement has been created in some of the towns, which has turned out to the furtherance of the cause, and for which we have to thank some of our adversaries. It is certainly not comely to rejoice over the mistakes and moral blunders of our Christian brethren; but, really, when we witness the effects of their preaching against this blessed cause turn out so opposite to what they expect, and for which they labor, we can scarcely refrain from joy—yea, and we will rejoice;—for though they preach through envy, truth is promoted—yes, the very cause they attack is advanced. Those who are amongst such opposition have need of much patience, especially when witnessing the pain it occasions to reclaimed and converted men; for when such attacks are made, some difficulty is felt in suppressing our feelings, and we may truly say, in the language of inspiration, to every reformed one thus pained—'The reproaches of them that reproached thee, fell on me.' In referring publicly to such painful facts as are ever and anon falling in our way, we are often exhorted to charity and smoothness of speech, and to consider people's feelings. But has the weary laborer in this cause no feelings to be consulted? Must he be compelled from time to time to swallow the sob of sorrow, while he is aware not only that his feelings are trifled with, but also the feelings and happiness of many dear men whom, with their families, God hath helped him to lead to comfort and peace? On account of such things, who can help feeling? and, in referring to them, who can avoid severity?

JOSEPH BORNOND,  
Temperance Missionary.

**LEAMINGTON.**—On Friday evening, the 7th ult., a meeting was held in the Temperance Rooms, Guy Street, which was attended by a numerous and highly respectable audience. Francis Hill, Esq. was called to the chair, and the meeting was opened with prayer by the Rev. Dr. Marsh. The Chairman read a copy of the petition. The Rev. A. Pope supported the petition, on the principle that it was his duty to prevent, if possible, his fellow-creature from injuring himself, when the means of doing so were placed in his hands. It was a fact that public-houses are open on the Lord's-day, and that numerous evils result from that circumstance, and our duty was, to prevent, if possible, those houses from being open on that day. Men had generally more time and more money on Sunday than any other day; the temptation to drink was therefore greater, and there was a tenfold probability of that temptation proving successful. To prevent that, it was deemed necessary to call in the aid of the law—health-preserving, life-protecting, property-securing, misery-preventing law. The Rev. O. Winslow dwelt upon three points;—the evil to be removed; the advantages to be derived from its removal; and the means of removing it, which he considered to be legitimate, constitutional, and Christian. He concluded a powerful address by an affectionate appeal to the sellers of strong drink, reminding them of the evils with which the system was fraught, and urging upon them the necessity of abandoning their calling, and casting themselves on the providence of the Almighty. The

Rev. W. Clarkson called upon all the lovers of their country and the friends of humanity to assist in the present effort. The Rev. Dr. Marsh said that they were assembled to promote the good of man, as a *physical, moral, and religious* being; and he who could not unite with them in desiring such improvement, must lower himself beneath the level of a man. He believed the petition to be right and proper, and therefore he confidently recommended its adoption. He however recommended total abstinence as the best means, after all of putting a stop to the abominable and soul-destroying vice of intemperance. But he trusted all would unite in the petition to the Honorable the House of Commons, and the Right Honorable the House of Lords, and he hoped they would be honorable enough and right honorable enough to listen to the prayer of the petition. Some said much about the *liberty* of the subject; they were assembled that evening for the purpose of giving liberty to the Englishman and doing good to their neighbor. An Englishman ought not to be tempted to injure himself, his wife, or his family. He advised the friends of this movement to persevere, assured that their labor would not, ultimately, be in vain.—*Abridged from the Wesleyan.*

**NORTH CAYE.**—The Rechabite festival and the anniversary of the Temperance Society were celebrated on Thursday and Friday, 20th and 21st Feb., in the following order. On Thursday afternoon a sermon was preached in the Wesleyan Methodist Chapel, by Rev. T. J. Messer, of Hull; after which there was a numerously-attended tea party in the School-room, and in the evening a public meeting in the Chapel. Mr. George Thomas, from York, presided; and energetic and soul-stirring addresses were delivered by Rev. T. J. Messer, and Mr. T. B. Thompson, Agent of the British Association. On Friday Mr. Thompson preached in the afternoon. At the close of the service, the friends again partook of 'the cup that cheers, but not inebriates'; and a public meeting was held in the evening, at which the same gentlemen (except Rev. Mr. Messer) took part.—At this festival—the best we have ever had—a large 'teetotal kettle,' dedicated to Father Mathew (whose name it bears), was used for making tea. It contains 35 gallons, and we hope will be of great service to the Societies in the neighborhood. The cause in this village is in a prosperous state, and we are looking with hope to the time when a drunkard shall not be found in our borders.

**LAMESLEY.**—On Tuesday, 11th Feb., a temperance meeting was held in the School-room, which was crowded to excess.—the Rev. J. Collinson, Rector, in the chair. Mr. G. Charlton, from Newcastle, spoke, and was succeeded by Capt. Trotter, of Barnet, near London, (son-in-law of Lord Ravensworth,) in a very effective speech, in which he forcibly depicted the great advantages of total abstinence, both physically and religiously, stating he had been a teetotaler nine years, and that the adoption of the principle was instrumental in leading him to a saving knowledge of Christ. He exhibited Dr. Lees' colored drawings of the stomach, in a healthy and diseased state, as engendered by alcohol.

**GATESHEAD FELL.**—On Friday, 14th Feb., Capt. Trotter addressed a crowded meeting at the Public-rooms, at Gateshead Low Fell.—Mr. J. R. Wilson in the chair. Those present were highly gratified by the truly Christian advocacy of the cause of true temperance, by the worthy captain, as it stood related to the temporal, but more especially the *eternal* well-being of mankind, exhorting his audience to the practice of every Christian duty, and not to rest satisfied with the mere adoption of total abstinence, but with nothing short of their entire consecration to Jesus Christ. The Rev. I. R. Balme, Mr. Buchanan, temperance missionary for Newcastle, Messrs. Charlton, Newcastle, Watson, and Windeatt, moved and supported resolutions. A Society was formed, and 26 signed the pledge.

NEWARK.—Dr. Grindrod delivered his instructive lectures on the evenings of Friday, Tuesday, Wednesday, and Thursday, the 7th, 11th, 12th, and 13th February. The Town Hall was crowded with a most respectable audience, including members of the clerical, legal, and medical professions. Addresses were also delivered in the same place, to between thirteen and fourteen hundred children of the various schools: and on Thursday afternoon, a lecture was delivered to *females*, hundreds of whom assembled on the occasion. Intense interest was manifested throughout the whole course. About seven hundred signed the total abstinence pledge, and large numbers are trying the principle. Prejudices have been removed, objections answered, and a vast amount of good done.

THORNE.—The first anniversary of our Society was held on the 5th March. Tea was provided in the School-room of the Bethesda Chapel, tastefully decorated for the occasion, when about 150 sat down. A public meeting was subsequently held.—Mr. Wm. Wilton of Doncaster, in the chair. Mr. W. Taylor, of Howden, in an interesting speech, impressed upon the people the importance of temperance; after which Mr. T. B. Thompson, of Leeds, with much feeling and kindness, urged the claims of Temperance Societies upon females, parents, and christians—which seemed to produce the desired effect. At the conclusion, upwards of 30 signed the pledge, and next morning nearly 20. The proceedings gave general satisfaction.

DANIEL WARD.

MAIDENHEAD.—[Extracts from Annual Report.]—The rapid success which has marked the promulgation of the cause of Total Abstinence from all intoxicating liquors, from its commencement, is strikingly apparent; like a mighty river, rolling onward, it has widened, and increased in strength to its course, until, at length, its moralizing and beneficial results are to be traced throughout the land. Its principles being based upon reason, backed by truth, and strengthened by experience, wherever its standard (the motto of which is peace on earth,) was unfurled, the mighty phalanx of its enemies, has, in every instance, been completely overthrown. In this town this power has been eminently displayed. Scarcely five years have rolled away since the formation of the Society by six philanthropists, who, looking feelingly upon the wretchedness engendered, and entailed upon thousands, by strong drink, came out boldly from the multitude. The little cloud, then, to an observer, no larger than a human hand, has widened and burst, and the fruitifying showers of peace, plenty, and prosperity it has already bestowed, can be attested by many a rejoicing family. In this short space of time, with small means, and laboring under many disadvantages, is it not a confirmation of the fact that this work is not of man, when we state, that by its instrumentality, we have upwards of two hundred firm and substantial teetotallers, who, we trust, are so from principle, and not from any impulse of passion? *Twenty* of whom were among the most degraded drunkards. About twelve months after the commencement of a Society here in order to establish it upon a firm basis, a benefit club was introduced, in two departments denominated 'the Independent Order of Rechabites, of the Benevolence, and Wise Virgins Tents.' These have succeeded beyond the most sanguine expectations, and will, no doubt, prove to be a permanent assistance in sickness and old age. In advancing still further, it cannot but be gratifying to observe those, who once, not having the fear of God before their eyes, now among that number, whose names are not merely written as members of the church militant, but also engraven in the Lamb's book of life. Many who, formerly, never attended any divine service, now are the constant hearers of the gospel. This fact should arouse slumbering Christians, and teach them to deny themselves (as St. Paul did) of that whereby their brother stumbleth.

J. MACKIE, Sec.

WOTTON UNDEREDGE.—We have now a prospect of advancing in the cause of total abstinence from all intoxicating liquors. We were kindly favored by the Gloster Society with the services of Mr. Edwards, who lectured here in January. Since then, upwards of 100, mostly juveniles, have signed the pledge. On the 25th February, we had another public meeting in the Town Hall, which was nearly filled. T. S. Child, Esq., M.D., presided, and stated several circumstances which had occurred under his immediate notice whilst in the British army in India and other places, showing the evils of intoxicating drinks. The Rev. R. Knill then delivered an excellent lecture, which was listened to with deep attention, and apparently produced a good impression, eliciting frequent bursts of applause. Several signatures were taken after the meeting, and our numbers are daily increasing. It is our intention to hold a public meeting the last Tuesday in every month.

JONAS R. WHITE, Sec.

HEXHAM.—On Tuesday evening, March 4th, public attention was aroused by an announcement that the Rev. R. Tabraham, Wesleyan Minister, would lecture on the subject of total abstinence. He is a man of sterling piety, of great ability, and calculated to do much good. The cause here is making great, though silent, progress.—Having had an opportunity of going about with the petitions for the abolition of Sunday drinking, it has given us a better knowledge of the feelings of the people generally upon this great and glorious principle. We much regret the loss of our late temperance advocate, Joseph Bormond; but we trust that wherever he goes, he will be of service to the present generation. Many are the times we have listened to his soul-stirring addresses, and seen the drunkard tremble when he has put him to the test. Surely, the good seed which has been sown by such able advocates as we have had an opportunity of hearing, cannot be lost, but will spring up at some future time, and yield a bountiful harvest, not of persons joining through any excitement, but of such as shall be saved.

TRA-SDALE PARKER.

SHROPSHIRE.—*The Montgomeryshire Teetotal Thresher.*—Richard Oliver, of Burrow, has lately favored Shropshire with his plain, unvarnished, and efficient advocacy of teetotalism. He addressed meetings at the following places, viz. Ruxton, Bagley, Belle-mere, Walford-beath, Cross-houses, Cardington, Picklescott, Kurling-hope, Longden, Snailbeach, Bogmines, Ponteshury, Ministerley, and Marton. A good number of signatures was obtained, and no doubt much good has been done by his visit, he being specially suited to address working men. The most impressive part of his addresses was the relation of his experience as a thirty years' drunkard and a four-year-old teetotaler. He stated that he had worked for the last three years in the harvest-field, in the barn, at thrashing, and all other farm-work. This winter he had thrashed four bushels of wheat and seven of barley a day, and had worked the harvest with Mr. Jukes of Roddington, to whom he could refer any one. He forcibly replied to the question, 'What shall we do with the barley?' by stating how much more the farmer was benefited by him, as a teetotaler, than when a drunkard. Now, he can buy a pig, and barley to feed him, and had done so this year, which had cost him 50s., and he had paid 30s. besides for barley to feed him, all of which went into the pocket of the farmer. He had now got a good coat, and good shoes, the raw material of which came from the farmer; but when he formerly spent 2s. in ale, the farmer only got 5d. out of that sum. Now, not only is the farmer benefited by his being a teetotaler, but the grocer, the butcher, and the tailor, share in the benefit. He strongly urged all his hearers to adopt, without any delay, the cold-water system—a practice which, he could sincerely assure them, from his own experience, they would find good and suitable at all times, and under almost every circumstance.

T. C.

**GOOLE.**—*Teetotal Ship-Launch.*—On Tuesday, Feb. 18, was launched from the ship-yard of Mr. Jas. Wake, Goole, a fine vessel named 'the Wilson,' the property of Joseph Fletcher, Esq., an extensive ship-owner and wharfinger, who, in his usual liberal manner,—having been a patron of the Total Abstinence Society here since its commencement,—instead of the common allowance of beer, &c., gave a special tea, provided at the Temperance Hotel, North-street, when upwards of fifty men and their wives partook of the refreshing beverage, with ham, cakes, and all necessary requisites; after which the chair was taken by Mr. Atkinson, foreman of the above yard, when appropriate hymns were sung, and many pleasing addresses delivered. On a previous occasion a young teetotaler, named Hodgson, celebrated the expiration of his apprenticeship in the above manner. I trust the good cause is prospering here. We have had an increase of upwards of 50 since our Christmas festival. May the time be not far distant when this port, so proverbial for its drunkenness, shall be the abode of sober, happy, and prosperous people.

THOMAS READSHAW, Sec.

#### SCOTLAND.

**KINTORE.**—*Report.*—This Society originated in Oct. 1840. It increased very rapidly for the first 12 months, but afterwards, until within the last half-year, it made very little progress. It has, however, of late, increased the number of its members faster than at any other period of its history. Since its establishment, four societies have been held in connection with the Society, and a number of gentlemen have at different times given us lectures. It has also been the means of getting up a *Mutual Instruction Society*, which is well attended, and excites great interest. We are at present getting 16 copies of the 'National Temperance Advocate,' 12 copies of the *Bauf 'Monthly Satellite,'* the 'Truth-Seeker,' 'Chambers' Edinburgh Journal,' the 'Family Herald,' several of Dr. Lees' works, and a great number of other publications, besides not a few such books as 'Buckingham's Parliamentary Report on Drunkenness.' These are distributed through the country. At a meeting some weeks ago, a union of several of the surrounding Societies was proposed, in order to carry out the principles more fully. It is at present in contemplation to set on foot an institution in connection with the Society, something in form of a Savings' Bank or the Benefit Building Association. The Society has also been very active in getting up a petition, which has been signed by almost every male in the town and parish, and sent to both houses of parliament, praying the legislature to put a stop to the selling of intoxicating drink upon the Sabbath day, and to diminish the number of public-houses. A Temperance Coffee and Reading Room has also been established, which, it is hoped, will be productive of much good, both as a place where reading can be got at a mere trifle, and where weary travelers can get refreshments at a cheap rate, or where friends can meet in a rational manner. — At a recent meeting of the Society, a vote of thanks to Jas. Sturge was proposed and unanimously carried, testifying our gratitude to that gentleman, on account of the part he acted in giving up the sale of barley for the purpose of malting.

#### WALES.

**SARDIS,** Montgomeryshire.—The members and friends of Llangynog Rechabite Society held a public meeting in the above chapel, on Tuesday evening, 21st January. Mr. John Griffith was called to pre-ide, and he opened the meeting by giving a short account of the present state of the temperance movement. Speeches were delivered by Messrs. J. Davies, Sardis, Robert Thomas, T. Williams, and Edward Thomas, Llangynog, and by the Rev. Edward Thomas, Fael. The Deerean plates were exhibited and explained by the chairman. The chapel was crowded to excess; 15 signatures were obtained, and many more were added during the week.

**LLANGYNOG,** Montgomeryshire.—The temperance movement is in a flourishing state in this place. Many excellent meetings have been held of late in the village and neighborhood, several signatures have been obtained, and 14 new members have been enrolled among the Rechabites during the present quarter. On Monday evening, 10th March, our village was regularly stirred up by a visit kindly paid us by the friends from Llanfyllin, who

'Aim to purge the dire disease' [\* Intemperance.]  
From every village, town, and city.'

A public meeting was held in the Wesleyan Chapel.—Mr. David Rees presiding. John Davies, Esq. surgeon, explained the nature of alcohol, and its effects upon the various parts of the human system, illustrated by some colored drawings of the stomach. M. L. Jones, Esq., dealt on the evil effects of drunkenness in past and present times. Mr. Robert Thomas appealed to all Christians, to 'come to the help of the Lord against the mighty.'

HANESYDD.

**LLANFYLLIN.**—On Feb. 28, a public meeting was held at the Baptist Chapel, Bethel, near this town, attended by a crowded assembly, who came from all parts of the country to hear the glad tidings of temperance. The chapel, though spacious, was too small to contain the people. The chair was taken by Mr. David Rees, and the meeting addressed by Messrs. J. Roberts (Baptist Minister), M. L. Jones, J. Davies, E. Evans, and R. Thomas. The evils of drunkenness were clearly shown, and the addresses were exceedingly impressive. The result was, that the pledge was administered to 7 persons, 3 of whom were profound drunkards, and an abiding impression was made on the minds of many.

CYMRU MALLIN.

**DIED,** on Wednesday, 29th January, 1845, Mr. Elisha Martin, aged 78 years, the first founder of the Temperance Society at St. Kevorn, near Helstone, Cornwall.—It is desired as a token of general respect a salute for such a christian teetotal advocate, that his name be inserted in the temperance journals throughout the British Empire. On the 3d February, his funeral was attended by a large and respectable company of his neighbors.

**FARMING ON TEETOTAL PRINCIPLES IN SHROPSHIRE.**—Mrs. CRIME, of Berwick, has conducted her farm for the last seven months on real *teetotal principles*, and filed her cellar with potatoes instead of hudding them in the garden. She assures me she has enjoyed much more comfort with her servants since adopting the system; that much time and trouble in brewing and drawing beer are economized, and a considerable saving is effected in money, although she gives more money to her servants, and *outlets tea* to drink, which is I believe *far preferable to coffee as a beverage during harvest.* The tea is made by pouring boiling water on oatmeal, and letting it stand over night. In the morning it is poured off, and sweetened or not, at pleasure, with a little treacle. She says the harvest work was performed with the greatest cheerfulness by the men, who gave her every satisfaction. I have observed that those farmers whose rule is to have family prayer at the close of the day, generally suspend the practice during harvest, on account of the *unfitness* of some of the men, from taking beer, to attend to the exercise; but Mrs. C. not only observed the practice every night, but the harvest-men (who belonged to different denominations) used to sing a hymn, and pray alternately, up stairs, before getting to bed. This is a pleasing fact, and speaks well for our system. We have several farmers who are adopting this plan of giving more money to their servants instead of beer, and we are about establishing a **TEETOTAL REGISTRY OFFICE** for servants, where masters may find sober servants. It can scarcely fail to produce mutual advantage. Such offices I wish to see established in every town in England.—[CORRESPONDENT.]

### Reviews,

NATIONAL TEMPERANCE MAGAZINE. T. Cook, Leicester; W. Brittain, London.

Mr. Cook, the spirited proprietor, deserves praise for the manner in which he continues to conduct this work, and great blame will attach to the teetotalers generally, if his zealous efforts to serve the cause of truth are not rewarded. The work is now in its second year of publication, and we sincerely hope its circulation is such as to afford remuneration. We had intended to make a few extracts from the No. (March) now before us, but where all is truly excellent, 'tis difficult to select. We will therefore content ourselves with commending the work to all who wish to possess a neat and instructive volume on the subject of temperance in all its important and interesting bearings.

THE TEMPERANCE MOVEMENT. pp. 32. 1d.

This is the 23d No. of 'Chambers' Miscellany of Useful Tracts'—a series of weekly publications, intended, as the proprietors intimate in their prospectus, to benefit the genuine 'populace of the land'; and certainly no subject could be selected for the improvement of the working classes more pregnant with the elements of national prosperity, and the realization of individual happiness, than those which are enunciated in 'the Temperance Movement.'

The tract before us is admirably adapted to the attainments of the generality of working men. It is written in a clear style, and the principles of total abstinence are propounded with vigor and decision—neither inflated by dogmatical assumption on the one hand, nor paralyzed by vapid arguments on the other. The arrangement of the contents is sectional, a distinct place being assigned to each of the more prominent departments of the subject, commencing with 'intoxicating agents,' and concluding with 'the results' of the temperance reformation. The tract may be considered as consisting of two principal divisions—the first being a history of the causes and consequences of intemperance, and the second a narrative of the origin, progress, struggles, and blessings of 'the Temperance Movement.' Such a book, emanating from such a source, is calculated to produce a moral revolution in the minds of a multifarious class of readers. The extraordinary cheapness of the work, together with its immense sale, will render this publication the most potent auxiliary to the temperance cause that has hitherto issued from the press; for it will find its way into retreats of indulgence and vice where a 'teetotal tract' would be rejected with scorn, and be read in circles of society where a 'teetotal agent' would be pitted on account of his benevolent mania. It will dispel ignorance and prejudice, and give expansion to truth. Our limited space forbids us to expatiate further; but we should not act justly towards the Messrs. Chambers, did we not earnestly recommend their 'Miscellany of Useful Tracts' to the friends of the temperance movement universally.

THE TRUTH-SEEKER, Temperance Advocate, and Journal of the Water Cure. Edited by Dr. F. R. LEES, Leeds. (Post-free, 2s. per year.)

The third number of this periodical contains several able articles, from which we beg to present the following extracts:—

'POPULAR PHYSIOLOGY.' By E. JOHNSON, M.D., author of 'Life, Health, and Disease.' Being portions of a most masterly critique on some object<sup>s</sup> made to teetotalism by Mr. HENRY KENNEDY, B.A., of Dublin.

Our Bachelor of Medicine thus objects:—

'I begin by observing, that our life, from the cradle to the grave, is made up of a succession of acts, many of which are in their nature direct stimulants to the animal frame. As examples of what I mean, may be mentioned eating, drinking, breathing,

exercise; even sleep itself—[sleep a stimulant!] 'What is it for but to give renewed energy and tone to the nervous and muscular systems?'

'Here the argument is this—that because the stimulants commonly called eating, drinking, breathing, exercise, and sleep! give 'renewed energy and tone to the nervous and muscular systems,' therefore those other and totally different stimulants commonly called brandy and gin, must also give renewed energy and tone to the nervous and muscular systems! It would be difficult nay, impossible, to conceive a more gross and extravagant *non sequitur* than this of Mr. Kennedy's; for a dose of opium, a spur in the flank, a whip laid well on across the shoulders, are just as unquestionably stimulants (and in truth more so) as eating, drinking (cold water, for instance), and sleep. But, according to Mr. Kennedy's logic, because the stimulant called sleep gives renewed energy and tone to the muscular system, therefore the stimulant called opium, or a spur in the side, or alcohol, must also give renewed energy, &c. I, for one, am rather inclined to believe, on the whole, that the daily use of opium, or of the spur in the side, would be rather more calculated to exhaust muscular and nervous energy; and for the same reason, in part, that I believe alcohol exhausts them.

'It is necessary that the carbon' (acquired by the blood during its circulation) 'should be got rid of by the system, and this is accomplished by the act of respiration. Now it will be at once asked, where does the carbon come from?—and to this it may be answered, from our food or our drink. The sorts of food which contain it in largest quantity are those of an oily nature, such as butter, fat, oil, nuts. Sugar also contains it; but of all substances, I am, I believe, correct in saying there is none equals alcohol—i.e. there is no sort of food which equals alcohol in the amount of carbon it contains.

It is quite true, that a certain amount of carbon (about 13.9 oz. daily) is necessary to healthy life. But, then, there is no difficulty whatever in obtaining it (as Mr. K. supposes), nor any necessity to hunt after articles of food which contain it in the greatest abundance, since every article of ordinary food contains it in sufficient abundance. All food must contain it, or else that food could not be converted into living tissue; and it is from the broken down living tissue that we derive, nearly, if not all, the carbon necessary for respiration, and not from the food directly. We can get no carbon in a healthy manner, from anything we eat, until that which we eat has been converted into fat or living tissue; therefore, whatever is convertible into living tissue is capable of furnishing carbon for respiration. The danger is of our getting too much carbon, and not too little. And this is precisely the grand evil resulting from the daily use of alcohol. It loads the blood with too much carbon—more than can be easily 'got rid of by the system,' to use Mr. Kennedy's own words. Ordinary respiration is not sufficient to purify the system of this baneful element—baneful, when in excess; and therefore nature is compelled to establish, after the use of alcohol, an extraordinary kind of respiration, commonly called *sighing* and *yawning*—as Dr. Prout's experiments on himself fully proved, although he took the drink in very moderate doses indeed. Alcohol introduces too much carbon into the system, and in an unnatural and unhealthy manner; for it permeates the tissues, gets into the blood-vessels, and parts with its carbon to the arterial blood, converting the bright scarlet color of that fluid into the color of red brick-dust, and thus poisoning the very roots of life. The difficulty is not how to get carbon into the system—for it is always there in abundance in the living tissues themselves, which are constantly decaying and delivering up their carbon to the blood for the purposes of respiration. The difficulty is, not how to get it, but how to get rid of it. That alcohol, therefore, contains much carbon, is a reason why alcohol is hurtful; whereas Mr. Kennedy alleges that fact as a reason why it is not hurtful! If there were any difficulty in getting carbon enough without resorting to alcohol, how did men manage to live, and to enjoy even greater health and strength, be-

fore any alcoholic drinks were ever discovered? How did the North American Indians, and how even yet do many savage tribes of men, manage to enjoy health and strength, totally without the use of alcoholic drinks? And again, how do the inferior animals continue to do so well without it? Is it possible that Mr. Kennedy could overlook these two latter glaring and conclusive facts?

But it has been proved by Magendie and others, says Mr. Kennedy, that alcohol is absorbed by the stomach with great rapidity. Exactly so. It is that very fact which makes its daily use so poisonous to health. It is absorbed by the tissues of the body as a sponge absorbs water. It makes its way into the vermilion blood of the arteries, which it poisons with carbon (a fact so much insisted on by Liebig), and travels to the brain and spinal cord, where it produces the same effects as would be produced if a drop of spirit of wine or brandy were dropped into the eye. It renders them blood-shot. Alcohol has, over and over again, been found in the ventricles of the brain, undecomposed, for it dissolved camphor, and burnt with a blue flame when ignited.

'Is it so very irrational that the use of strong drink should be so general, or is it so passing strange that man should cling to the use of a drink so pleasant to the palate, and which I have shown contributes so directly, and with such facility, to one of the most important functions of life?'

The function here alluded to is that function by means of which carbon is 'got rid of by the system'—these are Mr. K.'s own words—the function of respiration. To Mr. K.'s question, therefore—'Is it so passing strange that men should cling to the use of a drink so pleasant to the palate?'—I answer, No, it is not strange at all, because it is so pleasant to the palate. But to his other question—'Is it so very irrational?'—I answer, Yes, very irrational indeed—most irrational. The function of 'getting rid of' carbon 'by the system' is, he most truly says, 'one of the most important functions of life'. But can anything on earth be more 'irrational' than to attempt to facilitate this function of 'getting rid of' carbon out of the body, by putting as much carbon as possible into the body? Yet Mr. K. plainly and broadly states, that the reason we ought to take alcohol into the body is because it contains a greater amount of carbon than any other article of diet, and thus 'contributes directly to one of the most important functions of life'—viz. the getting rid of carbon out of the body! Now as it seems to me, the far more rational plan of facilitating the function of getting rid of carbon out of the body, would be to put as little as possible into it. It is necessary that there should be, and there always is, a certain portion of carbon in all our food, because carbon constitutes one of the elements of the solid body. But as the solid body is hourly and gradually decaying, the carbon, which was before imprisoned in the solid substances of the body, is let loose, combines with the oxygen which we inspire, and forms a highly noxious compound called carbonic acid, which it is absolutely necessary to get rid of as quickly as possible; and, in order to get rid of it, several contrivances have been instituted by nature, of which respiration is one. We take in oxygen for the purpose of combining with and carrying out the noxious carbon, in the shape of breath; and Mr. K. proposes to facilitate this operation of getting rid of carbon out of the body, by putting as much carbon as possible into it! The principal means by which we get oxygen is respiration, and respiration is performed languidly or energetically accordingly as we lead a sedentary or an active life—a life of ease or a life of laborious exertion. The upper and middle classes of society lead a comparatively sedentary life; they undergo little or no laborious exertion—not enough to quicken their breathing, which is therefore languid and slow. The direct result of this is, that they do not take in sufficient oxygen to combine with, and carry out of the body, the noxious carbon with which the blood, as Mr. K. properly remarks, 'gradually becomes loaded while going the

round of the system'. Thus the noxious carbon remains in excess, *oppressing the springs of life, deteriorating the quality of the blood, and literally poisoning the whole nervous system.* Carbon, as Mr. K. admits, is a thing to be 'got rid of', and oxygen is the means by which it is carried off. The clear inference is, that we should most carefully avoid everything which can increase the quantity of carbon, and seek every means by which we can get plenty of oxygen—the principal of which means are pure air and daily exercise.

'I know it is objected that alcohol excites the pulse and inflames the stomach; to this it may be rejoined, that not a particle of food, even of the mildest, can be taken without causing some degree of excitement.'

Here Mr. K. speaks of inflammation of the stomach, and the ordinary and healthy excitement produced by food, as being one and the same thing! But as all the world knows that they are different as light from darkness—the one being a state of health, and the other a state of disease—any remark of mine is unnecessary. And yet I cannot help making one. Mr. K.'s argument here used is just as strong in favor of the use of arsenic as an article of diet, as it is in favor of the use of alcohol. The argument is this:—'Alcohol', say the total abstainers, 'inflames the stomach'; to which Mr. K. replies—'Inflammation is no reason why it should not be taken as an article of diet, because the mildest food always produces some degree of excitement.' 'Arsenic', the total abstainers might say, 'inflames the stomach, and is therefore unwholesome'. 'But', says Mr. K., 'that is no proof or reason why it should not be taken as an article of diet, because the mildest food will produce some degree of excitement'. Is there no difference between a natural and healthy excitement, and that destructive and unnatural and diseased constitution called inflammation? 'Hence', says Mr. Kennedy, (that is, because the mildest food produces some degree of excitement) 'hence the conclusion is inevitable, that the functions of digestion cannot go on without stimulating the stomach'—that is to say, without stimulating the stomach with wholesome food—for that is the only inevitable conclusion arising out of the premises—a conclusion quite unnecessary, because nobody ever denied it. But surely Mr. K. does not *inevitably conclude*, that because all food excites the stomach more or less, therefore digestion cannot go on without stimulating the stomach with brandy, opium, and other matters, which not only stimulate it, but inflame it? Because the stomach is excited in some degree by our food, does it inevitably follow that it requires to be stimulated to the highest possible degree, by irritating substances, even to the point of inflammation? It seems to me, that a quite opposite conclusion is the more rational, as thus—The stomach requires to be stimulated in some degree—our common food does stimulate it in some degree—therefore nothing else is required to stimulate it'. But Mr. K. argues thus—'The stomach is excited in some degree by our food—therefore it requires to be stimulated in an excessive degree by alcohol!'

'As to the stomach becoming inflamed, this is mere assertion.'

This statement is simply *not true*. The fact does not depend on mere assertion, but on multitudes of direct experiments, on ocular demonstration in the living subject, and on post mortem examinations.

'Sir Astley Cooper [my venerated master—mine, not Mr. K.'s] 'fed some dogs on bread and milk, and killed them at different intervals after,—and what was found? This so much talked-of inflammation, corresponding exactly, too, to the parts where the particles of food happened to adhere.'

This, again, is simply *not true*; for the red blush which Sir Astley Cooper found, was not the 'so much talked-of inflammation,' nor was it inflammation at all. Does not Mr. K. know that it requires something more than mere redness to constitute inflammation? Does a blush on the cheek constitute inflammation?

'The truth is, there exists an express arrangement of parts, by which, during digestion, an increased flow of blood takes place

towards the stomach, and, provided there be no excess, this ebb and flow goes on regularly, whether it have food or alcohol to deal with.

It is quite true that there is this ebb and flow of blood to and from the stomach, in all healthy persons, even when living on proper diet—our food determining the flow of blood towards the stomach, just as a word will sometimes call blood into the face, as in blushing. But since Mr. K. is aware of this fact, it is only so much the more difficult to conceive how he could mistake this blushing of the stomach, observed in the dogs which Sir A. Cooper killed, for actual inflammation. It is not inflammation any more than a blush is inflammation, nor anything like inflammation, except in the mere insignificant point of redness. But alcohol produces real inflammation—destructive inflammation, with deterioration of parts, with fever, with quick pulse, with dry and hot skin, with a parched mouth and a furred tongue—inflammation of the mucous membrane. When the food has left the stomach, the *blushing* gradually and quickly subsides. After alcohol, however, the inflammation does not quickly subside—it lasts for days, and often longer, and sometimes becomes chronic and permanent.

'It is now many years since Dr. Yellowby has shown, that in half the bodies opened after death, there is more or less of this apparent inflammation.'

In the first place, we are not speaking of 'apparent' inflammation at all, but of the real inflammation, accompanied by fever and all its other symptoms, which was seen by the bodily eyes of Dr. W. Beaumont, and by Dr. Sewall and many others who had an opportunity of seeing that patient of his (a man with a large hole in his stomach, so that one could see into it with the naked eye, very easily and distinctly), and which has been seen over and over again (in its effects) by hundreds of other medical men who have examined the stomachs of drunkards after death. In the second place, as it is 'many years since' Dr. Yellowby wrote, I think it will scarcely be denied that one-half the people who died were drinkers of strong drink, and which indeed would be true even in the present day; and therefore Mr. K. has yet to prove that this inflammation, whether apparent or not apparent, proved by Dr. Yellowby to exist in 'one-half the bodies opened after death,' was not raised by their habit of daily drinking alcoholic drinks. For if it be true, as it is asserted, that the daily habit of taking strong drinks can and does inflame the stomach, then the presence of inflamed stomach in 'one-half the bodies opened after death' is just the very fact which one would expect to find, and would seem to confirm the assertion that alcoholic drinks, even in moderate quantities, do produce inflammation of the stomach. This argument of Mr. K., therefore, tells against him, not for him. Seeing that most persons are drinkers of strong drinks daily, it would be the absence of post mortem inflamed stomachs in the majority of cases, and not their presence, which would tell in favor of Mr. K.'s argument. He goes on, still cutting his own throat:—

'It was even found in persons dying in good health,—as for instance, in persons executed.'

Now as most persons who have been executed have generally been very loose and disorderly and drunken characters—not all of them, but certainly most of them—this argument also tells against Mr. Kennedy.'

#### 'IS ALCOHOL NECESSARY IN FEVER?'

'It has been argued by a Dr. Beaumont, that during convalescence wine is unnecessary, and that the patients recover from sickness very well without it. I need scarcely add, that this gentleman advocates total abstinence; but in his zeal to do so, he has overlooked facts, which I must say, betray some want of experience in his profession.'—HENRY KENNEDY, M.B.

'My Dear Dr. Lees,—Mr. Kennedy commits an injustice in representing so unfairly, because so inadequately, my views on the subject of alcoholic agency; and in his zeal to uphold the therapeutic character of spirituous liquors, he evidently labors under strong and blinding prejudices, or he is deficient in ordinary candor. In my *Essay on*

*the Nature and Properties of Alcoholic Drinks*, published some years ago, I admitted the probability of wines being advantageous in the treatment of disease; and so far from having 'overlooked facts which betray some want of experience in the profession,' I have so recognized the use of wines in the treatment of fever, that I now feel it my duty to question their utility, and to offer some atonement for having conceded an exaggerated, if not an entirely incorrect, estimate of the remedial properties of alcoholic liquors in the treatment of any disease. Whilst, on more ample consideration, and mature experience, I would willingly retract several expressions in my *Essay* somewhat favorable to the opinions of Mr. Kennedy, I am more convinced than ever, that 'during convalescence wine is unnecessary, and that patients recover from sickness very well (and I may now say better) without it.' Allow me here to cite an extract from a paper which I read before the Royal Medical Society of Edinburgh, April 7th, 1843, as tending to show the questionable character of alcoholic stimulants in the treatment of fever.—'In my own experience, which has extended over nearly 30 years, I have almost invariably rejected the use of wine in the treatment of fever; for early in my professional life, I was engaged in a close attendance of some months on a class of patients, most of whom could not afford to procure wine, in the populous village of Gnisley, where typhus raged to a frightful extent. The disease raged from the ordinary form of continued fever, down to the worst kind of typhus gravior. The number of cases and the severity of the symptoms were truly frightful. I had been taught the great value of wine in such cases, and if it had been procurable, I should have administered it very freely. Being obliged to do without it, I made 'a virtue of necessity,' and, contrary to my professional prejudices, I proceeded in almost every case without a drop of wine. The result proved most propitious, the rate of mortality being lower than I ever remember in an equal number of cases. From that period I have regarded the use of stimulants in fever, and especially of alcoholic stimulants, with considerable distrust. If, indeed, the effects of alcohol be to carbonize the blood—and of this there can be no reasonable doubt—then its influence must be analogous to that of fever itself, and its exhibition becomes highly questionable, except on the homeopathic principle of 'similia, similibus enantur.' The truth is, that alcohol is a treacherous stimulant, and though it may rouse the depressed powers for a time, is invariably followed by a corresponding collapse.—I have not time, just now, to notice the very false reasonings in Mr. Kennedy's paper, but I may do so at some future period, if necessary. In the meantime, I doubt not but you will not fail to administer that wholesome and needed instruction to one who, whilst unwilling to admit that 'alcohol in any shape is an absolute necessary of human life,' is yet too much obscured by the false prejudices of the age, to examine this 'great and grave question' in that calm and philosophic spirit equally called for by the intrinsic interest of the subject, and its proper bearings upon the destinies of mankind.—Believe me, yours faithfully,  
Bradford, Feb. 26, 1845. THOS. BEAUMONT.

THE FRUITS OF TEMPERANCE.—There are now living in Newcastle-upon-Tyne, two men, carrying on business, who, six years ago, were day laborers, picking up odd jobs on the Quayside and elsewhere, and spending their earnings in temperance. They 'took the pledge.' In a short time they had amassed a capital of one pound sterling. With this they purchased a few loads of potatoes, to sell by retail. Their enterprise and industry prospered. They took a storehouse for their goods—chiefly potatoes; and they have now four or five hundred pounds in the bank, and are profitably engaged in trade. Nor is this their greatest achievement. They have acquired health of body and of mind, and learnt the lesson of self-help and independence.

## THE FIRST GLASS.

A TALE OF AMERICA.

Taste not the wine within the cup—  
 Let not that curse be thine;  
 'Tis rich and red, but grief and woe  
 Are hid in its rosy depths below.—WILLIS.

ELLEN CANNING had, when yet a mere child, pledged her troth 'to love and honor' a talented though dissolute young man, of slender income and expensive habits. In vain her relatives argued that such a union could promise nought save misery. The warm-hearted girl had pleaded so earnestly, 'that since Harry Marston had separated himself from his former gay companions, he no longer frequented theatres, clubs, bar-rooms or billiard-rooms,' as to draw a reluctant consent from her father, though the old gentleman hinted that the loss of his situation as book-keeper for the extensive western commission-house of the B-'s, was owing to his sad propensity for tipling. Though Ellen could not defend the past, she spoke with proud security of the future, in the simple appeal, 'but he has joined a Temperance Society now, father.'

Alas, poor girl! she knew not that he whose cause she was so warmly pleading had often before signed the temperance pledge, and so often unable to resist temptation, backslidden from his promise, although he felt it estranged him from the esteem and confidence of kindred and friends. For the first few months after their marriage, Marston's conduct bade fair to fulfil his wife's prophecy for the future; but again—strange infatuation!—he, without any particular inducement, tried another 'first glass,' and, by way of indemnifying himself for past abstinence, drank to such excess as to lose his employment of book-keeper, and once more alienate the respect and confidence of his friends—all save *one*; that one, his patient, uncomplaining wife: *she* still remained the same.

Soon they were reduced from a respectable competence to poverty, and, by as rapid a transition, from poverty to absolute penury; and Ellen, with an infant daughter, was at last compelled, by the fear of seeing her babe die from want of the care and comforts she might secure to it beneath her father's roof, to accept for it and herself that asylum which was not extended to her drunkard-husband.

Although Mr. Canning refused to admit Marston an inmate of his family, still, for Ellen's sake, he furnished the miserable, and now thoroughly repentant man, with respectable clothing (even his clothes had been pawned at the 'cabarets' for drams); and in consideration of his once more signing the temperance pledge, under a solemn promise not to violate it, he furnished him also with letters to a respectable mercantile house in Cincinnati. He left New Orleans immediately, and was, shortly after his arrival, installed in Cincinnati as book-keeper

to the firm to whom he was recommended. For a year his conduct gave entire satisfaction. Out of his salary he sent regular remittances to New Orleans, to pay off the debts contracted during his terms of inebriety. During the year, his regular, upright conduct, and attention to business, so pleased his employers, that, unsolicited, they raised his salary, inasmuch that he ventured to write to Mr. Canning, to whom he had promised neither to write to his wife, nor by any verbal message endeavor to induce her to join him. He now wrote, confident in his present upright course, and tried abstinence, praying that Ellen might be permitted to come to him. A kind answer was returned, and in another month Ellen re-joined him in Cincinnati.

Another year passed, and Marston was left comparatively wealthy, by the death of his father—a coffee-planter in the West Indies; and had entered the commercial house of which he had been a book-keeper, as a partner. During that year his family had received the addition of a boy—a beautiful, healthy child—and Marston might ever be seen, when returning from his office, carrying the rosy boy in his arms—his favorite, pride, and plaything. What though he felt a father's pride in his eldest child, the beautiful little Althea, with her deep blue eyes and dark curling hair, still was she to him more as a stranger; and he never replied to a question as to her age, that 'she was four years old,' without sighing involuntarily at the thought of how small a portion of that time she had been permitted to know him. None of those harrowing recollections were his, as he tossed his little rosy, laughing boy on high, or nightly whistled him to sleep.

And Ellen was happy—happy in the affectionate kindness of the man whom she had never upbraided in his folly and degradation,—now that he was restored to her, to himself, and to society. She once more, as in days when grief was known by name only, felt thankful for his reformation, and dreamed that halcyon days were yet in store for her.

Alas! that the brightest dream of a fond wife and mother's existence should be broken, rudely and for ever, by that fatal curse—*one more* 'first glass.'

On returning home from his office one evening, Marston, being caught in a shower, stopped in a tavern, where were assembled many of his acquaintance, some reading the papers, others talking politics around the bar. Marston complained of being wet, and was advised to take a glass of brandy. He knew full well his propensity, and that to be temperate, *he* must abstain from it entirely; yet he was now no longer the dependent clerk, whose inebriety might be punished with instant dismissal and loss of character. He stood now as a merchant and a man

of wealth. Whom could it possibly injure, that 'one glass'? Besides, to whom was he accountable?

When Marston returned home later than usual, his wife hastened to meet him with her infant boy in her arms. Pushing past her, he complained of headache;—but Ellen was not deceived. The smell of brandy, though of late unused to it, was never to be mistaken. She had seen him thus before.

The babe clasped his rosy hands, and crowed for joy, and stretched out his little arms to be taken; but Marston complaining of his noise, put him rudely back. The child, affrighted, put his head in his mother's bosom, and sobbed himself to sleep. The 'first glass' but created a desire for more—and the next day, with horror, Ellen saw, by her husband's manner on his return to dinner, that he had been drinking she knew not how deeply!

Seeing that she was afraid to trust the child in his arms, as was her wont, Marston, with the obstinacy peculiar to inebriety, insisted on taking him. But the little fellow, remembering his repulse of the preceding night, or perhaps frightened at the violence of his manner, clung the closer to his mother. Marston had been drinking more deeply than his wife suspected. The fumes of the liquor he had swallowed had risen to his brain; and, maddened at what he called 'the brat's obstinacy,' he snatched him from his mother. Ellen clasped her hands as she saw him furiously swung on high, and called, or rather screamed, 'Oh, hurt him not, Harry!' but ere the words were ended, the helpless, unoffending babe was dashed to the first landing on the stairs.

A scream from his wife, so wild and heart-rending that the agony of death seemed to have passed in it, roused Marston to a full sense of what he had done. He ran to raise the quivering form of that boy, late so much his joy and pride, and bore him, bleeding and mangled, to a bed. He was completely sobered.

Finding that life was not extinct, he turned his attention to his wife, while a servant was despatched for a surgeon. Long and fruitless seemed every effort used to recall that life which from that young stricken mother seemed for ever fled. But I pass over the horror with which she shrunk from his support, and inquired for her child,—and the agony with which she heard, that though he might live, his spine had been injured, and he would be a cripple for life.

Marston might again be seen carrying the babe about in his arms; but oh, how different his manner—how altered the former gay tone of his voice! He now no longer called on the rosy, laughing boy, to notice all that passed around, but stilled the plaintive moanings of the little sufferer on his breast, with a tenderness and solicitude that spoke the deep feeling

which lay in the father's heart for his crippled boy.

The patient little victim was six months old at the time of 'the accident,' as that act of violence was reported to be; and he lived till his birth-day came round, when his fringed eyelids closed 'calmly as to a night's repose, like flowers at set of sun'—and he breathed his last.

Marston never again tasted 'the wine within the cup.' Business prospered with him, and he was accounted by the world a prosperous and a happy man. But they saw him not when tears fell upon the upturned face of the little Althea, as she asked—'Why did little brother die?'

Not long after the death of her little darling, Ellen returned home to her father's, in New Orleans—to die.

Doctors called her malady consumption, but her husband alone knew that her sun of earthly happiness had set for ever when his arm had, with maniac force, tore from her breast its cherished darling, and lurled it to—its grave!

He asked not, hoped not, for her to live, although at the sacrifice of his own, gladly would he have bought the life of her he had so injured—for he felt that though young, amiable, and loved, still must death now be welcomed by his Ellen, as the kind friend who would terminate her earthly sufferings.

And when, a few weeks afterwards, a letter, sealed with black, was placed in his hands, he read it through with the settled calmness of despair: and, bowing his head down on the fair brow of his living child, he murmured, 'Althea, your mother has gone to your little brother, my child. God's will be done.' J. D. B.

#### ART OF HEALING WITHOUT ALCOHOL.

NO. IV.

[By H. MUDGE, Esq., Surgeon, Bodmin.]

In this paper I shall conclude my series with some details of general practice, under two heads.

I.—Principles by which I have been guided.

1. My leading principle I would wish to be, that I am responsible to the Divine Being for exerting myself to preserve, and to restore when lost, the health of the community. This maxim, in my opinion, should pervade and rule all the behavior of the medical practitioner. To whom else are the public to look for direction? To whom else do they look? Who are consulted when laws of quarantine are to be enacted or repealed? Physicians. Who, when the ravages of cholera are to be prevented? Physicians. Who, when the sanitary condition of our large towns is the subject of inquiry? Let the names and titles of Smith, Aldis, Rigby, Toynebe, Gregory, &c., found in the blue book of parliamentary evidence, answer the question. Does the dietary use of intoxicating liquors induce a morbid appetite, and the gratification of that appetite lead to disease and death? Then one of my first duties is to sound the alarm, as a watchman; for I am yet to be convinced that a difference in the cause of the suffering is a sufficient reason for my not interfering. If disease and death come from alcohol, I feel bound to recommend its disuse; and the more, because I cannot find any good to counterbalance its injurious effects as an article of diet. I allow others to judge for themselves;

but with my views, I should, if I sanctioned intoxicating liquors as a beverage, consider myself trading in the health and life of my fellow creatures. This principle appears to me to involve the two great commandments, of love to God and love to man. I should not be pleased if an obsequious obedience to fashion, or a covetous desire of gain (either of popularity or of money), led me into opposition to this law, which my conscience assures me does not contain any other than good and righteous enactments.

2. Another principle that has guided me is, love of my profession. I am delighted when I can exalt my calling. It occupies in my view—perhaps too partial a one—a proud pre-eminence. Its object being the alleviation of human suffering, its instrumentality should be suited to that end. Many are the triumphs of surgery and medicine. The public, too, place great trust in us—perhaps possess much true heroism. They hand themselves over, limb and life, to be at our disposal; and their confidence deserves the best return we can make them. But it often happens that the value of our services is not appreciated at the first. Harvey demonstrated the circulation of the blood, but he lost his practice. Jenner introduced cow-pox, but he was cried down, as leveling man with the brute. What effect, then, has my adoption of teetotalism had on the nature of my professional connexions, and the extent of my employment? It will be anticipated that it has cost me the good opinion of some landlords, and drinkers of alcohol, and votaries of fashion. This is true; and it has brought me much opposition in some of my club-work. I have had contests stirred up and carried on by landlords and ex-landlords; and professional gentlemen and brethren have lent themselves to attempts to oust me. But their schemes have ever been thwarted, and my every public situation I have retained, till at last opposition appears to have ceased. I write thus freely of what some may think personal affairs, in order to encourage the timid and wavering of my own profession. I have strong faith in the truth of teetotalism, and it has never disappointed me. On the whole, I believe I have done as much with my abstinence opinions, as I should have done with opposite ones. If some patients have been lost through their prejudice, others have been gained from their experience that the teetotal plan secured them relief and health, which they had in vain expected from the use of alcoholic stimulants. No man, I fancy, can have had more unscrupulous opponents than I have. No art has been too crafty, no subterfuge too mean, for some of them to employ; and I could name parties who have cast aside honor, honesty, and truth, to traduce the teetotaler, and win for themselves a little fleeting popularity. The smallness of their success has somewhat disappointed and discomfited them; and, in the long run, they will reap the fruit of the seed they have sown, and wry faces will be exhibited when the bitterness of that fruit comes to be tasted.

#### II.—Cases in practice.

1. Mrs. C., aged 70, ill with carbuncle on the back—a disease where wine and porter are commonly prescribed. Continued for about ten days with the parts inflamed and sloughing; by this time the dead parts had separated from the living, and left a wound about the size of a tea-saucer. Under a diet of animal food and nutritious puddings, &c., healthy granulations soon made their appearance, and without one untoward symptom the case progressed, till within the month the old lady was about her household work.

2. Mrs. —, after a most severe attack of puerperal mania, became afflicted with what proved to be a collection of matter in the pelvis. The mode of its escape, and so forth, I need not detail in a popular periodical; suffice it to say, she was reduced to a low ebb, and, by medical advice, was taking porter and small quantities of brandy daily. The case grew so much worse, that the medical attendant thought it his duty to break to

the patient his fear of an unfavorable issue. Just now another practitioner was called in for consultation. By his advice, all alcoholic stimulants were at once abandoned, and a mild diet of milk and farinaceous food substituted. This was on the Friday. The only medicine ordered was two table-spoonfuls of chalk-mixture twice a day. Yet on the Wednesday following, the patient was able to get down stairs, and afterwards recovery was progressive.

3. Master —, a compound fracture of the leg; about an inch and half of the tibia was sawed off. He was a growing lad, about 16 years of age. Nothing was required to support his constitution but a diet of animal food and bread. He grew some inches in height during his illness, and turned out without any accident, and with a very tolerable limb.

4. Master S—, a growing youth in a draper's shop; ill with loss of appetite, pain in side and shoulder, pale complexion, shortness of breathing, and other symptoms leading his friends to fear consumption. Advised mild aperients, fresh meat, sound bread, early hours both night and morning, with more out-door exercise. Symptoms soon ameliorated, and complete recovery.—He was and is still a teetotaler.

I mention this last case, because it is one of the most important and interesting class. Mismanagement in diet, in hours, and in confinement, is at the bottom of the ailment; and if it is sought to counteract the effects of these by administering stimulants, woe betide the youth who is dosed with them! Yet such practice is common.

5. J. H., and family of three children; poor and ill with typhus fever. *Treatment*—principally cleanliness, ventilation, and sponging with cold water. *Medicines*—Dover's powder and alkalized quicksilver. Progress satisfactory, recovery slow, but complete in about a month. *Diet*—small portions of fresh meat, with sago and oatmeal gruel, &c., during convalescence.

Typhus has prevailed much in this neighborhood of late, and I have had the opportunity of seeing the teetotal and the alcoholic treatment *side by side*. The former has improved in my esteem by the comparison; and since I have had some *experience*, I care nothing about wine in typhus: even in cases of sudden loss of blood it can be well dispensed with, and petechiæ (spots) in the worst forms of typhus are no reason for prescribing it. I have therefore 'two strings to my bow':—1, wine drunk does no good; 2, wine left alone does no harm.

I might continue disease after disease, till I had well-nigh exhausted the nosological chant; but here I close for the present. I may continue my experience at a future day. Meanwhile, if any one should wish for further information in this department of teetotal labor, I shall be happy to attend to his application through the medium of your columns.

#### REASONS FOR GIVING UP THE MALT TRADE.

[From 'The British Friend' of 8th mo. 1843.]

THE account is extracted from a copy of an ancient manuscript relating to William and Elizabeth Richardson, of Ayton in Yorkshire, who were convinced of the principles of Friends (I believe) about 150 years ago, and was addressed by one of their sons to his nephew.

After giving an interesting account of the religious care exercised by his parents, particularly his mother, in bringing up a large family of children, and describing the willingness that was wrought in them to give up all for Christ's sake, placing their dependence on Him alone who has all power in heaven and on earth, the writer proceeds:—

"I must mention one thing that may, I expect, be thought a piece of folly. My father built a malt-kiln, which was of the size considered most convenient; and having a good pump near the place for his little tan-

house, it answered for his lead cistern for steeping the corn, as well as his cistern for tanning; and all things to appearance went on with good success,—for though he had no great stock, he could get what money he thought proper to venture in trade. Now things looked as though the advance of the income might answer the outlay of an increasing family; but this malt-trade was soon overturned—for our mother, as it was her care daily to wait to know what to do, and what to leave undone, thought it her duty to advise to let go that profit, though it seemed considerable, and need of it to bring up so great a family. I can remember—though thy father and I were so young we were not fit to go any where with a horse—of her saying to our father, If these lads live, and this malt-kiln be kept on, they likely may be sent to ale-houses with malt; and if they should get a habit of drinking, what will all we can get signify? Let us part with it; I have no fear but Providence will provide for us and them, if we do as we ought; so let us be content with the tanning trade. Now much might here be said, and with reason—as, besides the loss, what will all our well-wishers say, when all this cost and labor must be lost?—although, as far as we have tried, things have proved to more advantage than we expected, and the conveyance and management of the business have been much commended. They may say there is no regard to the family if we undo what we have done; but then we must not mind what the world will say; they can say no worse of us than they did of Christ. I think it is His will for us to leave it off; and if we can but do His will, none can make us afraid—we need not fear what the world can say or do. If He is on our side, the world cannot hurt us; if He is against us, the world cannot help us. Now, as I said before, my father believed that what she advised was to be done, if he intended to do well; so, as nothing but making all things useless for malt-making would do, the drying-place was made into a little dwelling-house; the chamber where the barley was laid, a bark-chamber; the lead cistern, to tan leather in; and the malt-chamber, to lay corn in (and chambers were not then so plentiful amongst the farmers as they now are); and a very plentiful crop of wheat succeeding, it became very cheap, and the farmers knowing that my father had a large family, and a good place to keep it [the wheat] in, pressed him to take it, which he did, at about two shillings per bushel, and of exceeding good quality, until his chambers were as full as they could well hold—which proved well; for the harvest following, the weather was so wet, that much of the wheat was wasted, and what was got into the barns was so bad, it was not fit to use if better could be had, and bad as it was, it was sold for seven shillings per bushel. This looked like a favor—for if the chamber had not been cleared, we should likely have had to live on very ordinary wheat as our neighbors had, and to pay very dear for it; and as it was, we had as good, if not the best, I ever knew, and also the cheapest. But I cannot understand that things looking like the world favoring my parents, any more lifted up, than its seeming to frown cast them down."

#### WHAT MUST BECOME OF THE BARLEY?

Is a question which so frequently meets the eye in temperance publications, that I feel induced to offer a few remarks on that part of the use of it which has come within my own sphere.

1st. For domestic purposes, it is very nice for thickening broth, either beef, veal, or mutton.  $\frac{1}{2}$  lb. would be sufficient for four quarts of water, put in whilst the water is cold.

2d. By exercising a little skill in carving, the bones may be left on the dish instead of being transferred to the plates, and from thence to the pig-tub, and about twice a week well boiled with rather more than the above

proportion of barley, and a few herbs and vegetables, such as are generally used for soup,—this makes excellent food, and we find the poor very grateful for it. They have the bones also, which they give in exchange for salt.

3d. When in spring potatoes become scarce, a good herb pudding may be made by pouring a little hot water on some barley over-night, and in the morning have some nice young nettles and a little parsley and onion all cut fine, seasoned with pepper and salt, and tied in a cloth and boiled three hours. This, with fried bacon, is a good poor man's dinner.

4th. In sickness, barley is invaluable. For coughs, the barley is well boiled in plenty of water, and the latter sweetened with a little sugar and lemon-juice or currant-jelly, kept warm, and the patient taking about a table-spoonful at once. In fevers and inflammatory disorders it is much used. Many of the poor who have come to ask for wine, even at the doctor's request, have had a large jug of barley simply boiled in water with a little brown sugar and ground cassia or ginger, which has proved much more acceptable and nutritious than the wine. The soup and gruel are always gratefully received. Some families boil as much barley at once as will last two or three days, and when warmed with a little milk, makes an excellent meal.

The mother of one of our members of parliament used a great deal of barley, and her son is as robust and clear-headed as possible. Too few know the value of this grain. The receipt for a barley pudding I think you published long ago; we have found it very good.—In Cumberland the robust and happy peasantry have barley loaves leavened.

Should I add more, it may savor too much of a cooking book; but I hope the above will show that there may be better purposes to which barley may be applied than that of destroying all that can render life a scene of comfort to ourselves and those around us. It may prove that the grower does not need to be alarmed by the discontinuance of the malting system, and that all who are willing to try it will find their account in health of body, clearness of intellect, and improvement of pecuniary circumstances.

A word, too, about the apples. Everyone likes roasted apples. They are nice for dessert with cake, at dinner or supper. In sickness, too, how reviving; how useful in tarts and puddings. Do you wish to please a group of poor children?—throw a basket of apples amongst them. It is astonishing how gratefully the sick poor receive a little present of this kind. AMORA.

#### EFFECTS OF INTOXICATING DRINKS.

[By the Ven. Archdeacon JEFFREYS, of Bombay.]

WHAT a noble position might England occupy, if it were not for intoxicating drinks! But England, the land of bibles; England, that has published more bibles than all the nations of the earth put together; England, that is eminently the land where the gospel is preached,—is herself the degraded slave of intemperance. England is the land of missionaries; she has sent out missionaries of the gospel to the remotest corner of the earth; yet where is the nation, where is that port in the habitable globe visited by the flag of England, that has not been cursed by her pestiferous example, and in which her shame has not been exposed in the streets by intemperance? And is she not fast ruining her colonies, too? Oh! to go into particulars would be a long and melancholy tale, enough to excite the grief and indignation of every Christian. Look at India before we entered it, in respect of the virtue of temperance, and compare her then with what she is now!

England is ruining her colonies by intoxicating drinks. And what is her condition at home? If we are to believe the evidence before the House of Commons, intoxicating drinks are the cause of almost all the tears that are shed and the sorrows that are felt in England. They are the cause of four-fifths of all the poverty, disease, wretchedness,—and of nine-tenths of all the crime of the country. They fill our almshouses with poor, our hospitals with the sick and the dying, our gaols with criminals. They furnish the victims of the scaffold, to die by the hand of the public executioner; and send down in England and America jointly, more than one hundred thousand every year to the drunkard's grave,—which is the door to an undone eternity, and the entrance to everlasting fire! One hundred thousand persons every year to the drunkard's grave!! Oh, Christians! do consider what a carnage is this! The scripture says that the life of man is three-score years and ten. Taking this then as our average, it will give us 70 times 100,000, or 7,000,000, that go down to the drunkard's grave, in England and America, in the life-time of a single man—a number nearly equal to the whole population of Ireland, and more than double that of Scotland. Why, the slaughter of Waterloo is a jest to it. The pestilence of Egypt is harmless in comparison. Friends, countrymen, and above all, Christians, can you look upon this Golgotha, this Acedama of human blood, and not stretch out a pitying hand to save? For it is in your power to stop the pestilence, and arrest the march of the destroyer, if you will but be persuaded to take your censers in your hands, not filled with the unhallowed fire of intoxicating drinks, but with clear cold water from the spring, such as God gave to Adam in paradise, and to stand between the living and the dead, and stay the plague. I say it is in your power to do it. A conspiracy of all the sober and temperate of England and her colonies to put away the instrument of temptation out of their houses, and to declare they will have nothing to do with the buying, selling, or using intoxicating drinks, would bring such a disgrace upon their use, as positively to drive intoxicating drinks out of England, and to save your country! But nothing short of this will do it. If you would reap the blessing—if you have the noble ambition to save your country from her besetting sin, from the curse of intoxicating drinks—you must pay the price of it. The providence of God, during the last 200 years, has plainly declared that personal self-denial is the price, and that nothing short of this will purchase the blessing.

And is it not a fearful reflection to the Christian and the lover of mankind, that more than 100,000 persons in England and America jointly, perish every year in attempting to follow this delusive light, and that more than 100,000 new candidates for this fearful death are formed every year in the school of moderation?—that 7,000,000 thus perish, both for this world and the next, in the course of a single life? Are 100,000 souls, each of which is worth more than a world—nay, more than the whole material universe—not worth the sacrifice of unnecessary indulgence? But this is not all;—these 100,000 are not alone in misery—for no man lives for himself alone; every man has some connexion—father, mother, sister, brother, wife, or children—whose peace and happiness depend upon his conduct and character, especially the children, whose character and fate, both for time and eternity, are often determined by that of the parent. If among all these various relatives each drunkard has only four whose peace and happiness are connected with his conduct, then here are 7 times 5, or 35 millions of human beings, by the curse of intoxicating drinks, rendered completely miserable—for who can be more miserable than the aged parent, or the wife and children, of the drunkard? Christians, fellow-countrymen, and all you that love mankind! shall we not come to the rescue, shall we not refuse a small personal sacrifice, to put a stop to wholesale destruction and misery like this?

## Progress of Temperance.

### ENGLAND.

BRIDLINGTON.—*Triumph of Temperance.*—The Temperance Society at Bridlington has effected a great reformation in the character and circumstances of many; and especially among the pilots has our cause told a good tale. For many years the publicans here were the owners of the pilot-boats, from which they derived great profits. Especially were they benefited by the intemperance of the poor deluded men who manned their boats,—for such were expected to spend freely in the house of the publican who owned the vessel; and many of them, though often receiving rich rewards for rescuing vessels from danger, were still poor, the publicans realizing the fruit of their toil and danger. Some of the pilots, however, on hearing the common-sense principles of teetotalism, resolved to be free—and they were free from the bondage of drink, though not from the tyranny of the drink-selling owners of the boats. They became marked men, simply because they were sober—the very men suited to go to the rescue of human life and property from danger; and though they were most skilful seamen, they had to endure much annoyance both from the publicans and their customers; and all who dared to be sober were threatened to be starved again into intemperance. In this the devil and his emissaries over-shot their mark—for such cruelty and avarice suggested the idea of raising a boat in shares, which was soon effected. It was named the 'Teetotaler,' and manned with sober men; and such was the success attending the efforts of her crew, that shares were raised for another named the 'Rechabite,' and another named the 'Abstinence,'—all of which are manned by teetotalers, 'good men and true,' who by their attention and vigor, obtain most of the vessels needing assistance. So successful have they been, that the temperance boats have paid 35 per cent. interest. The high spirit of the temperance pilots has called forth general admiration, and presented a tangible argument in defence of the practicability of the teetotal principle, even in peril, danger, and cold. In one instance the 'Rechabite,' with her teetotal crew, succeeded in reaching and saving a vessel and all hands, when the anti-teetotalers had signally failed, thus presenting a literal antitype of the life-preserving principle of abstinence. For the information of those who may not know the regulations entered into, by the pilots and the drink-selling owners of boats, it will be well to state, that when the men received for the rescue of a vessel, any sum below £5, they were expected to spend 3d. per man in the house of the publican who owned the boat, and pay also 3d. in cash. This, in most cases, only prepared the men to spend nearly all they got. But when the sum exceeded that, and which sometimes amounted to £50, or £60, and even £70, then the owners demanded five per cent. over and above what the pilots spent. We rejoice to add, that now 15 of these precious men are delivered from the vassalage of strong drink and the avarice of drunkard-makers, and are living in the possession of plenty, peace, and comfort, the fruits of temperance and noble enterprise. This, surely, is a glorious triumph of philanthropy and temperance over avarice and drunkenness. In this we perceive the steady irresistible progress of our cause. The truth shall make men free.

YEOVIL.—Through the indefatigable exertions of the Rev. Robert Gray Mason, the noble cause of teetotalism is rapidly progressing in this town and neighborhood. Within the last few weeks, not fewer than 700 persons have signed the pledge of abstinence. The weekly meetings every Monday evening, are crowded to overflowing. The untiring efforts of the Rev. W. Woodhouse Robinson, curate of Yeovil, also exert a beneficial influence upon the temporal and spiritual welfare of the poor drunkard.

**BOLTON.**—[Extract from Eleventh Annual Report.] Among the cheering events of the year, your Committee may refer with satisfaction to the Whitsuntide Procession and Tea Party, which far exceeded in numbers and respectability any which had taken place for several years. The wide contrast which was furnished by the improved appearance of many on that occasion, when compared with what they had been in the days of their folly, excited the wonder of numbers who witnessed the interesting sight. The visiting department of your Committee's labors has also had a share of their attention, and if it had not been that most of them have had numerous engagements in other spheres of benevolent exertion, this most useful and christian practice would have been more successfully carried into effect. As one method of spreading information on such a subject as temperance, which may be regarded as the foundation stone of the social fabric, your Committee have gratuitously circulated about three hundred and sixty copies of the '*National Temperance Advocate*' among the magistrates, ministers, medical men, and tradesmen of the town. In addition to this, they have also printed and distributed nearly two thousand copies of '*A Catechism of Alarming and Important Facts*,' having reference to the statistics of crime and intemperance which stain the escutcheon of our borough. By these means they have been enabled to reach the mind and conscience of some, who, it is to be feared, would otherwise have remained in strange and unaccountable ignorance of the leading truths of the temperance question. In common too with many other temperance societies, your Committee have taken up the case of the Rev. Theobald Mathew, and more than £30. have been subscribed by the friends of sobriety in Bolton, for the purpose of aiding in the removal of his pecuniary liabilities, as well as to furnish him with the means of persevering in his God-like mission to the poor inebriates of Great Britain and Ireland. That a great change for the better has come over the moral aspect of the sister country by the stupendous labors of this distinguished philanthropist, is a fact admitted by all who have had the opportunity of judging; and if by any means the same number of individuals could be induced to abstain from intoxicating liquors in this country, the removal of the same cause of wretchedness would be followed by the like blessed effects. In order to accomplish this, every teetotaler must discharge the duty he owes to the community, by embracing every opportunity of propagating the doctrines of true sobriety, and as far as each may have the ability, by calling in the aid of the press, until the whole land is deluged with temperance tracts and publications. The question has sometimes been put to members of your Committee, by persons who have wished us anything but success, How is the cause of temperance getting on, and what are you doing? To all such unfriendly inquirers it might have been at once replied, that the effects of our agitation are widely different to those of the drinking system. With great propriety might every member of our society point to the awful catalogue of drunkards, and ask the sellers of intoxicating drinks, What is this that you have been doing? have you no more regard for the interests of morality and religion, and the welfare of your species, than thus to traffic in desolation and death, as matters of trifling import? And who will attempt to prove that the well-being of our fellow-townsmen requires that 285 houses should be kept open seven days in the week, for the purpose of dispensing a fiery narcotic poison? No wonder that the police are more than half employed in taking persons into custody who are said to be 'drunk and incapable of taking care of themselves,' when the fountains of inebriation are so closely planted together; but if the calls of reason and religion were to be obeyed, and the claims of humanity, and the appeals of misery were to be heeded, they would all be closed at once, and for ever, by the powerful band of authority, as things which could not be tolerated in a Christian country.

**Bolton Youths' Temperance Society.**—The tenth annual meeting of the above society was held in the Temperance Hall, on Tuesday evening, March 4th, at which there was a more numerous attendance than on any previous occasion. Mr. John Entwistle, Vice-president, occupied the chair, and after briefly stating the object of the meeting, and congratulating the members on the number present, called upon the worthy Secretary, Mr. Edward Bradbury, to read the report for the past year. In a neat and appropriate speech, Mr. William Berwick moved the adoption of the report, which was seconded by J. Barker. On the motion of Mr. John Hiton, the thanks of the meeting were tendered to the retiring officers and committee. On Saturday evening, 18th March, the annual tea party was held in the Temperance Hall. Above 600 persons, including a large proportion of the fair sex, sat down to the agreeable repast. After ample justice had been done to the good things provided, Mr. Thomas Swindlehurst, of Preston, was unanimously called to the chair, who, on opening the meeting, expressed the very high gratification which such an interesting spectacle afforded him. The meeting was also addressed by the Rev. Robert Rutherford, of Manchester, and the celebrated Edwin Paxton Hood, of Liverpool. Anxious to arouse public attention to the great question of total abstinence, and to create increased interest on behalf of the society, the committee secured the services of that distinguished champion of our cause, Dr. F. R. Lees, of Leeds, who delivered, to crowded and deeply attentive audiences, a course of four lectures on the principles of true temperance, illustrated by original diagrams, and specimens of chemical substances, &c. It would take up too much space to particularise all the lectures—suffice it to say, that they were eminently worthy of the learned doctor, and have left an impression which cannot soon be forgotten. A vast mass of mind has been operated upon for good, and no doubt hundreds of persons will receive the benefit. The interest was prolonged without the slightest abatement through the whole week. There has not been such a festival in Bolton for many years. The excellent temperance harmonic band attended each evening, and enlivened the proceedings by performances which called forth the hearty plaudits of the assembled. A number of juvenile reprobates were also present each evening, and their demeanor spoke eloquently in favor of youthful sobriety.

**BAWBURGH, near Norwich.**—Since the principle of total abstinence was first introduced here, we have advanced steadily, our numbers daily waxing stronger and stronger; and though there have been difficulties to encounter, yet over these we have triumphed. The addresses of a Thompson, a Millington, and a Swan, are still remembered; as are also the spirited, energetic appeals of Mr. Bell, the butler at Earham Hall, whose untiring advocacy is deserving of great praise. Many are there amongst us who feel that total abstinence is good for both mind and body; and despite of the closing of the school-room against us by the village schoolmaster, we are determined to persevere in that which is right, and to 'hold fast that which is good.' We have some 'living epistles, known and read of all men,' whose good health demonstrates that strong drink is not necessary, but is a burden on the income of the working man. Would that our farmers and farmers' men would calmly and impartially consider the subject; then would they see—and to their gain, too—'what is to be done with the barley.' The valuable '*National Temperance Advocate*' is a powerful auxiliary to our cause in and around Norwich. May we still go forward prosperously—may the seed that has been sown spring up prolifically—until our public-houses give place to butchers'-shops and to reading-rooms, where the working man may get food for both body and mind—until every poor inebriate is rescued—and until the blessings of total abstinence are waited to every family under the canopy of heaven.

T. S.

**RADCLIFFE AND PILKINGTON.**—[Extract from Fifth Annual Report.]—There are in the two townships, 2 breweries, 26 public houses, and 58 beer houses, making a total of 86 houses to supply the inhabitants with intoxicating drinks: while there are only the same number of shops to furnish them with sober drinks (such as tea and coffee), and with bread, flour, meal, potatoes, groceries, and other articles of necessary consumption, including malt and hops for domestic brewing. This number is independent of 19 butchers' shops. In the village of Hollins, there are 4 beer houses, and only 1 provision shop; and if the comparison for the two townships had been made some years ago, the number of beer and spirit houses would have been found materially to have exceeded that of the provision shops. All these 84 houses are open on Sunday, under the sanction of the law, producing effects destructive to the morals of the people: while there are only 19 places open for instruction, and 14 for public worship. It appears that the enormous sum of £47,806. 8s. 0d. is annually spent by the inhabitants of Radcliffe and Pilkington in intoxicating drinks: while, during the same period, not more than £3,760 are raised for the support of places of worship, Sunday and day schools, bible, missionary, and tract societies, together with other benevolent institutions. There are in Pilkington 11,126, and in Radcliffe 5,058 inhabitants, making a total of 16,184. If we subtract from these, 750 members of total abstinence society, we shall find the average consumption of each man, woman, and child, in the drinking population, to be £3. 1s. 11½d. yearly. If this money were spent in bread, it would purchase 7,649,024 pounds of bread, at 1½d. per lb., or it would furnish 1½ pounds of bread per day to every man, woman, and child. It would also purchase 1,639,076 pounds of butchers' meat, at sevenpence per pound: and, supposing that there are 3,236 families in Radcliffe and Pilkington, it would furnish each of them with 1½lb. for every day in the year. If spent in potatoes, it would purchase 136,589 loads at seven shillings each, or 42 for each family. It would also provide 95,612 tons of coal at ten shillings per ton, which would allow to each family 29 tons in the year. The poor rates for the two townships, in 1844, amounted to £3,723. 16s. 8d.; the money spent during the same time, in intoxicating liquors, would have paid the poor rates for 12 years and 10 months; not to say that if the use of intoxicating liquors were done away, poor rates would scarcely be needed. The same sum of money would employ 956 heads of families at a salary of £50. a year. It would pay the rent of a house and garden at £14. per annum, for every family in Radcliffe and Pilkington. It would build 478 cottages at £100. each, or 318 at £150. a piece: so that in 10 years' time, by giving up the use of intoxicating drinks, every head of a family might purchase for himself a comfortable place of residence. This sum would afford to every child in the two townships, of an age to go to school, a good classical and commercial education. If spent in the promotion of religion, the same amount of money would enable us to distribute 318,709 bibles, with marginal references, at 3s. each. It would build 8 places of worship, at an average expense of £2,000., and endow each of them with a sum sufficient to produce an annual income of £150. for the minister. Lastly, this sum would maintain 478 persons to instruct the people in religion and science. Now we would ask all, and especially the working classes, for what purpose is this money spent? Not only is there a direct loss to the community of £47,806. spent in purchasing these liquors, there is also the loss of time spent in consuming them: the loss of health and domestic comfort; and the expense of maintaining poor-houses, by their use. These liquors, so far from being useful, are generally injurious: they contain no nutritious qualities: and even when taken 'in moderation,' they undermine the constitution by the unnatural stimulus they give.

**BEEDS.**—The Youth's Temperance Society celebrated their tenth anniversary in the following manner. On Thursday evening, March 20, a lecture was delivered in the Court-house, by Mr. J. P. Edwards, from Cornwall, which was received with much applause. On Good Friday, a public tea party was held in the Music-hall, when between 300 and 400 partook of tea; after which a public meeting was held, about 1000 people being in attendance. Alderman Carbutt took the chair. Able addresses were delivered by Mr. Rickman of London, Mr. Porter of Leeds, Mr. J. P. Edwards, and Mr. Jos. Barker of Newcastle. On Monday evening, March 24, 'The Juvenile Temperance Discussion' (a new piece, by Mr. Featherstone of Sheffield) was recited by twelve youths from the Christian Temperance Sunday School. The Committee are happy to state, that the debt which has been hanging on this Society since last festival, is more than covered, owing to their being so well encouraged on Good Friday, and the liberal manner in which Alderman Carbutt came forward to make up all deficiencies. The Committee feel determined to work with more zeal than they hitherto have done; may the Giver of all good crown their labors with success.

**WOTTON UNDEREDGE.**—On Tuesday, March 25th, a total abstinence tea meeting was held in the British School-room, kindly lent for the occasion. Upwards of 100 sat down to tea. After the tables were removed, the room was thrown open to the public, and the Rev. R. Knill called to the chair. The meeting commenced by prayer and singing a hymn; and then the Rev. Mr. Woodman, of Newport, delivered an excellent lecture, showing the benefits derived from total abstinence from all intoxicating liquors. He was followed by the Rev. Mr. Bendall, of Kingswood, who had but lately become a teetotaler, and who addressed himself more especially to professing Christians, contending it was their duty to come forward and join in the total abstinence reformation. The Rev. J. Eastmead, of Wickwar, concluded the meeting with an excellent address, showing the baneful influence of intoxicating drinks. The speakers were listened to with deep attention, and it is hoped a lasting impression was made on the audience, which was both numerous and respectable. Several signatures were obtained at the close of the meeting. J. R. W.

**PORTLAND, Weymouth.**—Being a Rechabite, and accordingly particularly interested in the advance of the teetotal cause in my locality, I shall feel obliged by your giving publicity to the following letter relative to the subject of advocacy, which was written to me, you will perceive, rather more than a year ago. It may appear rather stale news; but its publication will tend not a little to scatter the differences that have existed on this important subject in Portland, and which, I am sorry to say, are kept up by the narrow policy of a Church of England minister resident here, and which has done, and is still doing, serious injury to the spread of the cause in these parts,—engendering disunion in our ranks:—  
"Hinton, near Bath, Dec. 26, 1843. Dear Sir,—I regard a temperance society platform as common ground, on which Protestants and Roman Catholics, and persons of all denominations of Protestantism or any other creed, may meet. The object is not to make converts to a particular faith, but to deliver men from the bondage of a particular vice. To place any limit upon the persons who may unite as Rechabites or teetotalers, is, in my opinion, to abridge the liberties of the members, and to run into the danger of sectarianism.—I am, yours truly,  
THOMAS SPENCER. To Augustus Florence, Esq., Surgeon, Portland, Weymouth."

AUGUSTUS FLORENCE.

**HEYWOOD.**—On Saturday, the members of the Temperance Society held their annual festival in the Association School-room, when upwards of 500 partook of tea. Thomas Clegg, Esq. of Broughton, near Manchester, was chairman, and energetic addresses were made by several reformed characters.

LONDON.—At a recent public meeting of the Temperance Society, Dr. Campbell, editor of the *Christian Witness*, said:—A society had been formed which boasted of the patronage of royalty, and bishops, and lords, and other great men, but it had, somehow, dwindled away. Little or nothing was now known about it. The present society, like the rod of Moses, had swallowed up the other. With him (Dr. Campbell), total abstinence was a matter of science. He had taken in all the temperance periodicals, and he recommended all persons to do the same. He would have wives take them in, especially if they had intemperate husbands. Let them read them to their husbands, or set their boys and girls to read them; much good would be sure to result from such practice. He had been much in the habit of coming into contact with large audiences, but it was not in the power of such a pencil as his to depict the meeting now before him. Truly, it was a most forbidding sight to the medical body. (Laughter) So numerous and respectable, and withal so fresh, so lively, that he could suppose it to be an importation from the provinces purposefully for that occasion. *Total abstinence prevailed among Christian ministers to an extent that was truly gratifying, and to an extent which they would hardly believe.* At ordinations, at anniversaries, at great conventions, while it was true that, in deference to some, wine was placed on the table, it was also true that not one-fourth part of the company touched it. A large portion of ministers were total abstainers, though they had not yet signed the pledge. Several of these bore testimony to the excellence of the system, after making a fair trial of it. I have read much on the subject of 'teetotalism,' and have studied much. My judgment is with you; my heart is with you; and I am on the very verge of signing your pledge. This hand has written some strong things for you; and if God spare me, it shall write still stronger! I could tell you many things in connexion with the use of strong drink. I can tell you that there has scarcely been an instance requiring from me the exercise of church discipline, or the exclusion of members, which has not arisen from the use of strong drinks. If I become a real convert, I shall become a troublesome one. I have already told you that I am very far gone. My friend Green knows that I have not been inactive already. He well knows that, as to the matter of *advertisements*, for instance, sacrifices have been made which prove our sincerity. We have struck a blow at the *traffic in strong drinks*, that system of national murder, which has never before been attempted; which other periodicals have been constrained to follow; and which has called forth, from every quarter of the compass, the praise of the wise and the good; while not one word has reached us in the way of complaint. You call upon ministers to help you. We believe that if we were to join you, we could greatly help you, and we believe that in so doing, we should mightily help ourselves. John Elias is stated to have been a great man in your camp. In consequence of his exertions, the Welsh Calvinistic Methodists took the lead in this great work in the Principality, and the result has been most beneficial in a great variety of respects. In England, also, you have many friends who are most resolute in supporting your objects. If you begin all your proceedings as you began to-night; if you go on expressing sentiments similar to those which have been expressed this evening,—you are sure to prosper. Only be careful that you do not ascribe to your system that which is the sole province of Christian truth, and your success is certain.—Dr. Campbell here related the case of a young man of very respectable connexions, who, in consequence of his love of strong drink, became one of the greatest reprobates he ever knew. He was plunged into circumstances of deep poverty and destitution. The teetotalers got hold of him, and prevailed upon him to sign the pledge. They watched carefully over him; and for some twelve months he was as pure as any man in Bolton. But his

sobriety was the mere result of the external course of circumstances; his heart was unchanged; his natural habits were unsubdued. While he was watched at every turn, he went on right; but as soon as the vigilance of his friends ceased, as soon as he was left to himself, like Samson, he burst the withs by which he had been bound, and plunged into greater excesses than ever! 'There is no radical cure for the diseases of humanity but the grace of God. Bear these things in mind, and we shall delight to hail you as our most valuable auxiliaries. With a drunken man I can do nothing; I regard you, therefore, as friends and coadjutors. As I have said, I read all your periodicals, and I scarcely ever find anything in them objectionable.' Being strongly urged by Dr. Oxley to sign the pledge, Dr. Campbell said—'What I do, ought to be done in the solitude of my own convictions, and with the broad eye of God only upon me. I have the means of acting upon very little short of a quarter of a million of people, and I must act in reference to others as well as to myself. I think I have said quite enough to convince you that the probabilities in favor of my joining you are very strong.' (The Dr. resumed his seat amidst the loud cheers of the audience.)

FINSBURY.—Since the opening of our new Hall, the cause is steadily progressing. On the 14th of April we held a meeting.—Mr. Wm. Cook, of Badstock, in the chair. 200 persons were present. Mr. B. Powell gave a brief but energetic address, and was succeeded by Mr. J. W. Manning, who delivered a powerful lecture, adverting to the insidious nature of intoxicating liquor, and the dreadful influence it exercises over the reason and action of man. The connexion between moderate drinking and drunkenness, he said, is so close, that we can have no hope of delivering our country from the latter, except by relinquishing the former. He spoke powerfully in favor of abstinence, and adduced cogent reasons for its adoption by every real Christian. Several signatures were taken. EDW. TUCKER.

NOTTINGHAM.—Immense good has been effected here by Dr. Grindrod's recent visit, and the good cause of total abstinence is now in a prosperous state. The Dr. delivered a course of most interesting physiological lectures, in the large Hall of the Mechanics' Institution. He also gave two gratuitous lectures to juveniles. The most intense excitement prevailed on both occasions, and the greatest interest was manifested by both adults and juveniles. Of the former there were present about four thousand, and of the latter about three thousand. The Dr. introduced among the juveniles a plan of interrogation, which was attended with most pleasing and beneficial results. The number of persons who have signed the total abstinence pledge, in consequence of Dr. G.'s lectures, is about 1650; and, in addition to this extraordinary success, many individuals are known to be acting on the teetotal principle.

ASHTON.—A temperance festival of the most interesting description has just been held at Ashton-in-Mackerfield. A procession, accompanied by the Wigan Harmonic Brass Band, proceeded through the surrounding villages. In the afternoon a tea party was held in the Catholic School, when upwards of 400 persons partook of the ample provisions. After tea, an adjournment was made to the Independent Chapel, where the largest meeting ever known in Ashton was held,—the Rev. G. S. Spencer in the chair. In opening the proceedings of the meeting, the Rev. Chairman strongly enforced the necessity of adding intellectual and spiritual advantages to the great temperance movement, and alluded to the vast moral reform which had, during the last few years, been effected in Ashton, through the instrumentality of teetotalism. Mr. John Gaskell; Mr. Farrell, of Warrington; Mr. Holmes, of Worsley; John Thomas, a negro, and others, took part in the proceedings; and the whole of the large and attentive assemblage of auditors seemed highly delighted with the festival.

**Huddersfield.**—[Extract from Report for 1844.]—Meetings for the advocacy of the principles of this institution, have been held regularly, both in the town and several of the neighboring villages. In Huddersfield the friends of this society have met every Wednesday evening, in the Guild-hall; and, it is a pleasing thought, to those who have the privilege of addressing the friends of sobriety in that hall, that they occupy the same bench as that on which our magistrates take their stand to hear the awful ravages of crime, and to sentence to punishment the criminals, who have for the most part committed their various offences in consequence of partaking of intoxicating liquors. The advocates of temperance believe that it is a far nobler work to *reclaim* the vicious, than to *punish* them. And although they are quite conscious of the necessity for the sword of the magistrate 'to punish the evil-doers,' yet they cannot but express their opinion, that their principles, duly appreciated and embodied in energetic action, would do much more to purge our town and neighborhood from crime, by destroying that vice which is the source of almost every other. In the words of Dr. Campbell, the editor of the *Christian Witness*, 'The universal adoption of the principle of total abstinence for five years, would do more to aid in the moral renovation of the empire, than all the magistrates, moralists, jurists, and legislators of the universe. Nine-tenths of our crime, poverty, and distress, are attributable to strong drink! The habit is one of the most serious obstacles to the spread of the gospel among the millions, and to the social improvement of nations. The magistrate and lawyer are less potent than they imagine. The former cannot punish nations into virtue, the latter cannot legislate them into happiness.' Whilst the advocacy of temperance has been attempted by the living voice, that powerful engine, the press, has not been unemployed. Upwards of 200 copies of the *National Temperance Advocate* have been forwarded monthly to the magistrates, ministers, medical men, and other individuals in the town and its immediate vicinity; and your committee are happy to know that, in many instances, they have been carefully perused. They trust that its contents will sink deep into the hearts of many who rarely or never come under the sound of oral advocacy. There are in the town of Huddersfield, 1,153 teetotalers; of whom 711 are males, and 442 females. Included among these are 125 reformed drunkards, who have been emancipated from the worse than Egyptian bondage of strong drink, and placed in a position of comparative happiness and comfort. In these we behold the first fruits of a glorious harvest; and it is only necessary that we continue to sow the seeds of genuine sobriety, in dependence upon the blessing of Him who worketh all things after the counsel of his own will, to bring about that desirable issue, the extirpation of drunkards and drunkenness from our town and neighborhood. The town of Huddersfield contains 57 public houses, 55 beer shops, 11 dram shops, and 6 breweries; the awful effects of which are to be seen on every hand, in scenes of poverty, immorality and death. The society at Berry-brow numbers 120 staunch and consistent members, 12 of whom are reformed drunkards. Four of these have united with Christian churches. The Lockwood society has 240 members; 15 reformed drunkards, 3 of whom are now in Christian communion. There are now in Lockwood, 7 public houses, and 4 beer shops. There are in the Almondbury society 40 members. Four reclaimed inebriates have connected themselves with Christian churches. In that place there are 3 public houses, and 3 beer shops. At Linthwait, where the society has only existed for about twelve months, there are 120 members; 12 are reformed drunkards, of whom 3 have become associated in Christian fellowship. (The numbers are now 24 reformed drunkards; 6 of whom are in Christian communion.) One public house has been closed in consequence of the labors of this society. Mold Green, where a society has just been organized,

has 96 members. Meltham has 105 members, 24 of whom are reformed drunkards. From several of the auxiliaries your committee have not received any report, but from what they know of those places, they believe, that this society, with its auxiliaries, contains 2,000 members; about 200 of whom have been rescued from the horrors of intemperance. It is a fact, which is incontrovertible, that more good has been accomplished, at a less cost, and in a shorter time, by this society, than any other human institution in existence. It is calculated that there is spent weekly upon intoxicating drinks in the public houses of Huddersfield, the sum of £845., which will amount to £43,940. per annum. If to this sum is added the cost of intoxicating liquors consumed in private houses, which may fairly be stated at half the amount of those consumed in the public houses, there will be an addition of £21,970.; making together the enormous sum of £65,910. Let this money, which is now expended on an article which is destructive to the health and happiness of our fellow-townsmen, be rescued from its present misappropriated purpose, and turned into the channels of trade and benevolence, and glorious will be the results. Healthy commerce will be stimulated, the popular health will be to a surprising extent renovated, and the many benevolent institutions which are now languishing for want of adequate support, will start into fresh vigor and accelerated usefulness. Some of the leading minds of the age are beginning to look at our cause with heartfelt delight: seeing in it, as they do, the pioneer of every institution valuable and important to the onward progress of our world in civilization and Christian principles. A crisis is now at hand, and it is the bounden duty of every teetotaler to be at his post. For the sake of the rising generation, who will soon have to wield the destinies of the empire at a most important period of the world's history; for the sake of perishing drunkards who are dying around you; for the sake of our common Christianity, which is bleeding at every pore through the intemperance of its professors; let your exertions be redoubled, and your efforts ceaseless, to promote the triumph of our godlike cause; and you may rest assured, that an institution so firmly founded on the rock of truth, shall never be overturned, but shall continue to exist until it shall embrace, in one sober brotherhood, the whole family of man.

**HEXHAM.**—The monthly temperance meeting was again held on Tuesday evening, April 1, when Mr. Jos. Wm. Miatt, of South Shields, delivered a lecture on the effects of intoxicating liquor on the human stomach, illustrated by the series of colossal drawings published by Dr. Lees. Since the Temperance Society began here, it has wrought wonders. Some who, before they took the pledge, were nuisances in the town, are now the glory of it; and some who were before active, are renewing their vigor, and pursuing their course with a double zeal. This is as it ought to be; but we are sorry to say that the greatest enemies we have to contend with, are professors of the religion which Jesus taught. He taught them to deny themselves;—yet do they obey that precept when they see hundreds on the road to misery through intoxicating drinks? Do they obey, and deny themselves of that beverage, and by their example show that they have a love for His word?

**PRESTON.**—The cause, which has of late been rather cool here, has received an impulse through the exertions of Mrs. Stamp, who recently delivered two lectures in the Temperance Hall, Stonegate, to attentive audiences. Both lectures were highly interesting, and proved a source of much gratification to all present.—On the night of Monday, the 10th of March, a man of the name of James Miller was seen at a place called Woodplumpton, near this town, in a state of intoxication, having several wounds upon him by falling. Next morning the wretched victim of intemperance was found dead near a drain of water.

LANCASTER.—On Good Friday, our tea party took place in the Odd-Fellows' Hall, and was well attended. After tea, the chair was taken by the Rev. R. Shuen, Vice-President of the Society. Mr. G. Bule addressed the meeting on this subject—'The cause of temperance as preparing the way for pure and undefiled religion.'—A Juvenile Rechabite then recited a piece of poetry; after which an anthem—'How beautiful upon the mountains'—was sung by the choir. 'The principles of teetotalism as tending to improve the health, increase the intelligence, and promote the morality and domestic comfort of the people'—was spoken to, in a short and appropriate address, by Mr. Mark Parkinson. Mr. W. Marshall recited 'The Landlord's Address', which was followed by the choir singing 'Sweet Contentment'.—Mr. Kays, from Wray, urged the importance of persons of all political sentiments, of every religious party, of all ranks, and of every class, heartily uniting in the great cause of complete temperance. Mr. T. Dannatt then recited 'The Drunkard's End', and Hickson's famous piece—'The might with the right'—was given by the choir. The next subject spoken to was by Mr. T. S. Rowlandson—'May the advocates of our noble cause be distinguished for their charity and moderation, both in character and conversation, no less than for that zealous perseverance which must command, as well as deserve, success.' Mr. W. Hodgson then recited the fable of the 'Camelion', which was followed by the choir singing—'God speed the right'. 'That females may unite in the cause of temperance, and by visiting the poor drunkard, the fatherless, and the widow, help to remove that misery which is the cause, as well as the effect, of intemperance'—was the theme of an address by Mr. Jos. Bill. This was followed by recitations from two of the juveniles: 'Tis but a drop', by W. A. Derham; and 'My Father' (no fiction), by J. Chadwick. 'Peace and Harmony' was then sung by the choir. Mr. J. T. Lund proposed, and Mr. P. Foxcroft seconded, the next and last proposition—'That the young may be brought up, not only in habits of temperance, but also under a deep conviction of the dangers and evil consequences which attend the use of all intoxicating drinks'. The meeting closed by singing the national anthem, in accordance with the appropriate words given in the Rechabite Hymn Book published at Newcastle. The numbers present were about 330, the greater part of whom remained to the conclusion at half-past 10. After paying all expenses, a small surplus remains to aid the funds of the society.

WM. DERHAM, Sec.

BRADFORD.—The Long-pledged Teetotal Association in this town, which was established on the 16th May, 1844, is in a flourishing condition. The members are all pledged not to use alcoholic fluids either as beverages, or for medicinal or sacramental purposes. It has been calculated that there are not less than 2,000 members in the Society, about 500 of whom are reclaimed characters, a great number of them being united with Christian churches. The plan of speakers contains 19 weekly and other public meetings with 40 speakers—and about 50 signatures to the pledge are being received weekly. 5 of the country Societies in the neighborhood have become Branches, and carry out the pledge and principles of the Association. They have also a good Library of about 150 vols., containing the best works on temperance, hydropathy, &c.; and a weekly School for the members to learn reading, writing, arithmetic, &c., the teacher's services being gratuitous. A Female Society has also just been established in connexion with the Association. At their first meeting, on April 8th, several signed the pledge. The meetings are held weekly, and none but females admitted. The general Committee are making extensive arrangements for a great demonstration on Whit-Monday. There will be a procession, and a grand rural gala in the beautiful park of E. C. L. Kaye, Esq., of Manningham, near the town, generously granted for the occasion.

LEICESTER.—*Dr. Grindrod's Mission to Young England.*—Wherever Dr. Grindrod has gone, he has made the young his care. While he has been the means of enlightening many of the wise and intelligent of the land, he has kindly and tenderly stooped to teach babes the first rudiments of right principles; and the result has been such as to encourage him to persevere in this truly laudable and benevolent work. The Dr. having engaged to visit this town for the purpose of delivering his popular lectures on Temperance, the Theatre, as the most convenient place in the town, was engaged, and he having kindly offered to give free lectures to children in the afternoons of the days on which he was appointed to lecture in the evening, the Sabbath and day schools of the town were visited for the purpose of inviting the children to attend. Most of the teachers cordially entered into the matter, and many of them accompanied their pupils to the Theatre. On the afternoon of the first day, the place was crowded with these Young Englanders, to the number of 3,500, or more; and on the second day the Theatre was again crowded in every part, except the stage, which it had been found necessary to keep clear, in order that the Dr. might conveniently exhibit his numerous and splendid paintings. Dr. G.'s visit to Leicester has imposed upon the friends of the cause a heavy responsibility, and the great question which engages attention is, What means shall be employed to give permanency and stability to the movement? It is proposed to divide the town into districts, and in each district to form separate classes of males and females, each class to be under the superintendence of a leader. It is also proposed to visit all day-schools to which we can have access. Application will also be made for the loan of Sabbath school-rooms, in which to hold occasional or regular meetings. 500 adults and 1700 juveniles, have been the fruits of Dr. G.'s labors here.

TRURO.—On Tuesday, 25th of March, a tea meeting was held by the subscribers to the 'Isaac Testimonial,' in the Bible Christian Chapel. At 7 o'clock, evening, the Total Abstinence Society held a public meeting, to present Mr. Isaac, their late president (who is about to leave Truro), with a handsome piece of plate. After the meeting had been addressed by several speakers, Mr. Barlow, in a very interesting address, in which he referred to the zeal and assiduity with which Mr. Isaac had always filled the office of president, to which he had been appointed for five successive years, presented the testimonial on behalf of the subscribers. It was a silver tea-pot, value £12. 12s., and bore the following inscription:—'To I. C. Isaac, from the members and friends of the Truro Teetotal Society, in acknowledgment of his services as president, and of his zeal in promoting the temperance cause.' A parchment containing 342 signatures, prepared by Mr. Randall, was also presented.—The fact of Mr. Isaac's leaving Truro is a source of regret to many—a proof of which was, that amongst the subscribers were several of the most respectable inhabitants, who, though not embracing the same principles, were silent observers of the praiseworthy manner in which Mr. Isaac had always advocated the cause. Mr. Edwards bore testimony to the value of Mr. I.'s services. Mr. Isaac feelingly adverted to the kindness of his friends, and shortly afterwards the meeting terminated.

MIDDLETON.—On Tuesday last, the members of the Total Abstinence Society held their annual festival, when upwards of 100 persons sat down to tea together, in the Wesleyan Methodist School-room, Wood-street. Mr. Adam Holden was called to the chair, and the meeting was addressed by persons from Manchester, Radcliffe, and other places. The speeches were highly impressive, and were listened to with the most marked attention. May the beneficial results be plainly seen! A collection was made at the close of the meeting, and subscriptions offered, amounting to upwards of £40, towards the erection of a new Temperance Hall in this place.

**STOCKPORT.**—The Youths' Total Abstinence Society had a very interesting tea-party on Feb. 22, when about 300 persons were present. After tea, Mr. Bancroft took the chair; and the meeting was addressed by the Rev. Jabez Harris (Wesleyan Association), the Rev. Joseph Harrison (Baptist), Mr. Wm. Higginbottom, Mr. Wm. Bradley, and others. The cause is progressing rapidly here.

W. WILLERT.

**HASTINGS.**—Mr. W. Metcalf, jun., chemist, of Battle, recently delivered a most excellent and scientific lecture, in the British School-room, on the influence of alcohol on the human system. Some chemical experiments, demonstrating the pernicious nature of strong drink, gave additional interest to the proceedings. The attendance was numerous, and the prejudices of many 'moderate' men were evidently staggered.

**BIRMINGHAM.**—[Extract from Fourteenth Annual Report.]—A system of *visitation*, similar to the one formerly adopted, has been in operation some time, and is still being carried on vigorously, with great benefit to the Society; although the plan, we regret, is still deficient for the want of more laborers. A number of friends give their time to this important department, and distribute a copy of the 'National Temperance Advocate,' monthly, to those who contribute one penny per week to the funds; thus while being visited, they are supplied with information which strengthens them in their opinions, and supplies them with arguments to defend their principles. Much good has been achieved by this simple and excellent plan. Notwithstanding the importance of public meetings, and the visitation of members, your Committee conceive the *press* to be that mighty machine which is to be principally instrumental in overcoming the passions of men; subduing the customs of society, and preparing the public mind for the reception of our principles. Your Committee exult in being enabled to state, that those classes of the community, who have been too long adverse to our cause, now appear to begin to appreciate and respect our object. Great and silent strides have been made of late amongst the wealthier classes; magistrates and manufacturers are now practical teetotalers, and recommend its adoption to their families and servants; which advice, in time, will bear its fruit. Your Committee, with considerable pleasure, have witnessed an uniform falling off in the charges of drunkenness, brought before our local Magistrates. There has also been a decrease in the Excise Revenue,—a steady and continual decrease, indeed, in this department has characterized the temperance movement from its glorious commencement;—on the other hand, this diminution in the Excise has been met by an increase in the Customs, leading to the presumption that a portion of what was once spent in injurious liquors, is now expended in the comforts and necessaries of life.

#### WALES.

**LLANSHYSTYD, Cardiganshire.**—The Male, Female, and Juvenile Rechabites of this place, held their third annual festival on Easter Monday. At 9, a.m., they met at Hanani Tent, where several new members were enrolled. At 10, a public meeting was held in the Calvinistic Chapel, attended by a numerous and respectable audience; D. Morgan, Esq., of Ysbyty, in the chair.—The meeting was addressed by the chairman, the Revs. D. Davies, Joseph Rees, and J. Jones, who each, according to his ability, did honor to the cause of true sobriety, and produced an impression that will not be soon forgotten. At 1 o'clock a procession was formed, which proceeded to Mabus, the noble residence of Mrs. Lloyd Phillips (a mile and a half distant), who cheerfully greeted the procession with the warmest wishes for their prosperity and happiness. After a temperance hymn had been sung in front of the mansion, and a unanimous vote of thanks offered to the benevolent lady for her kindness to the temperance cause, the procession returned to the commodious room recently erected for

the Rechabites, where from 200 to 300 partook of tea, and a select meeting was held. At 6 o'clock, a public meeting was held in the chapel, attended by a numerous audience, and addressed by the Revs. D. Davies, Jos. Rees, and J. Jones, and many of the members. The speeches then made were considered to be the most powerful and convincing ever delivered in the parish. The people listened with the greatest attention, and all appeared highly pleased.

E. JONES, Sec. I.O.R.

**CARNARVON.**—In this place we have 8500 teetotalers, a number exceeding three-fourths of the whole population. There have been reclaimed about 200 notorious drunkards, of whom 120 have since joined various sections of the Christian Church. 32 public-houses and beer-shops, and 4 breweries, have been closed. Almost all the periodicals are in favor of the cause.

#### SCOTLAND.

**METHLICK.**—There is some appearance of a revival in the temperance movement in this district. I was at a meeting of a neighboring Society, Feb. 10th, when it was re-organized, and some measures adopted for the furtherance of the cause; but I was sorry on hearing the roll purged. In a Society mustering at one time about 300, they could not find one out of every three true to the cause. 'The most part of these delinquents are belonging to two Christian churches—the parish church and a secession church. It struck me forcibly, as I heard one name after another expunged from the roll, that they had not withdrawn from the honest conviction of having connected themselves with a bad cause, and that in abandoning abstinence, they had not in view the promotion of the cause of Christ by opposing the drinking usages. I am rather afraid it is more the custom, and a pernicious appetite, that drag back the great majority.

THOMAS MENNIE.

#### FOREIGN.

**SOUTH AFRICA.**—Pieter Mauritzburg, Jan. 1st, 1845. To Dr. Lees, Leeds. Sir.—As accounts are published from time to time in the excellent and widely-circulated *Advocate*, of different divisions of the 'cold water army' convening together and regaling themselves with 'cups which cheer but not inebriate,' I trust it will not be uninteresting to the teetotalers of our highly-favored country, to hear that a section of the noble army, though widely separated from the main body (being stationed at Fort Napier, in the colony of Natal), assembled in the School-house convenient to the Fort, on Christmas evening, when abundance of tea and cakes of superior quality was prepared by two of the members for the occasion, and every one appeared to be highly delighted and satisfied with the entertainment. Although warriors by profession, [how does 'warriors by profession' harmonize with 'Christians by profession' ?—F. R. L.] peace and harmony prevailed during the festival, and not a single individual belonging to the corps complained of an aching head the following morning. Not so with those who are the willing subjects and slaves of King Alcohol. 'Oh, that they were wise, and would consider their latter end.' I am aware that tea parties are a novelty in the service; yet experience teaches me that such are calculated to do good, and I would recommend them to every Total Abstinence Society in the army.—In behalf of the Society,

W. LEIGHTON, Sergt. 45th Regt.

**AMERICA.**—*Great Juvenile Effort in New York.*—The Journal of the American Temperance Union says:—A public meeting has been called, and a society formed for enrolling all the children and youth in the city of New York, on the temperance pledge.

**BOMBAY.**—A brilliant meeting was held in Bombay in November last, which was addressed by the Venerable Archdeacon Jeffreys, Rev. G. Jones, and Lieutenant Bogardus, of the U. S. Frigate Brandywine, Rev. W. Hume, of the American Mission, and J. P. Larkin, Esq., solicitor. Forty persons signed the pledge, a thing without parallel in India.

### Reviews,

THE CHILDREN AND YOUTHS' TEMPERANCE MAGAZINE. Cook, Leicester; Brittain, London.

This magazine is worthy the support of all who wish to preserve the rising generation from the contaminations of strong drink. The April No. is enlarged, and contains 32 pages of useful and instructive matter, for one penny. It contains a report of Dr. Grindrod's visit to Leicester, on which occasion 3500 juveniles assembled in the Theatre, and were addressed by the worthy Dr. on the vast danger arising from the use of intoxicating liquor. Support this effort to diffuse sound information amongst our 'country's hope.'

LITTLE ENGLAND'S HALFPENNY NEWSPAPER. Mathews and Son, Bristol; Houlston and Stoneman, London. Another candidate for public favor has appeared in the above form, full of useful information.

THE TEMPERANCE RECITER. Mecklethwaite, Mossley. Another instructive little book for juvenile readers; and we heartily commend it to the support of our friends.

TEMPERANCE AND ABSTINENCE, or an Attempt to end the Controversy. Cook, Leicester. 4d. A little work in dialogue form, well calculated to effect the object proposed, if perused with attention and with candor.

### Varieties,

TEMPERANCE.—Our physical well-being—our moral worth—our political tranquillity, all depend upon the control of our appetites and passions, which the ancients designed by the cardinal virtue of temperance.—*Burke.*

What more foul common sin among us than drunkenness? And who can be ignorant, that if the importation of wine, and the use of all strong drinks, were forbid, it would both clean rid the possibility of committing that odious vice, and men might afterward live *happily and healthfully without the use of intoxicating liquors.*—*Milton.*

A LIBERAL RAILWAY COMPANY.—The directors of the Dublin and Drogheda Railway have presented Father Mathew with a beautiful silver ticket, giving him a perpetual free passage in the first-class carriages on the railway. The inscription on the medal states, that it was presented as a tribute of esteem for Mr. Mathew's labors in the Temperance cause.—*Leeds Times.*

DOINGS OF STRONG DRINK.—I have not seen that the murder of a Mrs. Donohoo, of Ulverston, by her husband, has found its way into your periodical. He was tried and found guilty of manslaughter at the last Lancaster assizes. Both husband and wife were drunk at the time, and when the judge was going to pass sentence of transportation for life, Donohoo claimed mercy for the sake of himself and children, declaring before the judge on the bench, and the Judge over his soul, that he should never take intoxicating liquor again so long as he lived.

COLD WATER COSMETICS.—From a treatise on painting, by Cennino Cennini, in the year 1437:—'It sometimes happens that young ladies, especially those of Florence, endeavor to heighten their beauty by the application of medicated waters and colors to their skin. But as women who fear God don't use these things, and as I don't wish to make myself obnoxious to them, or to meet the displeasure of God and our lady, I shall say no more upon this subject. But I advise you, if you desire to preserve your complexion for a long period, to wash yourself with water from fountains, rivers, or wells; and I warn you, that if you use cosmetics, your face will soon become withered, your teeth black, and you will become old before the natural course of time, and be the ugliest object possible. This is quite sufficient to say on the subject.'—Chap. 162.

TWENTY-FIVE YEARS AGO.—Captain Franklin, in his narrative of a journey to the shores of the Polar Sea, mentions the following incident, which occurred at a meeting with the Cree Indians, in Upper Canada, in 1820:—'After these ceremonies,' says the account, 'each person smoked at his leisure, and they engaged in a general conversation, which I regretted not understanding, as it seemed to be very humorous, exciting frequent bursts of laughter. The younger men in particular, appeared to ridicule the abstinence of one of the party, who neither drank nor smoked. He bore their jeering with perfect composure, and assured them, as I was told, they would be better if they would follow his example. I was happy to learn that this man was not only one of the best hunters, but the most cheerful and contented of his tribe.'—*Franklin's Journey to the Polar Sea.*

INTEMPERANCE.—Intemperance is to be measured, not by the quantity of wine, but by its effects on the constitution—not by cups, but consequences. Let no man fancy because he does not drink much that he is not a sot. Pope said, that to him more than one glass was a debauch; and every man who habitually takes more than his stomach can bear, sooner or later arrives at those miseries which are the effects of hard drinking. Every healthy toper is a decoy duck, and no more proves that health is safe in intemperance, than an unwounded soldier that life is secure in battle. Strength of nature in youth, says Lord Bacon, passes over many excesses which are owing a man till his age. Drunkenness amongst persons of character and education is considered, as it ought to be, at once sinful and degrading. The consequence has been increased longevity, and the disappearance among the upper grades of society of a host of distempers that follow in the train of inebriety.—*Brande.*

A TREETOTAL SAILOR.—Mr. Gough, the American temperance orator, in one of his speeches related the following anecdote:—Jack was much given to intoxication, and was, after some coaxing, induced to sign the pledge. He then departed on a voyage, and after a lapse of time returned, and met one of his landlords. 'How are you, Jack? glad to see you.' 'Oh, I don't know,' replied Jack, 'I have got a bunch on my side.' 'You have, eh?' replied old Boniface, 'then come, take something to drink, or you'll have a bunch on the other side.' Jack, however, would not drink; and the landlord finding persuasion in vain, said, 'Come and take one glass—it will take your bunch away.' 'Will it?' replied Jack. 'Certainly it will,' said the landlord. 'Well, then, I will not drink;' and placing his hand in his pocket, he, with an effort, drew from it a bag containing one hundred dollars, and holding it up in his hand, exclaimed, 'This is the bunch—this is the bunch! You told me if I didn't drink I would get another; and if I did drink, it would take this one away. You don't come it.'

### THE FOUNTAIN.

BY J. R. LOWELL.

Into the sunshine,  
Full of the light,  
Leaping and flashing,  
From morn till night!

Into the moonlight,  
Whiter than snow;  
Waving so flower-like,  
When the winds blow!

Into the starlight,  
Rushing in spray,  
Happy at midnight,  
Happy by day!

Ever in motion,  
Blithesome and cheery,  
Still climbing heavenward,  
Never away;—

Glad of all weathers,  
Still seeming best,  
Upward or downward,  
Motion thy rest.

## SEDUCTIVE INFLUENCE OF STIMULATION.

[By the late Sir T. C. MORGAN, M.D., Fellow of the Royal College of Physicians, London. Written 1819.]

THE sensual gratification of appetite is usually characterized as brutal—a most unjust libel on the subject of comparison. Inordinate gratifications of sense are the fatal prerogatives of reason; and the further an animal is removed from the human organization, the purer are its habits, and the more healthy its life.

Of the several substances taken into the human subject, those which are used in a liquid state are by no means the most indifferent; being not only employed with the smallest reference to the natural appetites, but also the most compound and artificial in their respective characters.

For the mere purpose of dilution, however, WATER may be considered as the *universal beverage*, since it is the basis of every composition used for quenching thirst. It is seldom employed in a state of perfect purity, and indeed seems to be rendered more wholesome by copious impregnation with air. The water obtained from melted ice and snow is remarkably pure, but it contains no air in solution, and is therefore heavy and oppressive to the stomach. The water of running streams is usually more pure than that of wells, and on that account is more insipid and mawkish. When, however, they pass through low marshy districts, the water dissolves the putrid animal and vegetable matter of the soil, and it thus becomes a frequent cause of diarrhæa and dysentery.

Of the liquors artificially prepared for the use of civilized man, the simplest are the impregnations of sapid vegetables, which relieve thirst by gently stimulating the fauces, as well as by their operation as diluents. Saccharine and farinaceous decoctions satisfy at once both hunger and thirst.

FERMENTED LIQUORS likewise usually contain some undecomposed sugar, but their leading property is that of intoxicating. The word INTOXICATION etymologically implies *poisoning*. DRUNKENNESS, on the contrary, means *saturation with drink*, and better describes a sottish ingurgitation of the less stimulating fermented liquors. BEER, likewise, contains an infusion of the narcotic bitter principle of the hop, which contributes much to the evils resulting from its excessive use: New beer contains a considerable proportion of undecomposed sugar and fæcula: by time the whole is converted either into alcohol or vinegar. In strong beer the vinous fermentation predominates; in the weaker sorts, it is the acetous which prevails; but almost all old beer is hard—i. e., it contains some *vinegar* in its composition. On this account it disagrees with feeble stomachs, in which acid is habitually

present, from the imperfection of the digesting functions.

The constant use of beer has been accused of generating calculus. If history is to be believed, more men of eminence died of this disorder a century or two back, than now perish from it in every rank of society—a fact which has been attributed to their more abundant use of malt liquors. Vapid sour beer, by injuring the tone of the stomach, may justly be suspected of contributing to the disease. The uncertainty which prevails on these points is *not very flattering to the medical art*, nor to its practitioners.

WINES vary considerably in their constitution. In hot climates the grape ripens more completely, and the wines are sweet and luscious, contributing more abundantly to nourishment.

The Spaniards and Portuguese push the fermentation so far as nearly to *decompose all the sugar of their rich grapes*,\* and their wines are principally characterized by [alcoholic] strength. The Rhenish wines are strong, but abound in acid.

DISTILLED SPIRITS, as HALLER has justly observed, *should rather be considered as a poison than a beverage*; for they are nearly deprived of aqueous mixture [one-half is water], which is unquestionably essential to the nature of drink. The abuse of undiluted spirits speedily exhausts the sensibility of the stomach, and, independently of its inebriating effects, does injury by condensing the substance of the stomach and liver, which leads to their final disorganization. In the reign of George the Second, it was calculated that the annual baptisms within the bills of mortality, were reduced from 20,000 to 14,000, in consequence of the injury done to the population by this destructive liquor. Between the years 1720 and 1730, the average christenings were 18,203; between 1740 and 1750, they did not exceed 14,457. (Black's *Comparative View*.)

THE EFFECTS OF STIMULATION on the sentient fibre are—first, the direct exhaustion of vitality; and secondly, an indirect accumulation of it, by the intervention of the circulating system.

The power of thus exciting the nervous system is not indefinite, the nervous tissue itself becoming ultimately exhausted by the process. Great delicacy is therefore necessary in administering the doses of these remedies.

When an excessive dose of a diffusible stimulus is taken, its first effect is to develop a vast increase of sensorial power. Under these circumstances, slight and ordinary stimuli produce powerful and disproportionate effects. The ideas, generated by the slightest impressions,

\* How, then, can the result of this decomposition be called 'the fruit of the vine'? Fruit is the result of growth (composition), not of decay.—ED.

succeed each other with a rapidity that hurries them beyond the control of judgment. Thus it is that wine calls forth the passions, and lays bare the weak side of character.

By degrees, however, the intellectual movements proceed with a still greater rapidity; the ideas are less perfectly formed, and lose their connection; the cerebral reaction of volition becomes irregular; the muscles act feebly; the speech consequently falters, and the power of locomotion is partially or entirely suspended.

[THE DRUNKARD'S APPETITE.]—During the period which immediately succeeds the excitement of intoxication, the uneasy feelings of exhausted sensibility are very distressing; and nature, by an unfortunate necessity, impels the drunkard to seek, in fresh excesses, a relief from imperfect excitement. The wretched victim thus becomes the slave of an habit which acquires strength at each repetition. A load of mental and of physical suffering presses upon him in the moments of sobriety, which becomes gradually less endurable; and he rushes upon renewed inebriety to quiet a nauseating stomach and an accusing conscience.

A very inordinate dose of these diffusible stimuli, it is almost needless to add, destroys life *instanter*. A pint of undiluted spirits [half of which is water] taken at a draught, has been known to kill as by a flash of lightning; and in this agency they are more merciful than in the varied and more protracted torments, which, when taken in smaller quantities, they inflict upon the habitual drunkard, as they no less certainly drag him down the 'dusky road to death.'

Yet into this path are whole nations seduced, in order that the state may derive a revenue—though it be purchased by a multiplication of hospitals and gibbets, and at the expense of the industry, health, and morals of the deluded subject. For man, 'deck'd in his little brief authority,' disdains subjection to reason, and continues to the end deceiving and deceived; with religion and morality for ever in his mouth, yet encouraging by his institutions the multiplication of crime; punishing with the one hand what he solicits with the other, and arming heaven and earth against enormities which spring from his own ignorance and are fostered by his own perversity.

AN INJUDICIOUS MOTHER.—*The National Temperance Chronicle* reports the labors of the London Temperance Missionaries. One of them says, 'About two months since, a little boy signed the pledge and has kept it nobly. One evening his mother put a spoonful of brandy into a basin of gruel, which she thought necessary, as she was ill. She gave the boy a spoonful of the mixture, who, tasting the brandy, sprang from the room, and spat the whole out of his mouth. His mother, seeing he was vexed about it, in order to pacify him, said, 'It is medicine, my dear.' 'Yes, mother,' replied the boy, 'it may be, but as I am not ill, I do not want it.'

#### CONFERENCE OF THE BRITISH ASSOCIATION.

THE eleventh annual conference of delegates from Societies in connection with the British Association for the Promotion of Temperance, will commence its sittings in the town of Kingston-upon-Hull, on Tuesday the 8th of July, 1845, at 12 o'clock at noon. To the zealous and uncompromising friends of the cause of entire abstinence from all intoxicating liquors, who seek the total abolition of all those customs which have proved the bane of society, these annual gatherings possess considerable interest. It is upon such occasions that measures of vast importance, and calculated to promote the progress of our great and benevolent enterprise, are proposed and discussed. The obstructions to the spread of the principle of perfect sobriety, which have presented themselves during the past year, are laid bare. The improprieties of advocacy (if any)—the want of organization amongst all classes of temperance reformers—and a great variety of other interesting subjects, are considered. Indeed it is at such meetings that the mistakes, deficiencies, and lukewarmness which experience may have shown to be prevalent amongst abstainers, are made known, and measures devised for a more prudent, vigorous, and successful onslaught upon intemperance, the great foe to the moral and social happiness of our race.

The approaching meeting will be one of extraordinary importance. The Executive Committee, in common with many of the firm and intelligent friends of this institution, have long deplored the almost entire absence of anything like well-arranged and systematic organization. Hence they have resolved to propose a revision of its rules. They propose that, in future, the Association shall consist not only of auxiliary Societies which shall contribute a given sum to its funds, but also of individual members of Temperance Societies who shall subscribe annually 10s. and upwards. This principle has been adopted by the Midland Association, and something very similar to it is now being acted upon with the best results by the Scottish Temperance League. The change, however, is important, and will require the calm and serious consideration of the conference. It is therefore the duty of auxiliaries to appoint as their representatives persons who, from their long acquaintance and connection with the temperance cause, may be qualified to form a correct opinion of the measures proposed.

For the purpose of arranging the business for the consideration of conference, and thus prevent loss of time, it has been arranged for the Executive Committee to meet at Hull, on Monday the 7th of July (the day previous to conference), at 2 o'clock in the afternoon.

The friends at Hull have generously engaged to furnish accommodation to one delegate from each auxiliary, provided the name and address and occupation of the person appointed be sent to the Executive Committee, 3, Low Ousegate, York, *not later than the 15th June*. Unless this arrangement is strictly complied with, the Committee cannot engage to make any provision for the accommodation of delegates.

The places where the various meetings are appointed to be held, with other necessary information, will be announced in the 'National Temperance Advocate' and the 'Hull Pioneer' for July.

By order of the Committee,

FREDERIC HOPWOOD,  
Financial Secretary.

## ON THE MORALITY OF DRINKING INTOXICATING BEVERAGES.

[By Dr. FREDERIC R. LEES.]

*Observations on the 13th Resolution of the Ninth Annual Conference of the British Temperance Association, with a view to the more correct expression of the doctrine intended to be enforced by its mover and seconder.*

THE resolution is an enthymeme, or imperfectly expressed argument, and as a complete syllogism would stand as follows:—

*Major.*—1. The use of whatever is injurious to the health of the body or the mind, is MORALLY WRONG (or a SIN against God and our neighbor).

*Minor.*—2. But the use of intoxicating liquors is injurious to the health of the body and the mind.

*Conclusion.*—3. Therefore, the use of intoxicating liquors (or their sale or manufacture for such use) is MORALLY WRONG (or a SIN against God and our neighbor).

As this doctrine has been objected to, and in my opinion on just grounds; and as it is calculated, if erroneous, to give to the objector an apology for complaint; it seems important enough to demand a few minutes' re-consideration for the purpose of arriving at a better understanding of the subject involved in the Resolution, and of the terms employed in its expression.

I would ask, in the first place, if the assumption contained in the major (or suppressed) premiss of the argument, can be admitted? Is the use of what proves injurious to the health, *always* 'MORALLY WRONG'? If the drinking of a glass of cold water, in the belief of its being *right*, should be followed, as it sometimes has been, by colic or cramp of the stomach, does the act thereby acquire *sinfulness*?—or the drinker of it, *therefore*, become *guilty*? Are all the habits of diet or life, which, in our past ignorance of physiology, we have adopted, or all our present habits which future discovery may show to be erroneous, *therefore*, 'MORALLY WRONG'? Can mere *mistakes* in physical habits, or moral training, be rationally pronounced *SIN*? On the contrary, if the use of any article be founded in *mistake*, for that very reason it *cannot* be *SIN*; and contrariwise, if it be *sin*, then it cannot be merely a *mistake*.

The Resolution employs 'SIN' and 'MORALLY WRONG,' as synonymous, and I shall assume it does so correctly. Now, it is evident, that whatever is 'MORALLY WRONG' (or sinful), implies *culpability* or *guilt* in the agent or doer. But, who will contend that the use of any article, in the belief of its being *right* (as wine and ale were used by teetotalers ten or twelve years ago), can be MORALLY WRONG and *guilty*? It is a contradiction in terms; and yet it is the doctrine of the Resolution!

MORALITY appertains to the conscience only—i. e. to the understanding and will. A pure (or guiltless) conscience, one devoid of offence, exists when the *will* acts as the *law* and *understanding* direct. And it is one of the first of moral axioms, that where physical *power* and *understanding* terminate, responsibility (and consequently *sinfulness*) also ceases. In other words, 'where there is no *law*'—and moral law is what is promulgated or known—there is no transgression' of a moral kind, i. e. no *morally wrong* disposition. Hence, if the agent does not *design* to transgress—but, on the contrary, *intends* to do *right*—the act cannot partake of guilt or sin, for moral and immoral, holiness and sin, are terms of no meaning at all apart from the *state of mind* cognizant of the law obeyed or transgressed.

The *act* may be good or bad, right or wrong, for actions are characterized, as such, by their *consequences*;—but the *AGENT* cannot possibly be immoral or sinful, moral or virtuous, in any specific act, unless the law has been revealed, and he has known, despised, or rejected it. Indeed, a *moral-law* means a *known-law* only;—consequently, where the law is not *made known*, there can be no immorality, guilt, or sin,—for *SIN* is the *will*

*ful* 'transgression of the *law*'—and a moral law is a *published word*, or truth. 'Until the law comes, sin is dead.' The scriptural rule seems conclusive on this subject. 'To him who KNOWETH to do good, and doeth it not, to him it is sin.' The converse of this statement must be equally true—namely, that he who KNOWETH NOT to do good, and, for that reason only, doeth it not, to him it is not sin. Hence, then, we may perceive, that nothing can be '*morally wrong*' but the *heart*; it is the *willingness* or *unwillingness* which constitutes a *specific sin*, or generally a *sinful disposition*.

It follows from this principle, that good men *may*, from innocent or unavoidable ignorance, transgress a physical arrangement—*may* therefore perhaps use intoxicating liquors under the delusion that their use is reasonable—and in such cases, the transgression is not a *moral* transgression, but merely a physical one; is not a *sin*, but a *mistake*; is not a subject of *blame*, but of *pity*.

In connexion with this subject, however, there is an important principle which demands exposition. While a man may perform a *wrong* action, yet not necessarily an *immoral* one, (since the latter term relates to a peculiar mental state, while the former refers merely to the *consequences* of the action)—whether he shall ever have reason to reproach himself for its performances, will depend on the response which he can honestly make to another question—'whether his ignorance was *unavoidable* or *wilful*?'

The same divine disposition which leads men to do good when they *know how*, and the same end which demands this, should induce them to *SEEK* to *KNOW how* to do good. He who loves to do good, and to be *right*, will *seek the light*, not shun it. Light and heat, truth and goodness, should be indivisible. Hence, eminently, the true Christian is one of the Sons of Light and of the Day. 'BUY THE TRUTH, AND SELL IT NOT'—is a divine command. Labor is the price of truth, and we are here taught to use all due labor in acquiring it, and, when secured, to barter it not for pleasure, self, or power.—TRUTH-SEEKING IS A GRAND, BUT NEGLECTED, MORAL DUTY. He who desires to do the will of God, to obey his laws, on earth as in Heaven,—will necessarily search for the indications of his wise and gracious will. The great moralist, Dr. S. Johnson, has well enforced one of the aspects of this too much disregarded duty, in the following admirable sentence:—'As the great end of society is mutual beneficence, a GOOD MAN is always uneasy when he finds himself acting in opposition to the purposes of life, because, though his conscience may easily acquit him of *malice prepense*, of settled hatred, or contrivances of mischief, yet he seldom can be certain that he has not failed by *negligence* or *indolence*, that he has not been hindered from consulting the common interest by too much regard to his own ease, or too much indifference to the happiness of others.'

So far, therefore, as men are indifferent in the TRUTH—which is the means of doing good, for such 'knowledge is power' indeed,—so far as they remain in *wilful* ignorance as to the nature and evils of intoxicating drink—so far, and so far only, do they incur guilt, and sin against God and their neighbor. How many, or how few, are placed in these circumstances, it is not for man to know. Let us judge charitable judgment.

It would obviously be unjust to condemn any one for the violation of a lawgiver's *secret will*; *will*, I again observe, does not become a *law* (in the proper sense of that word) until it is *published* or accessible. A law is defined as 'a rule of action,' which implies some prescribed or published course; as Walker has it, 'publicly established.' *SIN* implies a moral disinclination to a law published by authority; but where the law is not published, or *not known*, no disinclination, and therefore no *wilful* or criminal transgression, can be assumed; there would, in such event, be simply unavoidable ignorance.

I would, then, inquire—What good can possibly result

from the Resolution in question? Suppose the proposer of it used the words 'SIN' and 'MORALLY WRONG' in the unauthorised sense of 'a transgression of God's will, whether secret or revealed—wilful or accidental',—what, I ask, would be gained by it? This definition would only confound two very different things together, and though it might CALL them both 'violations of law,' yet that would not prevent men from viewing and estimating a *wilful* violation of the law, very differently from an involuntary or ignorant transgression. One act would still be innocent—(but is it tolerable to talk of innocent sin?)—the other would remain as a *guilty* violation—in short, a SIN, in the only correct sense of that word. This Resolution, therefore, applies the same words to two very different conditions;—it confounds great *moral distinctions*, and thus tends to remove the criterion of virtue and vice. Whatever does this is evil, and should be avoided.

It has been asked—'Why should teetotalers abstain, if the use of alcoholic liquors be not *sinful*?'

I would answer—*We ARE* acquainted with the physical law, and *therefore* abstain. Further, to us who know the law, it is both physically and morally wrong to drink. While our conscience does not reproach us with drinking alcoholic liquor twelve years ago, our conscience would condemn us for drinking it *now*. Why? Because whenever the intellectual light comes, the *moral law* is erected in the soul, and not before. The MORAL OBLIGATION is founded upon the *prior intellectual revelation*. The fact of physical and moral injury, with reference to the use of intoxicating drink, existed twelve years ago, but the *knowledge* of that fact did not;—in *does now*, and that it is which makes ALL the moral difference between drinking *now* and drinking *then*. 'Whatsoever is not of faith'—i. e. done in the belief of its being right—'is SIN.' When it has been reasonably demonstrated that the use of a certain article is physically bad, THEN, and not before, its use becomes MORALLY WRONG—i. e. a violation of evidence, light, law, or whatever else men choose to call the expressed or testifying FACTS.

When the teetotaler *proves* alcoholic drinks to be poisonous to body and to mind, he thereby proclaims *the law*—and if the proof be sufficient (to a perfectly impartial mind), the moral obligation at that moment commences. But the teetotaler must be *sure* he has given rational evidence on the one hand, recollecting that the ultimate judge of God's Law, and of Truth, is the individual REASON, each man for himself—while, on the other hand, the moderationist should be *sure* that he has fairly and fully examined the evidence on this important subject.

I conclude, from these considerations, that to denounce drinking as '*morally wrong*,' merely because it is '*physically wrong*,' is either to use words without any meaning at all, or to confound words which very widely differ. Sin, guilt, morally wrong, &c., are *relative terms*; and the things to which they relate are conscience, understanding, law, &c.; and where there is no law (known or proclaimed), there can be no sin, no guilt. It is precisely for this reason that an idiot would be without sin (or guiltless), where a rational man would be criminal. The latter would know, or might know, the 'course prescribed,' while the former could not—for it matters not whether we are destitute of the power of understanding, or of the means of understanding.

To tell men, therefore, in all circumstances, that they are doing what is '*morally wrong*,' or sinful, in using intoxicating beverages, *is felt to be a fallacy*, and, in many cases, excites prejudice to further inquiry, or provokes dissent: it must do harm, but can, I conceive, do no good. Rational men change their conduct, not from blind denunciation, or harsh names being applied to them, by, it may be, earnest and zealous, yet mistaken advocates,—but from conviction. They require that

REASONS and PERSUASIVES shall be supplied to their intellectual and moral nature. Let us, then, be content with a true but firm and fearless declaration of the *duty of inquiry*, and the obligations of a corresponding practice,—and with showing why teetotalism is good, and drinking bad; then, and not before, shall we have shown the world, not that it *is*, but why it would *become*, '*morally wrong*' in men to drink. That a practice which is *proved* to be physically wrong cannot be morally right, is a proposition which all will admit to be true.

(The preceding paper was read at the Tenth Conference of the British Temperance Association, held at Manchester, and, after considerable discussion, the following RESOLUTIONS founded upon it, were carried by a considerable majority.)

1. That, recollecting the injunction—'Whatsoever is not of faith (or knowledge) is sin'—an injunction which assumes that the pursuit of truth, which is the expression of God's will, ranks amongst our rational obligations,—and bearing in mind that ample information concerning the great evils of the drinking system on the one hand, and the blessings and benefits of Temperance Societies on the other, is readily accessible to all,—this Conference would express its opinion that fair and full enquiry into these important subjects is an imperative duty, and cannot be deferred or neglected without incurring the condemnation and guilt of those who would not come into the light, lest the light should reprove them.
2. That as the use of intoxicating beverages is proved by the experience of millions, not only to be unnecessary, but also injurious, both to the body and the mind; and as that use is infallibly connected with vast and varied evils to the moral, social, and spiritual condition of our fellow-creatures,—this Conference would express its solemn conviction, that the continued consumption, sale, or manufacture of such beverages, is in direct opposition to the great purposes of human life, and, therefore, in the view of such facts, a sin against God and our neighbor.

#### SOCIAL EFFECTS OF TEETOTALISM.

If the Temperance Institute is proved radically important for the purposes originally designed by its organization, no efforts can save it from derision and decay; but if, on the other hand, experience has shown its efficient adaptation for those ends, it will become permanent and powerful in spite of all opposition.

Viewing it by this test—the test of utility—we boldly declare our belief that (apart from Christianity) it is the *most successful institution of which the civilized world can boast*. Present results have far exceeded the most hopeful expectations of its promoters. And not only has experience justified its pretensions in the particular circle of its operations, but developed in it a power of benefiting the species, of the highest order.

The proof of this has been incidentally mingled with our preceding 'sketch'; and now we can do little more than glance at the most prominent points which serve to connect the line of contemplation, and to mark out the immense power which the practical working of temperance principles may exert on the happiness of particular communities, and the general well-being of the world.

Our first reference shall be to the UNITED STATES of North America, where temperance has become the great question of the day. It has spread itself over the whole Union. Its influence is seen and felt in all the departments of social life. Along the canals and lines of railway, scarcely a grog-shop is to be found. The chief houses of refreshment are cold water establishments. The largest and most respectable hotels in the great cities are conducted on the same principle. Not a drop of alcoholic liquor can be obtained at them for love or money.

This is a state of things very annoying to tipping

tourists; and the doleful jeremiads it has called forth from some English travelers (including 'Boz'), almost move us to 'pity the sorrows' of these poor gentlemen.

The religious public are increasingly alive to the necessity of putting down intemperance; and the church is fast vindicating itself from all connivance at the fruitful parent of so much present and eternal ruin. Men of property and character are withdrawing their capital and countenance from a business which can only flourish on

'all that genders misery, and makes  
Of earth this thorny wilderness.'

The traffic is expiring amid national odium. In 1831, 12,000,000 of people consumed 72,000,000 gallons of ardent spirits—or about six gallons for every man, woman, and child—exclusive of fermented liquors! But, in 1840—after 9 years of temperance efforts—17,000,000 of people consumed but 43,060,884 gallons of ardent spirit, or about 2½ gallons to each one of the population. If we add to this the 28,000,000 gallons of fermented liquors, the whole amount consumed of all sorts of intoxicating drinks is about 71,000,000. In other words, 17,000,000 of people in 1840 consumed less by 1,000,000 gallons of all sorts of liquors, than 12,000,000 of people in 1831 consumed of ardent spirits alone.

These facts express a mighty change in public opinion and practice. No wonder that breweries have been shut up, and that distilleries, by thousands—including some of the largest in the States—have been compelled to put out their fires. These great changes have told beneficially on all the conditions and interests of society.

The returns exhibit a gradual decrease of insanity, crime, and pauperism; while some of the most lawless and demoralized districts have been extensively reformed. Several cities and towns have refused to license the sale of intoxicating liquors. Others, under a sense of the advantages resulting to the community from temperance operations, have voted large sums out of the public treasury to sustain and extend them. This is in the spirit of an enlightened economy, and a rational jurisprudence, which deals not so much among the social evils themselves, as with the known causes of which they are the legitimate and disastrous progeny.

All testimonies concur in showing that the temperance principle has taken firm root in the soil of America. It has grown up in beauty and strength, in spite of cold and tempest, and all the States of the Union have found shelter beneath its branches.

In ENGLAND it has not enjoyed a tithe of the pecuniary support, nor attained the like moral influence, which it has in America. We have never realized their complete organization—their indomitable zeal and high-toned advocacy. Ours has been but the feebleness of the child—theirs the energy of the giant. Besides our lack of equal means and zeal, a good deal must be allowed for the peculiarities of an old country like this. Here usages are of longer standing, and prejudices more ramified and intersected, than they can be amongst a population like that of the United States. Thus there has been a heavier dead-weight—more of the *vis inertia*—resisting even the feeble and limited efforts which have been put forth in this country. These facts—however much to be regretted on other grounds—instead of disparaging, display in bolder relief the results which have actually been obtained.

In almost every large town of the kingdom, hundreds of drunkards have been reclaimed, including some of the most notorious offenders against public order and morality.

The prison returns show a large and continuing decrease of the number of persons arraigned for acts of drunkenness. Preston, which formerly returned a larger proportion of criminals than any other town in Lancashire, has lost this infamous distinction, and during six successive assizes did not furnish a single criminal.

The malt returns for 1841 exhibit a reduction in the amount manufactured, as compared with the preceding year, of 786,566 quarters; and during the year 1842 the consumption of wine had fallen off upwards of 300,000 gallons.

The following table furnishes results equally gratifying in reference to the growth and consumption of hops.

Average amount of hop duty for the last 30 years	
(1813 to 1842 inclusive).....	£145,209 9 62
Do. for last 10 years (1833 to 1842).....	168,787 14 82
Amount of duty paid in 1843.....	133,431 11 02
A reduction from the 30 years' average of.....	11,777 18 6
Do. do. last 10 do. ....	35,356 3 72
In 1833 there were 49,187 acres.	
1837 ...	56,323 ... the highest for last 30 years.
1838 ...	55,045 ...
1839 ...	52,305 ...
1840 ...	44,085 ...
1841 ...	45,799 ...
1842 ...	43,720 ...
Average of 10 years (1833 to 1843).....50,694 acres.	
In 1842.....	43,720 ...

Shows a reduction of..... 6,974 ...

Average produce per acre, from 1833 to 1842...6 cwt. 3 qrs. 13 lbs.

SAM. PLIMPTON, Junr.

—Mark Lane Express, July 15, 1844.

In IRELAND the influence of temperance principles has been almost miraculous. In three months—that is, from January 5th to April 5th, 1841—the decrease of spirits taken out for home consumption, as compared with the corresponding quarter of 1840, amounted to 529,917 gallons. This enormous reduction concurred with other causes to produce that embarrassment of the revenue which accelerated the crisis of Lord Melbourne's administration. The following year—1842—also exhibited a still further decrease of £67,871 sterling.

In 1839 the Irish whisky revenue was £1,510,092, and in some years preceding it had reached £1,700,000; but now, chiefly owing to the temperance efforts, it has fallen to £964,000.

The state of Ireland immediately consequent on this immense reduction in the demand for intoxicating liquors, broadly developed the sure connection between intemperance and crime—sobriety and order. The general and palpable improvement called forth congratulations from the judges and magistrates of the land. Our limits preclude us from going at length into the facts, and, happily, their general notoriety renders it unnecessary. We are tempted, however, to record the following:—

The number of persons charged with murder, within the police boundaries of Dublin, was, in 1838, 14; 1839, 4; 1840, 2; 1841, 1.

'A Member of the University of Cambridge' states, that 'on personal inspection of the prisons in Dublin, I was informed one was closed for sale; in another, upwards of 100 cells were vacant; and in others I saw a similar state of things. At the police stations the men admitted they had not half the employment they formerly had. The elections were going on at the time; and I called at the committee-rooms to ascertain, if possible, what number of houses had been closed through this powerful agency, and it was stated to be from 600 to 800.'

TEMPERANCE.—It is the common and universal cause of all religion, and of all morality.—Lord John Russell.

BEAUTIFUL THOUGHT.—In a speech at Boston, Gov. Briggs said—It had been said that in the last expiring agonies, when this wonderful frame was to become untenanted, and the soul wing its way to the Creator who gave it, a singular delusion was observed to hold power over the dying—they imagined they heard music. There is an equal deception in the glass; the partaker sees not death lurking there—he yields to its exhilarating effects, succumbs to its seductive influence, and, in the giddy whirl of excitement, imagines he hears music, and like the dying, is not aware that it is but a prelude to ruin and death.

## CRUEL CONDUCT OF A LANDLADY.

A FEW months ago, the principles of total abstinence were introduced into N—M—n, a pleasant little village not 50 miles from the city of York, many of the inhabitants of which had long been much addicted to the vice of intemperance. As is usual wherever those principles are faithfully and zealously promulgated, a few of the most wretched inebriates were induced to sign the teetotal pledge, and promised well to become useful members of society. Amongst the number was a young man who, during his intemperate career, had more than once threatened the life of his father (who also is intemperate); and but for the timely interference of the neighbors, this unfortunate youth would in all probability have suffered the fate of the parricide, adding another to the long list of victims to alcoholic madness. However, he was reclaimed, and the friends of temperance rejoiced over him as the prodigal 'who had been lost but was found.' His prospects brightened. He became a reproof to his intemperate father, and, under the blessing of Almighty God, might have been instrumental in inducing him to abandon the drunkard's drink—for what parent, not entirely lost to the better feelings of humanity, can long resist the affectionate pleading of a once-profligate but now sober and virtuous son? But, alas! this cheering hope was blighted, and the young man hurled again into the degradation and misery from which he had been rescued; and that, too, (oh, shame!) by the agency of a woman! Hear it, Christians!—by a woman, a recognized member of the Wesleyan Methodist Society!—one believing herself to be a follower of the meek and lowly Jesus! Awful delusion!

A few words will explain the lamentable occurrence. The woman in question is the landlady of a public-house in the village. To this house business (so says our informant) called the young man. He there encountered some of his former companions, who jeeringly solicited him to partake of a glass of ale. He replied—No, I will not break my teetotal pledge for the value of a glass of ale. He was pressed; but continued to refuse, adding—I will not break my pledge for less than a bottle of wine. The woman of the house hearing this, and doubtless thinking him in earnest, said—Come this way with me; at the same time moving towards another room. The young man followed, and found upon the table decanters, bottles, glasses, &c. (it is supposed there had been a party drinking); and the landlady, taking up a bottle of wine, poured out a glass and presented it, and the youth—as if under the influence of 'the powers of darkness' in the form of the syren before him—drank the accursed liquor. The woman continued to pour out the wine, and he to drink, until the bottle was exhausted. At this moment the husband made his appearance, and said—Give him some of that (pointing to the decanter of 'liquid fire', or spirits). However, the young man refused to take more, and left the house. Efforts were made to restore him, and he re-signed the temperance pledge; but, alas! he continued faithful only a few days. His self-respect and confidence were gone. He thought himself regarded as an unstable and foolish youth; and he has again returned to his vicious practices, as 'the sow that is washed to her wallowing in the mire.'

What the ultimate results of this *Christian-like* act will be, time only knows: but as there is a God in heaven who will judge us according to our works, what will be the recompense (if unrepented of) of this disgraceful—not to say diabolical—act? Whether this woman, after this shameful proceeding, will be retained a member of the Wesleyan body, remains to be seen. At all events, the awful circumstances which follow the violation of the wholesome rules of a religious society, are clearly demonstrated by the foregoing doleful occurrence.

VERITAS.

## THE SLAVEHOLDER'S PROPOSED VISIT.

To Editors of the Press of Great Britain and Ireland.

GENTLEMEN,—I respectfully ask you to give the following a place in your columns. However you may differ from each other on political grounds, I trust your hearts beat warmly alike in favor of humanity, and that you will all cheerfully lend a helping hand to the oppressed. Great exertions, and great sacrifices, have been made for many years, by the people in these countries, to overthrow slavery and the slave trade. Hitherto our exertions have not been attended with the desired success. There must be some cause for this, for the object is a god-like one; one which would assuredly be smiled on by Heaven, if men pursued the right course for its attainment. It seems to me that the moral feeling of these countries has never been excited into a sufficiently strong sentiment of abhorrence for slaveholders. If we be justified in entertaining indignant feelings against our fellow-men for any crimes they commit: surely he that steals a man, and makes a chattel of him, should excite them in the highest degree; for his acts are entirely repugnant to honor and honesty, and totally at variance with every good and holy principle planted in our souls by God himself. There is no man who does not feel this to be a truth—no man who will not spontaneously acknowledge that to steal him and manacle him, would be an outrage of the deepest dye. When I heard that Mr. Tyler was about to visit these countries, it occurred to me that a good opportunity was afforded to all who hate slavery and its abettors, to express their warm feelings on the subject. Mr. Tyler is no ordinary man; he was President of a great nation; he is a slaveholder. (I deny that any man can be a slaveowner, for there can be no ownership in such possessions,—a man would not be owner of a sheep he had stolen), and he is anxious to attach Texas to the United States, for the purpose of perpetuating the vile system from which he derives a living.

I applied to Mr. O'Connell to give the voice of Ireland on this question once more to the world, and nobly has he responded to the call. I now entreat you respectfully to give our sentiments universal currency. Do not think of party feelings in this matter; but shew to American 'soul drivers,' that all parties in these lands unite in detestation of the infernal system they support, and that we have no desire to hold friendly intercourse with them, until they wash their hands clear of the guilt of slavery.

Gentlemen, give Mr. Tyler notice that he cannot, under his present circumstances, be a welcome visitor in these lands, and you will greatly help the cause of human liberty on earth.

I am, respectfully, yours,  
JAMES HAUGHTON.

## SUPPLICATION OF A WIDOWED MOTHER.

Addressed to persons engaged in the sale of intoxicating drinks, in behalf of an intemperate son.

O, spare my child! in mercy spare!  
To him no more the poison give:  
In mercy hear a mother's prayer,  
And let my child and parent live.

'Tis true he's wretched—fallen low—  
From virtuous intercourse exiled—  
Yet still a mother's heart doth know  
Him as my child—my darling child!

I know him, as that beauteous boy  
That sweetly prattled, sported free—  
This heart's delight—the hope and joy  
Of him so dear to memory.

O wretched, wretched child! undone—  
Child, unto whom his life I gave!  
Must he this awful course still run,  
And sink into a drunkard's grave!

And O, his soul! my child's poor soul—  
Must that depart in guilt, to dwell  
Where such dark, fiery billows roll,  
As constitute the drunkard's hell!

## FATHER MATHEW.

[INTERESTING LETTER FROM AMERICA.]

Boston, Massachusetts, March 1, 1845.

VERY REV. DEAR SIR,—Having reason to hope that during the next summer you may be enabled for a season to gladden the hearts of the friends of temperance, by your presence, and give a new impetus to the great total abstinence cause which has rolled over this land, where now we have a habitation and a home, bearing upon its bosom so many trophies of its power, under God, of reforming and reclaiming men, once thought utterly lost, but now adorning the circles in which they move, and exhibiting in their own persons, the evidence of the power of appeals to the hearts and consciences of men.

We, in behalf of the Father Mathew Total Abstinence Society of the city of Boston, extend to you an earnest invitation, to visit our city in the course of the coming summer, if compatible with your engagements. We promise you a cordial reception—your labors and efforts in the cause of humanity are appreciated here, even as they are in your own native land.—You will receive herewith a 'New England Washingtonian,' containing the report of a Union meeting of all the Washingtonian Societies, and among their proceedings, you will find a series of resolutions, one of which expresses faintly the feelings of the Washingtonians of Boston, and of the United States, towards yourself and your labors.

We would not call you from that sphere of action in which you have so long and supereminently exerted yourself successfully to reclaim men from the thralldom of appetite, by the application of love, and kindness, and charity. But our hearts throb in expectation of seeing you, and our hands already in anticipation feel the warm clasp of yours, which have so often been lifted in faith to heaven, and called down its blessing upon the poor and weary offcast of the earth.

We, as do all true temperance men, rejoice in the hope of seeing, face to face, him, who has so significantly in his own person given evidence, that the simple application of the Gospel of Christ is so far, far superior to the legal enactments of men, though supported by thousands of bayonets. We have looked with amazement upon yourself, going forth apparently unaided and alone, and with persuasive kindly accents, in the language of love, bending the stubborn will and strong appetites of men before you, as the kind parent conquers the little one nursing at her breast. Yes, before the moral power wielded by yourself, distilleries have melted away like dew before the morning sun, and drunkenness has fled afar off, like the morning fog before the swift driving wind.

What then may we not expect from your apostolic labors, for a short season here, where thousands of renovated happy hearts will aid you with their prayers and earnest exertions? and none among the many ardent laborers here will rejoice more at your advent than the Rev. Mr. Fitzsimons, who has been the blessed means of awakening thousands of us, his countrymen, to the blessing and benefits of the total abstinence pledge. There does not exist a heart in America, which loves its country, but will leap within its bosom when you come amongst us—your name, even with our children, has become a household word—it is revered here, even as it is in your own green and beautiful, and now morally free land. Waiting the favor of a reply, we are, rev. dear sir, sincerely and respectfully,

D. O'BRIEN, Prest.

P. HALL, V.P.

JOHN HUGH, Sec.

E. RUSSELL, Book-keeper.

Very Rev. Theobald Mathew.

We have great pleasure in announcing that the sums already contributed for the purpose of relieving this distinguished reformer from his pecuniary embarrassments, amount to nearly £7,000. It is gratifying to know that Father Mathew is no longer oppressed by actual debt.

But it must never be forgotten that he has sacrificed every thing for the cause which he has espoused—that a great work still lies before him, and that means will be required to enable him to pursue his invaluable labors with vigor and constancy. We feel assured that those who appreciate his gigantic achievements, and admire his singleness of purpose, his pure disinterestedness, his untiring zeal, will not rest content with merely securing him against positive loss, but will esteem it a sacred duty to aid him in carrying on and completing his work. The sum already contributed is insignificant, when compared with the merits of the man, and the magnitude of his operations. We hope to see it largely increased. Father Mathew, be it remembered, seeks nothing for himself. He asks for sympathy and support in behalf of his cause. To that he has devoted himself—he will toil for it while health and means remain. May God grant the one, and may we do our part towards supplying the other! We may mention that the prospects of the temperance cause in Ireland are most encouraging. The great mass of the people seemed to be thoroughly redeemed from the degrading vice, which is still the scourge and shame of our own country.—*Inquirer*.

The total amount of subscriptions to the 'Mathew Fund' received by James Backhouse, as Treasurer to the British Association for the Promotion of Temperance, is £162. 5s. 9d. The following is extracted from Theobald Mathew's letter acknowledging the receipt of the last remittance, and answering an inquiry respecting the state of the cabmen of Dublin:—

Cork, April 10, 1845.

"Dear Mr. Backhouse,—I am so affected by the kindness of my beloved friends in York and the surrounding district, I can with difficulty refrain from weeping. Convinced of my utter insignificance, I do not know in what terms to express my feelings. I have not merited the favors you and my other benefactors have lavished upon me. I have not the most distant hope of being able to prove myself deserving of such true sympathy.

"The cabmen of Dublin are a regenerated race, morally as physically. They were poor degraded hirelings, squalid from poverty and dissipation. They are now new men, generally the proprietors of the horses and cabs they drive, and entirely free from asthma and other diseases that proceeded from their inability to change their ragged garments when saturated with wet, wearing them in that state day and night.

"Our sacred cause continues to prosper in Ireland, notwithstanding the troublesome times upon which our lot has been cast. The Lord is still with us.

"With kindest remembrance to all my beloved friends, I am, dear Mr. Backhouse, yours most affectionately,

"THEOBALD MATHEW."

## DRUNKEN ENGLAND.

'I'd thought better of thee, England,  
Than to see thee lowly bending  
To a Juggernaut!'

Were it in some barbarian isle,  
Or savage spot where heathens live,  
Where widows mount the funeral pile,  
And mothers to the idols give  
Their infants\*—then indeed would cease  
All my surprise. But when I see  
High, low, rich, poor, (thanks, thy decrease)  
From youth to age, all Britons free,  
Bow'd, lowly bow'd, their god before—  
Then I confess my tongue lies still,  
Nor boasting of my native shore,  
Her polish'd sons, their art, their skill,  
Their virtue, wealth, and piety,  
Escape my lips; but now I mourn  
O'er scenes of inebriety—  
Men madmen, and their wives forlorn.

\* Crocodiles and alligators are yet worshiped in some heathen lands, and to these the parents often give their offspring as a sacrifice.

## Progress of Temperance.

### ENGLAND.

**BIRMINGHAM.**—Our Easter Monday festival passed off with more than ordinary interest. The procession clearly manifested that the teetotalers of this district were not ashamed to show themselves before the public; and the respectability of their appearance, the order and decorum which prevailed, the lively strains of their excellent bands of music, the Rechabite and other lodges in their various uniforms, the Go-ahead Society, which more peculiarly aims at the reformation of the worst drunkards, taking its station among them, presented a marked contrast to the wan and weary toppers who peered forth from the public-houses, beer-shops, and dram-shops in their route. The tea was in the Town Hall, where at least 1100 sat down and partook freely of the abundant provision prepared. A numerous attendance of the middle and upper classes crowded the spacious orchestra. At the close of the tea, our High Bailiff (Mr. Jas. H. Bourne) took the chair, expressing his entire concurrence with the objects of the meeting, although not himself an abstainer. Mr. John Cadbury introduced, at considerable length, some new and important statistics relating to the state of this town as connected with the drinking system; and was followed by the Rev. C. H. Roe in an eloquent and effective address. Mr. Thomas Barlow, and the Revs. George Dawson and Henry Gwyther, also took part in the proceedings.—Mr. D. stating that he could name 20 persons whom he had induced to sign the pledge since the previous large meeting there last November. Some observations of Mr. Roe relative to the use of alcoholic wine at the Lord's supper, gave rise to some opposite remarks from another minister, apparently the result of a less mature consideration, as they called forth a short but able and temperate reply from Mr. Barlow; and though at the time there appeared a little apprehension of discord, it did not materially affect the harmony of the meeting. It is remarkable how frequently the importance of the Temperance Question is now acknowledged in its bearing upon other efforts for the advancement of the welfare of mankind. Two instances of it occurred here last week. On Tuesday evening, April 15, there was a large meeting in the Town Hall of the Association for the Abridgment of the Hours of Labor, at which philanthropists of all classes and denominations assisted, desirous to benefit the laboring population. Every one will admit the advantage which a mechanic and his family would derive by being able to go with money in hand to make purchases in the market on a Saturday morning, instead of having them deferred until the evening or the next day; and were it not for difficulties arising solely out of the drinking habits of the men, many a manufacturer would willingly pay his wages on the Friday, and enable them to purchase at a more economical rate their necessary articles of provision, as well as preventing the necessity of Sunday trading. The Rev. G. Dawson, in a speech of great length and power, diverting to the subject, thus noticed the objection:—"I asked a manufacturer, why the men could not be paid on a Friday instead of a Saturday? and he said, if we were to do so, they would get drunk on the Saturday instead of the Sunday, and he should lose their day's work—which would not answer his purpose. Working men! is that true? I have told you long ago, that you will not get any of your rights till you get up and reform yourselves. Drunken men have not the clear heads, the steady hands, the strong hearts, and clear intellects, necessary to wrest a right from those who have long withheld it. Fevered brains, unsteady hands, and tottering feet, will never do it." How clear, how true is this, unless it be to the clouded brain of the toper! The same week, the Synod of the Free Presbyterian Church assembled here, holding a succession of meetings from day to day while their business lasted.

At one of them, on the morning of the 16th, a very interesting discussion was raised by a motion of the Rev. Dr. Wilson, late a missionary at Bombay, on the Temperance Question, which ended in the unanimous adoption of a motion by Mr. Chalmers, expressive of deep regret at the prevalence of intemperance, and earnestly enjoining all the Presbyteries to give special attention to the subject, and take such steps in their respective bounds as may seem best fitted to prevent the evil. As general resolutions prepare the way for specific measures, the above may be considered valuable. In the evening, on the Synod re-assembling, the Rev. Mr. Watson, from Northumberland, entered into a statement of the religious habits of the people amongst whom he was laboring, and rejoiced to state there were many who, by the exertions of the church, had been made more than the teetotalers would have made them, for they were not only sober, but pious men. [Mr. W. evidently entertains a misapprehension not uncommon as to the objects of our society. It contents itself with inducing people to become sober, not aiming to interfere with the office of the minister of religion, though constantly preparing the way for the reception of religious truth.] Mr. W. confessed there was still a great amount of ungodliness, particularly of intemperance, among ministers as well as members of their congregations. He said he recollected that, half a century ago, in some parts of the country, drunkenness amongst ministers was thought lightly of. He had known a case where two ministers engaged at the same place of worship would come into the church in such a state of intoxication, that neither of them could officiate. He knew of two fathers and heads of families, who had died lately from the effects of intoxication: one of them fell from his horse, and was dragged a considerable distance; and the other pursued his intoxicating habits till he was one day found hanging dead in his own house, having destroyed himself while the family were attending to their religious duties. This had happened in a rural district, where they were told the habits of the people were so pure. He added, that the habits of ministers produced a lasting impression on their congregations, and such conduct on the part of a minister sometimes led many of his flock to consider intemperance as a virtue. In illustration of this assertion, he stated that a member of one of their churches told him, that their old minister never preached a better sermon than when he had been drunk on the Saturday night before. He was happy to state that better habits now prevailed.

**FINDHORNBY FORRES.**—The Rev. J. Edwards, of Brighton, lately delivered several addresses here, on the subject of total abstinence, at one of which the Rev. Mr. Robertson also delivered an address, agreeing with his much-respected brother, that it was desirable to form the Society anew, when he concluded by signing the pledge, along with his family. Before we separated, 35 joined. A second meeting was held for appointing office-bearers, when Mr. Robertson was elected president. Rules were submitted to the meeting, and approved. The committee have since held their first meeting, and the Society has now 139 members. On Wednesday, 16th April, a soiree was held in the school-room here; the president in the chair, supported by the Rev. J. Edwards, and the Rev. N. Galloway of Forres. It was got up in honor of the services rendered to the Society by Mr. Edwards.

JOHN M'KAY, Sec.

**MAIDENHEAD.**—March 31, a public meeting was held in our Town Hall, being the commencement of a series of lectures delivered by the Rev. T. Spencer of Hinton, near Bath, including the towns of Windsor, Oakingham, Reading, and Wallingford, on five successive evenings. The results here, as well as the other places, were most satisfactory and encouraging, and already is the fruit of the seed then faithfully sown, making itself apparent.

J. MACKIE, Sec.

**EAST NORFOLK.**—Three months have passed since I commenced my labors as one of the agents in the East Norfolk Union; and in taking a retrospect of the past, there is cause for thankfulness for the good accomplished. Notwithstanding the obstacles that present themselves to the spread of teetotalism in this barley-growing and malt-making county, the cause of true temperance is extending. During the last three months, in that part of the Union which has been the scene of my labors, upwards of 240 signatures have been obtained to the pledge, more than 30 of whom were degraded drunkards. Among the numbers above stated, are several local preachers and leading men in connexion with various branches of the Christian Church. Whilst the writer of this article has been cheered by the success attending his own feeble efforts, he feels grateful for the more abundant fruit in the other part of the Union, gathered by his respected friend, and late coadjutor, Mr. Millington, who has now removed into Yorkshire, and is succeeded by Mr. Adleshaw, who has commenced his labors here. The prospect before us wears a hopeful aspect. The farmers are beginning to see that teetotalism cannot do them harm, as some of them thought it would. *'What is to be done with the barley?'* is a question that has been answered satisfactorily to some of their minds, and I have heard farmers say, that barley will tell a better tale in the feeding of stock than in the making of it into malt. This, I think, is a step in the right direction.

J. SWANN, Agent.

**PRESTON.**—The celebration of the thirteenth annual festival of the Preston Temperance Society, commenced on Sunday, 27th April, an excellent sermon being preached in honor of the occasion, in Grimshaw-street Chapel, by the Rev. R. Slate. On Tuesday evening a numerous meeting was held in the Temperance Hall, over which the Rev. T. Weston presided. The secretary, Mr. T. Townley, read the annual report, which was of an exceedingly satisfactory and cheering nature, and expressive of the society's thanks to various ministers of religion, for their promptness in forwarding petitions to parliament, against the sale of intoxicating liquors on the Sunday. It also stated that the society had remitted £59 to Father Mathew; that during the year the subscriptions, donations, &c., amounted to £31. 16s. 3d., and the disbursements to £26. 19s. 7d., leaving in the hands of the treasurer a balance of £4. 16s. 8d. Mr. G. Cartwright moved that the report be adopted and printed. Mr. Bradley seconded the motion, and it was carried unanimously. The following are the officers for the ensuing year:—Mr. G. Cartwright, treasurer; Mr. J. Pye, secretary. Committee: Messrs. Bradley, Townley, Swindlehurst, Smalley, Critchley, Hodgkinson, Bowker, Howarth, Hargreaves, Frankland, Barry, T. Jolly, Walsley, J. Pye, Turner, Eyles, Harris, Dixon, Robinson, Lucas, Rhodes, Edmondson, Bennet, Nelson, Clarkson, Boyd, and Pearson. The thanks of the meeting were given to the Rev. Chairman, who expressed his acknowledgments, observing that only a certain degree of moral courage was wanting to make men sign the pledge and renounce strong drink for ever. He stated, that he and his fellow-clergymen had had a petition, numerously signed, presented to them, praying that they would establish a Catholic Temperance Society in the town, and it was their intention, as soon as circumstances would permit, to do so, in connection with the Preston Temperance Society. On Wednesday evening Mr. Bradley was called to the chair, and after a few preliminary remarks from that gentleman, Mr. Livesey commenced his address in his usual homely style, and then proceeded with his lecture on the 'delusion of malt liquor,' as published in a tract by him, 1836. Thanks were voted to him and the chairman, after which the audience, numbering about 700 persons, retired, apparently gratified with the proceedings. On Thursday evening a 'Washingtonian' meeting was held, when the Rev. R. Slate was moved to the chair, and called upon

Mr. John Vernon to address the meeting. Mrs. Pearson, Mr. R. Turner, and about eight other persons during the evening, also spoke of the blessings of temperance; and the meeting broke up about a quarter to 11. —Petitions have been sent from the various places of worship in this town, in favor of discontinuing the sale of intoxicating liquors on the Sabbath day. The number of signatures amounted to 3,101. I have received satisfactory answers from Sir George Strickland, in which he could not express stronger terms in favor of any petitions sent to parliament than what he has done to ours. He has already presented several to the House of Commons, and hopes to present the rest immediately.

T. TOWNLEY, Sec.

**SKIPTON.**—March 19 and 20, two excellent lectures were delivered by Mr. J. Adleshaw, in the Wesleyan School-room. On Good Friday we celebrated our sixth anniversary by a public tea party in the same place, to which nearly 300 sat down. A public meeting was then held, and the chair taken by Mr. H. F. Bland, who, in an able manner, opened the business of the meeting. Mr. J. Windle, from Burnley, in a plain style, told the benefits that the principles had conferred upon him and those around him. Mr. T. Huetson, from Barnoldswick, gave an outline of his past life, which had been devoted to the worship of Bacchus, but he is now crowned 'the King of the teetotallers at Barnoldswick.' Mr. J. Winterbottom, from Burnley, amused us by giving part of his address in a Dutch style, showing that the English degraded themselves more than other nations. In conclusion, Mr. J. Adleshaw gave a powerful address. The public opinion has been much brought over in favor of our cause.

DANIEL DEAN, Sec.

**SCARBOROUGH.**—On Easter Tuesday, the 8th anniversary of the Temperance Society was held in the Town Hall, which was beautifully adorned for the occasion; and about 400 persons sat down to tea. The room was crowded, and all appeared happy and comfortable. The chair was taken by Henry Fowler, Esq., Comptroller of the Customs, who said that the subject of total abstinence had long occupied his mind; that he had now become a member, and would consider it his duty to employ his talents and influence to promote its extension. The Rev. Mr. Evans (Baptist minister), a new member, had acted on the principle for some time. He stated that his health was now improved; that he could do more work, bodily and mentally, with far greater ease to himself than heretofore; and that some of the most painful cases of dismission of members from his church, had arisen from intemperance. The Rev. Mr. Beswick, also a new member, fully accorded with the preceding speakers, and wished the cause much prosperity. Mr. Frankish, in a very lively and matter-of-fact speech, stated the effects of total abstinence on himself and on his numerous out-door laborers, and showed that in all kinds of harvest work—in all circumstances—his men worked better, and with more ease to themselves, than under the old, bad, unhealthy system of stimulation by strong drink. Mr. Wm. Rowntree, Mr. Morley, Mr. Andrew, and Mr. Bormond (the Society's agent), also bore testimony to the benefits that individuals and the public at large derived from the labors of the Society. The Report spoke of Dr. Grindrod's learned and valuable lectures here, and of his increasing success in Lincolnshire, &c. It stated that in one month, by his labors, 4000 had taken the Society's pledge. It alluded to the prosperity of the Scarborough Society, now numbering 1000 members in the town—to its direct and indirect influence—and to its general patronage and support by non-members. The speakers were listened to with great attention. On Wednesday evening, another meeting was held.—The Rev. Mr. Evans in the chair; and on Thursday evening, a third meeting, when the Rev. Mr. Lane presided. These meetings had the able advocacy of the preceding and other speakers, and produced a good effect.

**SHEFFIELD.**—Our teetotalers assembled on Whit-Tuesday, and proceeded to the Abbey Grounds of P. Bursel, Esq., where they partook of refreshments, and passed the day most agreeably.

**WORKSOP.**—On Whit-Tuesday, our Society held its 5th anniversary, by a procession, tea and public meeting, addressed by four reformed drunkards, and also by Dr. Grindrod, whose visit here has been attended with the most cheering results. J. G.

**POOLE.**—On Whit-Wednesday was celebrated the 8th anniversary of the Poole Total Abstinence Society, when a united procession was formed of the said Society and the Rechabites of the Lighthouse Tent, with members from neighboring towns. It proceeded to the Congregational Church, where an eloquent sermon was preached by the Rev. A. Crisp. At half-past five, about 400 partook of tea in the Guildhall; after which a public meeting was held, presided over by Rev. G. Timberley, and addressed by Messrs. Eyres of Wimborne, Hayter of Dorchester, Cooper of Wareham, Palmer of Milborne Port, and Rev. A. Crisp. Nearly 100 signatures have since been obtained. We have now upwards of 1100 members.

**STOCKPORT.**—On Saturday, April 12, a meeting was held in our meeting-room, Hilgate attended by a numerous and respectable audience. The chairman, after a short address, introduced Mr. Hewitt, of Denton, who was followed by Mr. George Lomax, of Manchester. The cause is still prospering in this town. The youths' committee distributed above 1000 tracts this last month. We hold ordinary meetings every Saturday night, and a meeting every month, at which reclaimed drunkards tell their experience of the miseries of drunkenness and the blessings of sobriety. J. T., Sec.

**COCKERMOUTH.**—Our Society is one of the most flourishing in the county of Cumberland, and was established on the 6th of February, 1836. It now numbers 1550 members, 150 of whom are reclaimed drunkards. Since its formation there have been closed in the town, 1 inn, 1 brewery, and 13 beer-shops. There yet remain open 1 brewery, 38 public-houses and dram-shops, and 3 beer-shops. Mr. Jos. Adair, one of the present Secretaries, was the first to enrol his name, and has ever since been a most useful and active member. The town is more indebted to him for the good that has been done, than to any other in the Society, although there are several whose services will be long remembered. Several gentlemen in the town and neighborhood annually subscribe to its funds; and although it would more effectually aid the cause were they to subscribe to the pledge, yet such support is a strong testimony in favor of the Society. Much good might be effected if those who have it in their power would contribute to the cause in a similar manner. The funds are under the management of an annually chosen Committee, and the present officers are—John Ashbridge, Esq., Treasurer; Messrs. J. Adair and J. Fisher, Secretaries.

**COCKERMOUTH.**—On Whit-Tuesday, the anniversary of the Rechabite Society was held. In the forenoon, the members assembled in the Wesleyan Methodist Chapel, where an appropriate sermon was preached by the Rev. T. Walsh, who showed that water is the best and only necessary beverage for man, and urged those who had fled to total abstinence for the good of their bodies, to seek salvation for the good of their souls; that as they drank only from the pure limpid stream for the refreshment of their bodies, to drink only of 'the water of life' for the refreshment of their souls. The procession formed an important part of the day's proceedings; the number and respectability of the members excited general admiration. A wonderful change has been effected in the habits of the people here during the last few years; and the friends of temperance, encouraged by past success, feel resolved never to lay down the 'weapons of their warfare'—truth and kindness—until the foe is beneath their feet.

**CROWLE, Lincolnshire.**—Mr. T. B. Thompson gave his third lecture in this town, on Monday evening. The room was crowded almost to suffocation—such is the interest now being excited here in the total abstinence cause. This town, which contains a population of 2500, could scarcely boast of a single abstainer before Mr. T. commenced his labors, but in the space of a few weeks, we have had upwards of 80 names enrolled. Two ministers have espoused the principles, and are laboring to establish and forward the cause.

J. W. RICHARDSON, Sec.

**DARWEN.**—During the third week in April, five temperance meetings were held here, addressed by Mr. G. E. Lomax, of Manchester. The attendance was good. The moderationists received some severe blows from his hands. The assertion that 'moderate drinking shortens a man's days,' so offended a member of a religious community, that he left the meeting, fully settled that teetotalism was anti-scriptural! In support of his position, he quoted a passage from Job, which said that 'God had set boundaries beyond which man cannot pass!' On the following evening, the lecturer showed that a person *could* shorten his days, if he was so disposed, by shooting himself, taking opium, alcoholics, &c., and that the testimony of the Bible was—'The wicked shall not live out half their days.' A person may come up to the boundary mark, but if he felt inclined he could stop short. We receive the greatest opposition from professors of religion, though really religious men *ought* to be the first in every good cause. Above 130 members were added to the society. A fresh impetus has been given to the cause; the members have been aroused to renewed energy. The foe was invited out to discussion, but none appeared to support the drinking system.

J. GREENWOOD.

#### IRELAND.

**YOUGHAL.**—Onward the movement still! Philosophers may be puzzled, and bigots may deride, but certainly there is something talismanic about Father Matthew. How comes it that his name gathers such multitudes round him, even in places which he never visited before? that the young and old, the Catholic and the Protestant, press forward to hear his words, and what is more wonderful, that the unhappy victim of debasing habits receives new resolution, and is suddenly released from slavery in his presence? Sunday, April 13th, was a happy and glorious day for the people of Youghal, and from the ardent enthusiasm manifested on the occasion by the vast numbers enrolled, the most delightful results may be looked upon as certain. The Apostle entered the town on Saturday, surrounded by a dense multitude. On Sunday morning he performed service in the Chapel of the Presentation Convent; the large church was crowded almost to suffocation. The Apostle delivered a most powerful sermon, in which he treated of the august worship of the Deity. With powerful effect he advocated the cause of temperance, of universal charity; and toleration, and when he descended to administer the pledge, he had there a dense mass of postulants before him. Numerous large batches were enrolled. Among them we saw many who had come solely for the purpose of witnessing the proceedings.—They saw themselves in the mirror which the preacher held up to their view, and when all was over, their countenances, in which for some moments was apparent the inward struggle between conviction and propensity, suddenly lit up and proclaimed the heart's rising joy. On Monday, again, the good work advanced, and it was a late hour that terminated the proceedings.

**CONK.**—A great temperance demonstration took place here on the 12th May. It was a most splendid and imposing spectacle, remarkable on account of the attendance of the members of the Temperance Institute, composed almost exclusively of young gentlemen belonging to the learned and mercantile professions. Mr. Mullarkey, a gentleman connected with the Institute, rode on

a beautiful horse at the head of the immense procession, as the standard-bearer of Father Mathew, who invested him with the crimson collar and scarf fringed with gold, worn by himself at the grand temperance procession in York. A great many societies and bands of music, with decorations, &c., numerous influential gentlemen, and an immense number of children under the guidance of their friends, were in attendance. Everything went off well.

## WALES.

MILFORD HAVEN, Pembrokeshire.—The cause of total abstinence steadily progresses here, notwithstanding that we are vehemently opposed on every hand by ministers, deacons, and members of Christian churches, who, aided by those engaged in the traffic, do all they can to impede the onward march of sober principles.—Some of our enemies, in the plenitude of their malice, endeavored to raise a band of tin trumpets, a drum, &c., to annoy us while the advocate was speaking in the open air; but the truth is more powerful than drums and trumpets. Through patience and perseverance we have conquered: the drum has lost its head, and they cannot raise a new one. We have great difficulty in obtaining places to hold our meetings in; but are laboring hard to raise a Temperance Hall, trusting our friends will assist us, so that by autumn we hope to see it raise its majestic head, and then we shall be able to have the merits of the temperance question brought fully before the public. On Good Friday last, we held our annual festival, when upwards of 500 took tea. It was a noble and spirit-stirring occasion, acknowledged by all present to be the most interesting and novel ever held in Pembrokeshire. The chair was taken by Mr. Geo. Phillips, of Haverfordwest, who opened the meeting in a neat and appropriate speech; followed by Mr. W. Scott, our unflinching and untiring friend, who spoke at considerable length. The chairman then introduced Mr. E. P. Hood, the champion of the north, who had traveled 400 miles to be present at the meeting. Mr. Hood and a number of our friends sang several temperance songs and glees; recitations followed, and the meeting broke up with nine cheers for Mr. Hood, proposed by the chairman. Mr. H. remained with us a month, lecturing in the open air and in some of the chapels. He delivered his farewell lecture on Wednesday evening, the 19th of April, in the Baptist Chapel, when he ably exposed the folly and fallacies of a pamphlet by a Mr. Rule, Wesleyan minister, which tract had found its way into this little town, and had been spoken of as unanswerable.—On the evening of Mr. Hood's departure for Liverpool, our town was much excited—the juvenile and adult teetotal bands, followed by an immense concourse of people, escorted him down to the water side, and cheered him as he embarked.

W. GARRETT, Sec.

## SCOTLAND.

GLASGOW.—*Soiree in honor of Mr. Logan.*—On Thursday evening, May 1st, a numerous and highly respectable company of the friends and admirers of Mr. W. Logan, City Missionary, assembled in the New City Hall, Albion-street, for the purpose of testifying their approbation of his indefatigable exertions to promote the interests of religion and humanity during his residence in Glasgow. W. P. Paton, Esq. one of the directors of the Glasgow City Mission, occupied the chair. A blessing having been asked by the Rev. Mr. Nisbet, the company partook of an excellent repast. The chairman, in speaking of the city mission, highly complimented Mr. Logan for his zeal in every good work while in this city, and now that he had accepted of the invitation of John Bright, Esq. M.P. to go and labor as a missionary in Rochdale, he was sure they would heartily wish him success. Mr. R. Rae, Secretary to the Western Scottish Temperance Union, detailed Mr. Logan's multifarious labors as a missionary in Glasgow, and his efforts to reclaim the profligate and unfortunate. He remarked that, whether the unfortunate wretch has been necessitated by disease,

to take his abode within the walls of an hospital or infirmary, or the iron hand of poverty and distress has forced him to become the inmate of a poor-house, he has ever found in Mr. Logan a devoted friend. He then went on to speak of Mr. Logan's efforts as a successful advocate of 'perfect and permanent sobriety.' He then in the name of Mr. Logan's friends, presented Mr. L. with a splendid Patent Lever Gold Watch and Appendages. Mr. Logan acknowledged the testimonial in an appropriate manner, and expressed his gratification at meeting with so many friends, who, by their presence, manifested an interest in his labors, and referred with special pleasure to the advice and encouragement he had for upwards of twelve years received from his esteemed friend, the Rev. Wm. Anderson. He then made some interesting statements upon the importance of missionary labor, the claims of unfortunate females, and entered into details respecting the extent and consequences of intemperance; and pointed out in the most forcible manner, the safety, simplicity, and efficiency of the principle of abstinence from all intoxicating liquors. Mr. Logan then returned his grateful acknowledgments to the projectors of the entertainment. The Rev. W. Anderson next gave a graphic account of Mr. Logan's labors—first, as a voluntary missionary among the poor of Hamilton; then among the outcasts of St. Giles', London; then at Leeds and Rochdale, and latterly in our city; and gave an interesting narrative of Mr. Logan's life, illustrative of the sincerity, fortitude, perseverance, and benevolence of his character. The meeting was afterwards addressed by the Rev. Dr. Bates, Mr. J. Mitchell of Loch, Mr. E. Anderson, and Mr. A. H. McLean, all of whom bestowed well-merited encomiums on Mr. L., and enforced upon all the duty of imitating his example, as well as admiring his indefatigable labors. The meeting separated about eleven o'clock.—*Glasgow Argus.*

## INDIA.

[Extracts from the South India Temperance Journal, organ of the South India Temperance Union.]

## MADRAS.

*Seventh Annual Meeting of the Union.*—This came off the 17th January, 1845. It was held in Mr. Waddell's commodious room, most obligingly granted for the occasion. Though so very large, it was well illuminated, and supplied with seats from Davidson-street Chapel. The seats were crowded, and many scores, we regret to say, were obliged to stand during the whole meeting. Our blessed cause never before called together so great an assemblage of people. It was delightful to see so large a number of females also present. But while so many parishioners were present, how sad so state that only three ministers of the gospel (and they Tamil missionaries) were to be seen at this interesting anniversary. Our Vice President, the Rev. F. D. W. Ward, took the chair a little after six, and called upon the Rev. M. Winslow to pray. A temperance song by a number of musicians from the 57th followed, and then excellent observations from the chair.

A second song followed the presentation of the report, when it was proposed for adoption by the Rev. M. Winslow, and seconded by Mr. A. Bertie, of the Monegar Choultry. Mr. Winslow spoke in his usual interesting manner, and at an agreeable length. The Rev. H. M. Scudder, M.D., offered the second resolution, 'That the Scriptures do not warrant us in the common use of the wines of commerce under the circumstances of the present age.' Moved by the Rev. M. Winslow, seconded by Mr. J. Davis; *resolved*, that the following individuals form the Committee and Office-bearers for the ensuing year, with power to fill vacancies or add to their number:—*Patron*, Major W. Brett. *President*, Rev. J. Scudder, M.D. *Vice-Presidents*, Rev. F. Ward and Rev. H. M. Scudder. *Committee*—A. Anderson, A. Bertie, J. Davis, W. Fitzgerald, T. Hedger (Treasurer), P. Hunt (Sec.), E. Shaw, G. Stevens. After the above resolution, a third song, and the benediction, the meeting broke up at

half-past eight, a large number proceeding immediately to the Temperance Hall for tea.

THE SEVENTH ANNUAL REPORT of the South India Temperance Union (embracing 15 months ending 31st Dec. 1844), says:—The whole number of members received during the fifteen months is 75. In the same period six have withdrawn, and six have been expelled, leaving 164 as the present number on the list. This exhibits an increase similar to that of the last year.

The members in H. M.'s 57th Regiment in the beginning of May, formed themselves into a Regimental Association, and thenceforward acted independently from ours, though on most intimate terms—members of both committees meeting regularly for mutual benefit. The association has had varied success, and now numbers 191. It has an excellent reading-room, where coffee and tea are also provided.

*Publications.*—The Journal has been continued in an edition of 700 copies monthly, and has had an increased circulation from Loodiana in the north to Ceylon south, and Burmah in the east. The fact that the number of individuals of rank, who support the paper by subscription and donation, is increasing, is a very satisfactory indication to the committee, that their humble labors are not wholly in vain, and furnishes strong encouragement to continue their efforts in this department.

It is a gratifying and encouraging fact, that three Societies (H. M.'s 84th Regimental, Bangalore Total Abstinence, and H. M.'s 29th Regimental) have abolished the ardent spirit pledge, from conviction that it was of no use, but injurious in its tendency.

Four new *teetotal* societies have been formed. One at Vizianagram, one in the 1st European Light Infantry, Subathoo, one in the right wing 2d Bengal European Regiment, Loodiana, and one in the 2d Queen's Royals, Bombay. Another with both pledges has been formed in the left wing 2d European Regiment, Meerut.

Alcohol's doings have been murderous as in former years, and perhaps more so. *Thirty-two* cases of death in India, from drinking, have been published in the Journal during the period of this report, taken from the public papers, and reported by correspondents. Most of these were Europeans, some Natives, and one East India woman! Some murders, some suicides, some from suffocation, others of delirium tremens, &c. It is fully believed that a very few indeed of the instances of death from drinking ever come to the knowledge of the public.

In BOMBAY the pledge has gained a goodly number of important signatures. There another battery has been opened, called the *Bombay Temperance Advocate*, which, there can be no doubt, will tell heavily upon the old iron sides of custom and prejudice. That some more ministers of the gospel have interested themselves in the work, together with a considerable number of commanding and other officers, is delightful and encouraging.

The number of abstainers in the country has not been satisfactorily ascertained. There are at least about 3000.

In the 84th Regiment, Moulmein, out of 43 cases of spasmodic cholera, *only four* of 105 members of the Total Abstinence Society were attacked.

In the 25th Regiment, Cannanore, it has been shown by reference to the hospital books, that members of the Temperance Society pass through the hospital *once* in 15 months, while non-members on an average are admitted *almost four times* in the same period.

In H. M.'s 9th Regiment, Kussowlee, the admissions to the hospital are nearly *four to one* in favor of the temperance men of the Regiment, and of deaths about *two to one*.

If such be the facts in three regiments in widely different sections of the country, it may be fairly inferred that the same or similar facts exist in other regiments.

#### MOULMEIN.

ANNUAL MEETING OF THE MOULMEIN TOTAL ABSTINENCE SOCIETY.—On Monday evening, the 16th of Dec. 1844, the seventh annual meeting of the Moulmein Total

Abstinence Society was held in the English Baptist Chapel.

As appointed, the meeting was convened at half-past six, for the transaction of business, and though not numerous attended, there were present four or five of the most influential and warm supporters which the great and good cause of Temperance has got at this station, viz., Colonel Willington, Captain Russell, Lieutenant and Adjutant Seymour, and Lieutenant Sanders, H. M. 84th Regiment, and the Rev. A. Hamilton, Chaplain.

In the absence of the President of the Society, the Vice President, Rev. S. M. Osgood, took the chair, and opened the meeting with the usual religious exercises.

Rev. T. Simons, as one of the members of the committee, then delivered a full and interesting account of their proceedings since the last meeting.

An opportunity being now given for any remarks to be made, the Rev. E. A. Stevens rose and addressed the meeting. In illustrating an idea of the celebrated John Newton, viz., that 'he saw in the world two great heaps, one a heap of happiness, and the other a heap of misery,' he observed, that if he had labored the whole of his life, to take however small a portion from the latter and add it to the former, and was successful, he had not lived in vain.

Rev J. M. Haswell, of Amherst, also made some observations relative to the manner in which many of the Natives first contract the habit of drinking spirituous liquors. He said that ships put into the port, and during their stay here, needed the assistance of Native boatmen to discharge and take in cargo; that it was the custom with many officers of vessels to offer the Natives liquor to drink, thinking thereby to make them work harder for them, and that some did so from a generous impulse towards these people; and thus it was that a great many of the Natives are brought to taste, then to like, and afterwards to seek it for themselves.

The secretary (J. Davison) now made a few remarks. He had ascertained on inquiry, that about 1500 gallons of arrack were drunk in this town in one month; that this prodigious quantity was consumed on an average every month throughout the year; that certain classes of Natives, and these belonging chiefly to the military department, were the consumers; that besides the deadly stuff thus sold and drank, there was another machine here working the destruction of our fellow-men; that about a viss of opium was retailed daily and used by the people; that this quantity of the drug was sufficient to poison fifty persons unaccustomed to it; that one ounce would make an individual, who had never used it, a dead man in four hours.

Mr. Bulger, of the regiment, remarked, that he had received substantial benefit to himself in every way, from having joined the Total Abstinence Society, and he sincerely desired to see others partake of the blessings which this good cause is so eminently calculated to bestow.

#### AMERICA.

The Irish Washingtonians of New York have just forwarded one hundred pounds to Father Mathew.

One thousand and fifteen persons, within the past year, have signed the pledge of the Albany Washingtonians.

A law enacted by the Legislative Committee of Oregon provides, that 'any person who shall make, sell, or give away any ardent spirits in the territory of Oregon south of the Columbia River, shall forfeit and pay 100 dollars for each and every such offence.'

MAINE.—An excellent bill is now before the Maine Legislature, the object of which is to effect 'the suppression of drinking houses and tippling shops.' Any person who shall sell or give such drinks, in any quantity less than twenty-eight gallons, shall forfeit for the first offence 20 dollars and costs, 'and be imprisoned three months'—and if the fine is not paid, two months more will be added. For the second offence, 'one year's imprisonment,' in addition to the fines and costs!

### PROPOSED NEW CONSTITUTION OF THE BRITISH TEMPERANCE ASSOCIATION.

THE present month will be one long to be remembered in the annals of teetotalism. The British Association for the Promotion of Temperance will hold its annual conference in the town of Hull, commencing on the 8th instant, when events are likely to occur of vast consequence to the future aspect of the temperance movement, especially in the north of England.

The necessity of some *real* organization has been long felt and deeply pondered by most of the best friends of the cause, and an attempt to supply this grand desideratum is about being made at the approaching conference.

The British Association was set up by men of the warmest zeal and the purest motives; and has been conducted, down to the present period, under the same noble influences. Its history would form an interesting chapter in the annals of arduous and disinterested philanthropy. Launched into the ocean of public existence without any well-defined course or destiny—without due provision for buffeting inevitable storms—without a directing mind or appointed helmsman; yet, with all these serious drawbacks and signal deficiencies, it has outridden many a tempest, and rendered much important service to mankind. It is really wonderful how a bark so frail has held so long together, and escaped shipwreck. But for the zeal and perseverance of a few choice spirits indeed, it must long since have gone to pieces, and sunk into nothingness and oblivion. This metaphorical representation is a literal truth.

The British Association has an avowed *object*—the suppression of intemperance; but scarcely any declared means for securing it—no fixed funds at its command on which agents might depend, or to enable the Executive to sustain any decisive efforts.

It is destitute of any principle of interaction or outward union, beyond the merest and most necessary forms. It has been maintained, like a favored child of fortune, more by blessed accidents than known resources, or any settled scheme of exertion.

This indefinite and unorganized character of the Institution included a twofold disaster, which has been abundantly developed by experience. It entailed an original weakness, and prevented the possibility of strength.—Lacking inherent power, it could not attract or bind together, and hold in vital union, numerous independent associations. Failing in this, it has failed in the main purpose of its designation. Unlike an original genius, rising above the rude masses, and by the force of his native superiority collecting around him a

band of devoted adherents, it has rather resembled some Eastern chieftain whose higher claims have been nominally and coldly conceded by numerous petty Shieks, but who act in perfect independence of his movements and wishes, and who not infrequently fall away from even formal adherence and subordination.

This is an exact type of the circumstances of the British Association. Its higher pretensions have not been thoroughly felt nor extensively acknowledged.

Most of its auxiliaries are nominal, and many of them evanescent, even in name. Societies have sent delegates to its annual meeting (but seldom funds), when that happened to be proximate to their neighborhood. They were labeled 'auxiliaries'; but, conference over, they became a disbanded army, and were practically blotted from the book of its existence. During the season of its annual assembly, the Association, with its display of branches, has not been unlike

'The leaves of the forest when summer is green.'  
That season at an end, and lo! it became  
'Like the leaves of the forest when autumn has blown';  
for most of its numerous branches were  
'scatter'd and strown.'

A few individuals and societies, acting together more or less closely, have formed the stable nucleus around which those loose elements have heaved and fluctuated, and thus ensured the nominal being of the Association. Its existing deficiencies appear to consist in the following particulars.

1st. In the means and amount of personal effort and co-operation.

2nd. In the means of procuring the necessary funds.

3rd. In the absence of a fixed condition of membership, and a machinery for collecting the statistics of the Association.

4th. In the conditions of delegation to the annual conference.

This, we must frankly own, is an unflattering and painful picture of the Association as at present constituted. It is, however, a true one; and a knowledge of the real state of the case (which the present juncture demands), will best suggest the required remedy, and prepare the minds of the delegates for a full, free, and satisfactory discussion of *that* which the Executive Committee, after mature thought and multitudinous correspondence with friends in different parts, have resolved to submit to the deliberation of conference.

It will be seen, on a reference to the 'Revised Rules,' that the second rule applies to the first of the defects specified; and, as it involves the principal feature of the proposed changes, the Executive hopes it will receive

special attention. It has a twofold character, embracing individuals as well as societies—thus introducing a novel principle and a new element into the constitution of the Association. The grounds for submitting this organic change have already been partially intimated. Experience has demonstrated the impossibility of realizing an association of societies; that such ostensible association is rather a dead assemblage of names, than a living union of things. Moreover, like Burman Wood on its march to Dusinane, it excites a belief in what is *not*; exaggerates the appearance beyond the reality, and therefore deceives and disappoints. Now, as nothing will *ultimately* pass for more than its worth, and as moral force, like water, finds its level, these exaggerations produce weakness and end in failure. Better one chosen band of known and trusty men, than a thousand regiments existing in mere paper and pretence.

Besides, there is always great danger of individuals forgetting their responsibilities and their duties—of passing them away into a nominal association. They are liable to lose *themselves* in the *crowd*—to delegate to mere forms the life of their own energy. Thus, behind the appearance of power there may be real weakness—the work will remain undone, because there are so many to do it.

Now, if this liability attaches to *all* associations, it is more likely to occur in *fact*, when one association seeks to borrow its being from a multitude of others. To guard against the first, is difficult; but to prevent the latter, seems impossible. Personal agency in the first is apt to be thinned away; and so far from being condensed, it is exhausted in the latter. It is therefore desirable to reverse the process, take down all intervening media, and secure an association which shall be the pure and immediate expression of the personal will and the sense of personal responsibility. According to the ratio in which this is realized, will be its strength and its success. Individuals, therefore, rather than societies, supply the elements of power and progress.

Were any fact wanting to confirm these conclusions and justify their practical application, it is furnished by the recent agitation for the £10,000 fund. *Societies* have done *little*—*individuals* *much*. Only some six of the former have contributed anything, and therefore the amount obtained is chiefly from the liberality of the latter. The agitation is not only valuable for clearly eliciting this fact, but as affording *data* as to the probable extent and pecuniary worth of a personal constituency.

The proposed arrangement, besides bringing the sense of individual power and responsibility more directly to bear on our great objects,

will secure an active staff of officers in most of the great towns and centres of operation, to act in immediate concert with the Executive, both in the ordinary workings of the Association, and in any sudden emergency; and will be especially important should some simultaneous movement be desirable. The real strength of the Association will be more definitely known, and more easily mustered and moved, while the result can be more unerringly calculated.

Thus, like light reflected through the microscope, what it may lose in diameter it will gain in force, and the effect will be proportioned to the intensity. The Executive, entertaining a strong conviction of the importance and necessity of the principle, is anxious to see it practically carried out.

The second defect of the present constitution, relates to the 'ways and means' of obtaining funds. From the commencement of the temperance movement in England, this matter has always been greatly neglected. It was given out that no funds, or scarcely any, were needed; and assuredly this axiom has, in general, been rigorously observed. Great labor and scanty means have always characterized the temperance movement.

A moment's reflection on the nature of the work to be done, and the sort of agency to be employed in doing it—[as stated in the first Rule]—will shew the necessity of *fixed* means for securing a liberal revenue, and how unwise it is to be dependent, as now, upon accidental aid and temporary expedients. This essential object is proposed to be accomplished in the way stated in the latter part of the second Rule—the *condition* of membership being an annual subscription of not less than 10s. from individual teetotalers, and of not less than 40s. from societies—the privileges of the latter to increase up to a given point with the increase of the amount subscribed. The Executive propose to admit *individual* subscribers to the same conferential privileges as delegates from societies, because they have a *plain right* to some control over the body invested with the power to dispose of funds which they have furnished, and because this is the only mode in which that right can be exercised. The latter clause of Rule 3 places 'individual subscriptions' *only* under the control of the Executive for the purposes there declared, while the first clause provides for the *return* of the amount subscribed by auxiliaries, in the way there specified. This guarantee of an equivalent (if adopted) will remove the reluctance existing in many local societies to contribute to the general fund. It will also do much to obtain and insure their more efficient co-operation.

Another defect in the existing constitution

is the absence of any fixed conditions of membership, and of means for collecting statistical information. Societies now 'come like shadows, so depart,' rarely leaving behind them any account of the state of the cause in the districts whose names they bear—of the number of members—of difficulties overcome, or drunkards reclaimed;—no record, in short, of the battles fought and the trophies won. Who can doubt that had this matter been well and widely attended to, a body of important and imperishable FACTS might have been accumulated, honorable to the Association, highly encouraging to its promoters, and adapted most powerfully to influence the public mind? In addition to the propositions already described, Rule 9 bears upon the first of these serious defects, but more especially applies to the second.

It does not, indeed, specify all the points just hinted at. It simply proposes to make it imperative on the part of auxiliaries to furnish an annual return to the Executive Committee, which may embrace the particulars to which allusion has been made.

It only remains to be said that the conditions of delegation to the annual conference are very defective. In this matter there is great room for irregularity, and much irregularity has prevailed. It ought to command great consideration and care; for on the composition of the conference, to a large extent, depends its credit and its influence;—in other words, its public utility. The points which seem chiefly to require notice, are embraced in the 6th and 7th of the 'Revised Rules.'

Such is a brief outline of the principal features of the 'New Constitution' of the Association, as sketched by the Executive, with the advice of its leading friends in many parts of the country.

The Committee earnestly requests of all who may be present at the approaching conference, to give it their best attention, in order that what is done may be the result of calm and deliberate thought.

Some decided means are imperatively called for, to make the Association more worthy of the great cause it was instituted to promote, and equal to the exigency of the times. It has done much in the days of its infancy and its weakness, what may it *not* do in the years of its manhood and its might? Who, that has endured the toils, and shared in the existing triumphs, of the temperance cause, is not anxious to behold it placed before the eyes of the world, in all its moral grandeur, shining like a light from heaven on the scenery of earth, and exerting its whole beneficent power on all the conditions, hopes, and aims of human society? But this era of its moral omnipotence cannot

be realized without *mind—method—money*. These constitute the triple might that moves the world; and they must be copiously infused into the temperance movement, ere it can tread down in triumph the ignorance and prejudice, the habits and the interests, arrayed in defence of strong drink. What is more glorious and inspiring than a mighty associated multitude, pushing on an important truth—a great principle,—working a revolution of household joy and national blessing? Who can estimate the value of this living unity, combined by experience and animated by knowledge?

Such *may be* (if its friends resolve) the British Temperance Association; not a name, but a bold, earnest, and beneficent reality—a tower of strength to the friends of humanity, and a form of terror to the guilty traffickers in the drunkard's drink. With this importance attached to the coming conference, let every delegate feel it as the beginning of a nobler era in the temperance movement—the starting point for more extensive, determined, and vigorous efforts to rescue our country from the galling bondage of intemperance. Let each consecrate himself afresh to the great work—renew his solemn league and covenant against the enemy of God and man.

The real interest of this occasion will not be in the gathering crowds—the loud plaudit—the gay festival—or the stirring voice of music;—but in its influence on the morals of the age and the happiness of millions. May all who shall take a part in its engagements seek to make it of national and permanent consequence—a means of imparting an impulse to the cause, which shall be felt from the centre to the circumference of the land. Let all inferior considerations and petty feeling be absorbed in one grand purpose, and in humble dependence on Him who has given the glorious assurance that truth shall be brought forth unto victory.

#### REVISED RULES OF THE BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE,

*As adopted by the General Meeting of the Executive Committee, held at York, on Tuesday, April 8th.*

And ordered to be submitted for the approval of the Conference of Delegates appointed to be held at Hull, on Tuesday, the 8th of July, 1845, at 12 o'clock at noon.

1st. The object of this Association shall be, to diffuse as extensively as possible the principle of abstinence from all kinds of intoxicating liquors; to extend the operations of existing auxiliaries; and to promote the formation of new ones throughout the kingdom. These objects are proposed to be effected by the employment of an efficient personal agency, and by the diffusion of information through the medium of the press.

2nd. That, in order more effectually to promote the Temperance Reformation, this Association shall consist of individuals who are members of a temperance society based on the principle of total abstinence from all intoxicating liquors, and who subscribe not less than the

sum of 10s. per annum to its funds; and of *auxiliary societies* in the United Kingdom which adopt a pledge of entire abstinence from all intoxicating liquors, expressive of an obligation on the part of the members to discountenance the *causes* and *occasions* of intemperance, and which shall subscribe not less than 40s. annually to the funds of the Association.\*

3rd. Each Auxiliary Society shall receive within the year, if required, in the form of tracts, periodicals, or gratuitous agency, the amount which they subscribe to the funds of the Association, leaving the individual subscriptions and donations alone applicable for defraying the current expenses of the Executive, assisting small societies, promoting the formation of District Unions, and generally extending the cause.

4th. The affairs of the Association shall be conducted by a Committee of twelve members, six of whom shall reside in some principal town of the north of England, and by a general President, Vice-Presidents, Treasurer, and a Secretary or Secretaries; all of whom shall be elected at each Annual Meeting, but shall not take office until the 1st of January following. The President, Vice-Presidents, Treasurer, and Secretaries to be *ex-officio*, members of the Committee.

5th. The Annual Meeting of the Association shall be held in the month of July, and shall consist of individual Subscribers, the Executive Committee, and of Delegates from Auxiliary Societies: auxiliaries subscribing 40s. and under £5, to be entitled to send one Delegate, and those which subscribe £5 and upwards, two Delegates.

6th. That non-members of the Association, being members of a Temperance Society, may be admitted during the sittings of Conference on obtaining its permission. The regular speaking and voting to be confined to the Executive Committee, the individual subscribers, and the duly appointed Delegates, who shall be members of the Societies which they represent. Nevertheless Traveling Agents and other friends of the cause, may express their sentiments on obtaining permission of the Conference.

7th. Previous to the Conference being opened, each Delegate shall produce his credentials, signed on behalf of the Committee, by the President or Secretaries of the Society by which he has been appointed; and each individual subscriber shall produce satisfactory evidence of his being a member of a Temperance Society and of his having paid his subscription to the Association three months previous to the Conference.

8th. Delegates from Societies whose subscriptions have not been paid, shall not be allowed to speak or vote in the Annual Meeting. All subscriptions to be due on the 1st of January.

9th. A schedule shall be forwarded to each Auxiliary not later than the 1st of May in each year; such schedule to be filled up and returned to the Executive Committee on or before the 15th of June. Any Society neglecting to make the annual return, shall forfeit its right to be represented in the Conference.

10th. In order that the accounts of the Association may be clear and intelligible, the Executive Committee shall give special directions to the Financial Secretary, especially as to the payment of the salaries and expenses of the Agents, Secretaries, &c.; so that all moneys collected and received by them will appear as donations or subscriptions to this Association.

11th. A report of the proceedings of the Executive, with a clear statement of moneys received and expended, shall be presented at every Yearly Meeting.

12th. Extraordinary Delegate Meetings shall be called by one of the Secretaries, at the request of five members of the Executive Committee, or of any fifty members of

the Association. Notice of such meetings to be given by post letter, at least fourteen days before the time appointed for their being held.

13th. That the Executive Committee have power to fill up any vacancies which may occur in its body between the annual meeting of Delegates.

14th. If at any time it shall appear desirable to any Auxiliary of the Association, to make any alteration in any of the foregoing rules, notice of such alteration shall be given to the Executive Committee three months previous to the Annual Conference, in order that due notice of the proposition may be given by circular to all the Auxiliaries: and should it meet with the approbation of the Conference, it shall become a rule of the Association.

#### DR. CAMPBELL'S TEMPERANCE CREED.

[The editor of 'the Christian Witness,' a widely-circulated journal of a religious body, has published his Temperance Creed. We select the following positions as worthy of attention, though we cannot approve the denunciatory tone in which the doctrines of a large number of teetotalers are assailed in other portions, nor, indeed, perceive the conclusiveness of the reasoning put forth against them. The very facts in dispute are quietly assumed.]

"The general, although at the outset, *moderate use* of intoxicating drinks, is, in the present state of human nature, necessarily attended with some portion of danger, and may, to multitudes, result in habits of inebriety, leading to poverty, misery, crime, premature death, and eternal destruction!

"By utter abstinence from all intoxicating drinks, no injury whatever can be sustained; while the advantages, civil, moral, and religious, are manifold beyond credibility, and important beyond calculation.

"Total abstinence, as the only sure means of man's preservation from the greatest of all curses, as being naturally allied to all good, and not necessarily attended with any evil, is a practice deserving of general adoption.

"Total abstinence being the only sure means of recovery to those who have become the subjects of inebriety, the establishment of institutions to promote it wherever strong drink is known, is a work deserving the utmost efforts of the united piety and philanthropy of the whole Christian world.

"The Temperance Institution is founded in a wise and humane expediency. The spirit which animates it, is a compound of self-love and social, of prudence and benevolence. On this ground we adopt, as our own, the memorable words of the venerated WILLIAM JAY, when he says, 'The subject of teetotalism I have examined physically, morally, and Christianly, and after all my reading, reflection, observation, and experience, I have reached a firm and powerful conviction:—I believe that next to the glorious gospel, God could not bless the human race as much as by the abolition of all intoxicating drinks.'

"Such is our fixed belief; but God never does for man what he has enabled man to do for himself; miracles begin only where means end. If such drinks are the foe of man, man has but to will it, and that foe expires! Man has reason; let him use it. The being of such drinks will cease with their use. Non-purchase will inevitably be followed by non-production. Let the English nation then awake—will—do—be free—happy—and immortal!"

[We regret that sentiments so excellent should be marred by their connexion with doctrines on the wine question which have never been proved. Dr. C., on that subject, appears to have missed his way.]

DR. THOMAS SEWALL.—The friends of temperance and humanity, throughout the country, will receive, with feelings of deep regret, the sad intelligence that this long tried, steadfast, and ardent friend of their cause is no more. He breathed his last at Washington, on April 10, having sunk from a violent attack of pneumonia into a rapid consumption, at the age of 59.

\* It is intended to propose an alteration in the second rule, so as to render it necessary for individual members to adopt a pledge similar to that of the Societies—viz., expressive of an obligation to discountenance the *causes* and *occasions* of intemperance.

TESTIMONY OF A WESLEYAN MINISTER.

Harwich, 25th April, 1845.

GENTLEMEN,—The principles of teetotalism are progressing in this part of the country. I am more than ever convinced of the utility of those principles, and wish they were universally adopted. I have tried them for some years in a tropical climate, and there I found I could do better without stimulating drinks than with them. And since my return to this country I have never felt the need of them. I can go through my work without feeling that weariness of which I hear others complain, and of which I often complained myself when I used alcoholic drinks. Whatever others may say of the system, I thank God that I adopted it, if for nothing else but an improved state of health.

We held our public monthly meeting last Friday, in this town. Captain Arnold gave an address, which was listened to with deep attention. I also addressed the meeting, and adverted to the statement made in the *Advocate* of March last, in which, after giving the annual cost of intoxicating liquors in France, Gt. Britain, Sweden, Prussia, and the United States, it goes on to say—'This calculation, however, does not give the expense incurred in upholding prisons, police, asylums, workhouses, &c., which are rendered necessary by habits of drunkenness. Taking these into the account, the annual cost of intoxication in the United Kingdom is carefully estimated at *one hundred millions!*' This sum, I think, may be much more usefully expended in the following way, viz. :—

To build 300 churches, at £1200 each .. ..	£360,000
To build 500 chapels, at £1000 each .. ..	500,000
To build 2000 school-rooms, at £200 each ..	400,000
Employ 1000 additional ministers, at £200 ..	200,000
Send 3000 missionaries to the heathen, at £200.	600,000
Employ 2000 school-masters, at £100 per an.	200,000
Employ 1000 school-mistresses, at £50 ..	50,000
Print 1,000,000 of bibles, to give away at 4s.	200,000
Build 1000 colleges, at £20,000 each .. ..	20,000,000
Employ 10,000 masters, at £400 .. ..	4,000,000
Build 5000 almshouses, at £1000 .. ..	5,000,000
Employ 30,000 evening school-masters for adults, at £60 .. ..	1,800,000
Place in the funds, to pay annuities .. ..	8,000,000
10,000 ministers pensioned off, at £100 ..	1,000,000
20,000 publicans do. at £50 .. ..	1,000,000
60,000 drunkards' widows clothed, at £2 each	120,000
120,000 drunkards' children educated, at £4	480,000
2000 churches among the heathen, at £1000.	2,000,000
2000 chapels do. do. at £800.	1,600,000
	£48,110,000

What shall we do with the balance?

Give to the Church Missionary Society ..	£1,000,000
.. Bible Society .. ..	1,000,000
.. London Missionary Society ..	1,000,000
.. Baptist Missionary Society ..	1,000,000
.. Wesleyan Missionary Society ..	1,000,000
.. Other Religions Societies ..	1,000,000

And supposing there are 60,000 drunkards in Gt. Britain, if they will sign the pledge and be faithful, we will make them a present of £20 each .. ..

£1,200,000

What shall be done with the balance?

Pension off 10,000 worn-out ministers not otherwise provided for, at £100 per ann.	£1,000,000
Clothe 60,000 poor children, at £2 .. ..	120,000
Establish 2000 libraries for the poor, at £100	200,000
Invite 100,000 delegates to a teetotal dinner, at 2s. each .. ..	10,000
Purchase 1,000,000 silver trumpets to sound the temperance jubilee, at £3 .. ..	3,000,000
	£60,640,000

There will then remain a balance of £39,360,000, which those who have more time and ingenuity than I, can dispose of to the best advantage. You may probably find some slight miscalculations in the above; I have written in great haste.

I remain, gentlemen, yours truly,

THEOPHILUS PUGH.

To the Editors of the National Temperance Advocate.

STATISTICS.

[From Eighth Annual Report of the York Temperance Society.]

There are in England 1,093,741 acres of land cultivated for growing barley for malting, besides 56,000 acres growing hops, making a total of 1,149,741 acres, the produce of which, notwithstanding the pressure of the population upon the means of subsistence, produces no bread.

An acre of good land produces about 40 bushels of barley, or, on a moderate calculation, 28 bushels of wheat, equal to 3½ quarters.

How desirable that this large extent of land should be made available for the good of society at large. The produce being 3½ quarters per acre, 4,024,093½ quarters of wheat would be reaped from the land now growing malt and hops.

A quarter of wheat yields about 350 lbs. of flour, therefore from 1,149,741 acres, no less than 1,408,432,725 lbs. of flour would be obtained; and it is supposed to increase one-third in being made into bread; consequently this land, producing wheat, would supply 1,877,910,300 lbs. of bread. According to the census of 1841, we find the population of England and Wales to be 15,911,757, of whom 2,099,152 are under 5 years old. But allowing this number of young children as well as the adult population one pound of bread each per day, it would more than serve the whole population of England and Wales for 118 days, or nearly one-third of the year.

The total amount levied for poor's rate in England and Wales for the year ending Lady-day, 1841, was £6,351,825. For the sake of elucidating the subject still further, the committee estimate the value of bread at 1½d. per pound, which for 1,877,901,300 lbs. will be £11,736,939. 7s. 6d., a sum more than sufficient to pay the poor's rate for England and Wales for one year and ten months.

The total amount of money expended annually upon intoxicating liquors in the United Kingdom, gives an average of about £2 per head for every man, woman, and child; and presuming that the 30,000 inhabitants of York consume a fair proportion of those liquors, it will appear that not less than £60,000 are expended every year by them in the purchase of these destructive fluids. And again taking the price of bread at 1½d. per pound, we ascertain that, with the money spent yearly in York, on alcoholic drinks, 9,000,000 lbs. of bread might be purchased; and allowing each man, woman, and child, one pound per day, it would serve the whole of the inhabitants 320 days. Nearly as much money is expended upon these body and soul-destroying poisons, as would purchase the 'staff of life' for the whole population of the city! O shame, where is thy blush? After a serious and careful consideration of the preceding statements, who would avail at efforts to prevent such a deplorable misappropriation of the gifts of providence, or at efforts made to put an end to the prodigal expenditure of a nation's resources?

'I have wandered a good deal about the world,' says Dr. R. Jackson, 'and never followed any prescribed rules in any thing; my health has been tried in all ways; and by the aid of temperance and hard work, I have worn out two armies, in two wars, and probably could wear out another, before my period of old age arrives. I eat no animal food, drink no wine, or malt liquors, or spirits of any kind; I wear no flannel; and neither regard wind nor rain, heat nor cold, where business is in the way.'

## Progress of Temperance.

### ENGLAND.

**NORWICH.**—*Special and Important Temperance Effort.* For some time past, teetotalism here seemed in a languid state, arising from want of union and effort on the part of its friends. By desire of the agents, Messrs. Addleshaw and Swann, the members of the society were called together; two meetings were held, and several important resolutions passed, manifesting a revived spirit of zeal and liberality. On the suggestion of Mr. Addleshaw, it was unanimously resolved to hold a camp meeting, which took place on Sunday, June 1, on Mousehold Heath. The weather being favorable, the members and friends assembled in the Market-place, at 9 a.m., where, after singing and prayer, they formed in procession and proceeded to the camp ground, headed by S. Jarrold, Esq., Messrs. Addleshaw and Swann, and other staunch opponents of strong drink. As the procession moved onwards the numbers kept increasing; and on its arrival at Mousehold Heath, a larger number than was ever known on any previous occasion was in attendance—most respectable in appearance and character, and well behaved. Mr. Diver presided. Addresses were made by laboring men and reclaimed drunkards; after which Mr. Swann delivered a very eloquent address, assigning powerful reasons why the temperance reformation ought to be supported by all classes, but especially by professing Christians. Mr. Addleshaw then preached a most impressive sermon from Eccl. ix. 10, which was listened to with peculiar interest. Mr. Hill, of the Washingtonian Society of America, related several pleasing circumstances relative to the progress of the cause in that land, which concluded the services of the morning. The afternoon services were commenced by affecting and practical addresses from Messrs. Scott, Delph, and Lamas, all reclaimed drunkards, and members of Christian churches—such are the effects of the zealous labors of the society. Mr. Addleshaw, with his usual energy and fluency, again expatiated on the importance of the temperance movement as a moral power equal in rank to the highest institutions of the day. The vast multitude listened with breathless attention to the affecting appeals of this distinguished advocate. Mr. Swann advanced some forcible arguments, to shew the accordance of teetotalism with divine revelation. Thus ended the proceedings of the day, which, we hope, will not be speedily forgotten. About 3000 persons were present, and the services were characterized by deep interest and uniform propriety of behavior, and will doubtless tell upon the destinies of multitudes throughout eternity. Many thanks are due to S. Jarrold, Esq., for the interest he took in the proceedings, and for his spirit and liberality nobly developed in the gratuitous distribution of thousands of tracts.—For the information of those who may consider it objectionable to hold a meeting of this description on the Sabbath, we would observe, that the character of the addresses and general tone of the meeting were in perfect accordance with the sanctity of that hallowed day.

**BATH.**—*Juvenile Temperance Society.*—The 7th anniversary was celebrated on Whit-Tuesday. A procession of some hundreds of the members proceeded from the juvenile temperance hall at ten o'clock to Walcot church, where a discourse was delivered by the Rev. W. W. Robinson, curate of Yeovil, from Prov. xx. 1.—'Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise.' The preacher ably pointed out the various evils resulting from the use of strong drinks, and urged upon professing Christians the duty of total abstinence from liquors, indulgence in which had been productive of so much woe.—In the evening a large public meeting was held in the banqueting room of the Guildhall, at which Mr. Brumby, the President of the Society, took the chair.—The chairman having opened the business of the evening, the Secretary read the Re-

port. That document stated that during the year the committee had held 46 public meetings in their hall. They had also continued their labors in Avon-street, where 19 meetings had been held, and where a great improvement of conduct had been manifested in those young persons who had joined the society. In the village of Corston 8 meetings had been held in the Wesleyan chapel. As a result of these labors, and the distribution of a large number of tracts, the committee reported that 230 had signed the society's pledge, making the total number of names on the books 2,227. In addition to these meetings, a Sunday School has been established for the benefit of those of the members whose education had been neglected, and who did not attend other Sunday schools. An Elocution class had also been formed, for the improvement of those members who were designed for the future advocacy of the cause on the platform. Lord Portman, lord lieutenant of the county, had extended his patronage to the society.—Mr. Josiah Hunt, of Almondsbury, spoke warmly on behalf of the cause. He forcibly contrasted the advantages of total abstinence and the dangers of moderate drinking, and added, that, so far was he from being ashamed of the name of teetotaler, he regarded the appellation as a compliment—as equivalent to the remark, 'There goes a man who always keeps possession of his reason.'—The Rev. W. W. Robinson observed that the Lord's Prayer was the only real prayer left by Jesus for the use of his followers; and yet the drunkard was unable, while he continued such, to use that blessed formula. How could such an one address God as 'Our Father,' when in taking the intoxicating cup he so frequently blasphemed that holy name? or how could he pray that God's kingdom might come, when he did nothing to promote that kingdom, but actually impeded its advent? He held in his hand a map of the world, in which the various religious distinctions of the human race were indicated by different colors. They would observe that by far the largest portion was black—a color which denoted the prevalence of heathenism. Out of the population of the world, only 170 millions were professing Christians; yet if the Christian world would resolve to abstain from intoxicating drinks, the money thus saved would soon be sufficient to supply every family in the world with a copy of God's word. The next petition in the Lord's prayer was that God would 'give us this day our daily bread.' The drunkard was not content with the good creatures of God, but perverted his gift by turning barley into a means of intoxication, whereby he was guilty of robbing his wife and his friends, and in doing this he was baser than the highwayman. Nor would he ask the Almighty to forgive him his trespasses, nor yet to lead him not into temptation; for he rushed into temptation like the horse into the battle, and knew not when he entered the public-house what excesses or crimes he might be guilty of. And how could he say, 'Thine is the kingdom, and the power, and the glory,' when he did nothing but retard the kingdom? But was not, he would ask, every minister and layman guilty in not coming forward in this cause, one which might truly be called the pioneer of the Gospel? He said the pioneer, and *only* the pioneer, for teetotalism could only be regarded as a physical remedy for a physical disease. A teetotaler was not necessarily a Christian, but the principle of total abstinence might be regarded as preparing the way for Christianity—just as John the Baptist prepared the way of Christ, or like the raising of the stone from the tomb of Lazarus. Deity could alone bid the dead come forth, though the stone was removed by human hands.—The Rev. H. Hayes bore his testimony, as a minister of the Established Church, to the excellence of this cause. He was the oldest, or amongst the oldest, of the clergy of Bath and its neighborhood, and experience had convinced him that this was not only a moral question, but one which conduced to the spread of religion.—The Rev. R. G. Mason described his method of proceeding in Scotland,

where he had visited nearly every school in the land, and addressed the youth on the importance of total abstinence.—After singing the Doxology, the meeting separated.

LONDON.—*National Temperance Society.*—The anniversary meeting was held on May 19th, at Exeter Hall, 4000 persons being present. The complexion of the meeting showed the abstinence cause was working upward in society. S. Bowly, Esq. of Gloster, occupied the chair until the arrival of J. J. Gurney, Esq. of Norwich. After the Report had been read, Mr. Bowly said—I have looked around on the various benevolent and philanthropic institutions in our country, and given them all an impartial consideration; but it is my honest conviction, that putting them all together, they are not so truly important as the Temperance Society. Most of these institutions have been established for the purpose of getting rid of the effects of those evils resulting from intoxicating liquors.—Mr. Buckingham agreed with the observations of the last speaker, that this society was of more importance than all others, and it had made more wonderful progress than any other.—S. C. Hall, Esq., (the popular author) said he had derived much enjoyment and information from intercourse with Temperance Societies. Since he had adopted the abstinence principle, he was stronger mentally and physically.—J. J. Gurney, Esq., rejoiced to see such a large assemblage of pledged teetotalers; for, said he, excellent as teetotalism is, it is feeble without the pledge. Our cause is rising in society—it is progressing among thinking and educated persons—it has truth, and virtue, and freedom, and Christianity on its side; and he hoped to see the day when royalty would be proud to patronize it.—The Rev. Jabez Burns, L. Heyworth, Esq. of Liverpool, and Dr. Oxley, bore testimony in favor of temperance.—Mr. H. Vincent said, the temperance principle stands superior to party considerations and sectarian prejudices; it seeks not only the moral and intellectual elevation of the million, but the true glory and greatness of our country, by cementing all ranks and classes together in the bonds of universal sobriety. So far as my experience extends, I do not know an evil which has committed more fearful ravages than the drinking-customs among the working-men of England,—those whose industry and skill, combined with the accumulated capital of our country, give us so dignified a position among the nations of the earth. Those working-men are often in the receipt of wages, in many instances, more than ample to provide themselves with the comforts of life; yet are many of them wallowing in the mire of degradation, because of their own grossly debasing habits, which result from the drinking-customs of our country. And the health of the poorer classes of the community, whatever may be the intensity of their sufferings, have that suffering incalculably increased by their own intemperance, and by their own ignorance. We might depict to the legislators of Great Britain, evidence enough to shew them that there are interests in this country of more importance than the interests of party; that there are questions which should excite the attention of grave and reverend senators, far above those questions which affect the ambition of man; and that foremost among many questions which stand identified with the great cause of human progress, is this noble and magnificent cause, connected as it is with the noblest and highest faculties of the soul. The evidence which we desire to accumulate, is to be of that statistical nature, which shall be unanswerable by those who are the foes of temperance. But I deny that this temperance cause is exclusively needed for working-men. I find the common viciousness to which our humanity is liable, affects alike the monarch and the beggar—the peer and the peasant. I say to the middle classes, to the commercial classes, to the legislators, to the divines, and to the nobles of England, that they, too, stand in need of the adoption of this great principle—that many of those false laws of

honor—many of those dark passions which disgrace our character, and seduce from the paths of virtue the humble daughters and sons of toil—have their rise in, and result from, the drinking-customs of society. I profess to be the friend of the universal education of all classes and conditions of men. I wish to see that human mind which has been created for the best and noblest of all purposes, brought into full and benevolent activity; as well in the cottage as in the baron's hall. I see no reason why the poor man should be a slave in body and a slave in mind. I see no reason why the immortal sons of God should be duller than the clod, and darker than the tomb. No! I would send a ray of light into their dreary souls, which should awaken within them the consolation that they hold a place in the great creation around them, which links them with the highest destinies, and opens for them the path-way to the realms of purity. Give me then a people universally sober, that I may build thereon the cause of intellectual progress. Give me a people who have dashed down the poison-cup—who have been taught to vindicate, in some measure, the dignity of their own persons—who feel the responsibility of their own position to God, and therefore judge that they have no right to deface that magnificent frame which is the temple in which the divinity dwells; but that by chastity, sobriety, and by strictly living up to the laws of their being, they should do all in their power to preserve their physical health and strength, and call up within them every moral and intellectual desire.—The Rev. W. M'Kerrow, of Manchester, then made an able speech, referring to the powerful influence which the example of ministers exerts upon their own flocks. He contended, that not only had we a perfect right to abstain, but that it was our duty to do so as Christian men. It was incumbent on Christians to use every means to diminish evil and benefit mankind.—Mr. Livesey, of Preston, next addressed the meeting. He was one of the first six who signed the pledge, and had now been a water-drinker for fourteen years. He could not help contrasting the present position of the cause with what it was in 1834. Their adherents were then counted by *units*, now by *millions*.—Mr. W. Logan, and others, then addressed the meeting, but it is quite out of our power to give even an outline of their speeches.—Mr. J. Teare declined speaking at that late hour, (half-past ten) much as he had hoped and intended to address that audience. He could not but consider he had an enemy in London, who had been the means of his not speaking in that meeting. This statement created some confusion. We cannot enter into the merits of this question; but those who have the conduct of public meetings must be aware how difficult it is to arrange all the proceedings so as to meet the views and feelings of every individual present.

It was announced that £50 had been collected in the body of the hall, and £70 promised by two gentlemen on the platform,—a larger collection than on any preceding annual meeting of the society.

The daily newspapers give favorable, though brief, reports of the above meeting. The *Pictorial Times*, in addition to a report, furnished a large wood engraving, a representation of the platform, &c., of Exeter Hall. It has also a leading article, in which great praise is bestowed upon Temperance Societies, which it calls 'admirable institutions—institutions which bid fair to revolutionize the whole aspect of society in England, and to restore to us at least a faint shade of those days of virtue and happiness when this great England of ours was, in word and in truth, Merry England. Temperance Societies are every where extending the best of influences, and the hearts of all true lovers of their species and their country, must not only rejoice when contemplating the vast benefits of the future, but the aid will promptly use its most powerful exertions, to hand a cause that promises good will and peace upon earth.' The notice in the *Morning Advertiser*—the public-house

paper—is too pithy and characteristic to be overlooked. It will provoke a smile from our readers:—‘A meeting of the National Temperance Society was held last evening at Exeter Hall, J. Gurney, Esq. in the chair. Though the object of the society is stated to be the promotion of temperance, the purpose of every one who addressed the meeting was to inculcate the principle of teetotalism, which is, of course, pure humbug.’ This is quite in character in the *publican's* paper, and is, comparatively, innocent; but what shall we say when similar language is employed in (so called) *religious magazines*—in magazines and reviews ‘set for the defence’ of benevolence, morality, and religion?

LEAMINGTON.—The advocates of teetotalism made a public display of their numbers here on Monday. In the morning, the Rechabites walked to St. Mary's Church, where the Rev. Dr. Marsh delivered an eloquent and soul-stirring discourse. On returning from church, the procession paraded through several streets of the town; and at 2 o'clock, the members and friends sat down to a substantial dinner in the Music Hall. In the evening a crowded public meeting was held in the same place, the Rev. O. Winslow in the chair, who said:—By your kind suffrage, I have again the honor of sustaining the responsibilities of the chair, and of mingling with your annual services on the present interesting occasion. In doing so, it is not necessary that I go at length into an explanation or vindication of the great principles upon which your excellent institution is based. Those principles are now before the world, standing forth radiant with their own heauteous light, having been expounded and practically illustrated by some of the master minds and holiest characters of the age. You have met this evening, not to propound a Quixotic theory, but to present before this numerous audience an array of the most brilliant, well authenticated, and indisputable facts,—not timidly and hesitatingly to propose a Utopian experiment, but, with a bold and dignified mien, to declare that all doubt as to the success of your enterprise is for ever set at rest. You have convened, not so much to define a plan of attack against the staunch foe, as to celebrate a sublime and glorious victory. You unfurled your standard, emblazoned with the motto, ‘Total Abstinence,’—a small and feeble, yet united and determined band. Inspired by your zeal, and attracted by your patriotism, kindred spirits, with glowing benevolence and high resolve, rallied around you, cheering you on in your prosperous way, and girding themselves for the combat. Victory perched upon your banner,—such a victory as no warrior ever gained, and such triumph as the Imperial Republic, in the brightest days of her splendor, never decreed to the bravest and proudest of her victors. The enemy with which you had, and still have to contend—for remember, what are the thousands torn from the ranks of intemperance, compared with the tens of thousands who still swell those ranks,—was of the most formidable proportions. Like the Goliath of the Philistines, he had long stalked through the earth, proudly and imperiously defying and challenging the armies of the God of Israel, spreading terror, desolation, and death, through the fairest provinces of domestic and social life. No man, and no body of men, had yet been found willing or able to cope with him. Statesmen and divines, political economists and philosophers, shrank from the conflict, despairing of finding in the whole army of moral means any weapon of sufficient power to slay the gigantic and the vaunting foe. God, in his infinite wisdom and benevolence, interfered; and, kindling a spark of His own boundless benevolence, constrained the hearts of some noble spirits to go out armed with the simplest of all weapons, omnipotent in its very weakness,—immediate, entire, and universal disuse of all inebriating drinks, enforced by individual example,—and soon a blow was struck at the great enemy, from which, I trust, it shall never recover: and though the final victory is not yet achieved, still a breach is made, which, if unitedly and

perseveringly followed up, will conduct you to certain and ultimate victory. With the general statistics of intemperance the community are now pretty well acquainted. A nation computed to contain upwards of six hundred thousand drunkards, cannot well veil from the eye the enormous and far-spreading evils which flow from so fearful and fruitful a source. To what can we attribute by far the largest proportion of all the poverty, suffering and crime, which fills our land, and which crowds our hospitals, our asylums, and our gaols, but to strong drink? Of these six hundred thousand of habitual and confirmed drunkards, it is supposed that forty thousand unreclaimed victims of this woful vice die annually, and pass to all the horrors of the drunkard's end. And yet with this awful waste of life, until very recently, the number did not diminish, being supplied from the ranks of those who drink a little, and a little, and a little, until, by gradual and insidious, but certain and fatal steps, the demon of intemperance has obtained over them the complete and undisputed mastery. It has been estimated that the quantity of gin, alone, annually consumed in this country, would form a river three feet deep, fifty feet wide, and five miles long! Surely it is not trespassing upon the region of fancy to denominate this river of gin, the river of death, by whose dark billows tens of thousands of our fellow beings, as deathless as ourselves, are borne along, and presently are hurled from the precipice into the gulph, to meet the appalling doom of the drunkard. And shall we look on unconcerned, and permit these deluded immortals to go down into certain and irrecoverable woe, without an effort to save them? Forbid it, humanity! Forbid it, patriotism! Forbid it, religion! No; we will launch the life-boat of Total Abstinence, manned by the members of this noble order, guided by the chart of Divine Revelation, steered by the star of Hope, and piloted by the Redeemer of men; and we will hasten to their rescue, and save them from going down into the pit, if God so condescend to employ our unworthy instrumentality, and so to bless our feeble efforts. Entire interdiction, I am more and more firmly and solemnly convinced, is the only plain and safe method, either as a preventive or as a cure of the fearful and fatal malady of intemperate drinking. Moderate drinking is a delusive and treacherous safeguard. He who impiously says to the tide of human passion, ‘thus far shalt thou come, but no farther,’ will find his prohibition as little heeded as did the monarch who erected his throne upon the ocean's brink, and commanded its tide to be still. All experience demonstrates that we are led by degrees along the path of life. No individual becomes abandoned and lost to all honor and virtue at a single bound. From the smallest indulgence, the most inveterate and deep-rooted habits of vice have arisen. And when once the course of moderate drinking is entered upon, it will not require much prophetic sagacity to predict the consequences. We repeat it, an entire abandonment of the use of all intoxicating drinks, is the only safe-guard, and the only sovereign remedy. This institution has the strongest claims upon the countenance, co-operation, and support of every professing Christian. To him it especially appeals. To him it turns its beseeching eye. I ask you, I implore, yea, I demand of you, that by your individual example you come up to our help against this mighty foe. Remember your religion, be its form what it may, is nothing worth, if it be not a religion of self-denial. The drunkard is your brother; you are your brother's keeper; and while you thunder in his ears the awful words of inspiration, ‘No drunkard shall inherit the kingdom of heaven;’ shew him that you are willing to forego for him; and thus your example will find an avenue to his judgment and his conscience, where the most eloquent moral teaching has utterly failed. Q, let the Church of God come up to this great work, and what a sublime moral revolution would our beautiful but, through sin, ruined and suffering world, soon see! The Spirit of God then descending to change the heart

and renew the mind, the earth would resemble the appearance of a beautiful lake, reflecting from its peaceful and translucent bosom the forms and images of heaven.

The Secretary then read the fourth annual report of the Leamington Tent, which was of a very cheering description, exhibiting a large increase of both members and funds during the past year.

The Rev. Dr. Marsh next addressed the meeting.

F. Hopwood, Esq., High Chief Ruler of the Order of Rechabites, then entered upon his lecture, which was an address of very great length, and displaying much ability. We can only glance at a few points alluded to by him. He depicted in vivid language the evils, moral, social, and national, arising from the use of intoxicating liquor; and having demonstrated that total abstinence from those liquors was the only efficient cure for the vice of intemperance, he alluded to the Independent Order of Rechabites, whose anniversary they were then commemorating. The name was taken from Jeremiah xxv., in which would be found an account of a race of persons who called themselves Rechabites, who abstained from the use of wine and everything that could induce intoxication. In 1832, when the temperance or total abstinence movement commenced, many drunkards were reclaimed, but there was a complete fever raging among the young men of the day, for joining Odd Fellows' Lodges, Courts of Foresters, or Druids' Lodges, through the influence of which many had fallen back upon their old habits, violating their pledges, bringing misery on themselves, and disgrace on the temperance society. Out of those unpleasant circumstances arose the Independent Order of Rechabites, for which he (Mr. H.) gave the very first place amongst all benefit societies. The greatest characteristics of such institutions were, that they were, or ought to be, based on equal payments, equal risks, and equal benefits. That could not be the case in a society composed of drunkards, moderate drinkers, and a few teetotalers. In that instance, there would be equal payments, and it might be, equal benefits, but there were not equal risks, for the drunkard was more likely to be sick than the moderate drinker, and the latter more so than the person totally abstaining from all intoxicating liquors, which were injurious to healthy men. The characteristics that should distinguish benefit societies were thus destroyed, but in Rechabitis-m they were restored. Upon this subject Dr. Campbell had written a very able paper, from which he would read an extract. It was as follows:—

'The reason of the regretted preference of Savings' Banks over Friendly Societies is obvious to every one at all conversant with the subject. The latter institution, at the outset, was highly prized. Men of all classes united to eulogize, establish, and uphold it. It was hoped it would work political and moral wonders, end in the abrogation of the poor rates, and renovate the country. Sound reason gave place to wild romance, and absurd expectation ended in bitter disappointment. Few things in the history of human affairs so remarkably exemplify the diabolical perversion of a truly sublime principle of social benevolence to the purposes of a coarse and brutal selfishness. It would seem as if the enemy of all good, ever on the outlook for fresh methods of mischief and instruments of evil, had taken alarm at the discovery of this new device for promoting the comfort of mankind, and set his wits to work how he might best convert it into a means of indefinitely multiplying the maladies it was intended to cure. It appeared as if a legion of fiends had been dispersed throughout England, to possess the souls of her publicans, and to a man stir them up to the formation of Friendly Societies. Scarcely a public-house but had its club, and some had more than one. Two or three were deemed sufficient not only for a moderate livelihood, but to lay the foundation of a little fortune. They were clubs, not for the benefit of the public, but of the publican! The ruthless cormorants thrived and grew on the spoils of virtue, and became rich and great

by the beggary of families! No wonder that good people denounced such Friendly Societies as a curse, and called out aloud for Savings' Banks.

'Our readers, generally, have no conception of the state of things among us, in these respects, even up to the present moment. It is most fearful, most mournful! Before us lies the last Return ordered by the House of Commons, relating to Friendly Societies enrolled in the several counties of England and Wales, which reveals secrets on this matter, that are calculated to excite painful emotions in every Christian and in every patriotic heart. We give a single example. The county of Middlesex and the city of London may be taken as a fair average specimen. In the county of Middlesex there are 346 Friendly Societies, of which 311 are held in public-houses. In the city of London there are 53 Friendly Societies, of which 46 are held in public-houses!! Here is a total of 399 societies, of which 357—more than seven-eighths of the whole—are held in public-houses!!! But this is only an illustrative glimpse. Let the reader reflect that the total of these societies is 9152, and that of these, according to the Metropolitan proportion about eight thousand are held in public-houses! Eight thousand schools of drinking! Eight thousand fountains of immorality! Eight thousand dens of destruction! Eight thousand gates of death! Eight thousand pits of perdition!

The speaker alluded to the formation of tents of juvenile Rechabites, as being calculated ultimately to raise the character of the society, and carry out its great principles free from any remnant of former vitiated taste, and next enlarged upon its claims to public encouragement because it prevented, and not merely cured, the national, moral, and social evils, which now so largely affected mankind. Mr. Hopwood concluded by an eloquent appeal to the feelings and judgment of his hearers.

On Wednesday evening Mr. Hopwood again lectured to a numerous audience at the Music Hall; the Rev. F. Chalmers presiding.—*Leamington Courier*, May 17th.

LEOMINSTER.—The cause of temperance has flourished here beyond our most sanguine anticipations. May 29, we held our first anniversary—50 sat down to tea. We have 127 names on the pledge-book—pretty well for one year. For a long time previous to May 24, 1844, I was alone, but on that day I invited over some teetotalers from Hereford, got them a good room to speak in, and from that time we have gone on increasing.

T. H. TIMEUS.

NEWCASTLE-ON-TYNE.—As town missionary, I have recently been distributing tracts, holding branch meetings, and visiting. 300 have signed the pledge, and upwards of 10,000 tracts have been distributed. The sick have been visited and consoled—the fatherless and the widow noticed—the aged and infirm kindly spoken to—the Scriptures read to some, and pecuniary aid given to others. One is learning to read, and another has been brought to ask the great question—'What shall I do to be saved?' The author of the tract, 'Common Sense' (the Rev. W. Wight, B.A., curate of St. John's, in this town), is actively promoting our good cause, having both preached and lectured against drinking.

W. H. BUCHANAN.

READING, BERKS.—We formed our society in March, and had our opening meeting on the 5th of June, in the Primitive Methodist School-room. About 100 persons were present. After tea, J. Bourne, Esq. took the chair; and the meeting was addressed by our secretary (Mr. T. Campbell), Mr. T. Gibbon of Hammersmith, the Rev. T. Faulkner (a tried friend), Mr. T. Gibbon of London, and others. 11 signatures were obtained. P. L.

LIVERPOOL.—On June 1, the Sons of Rechab Society held a large camp meeting near St. Martin's Market,—Mr. E. Mundy in the chair. It was ably addressed by Messrs. Anderson, Browning, Duffey, and Bennett. At 7, p.m., the meeting adjourned to the large room, Preston-street, where some stirring speeches were made.

## SCOTLAND.

EDINBURGH.—A numerously-attended meeting of the Edinburgh Total Abstinence Society, and others friendly to the principle of abstinence from all intoxicating liquors, was held on Friday evening, in Argyle Square Chapel, for the purpose of passing resolutions disapproving of the system of licensing parties to sell intoxicating liquors. Mr. A. D. Campbell, President, occupied the chair, surrounded by a number of the zealous friends of the cause. The following resolutions and memorial were unanimously agreed to:—

‘That this meeting record its gratitude to God for the success with which He has blessed the temperance movement, and deeply humbled at the continued prevalence of intemperance amongst all classes of the community, feel called to redouble its energy in carrying forward the good work in dependence on the blessing of the Almighty.’

‘That in the opinion of this meeting, total abstinence from intoxicating liquors, is the only means adequate to the suppression of intemperance; and that therefore it is the duty of all, but especially of Christians, to give it their support, by discountenancing the drinking of alcoholic liquors as common beverages.’

‘That this meeting, solemnly impressed with the immoral tendency of the traffic in intoxicating liquors, and the dreadful havoc they have made of social order, domestic happiness, intellectual energy, and moral improvement, memorialize the Justices of the Peace, at the sitting of the Quarter Sessions of the Peace for the County, to refuse to grant certificates for obtaining excise licenses to sell intoxicating liquors.’

‘That the following memorial be presented to the Justices, and that Messrs A. D. Campbell, G. Johnstone, and P. Sinclair, be appointed as a deputation to present the same.’

To the Justices of the Peace for the City and County of Edinburgh, in Quarter Sessions assembled;

The memorial of the Edinburgh Total Abstinence Society, and others friendly to the principle of abstinence from all intoxicating liquors, agreed to at a public meeting held on Friday, 16th May, 1845;

*Sheweth*,—That your memorialists are the members of an association, and others friendly to the principle of voluntarily abstaining from all intoxicating liquors; and while they disclaim all intention or desire of exercising any control over their fellow-citizens in the pursuit of honest and honorable callings, they avail themselves of this opportunity of urging upon your serious consideration the importance and necessity of refusing to grant certificates for obtaining licenses to sell intoxicating liquor.

That observation and experience yield one unvarying testimony to the fact, that the use of intoxicating beverages destroys social order, domestic happiness, intellectual energy, and moral improvement; and that their invariable tendency must be held decisive as to their real character.

That intoxicating beverages produce nine-tenths of all the pauperism, disease, profligacy, and crime in this country.

That nothing short of the entire disuse of intoxicating beverages can prevent the continuance and increase of crime,—at least of that large proportion of it which has been shown (by returns made by competent authorities, and recently submitted to the magistrates of the city of Edinburgh) to originate in the use of these beverages.

That, while the returns referred to show an appalling amount of depravity existing in a portion of the county so highly favored with institutions for advancing the religious, moral, and intellectual improvement of the people, they only exhibit the numbers brought before one Police Court for having been found insensibly drunk, or for punishment for crimes arising out of drunkenness; and, therefore, afford no criterion for judging of the av-

ful extent to which drunkenness, with all its demoralizing concomitants, prevails amongst us.

That five hundred and eighty-nine persons within the Royalty, and eight hundred and ninety-nine persons without the Royalty (exclusive of one hundred and thirty-five who obtained their certificates from the magistrates of Leith, Portobello, and Musselburgh), and making, in all, one thousand six hundred and twenty-three persons, were licensed during the past year to deal in these pernicious beverages in the county of Edinburgh, whose manifest interest it was to dispose of as large quantities as possible, regardless of their effects. That these licenses will shortly expire, and your memorialists respectfully, but earnestly, entreat that you will refuse to grant any certificates for obtaining excise licenses to deal in intoxicating liquors within the bounds of your jurisdiction, as being the proven cause of so much wretchedness, disease, profligacy, and crime.

Your memorialists further entreat that you will refuse to sanction the granting of any such certificates for obtaining licenses, on the ground that the government of this country ought not to derive any part of its revenue from the wickedness of the people; and the sum paid for licenses, your memorialists submit, is a sum paid for the privilege of selling liquors that directly and indirectly produce nine-tenths of the crimes committed in the whole country.

Your memorialists again most solemnly urge,—as essential to the decrease of crime, and the restoration and maintenance of the peace, health, and morality of the community,—that you refuse to grant certificates for obtaining licenses to sell intoxicating liquors; and, finally, your memorialists pray that you will be pleased to adopt such measures, in accordance with the due administration of the law, as, in your wisdom, may seem best calculated for preventing a recurrence of the evils complained of.

And your memorialists, as in duty bound, &c.

The above memorial was presented to the Justices, at their meeting on Monday last.—[From the *Witness*, Edinburgh Newspaper, of May 21, 1845.]

## IRELAND.

## ADDRESS TO FATHER MATHEW.

The following address, remarkable as being the production of a humble mechanic, was presented to Father Mathew during his recent visit to Youghal.

‘We, the members of the Youghal Total Abstinence Reading-rooms, in the fulness and sincerity of our hearts, bid you welcome.

‘We hail with feelings of unmixed delight, the auspicious occasion to which we owe the honor and happiness of seeing you this day amongst us, and we look forward, with happy and pleasing anticipation, to the blessed fruits of your kind visit, certain that Youghal will largely participate in the social and domestic blessings which are the unfailing results of your peaceful and holy mission throughout the land.

‘When we look back, sir, to the condition of our country for many years, what a strange anomalous picture does it present! We behold a people proverbially alive to the first impulses of manly and generous feeling, promoting intoxication through motives of hospitality, and ruining each other’s prospects of spiritual and temporal happiness, through an excess of misapplied good nature. We behold dissensions fomented in the sacred name of religion, and strengthened and embittered through the unholy agency of the intoxicating cup, tearing asunder the endearing ties of nationality, arousing the most baneful passions of the human breast, and rendering us a wretchedly divided people—giving to other nations (who could never boast of half our virtues) an occasion of pointing at us the finger of derision, and branding us with the degrading title of ‘the drunken Irish.’

‘But, though the virtues of your countrymen were

obscured by the indulgence of a baneful habit, they were not destroyed; for no sooner did you, sir, directed by Heaven, raise the pure banner of Total Abstinence, than that noble-minded people, at once rising superior to the trammels of long established and fondly cherished customs, flung to the winds all bitter recollections of former strife—proudly asserted the purity of their natural and rational character, and flocked in anxious thousands—nay millions, to your peaceful standard, until Ireland—Catholic, Protestant, and Dissenter, became one vast Total Abstinence Society—thus finding, amidst the troubled waters of religious and party feeling, one common resting place for the arts of peace and fraternal affection, and thus rendering the dove and the olive branch a true emblem of the pure, mild, and benevolent Apostle, and of his benign peace-diffusing mission.

Nor can we be ever sufficiently grateful to our Venerated Pastor, and his beloved Clergy, who, mingling their own solicitude with our earnest wishes for your presence, have evinced that anxiety for our spiritual and temporal welfare, which every act of their exemplary lives has tended to promote.

And now, sir, permit us to state, that though we are firmly resolved to keep inviolably that sacred pledge which we have heretofore solemnly taken, we yet feel an earnest desire to be enrolled under your sacred banner, and become members of the general society of Ireland; and we pledge ourselves zealously to co-operate with you, in your untiring and successful exertions, in promoting and fostering through life, the pure and holy cause of temperance.

May that divine providence, which has through your sacred ministry, mercifully diffused the blessings of peace and temperance, grant you a long life to enjoy the blissful contemplation of the fruits of your exertions, in the peace, the happiness, and the prosperity of your native land.

Once more, sir, in the affection and gratitude of our very souls, we bid you welcome.

HOBART TOWN.

To Dr. Lees. Dear Sir,—I feel happy to say that the good cause of total abstinence from intoxicating drinks, is daily progressing in this distant land. We number at present about 1500 pledged members, two-thirds of whom are reclaimed drunkards. The society has been established about two years. We opened a Rechabite Tent two months ago, and have forty brethren.—Your sincere friend and fellow-laborer,

Jan. 14, 1845. R. JORDAN, D.R., I.O.R.

[We shall feel obliged by a half-yearly account of progress.]

CANADA.

[Extract from the Report for 1844 of the Saint John Total Abstinence Society.]—Your committee having ascertained that no general reports of the proceedings of this society have been recorded upon its books since the year 1841, have deemed it advisable, on the present occasion, to present you with a brief statement of its progress, from the time of its original formation in May 1832, up to the present time, and they congratulate you on the general advancement of the principle of total abstinence, in the favorable estimation of the community, which that statement exhibits; and on the especial success that has attended the operations of this society, during the last five years. The number of signatures to the pledge, in each year since the formation of the society, appears by the books to be as follows, viz:—

In 1832	....	42	In 1839	....	105
1833	....	68	1840	....	426
1834	....	58	1841	....	345
1835	....	82	1842	....	130
1836	....	66	1843	....	669
1837	....	132	1844	....	513
1838	....	128	1845	....	—
Total	.....	2828 names.			

Of these have been struck off on account of breaches of the pledge during the first 10 years, 30 names,—and for the same cause during the last two years, 34 names. Leaving 2764 members of this society, and which includes only those residing within the city bounds on the Eastern side of the harbor. To this statement your committee attach great importance, as it shows not only that a considerable proportion of the Protestant population of this city, are professed abstinent from all intoxicating drinks, and that the principle is gaining ground rapidly; but also, that, during the past two years, in which the greatest enthusiasm prevailed, and when many were supposed to associate themselves with the cause, while under the influence of temporary excitement, the number of those who have broken the pledge, is not proportionably greater than in former years.

As confirmatory of the opinion of your committee, with regard to the increasing popularity of the principle of total abstinence, your committee feel highly gratified in being enabled to lay before you the accompanying document; which affords a striking practical illustration of the change of sentiment, which the public mind is undergoing, upon this momentous subject, and also of the necessity there is, that all who depend in any way upon the good opinion of others, for a livelihood, should act conformably with that change. Your committee have little hesitation in saying that this change has been induced from the continued agitation of the subject, by this, and other total abstinence societies. The document referred to, is that drawn up and signed by about seven eighths of the merchant ship-owners and agents for shipping at this port.—“The undersigned, taking into consideration the very many serious disasters happening to ships entering and departing this port, from the carelessness and inattention of the pilot in charge; and being fully convinced that a very great proportion of the evil arises from drunkenness; and having tried, in vain, the Common Council to obtain supervision of the conduct of the pilots thro’ a board of port wardens; and actuated solely by a desire to improve the character of the pilot service of the port; hereby give public notice to all concerned, that they will not employ any pilot to carry a ship out of the port, who shall not be a member of the Total Abstinence Society, and a strict adherent to its rules; in addition to his full qualification as a branch pilot for this port.”

AMERICA.

[Extracts from Journal of the American Temperance Union.]

More than eleven hundred thousand gallons of rum, and over one million gallons of wine, have been imported into Boston during the past year, with some eighty thousand gallons of brandy and gin, and whisky to match. During the same period, more than six hundred thousand gallons of rum, of Boston manufacture, have been shipped by her merchants, ‘gentlemen of property and standing,’ to foreign ports, principally heathen lands, to say nothing of the millions and millions of gallons of this liquid fire that have been trucked into the country, and have flowed, coastwise, along our Atlantic frontier in every direction, from the Boston distilleries.

There are 130 convicts in the Western Penitentiary, Pennsylvania. Of this number, 110 were intemperate, 11 ‘moderate drinkers,’ and 9 temperate. All the prisons of the United States are filled with just such subjects.

THE PRESIDENT A TEETOTALER.—Our friends are congratulating themselves that a statesman is placed at the head of the nation who is a decided friend of temperance, and who will give a temperance complexion to all the entertainments and fetes of the government. Some go so far as to say that he is a thorough-going Washingtonian. His efforts in Tennessee for correct temperance legislation, and his course since he left his residence for Washington, with the general character of his department, are guarantees for a course which will frown upon

all intemperance. The good of the country certainly demands a strict regard to the principles we advocate, in the appointments to office. Long before the temperance reformation took root in the land, Mr. Jefferson said, that if he were again to serve his country in the Presidential chair, the first question he would ask, in nominating an individual to office, would be, Does he use ardent spirits? Of the delinquencies and frauds which have been practised, the greater part have been from men who have formed intemperate habits. Moderate drinking leads to drunkenness—drunkenness to gambling—gambling to low and vile peculation. We sincerely hope the eyes of the President will be opened to the good of the nation in this matter.

**BOSTON.**—During the last year, 3959 persons have signed the temperance pledge at the meetings of the Washingtonian Society. A fine feature of the society is that an Asylum is kept, adjacent to the Hall, supplied with suitable bedding, where unfortunate persons are allowed to sleep, and, if sick, they are taken care of until they are able to take care of themselves. During the year, 1750 persons who have signed the pledge have been lodged.

A highly valued citizen of Cincinnati informed us a few days since, that he had the names of all the liquor sellers who had carried on the business in two streets of our city for fifteen years. There were 67 in all. Of this number, 53 of them have died, and 46 of them *died drunk!*

The rumsellers of Pittsfield have re-commenced the traffic in liquid death, which they had suspended awhile, in consequence of the outburst of popular indignation manifested at a public meeting of citizens assembled by the awfully tragical death of Medad Pomeroy.

One hundred and fifty prisoners in the Ohio penitentiary, lifted their hands by request, showing that they had been liquor sellers.

**PORTSMOUTH, N. H.**, with a population of 6000, has 51 dealers in ardent spirits, 21 of whom sell on the Sabbath, and 20 are keepers of tippling shops. They annually sell 95,424 gallons of liquor. It is estimated that the population that consumes this liquor can hardly exceed 16,000, which gives 6 gallons each to every man, woman, and child.

In the 'Voyages of the Companions of Columbus,' by Washington Irving, we find the following in the relation of the first voyage:—

'Their (American Indians) mode of treating a fever is also worthy of mention: In the height of the malady they plunged the patient in a bath of the coldest water, after which they obliged him to make many evolutions round a great fire, until he was in a violent heat, when they put him to bed, that he might sleep: a treatment, adds Amerigo Vespucci, by which we saw many cured.'

### Reviews.

**TWELVE ESSAYS**, with occasional Illustrations in Verse. By J. Milne, author of 'the Widow and her Son.' Aberdeen, 1845. pp. 204.

This is a thoughtful and pleasing production, by a writer who owes his taste and faculty for literature to an earnest self-culture amidst constant and comparatively humble toil. Honor to these men! they are the types of an increasing class, and the heralds of a nobler age, when the now toiling millions and neglected masses shall, under the influences of knowledge, temperance, and virtue, have risen to a higher and more honorable rank than, unfortunately, they now sustain. The 11th Essay is devoted to the consideration of Deut. xiv. 25, 26, and its harmony with teetotalism, and contains some very excellent points. We commend the work to the public.

**TEMPERANCE RECITER.** Micklethwaite, Mossley. Price 1d. Monthly.

This neat little work contains a choice selection of short

articles in prose and poetry, well-written dialogues, and other useful matter. Many of the more talented friends of the temperance cause enrich its pages by their contributions; and we can heartily commend the work, as worthy the support of parents, guardians, Sunday-school teachers, and all who feel an interest in preserving the rising generation from the contamination of the various drinking customs which disgrace our land. It may be obtained through any bookseller, of the London agent, W. Brittain.

**DANIEL:** a Sketch for the Sober and the Young. By J. Duncan, Minister, Warkworth. Davidson, Alnwick. A most interesting poetic sketch of the chief incidents in the life of Daniel. We heartily commend it to the notice of the young, for whom it is designed.

**A LETTER TO THE REV. ROBT. EDEN, Rector of Leigh,** being a Reply to a Tract entitled 'Teetotalism, or which Pledge will you take?' Lavars and Ackland, Bristol; Houlston and Stoneman, London. 1d. The author of this letter is the Rev. W. H. Turner, Vicar of Banwell, Somersetshire. We cannot speak too highly of the clear and convincing manner in which he has answered the objections of his rev. brother. The spirit in which this letter is written is worthy of imitation by all who enter into controversy on any subject. It breathes love from the commencement to the close.

### HOPE FOR THE DRUNKARD.

SHALL Dissipation's reckless crowd  
To midnight revels throng,  
And round the bacchanalian board  
The r horrid rites prolong?  
Shall England's curse, and Ireland's bane,  
And Scotland's direst foe,  
Diffuse its fatal streams around—  
Its full-fraught streams of woe?  
Can nought avail to stem the tide,  
Or backward urge its wave?  
Oh! must its burning billows glide  
O'er Hope's dark, dismal grave?  
Is there no hand, no power, no might,  
No skill, that can avail?  
Or must this noisome pestilence  
To latest times prevail?  
Shall generations yet unborn  
This withering curse sustain?  
Shall dire Intemperance and Death  
Their carnival maintain?  
Shall youth of beauty be despoiled—  
Of innocence be 'reft?  
Shall female loveliness be marr'd—  
No trace of virtue left?  
Shall manhood's prime its vigor lose,  
Its flashing eye grow dim?  
Shall talents, genius, learning, cease  
Their magic power in him?  
Shall Reason abdicate her throne,  
And Passion seize the rein?  
Shall god-like man to brute descend,  
Or join the demon train?  
Forbid it, heaven! forbid it, earth!  
Oh! interpose and save,  
Ere dying millions find, alas!  
A premature grave.  
Philanthropy! stretch forth thy hand  
Humanity to aid;  
She's bleeding now at every pore—  
Go, raise her drooping head!  
Go, like the good Samaritan,  
And our the healing balm;  
Go, bind her wounds, redress her wrongs,  
And bear her safe from harm.  
Though fallen low, she may be raised—  
Though dark the scene, there's light;  
The Star of Hope—the Temperance Star,  
Now shines with lustre bright.

F. H. B.

A moderate drinker loses his feet-hold upon the slippery plain, and falls only to warn others of the danger.  
A TITLED LADY.—Lady A. Platers, aged 61, widow of Sir W. J. Platers, died lately at Dalston, of apoplexy, produced by excessive drinking.

## THE LATE CONFERENCE.

## ITS CHARACTER.

THE Eleventh Annual Conference of the British Association for the Promotion of Temperance, which we anticipated with so much hope and emotion, is now inscribed on the records of the past.

The number, the social and intellectual character, of the assembled delegates—the earnest tone by which the proceedings were characterized—and the importance of the measures resolved upon,—entitle it to be considered as the climax to all preceding Conferences of the Association. In so describing it, we but express the common sentiment.

It was cheering to behold this delightful reunion of old friends and kindred spirits—not held by the slender ties of conventionalism, or met to indulge in the fleeting frivolities of an hour—but united by one soul-felt sentiment, identified with the realities of all time, and the enduring destinies of man. Such confraternities for human weal are pleasing to the moral eye, and fill, with a feeling of inexpressible delight, the soul of him who loves to look onward to the era of universal blessedness and brotherhood.

The proceedings of the Conference were not less satisfactory than its *personel*. It was happily exempt from noisy flourish and empty declamation, and marked by that strong quietude of feeling into which deep convictions invariably resolve themselves when the first rush and turbulence are past.

No symptoms of despondency, or signs of weariness in well-doing, were anywhere visible. Life and hope and energy were paramount; the more powerfully excited by the free play of opinion and the frank interchange of thought. It was obviously a fitting time for a decisive movement.

## THE NEW CONSTITUTION.

All present seemed impressed with the necessity for some more perfect machinery and a bolder course of action. By tacit consent the old modes were inefficient, hopeless, and indefensible.

Hence the '*Revised Rules*' prepared by the late Executive were, with a few merely verbal alterations, heartily and all but unanimously adopted.\*

The intelligent expositions, and the eager concurrence they obtained in Conference, shewed how well they had been considered, and plainly evidenced the existence of a strong desire for some defined and feasible organization. For want of this, the ready energies of many Societies had been held in suspense, and the warm zeal of individuals lost to the cause. The development and adoption of the '*Revised Rules*'

afforded a visible relief. The way of combined and efficient action was made plain. Many an eye beamed with brighter hope, and nobler resolves gathered around many a heart, as darkness and doubt gave way to the light and certainty that broke on the prospect, and spread over the moral being.

Now, it may be truly said, is the Association, for the first time, really and intelligibly *organized*. The collecting nebulae have resulted in an orb of light and order—the chaotic elements have been moulded into a plan which announces a purpose and a power, and it needs but an accordant sympathy to give it might and motion.

So far all is well. The time of *words* is past, and now is the day of *deeds*. It is but a truism to say, that '*constitutions*' in themselves are dead, and the breath of life must be breathed into them from *without*.

An Association is, or ought to be, the active, ever-working, and powerful incarnation of a multitude of living souls—a moral Argus with a hundred eyes—a moral Briareus with a hundred hands. Let this be borne in mind by every delegate to the recent Conference.

A goodly *frame-work* has been devised—a sustained impulse is now required;—a noble image has been fashioned, and fire from heaven (which heaven itself vouchsafes) must be applied to animate it with vital being, majesty, and strength. This is the work of individuals. No man must rely on another for its performance. It belongs to *him*. Each one must seek to arouse the Society of which he is a member, to a vigorous union with the Association, that the form and force of confederated moral power may be realized.

The *terms* of union are easy, and if regarded as a commercial arrangement, clear and equitable. The amount subscribed will be rendered back in equivalent service. No Society—no body of men bottomed on sincerity and an intelligent conception of the grand objects of the temperance movement—will fail to appreciate and secure the advantages of a plan thus simple, just, and efficient.

The Committee would appeal *personally* to the friends of the cause throughout the kingdom. They would have them shew their faith by their works—their convictions by their conduct.

A medium is now opened through which they may express their sense of the importance of the temperance reformation, and render it most effectual assistance. The Committee doubt not there are numbers of *individual teetotalers* who will be glad to learn the existence of a general *Association based on consistent and uncompromising teetotalism*, of which they may become members by subscription to its funds, and who would prefer this mode of signalizing their convictions and of aiding in the great work. On them, indeed, they cheerfully depend. The funds thus obtain-

\* We beg to refer our readers back to our June No. for a statement of the grounds and nature of those changes which it is desirable that every friend of the Association should thoroughly comprehend.

ed are those alone available for carrying out the objects of the Association.

An auspicious beginning has been made; and the Committee confidently anticipates, in proportion as the new constitution is known and its principles understood, a large augmentation of individual members.†

It will be seen that not less than 40s. for auxiliaries, and not less than 10s. for individuals, is the present condition of membership; but it is hoped that *larger* amounts will be subscribed where it can at all be afforded. The commercial wisdom that gets a desirable article for the lowest possible price, is wholly inapplicable here, and would be most reprehensible folly. Money furnished in a *benevolent work*, is not the price of some personal and sordid advantage, but a spontaneous gift for the diffusion of a common

† The following gentlemen have already been enrolled members of the BRITISH TEMPERANCE ASSOCIATION; and the Committee earnestly urges the friends of temperance to send in their NAMES as early as possible, though the SUBSCRIPTIONS will not be expected before the 1st of January, 1846.

Win. Morley, Hull...	£5	5	0
Ellen Morley, do...	5	0	0
John Wade, do...	5	0	0
J. Bright, M.P., Rochdale ..	10	0	0
Joseph Spence, York ..	5	5	0
F. Hopwood, do. (paid) ..	2	2	0
G. Thomas, do. ..	2	2	0
W. Bellerby, do. ..	2	2	0
T. Terry, do. ..	2	2	0
J. Backhouse, do. ..	2	2	0
Samuel Jarrold, Norwich ..	2	2	0
J. J. Gurney, Earlham Hall (paid) ..	5	0	0
P. Whitehead, Rawtenstall ..	5	0	0
Dr. F. R. Lees, Leeds (paid) ..	1	1	0
J. Hotham, do. ..	2	2	0
E. Smith, Sheffield (paid) ..	5	0	0
T. Pretwell, Cawood ..	0	10	0
John Andrew, Scarbro' ..	1	1	0
H. Washington, Huddersfield ..	0	10	0
J. W. Miatt, South Shields ..	1	0	0
J. Strachan, do. ..	0	10	0
R. Roberts, Chester ..	0	10	0
T. J. Messer, Hull ..	1	1	0
B. Evans, Scarbro' ..	0	10	0
J. Stubbin, Birmingham (paid) ..	2	2	0
James Millington, Halifax ..	0	10	0
T. B. Thompson, Leeds ..	0	10	0
G. E. Lomax, Manchester ..	0	10	0
W. A. Pallister ..	0	10	0
J. M. Holt, Fulstow ..	0	10	0
P. Armitage, Brighouse ..	0	10	0
W. Grimshaw, Manchester ..	0	10	0
J. M. Bennett, Winterton ..	0	10	0
T. Entwistle, Bolton ..	0	10	0
T. S. Ramsey, Hull ..	0	10	0
J. Swann, Norwich ..	0	10	0
R. Astlin, Ripon ..	0	10	0
C. Parker, Grimsby ..	0	10	0
D. Sunderland, Long Preston ..	0	10	0
R. Willett, Huddersfield ..	2	2	0
J. Ellerby, Keyingham ..	0	10	0
John Edmonson, Hull ..	0	10	0
Robert Bainbridge, Aldbro' ..	0	10	0
John Guest, Botherham ..	0	10	0
— Wilson, Beverley ..	0	10	0
Wilson Whitley, Hull ..	0	10	0

blessing — one of the terms of a holy alliance for the promotion of human happiness—ends to which all commerce should be subordinated, and for which all rational life should exist.

Ample funds will be the best demonstration of a sound feeling amongst temperance reformers, and of an earnest determination to extend, wide and far, the unspeakable blessings of teetotalism.

The Committee, therefore, looks for an extensive enrolment of *Auxiliary Associations* and *individual members*. It wishes immediately to surround itself with the elements of power, and wield them in the great work of national regeneration.

Let the friends of the cause bestir themselves, and what they do, do speedily.

#### PRESENT FUNDS.

According to the new constitution, subscriptions will not become due till the 1st of January, 1846. Between August and January there is a wide interval. The operations of the Association must be maintained; but whether with feebleness or vigor, will depend on the liberality of its friends. The Committee has no funds at all adequate to the exigency, and therefore asks for free-will offerings to enable it to prosecute its labors and discharge its current liabilities. The decision of Conference, constituting the Committee its executive, puts its members in a position of great responsibility, which it expects them to discharge. Honor and honesty, therefore, bind the several Auxiliaries to respond to this appeal.

#### THE PETITION MOVEMENT.

Another matter of great interest, to which we would direct immediate attention, is the recommendation of Conference to renew the petitions to parliament for the entire suppression of drinking one day in seven.

Overwhelming proof was adduced of the great good accomplished by the partial effort already made;—fully justifying a more extensive and systematic agitation, both as hopeful and desirable in itself, and as the means of more widely promoting the general objects of the Association.

If drinking be a curse and an evil on any day, it is peculiarly so on the Lord's day. If it be right to aim at its *total*, its *partial* suppression cannot be otherwise; while there are *special* reasons for selecting that one day from all the rest. Numbers, who do not accord with our ulterior objects, will cordially unite for this specific purpose; and thus the effort may become the occasion of calling forth and conducting a national protest against one of the worst features of the drinking system. Its incidental and collateral advantages, particularly, in exciting inquiry into the principles and operations of Temperance Societies in quarters where their influence had not heretofore been felt, are numerous and important.

But it is needless to dwell on the certain and possible good of an agitation like this. A peti-

tion much briefer in form than the previous one, has been prepared under the sanction of Conference, and which the Executive hopes soon to have the means of putting into rapid and extensive circulation. It will obviously induce great labor and expense. Teetotalers must not be idle nor parsimonious. It is an experiment which, to be greatly successful, must be widely and zealously promoted.

To meet the unavoidable expenses, it was resolved to open a 'Petition Fund'—a fund for this purpose *alone*—to be placed in the hands and under the direction of the Committee.

Generally speaking, this need not entrench upon the ordinary resources of the local Societies. It is believed that many persons—clergymen and others—who approve of this particular appeal, would be ready to contribute a share of the expenses. They know that such a movement cannot be set on foot, or well sustained, without money; and we are sure they require only a hint to render the needful assistance.

This work will require to be set about *immediately*. It must be completed within the ensuing four months, so that parliament, on its re-assembling, may have its attention soon and strongly directed to the curse of Sunday drinking. Let a million voices challenge the attention of our senators to this rampant evil, and pronounce upon it a rebuke that shall be heard to the extremities of the land.

By such labors shall we convince the world that we are *in earnest*; and the *prestige* of a determined purpose will clear our way through a thousand difficulties, and open the path to victory.

As teetotalers, we have assumed the high vocation and the glorious responsibility of turning back the tide of public opinion, now set in towards strong drink; and woe to us! if we be unfaithful to our convictions and our duty.

Rightly impressed with the nature and magnitude of the mission committed to our charge, the visible and correspondent expression will not be wanting. Let each work as though on him alone rested the whole success of this great enterprise, and that, in his single person, according to his conduct in this matter, he should receive the applause, or bear the curse, of all posterity.

OFFICIAL REPORT OF THE PROCEEDINGS OF THE ANNUAL CONFERENCE OF THE BRITISH TEMPERANCE ASSOCIATION,

Held at Hull, July 8th, 9th, 10th, and 11th, 1845.

LIST OF OFFICERS AND DELEGATES PRESENT.

PRESIDENT—John Wade, Hull.

VICE-PRESIDENTS—Wm. Morley, Hull; Richard Willett, Huddersfield.

EXECUTIVE COMMITTEE—J. Spence, T. Terry, T. Hodgson, S. Hutchinson, G. Thomas, F. Hopwood, J. Andrew, Jun., W. Bellerby, W. Grimshaw, and W. Rowntree.

DELEGATES.

Aldborough—R. Bainbridge.  
 Bolton—T. Entwistle and T. J. Messer.  
 Bradford—E. Starkie and J. Hanson.  
 Bury—W. Roseman.  
 Beverley—T. Hodgson.  
 Brighouse and Raistrick—P. Armitage.  
 Burton-on-Humber—J. Gibson.  
 Bridlington—J. Bormond.  
 East Norfolk Union—J. Swann.  
 Epworth—W. Read.  
 Holderness Union—D. Sanderland.  
 Huddersfield—I. Baker and J. Parker.  
 Halifax—J. Millington.  
 Hull Temperance Society—R. Firth and R. Wilbe.  
 " South-Street Do. —M. Blakeson.  
 " Christian Do. —T. S. Ramsey, G. Smith.  
 Horncastle—J. Simpson and J. Coviller.  
 Keighley—J. Newell.  
 Louth—J. M. Holt and T. Shaw.  
 Leeds—T. Atkinson and C. Proctor.  
 Lancaster—W. A. Pallister.  
 Lockwood—J. Shaw.  
 Lincoln—R. Balman and P. Barker.  
 Manchester—W. Grimshaw.  
 Mossley—J. Stubbin.  
 Morley, near Leeds—B. Sheard.  
 North Cave—S. Stather and R. Blossom.  
 Pocklington—F. R. Lees.  
 Otley—D. Beall.  
 Royton—H. Cooper.  
 Ripon—R. Aslin.  
 Rochdale—W. Logan.  
 Runcorn—G. E. Lomax.  
 Scarborough—B. Evans.  
 South Shields—J. W. Miatt.  
 Snaith—J. Cummins.  
 Thorne—D. Ward.  
 Winterton—L. M. Bennett.  
 Wigan—T. B. Thompson.  
 York—J. Spence and G. Thomas.

THE PRESIDENT'S ADDRESS TO THE CONFERENCE.

GENTLEMEN,—I have great pleasure in meeting you again in Conference. I regret that indisposition prevented me from being present yesterday. I shall not detain you long this morning with any introductory address; but there is one view of our position as an association which I feel anxious to press upon your notice. It seems to me, that in proportion as our cause acquires popularity, the zeal and activity of its Auxiliary Societies abate, and that, like true religion, teetotalism flourishes most under persecution and opposition. But this betrays a culpable state of mind in the members; for if it ever was a good cause, and called for untiring zeal and uncompromising faithfulness, it does so yet. As I think it the most discouraging state of religion, when it becomes fashionable; so I think it is of teetotalism, when every one thinks it enough to approve of it in his neighbor and those with whom he has to do. But, my friends, this will neither get men to heaven in religion, nor save them from the awful consequences of the drinking usages of society, in temperance. A gladiator who merely stands upon the defensive, and wards off the blows of his adversary, may be severely hurt, but can never come off conqueror. A tame acquiescence in good principles is ever an unsafe state for a man's own mind. In religion we are urged to 'fight the good fight' of faith—to 'run the race set before us'—to 'strive to enter in at the straight gate'—to 'wrestle'—to 'press forward to the mark for the prize of our high calling.' Here is no tame acquiescence; and in the temperance cause, likewise, we must draw the sword and throw away the scabbard, and with shoulder to shoulder, like the Macedonian phalanx of old, press onward until the enemies of teetotalism are routed and driven out of the field. You

will remember that the Macedonian phalanx were invincible whilst they faced their enemies, but had no armor for their backs; so neither have we. Our arguments, drawn from science and tested by experience, are unanswerable whilst we are zealous and consistent; but once let us turn our backs, by winking at the drinking customs of society, or shrink from resisting them for fear of being charged with want of hospitality, or of being laughed at for being singular, and there is an end of our usefulness, and even of our own personal safety. I would therefore, my dear friends, earnestly but affectionately urge you to stir up your respective Societies afresh; to unite cordially in helping the Association to carry out your views for promoting this great work; for it is in vain you come to these Conferences from year to year, and pass resolutions for the Committee to do certain things, unless you furnish them with the means. Two years ago you adopted a petition to the two houses of parliament, to put a stop to the traffic in intoxicating liquors on the Lord's day; but you left them without any funds even to print it, and they were only able to carry it into effect this spring. The want of a more efficient co-operation of the Societies with the Association, arises chiefly, I believe, from the want of a better organization of the Societies; but there is another cause, I fear, of which many good teetotalers scarcely suspect themselves guilty, and that is ingratitude. Men who owe their present position in society, and all they possess, to teetotalism, pocket their savings, and from being wasteful spendthrifts, become covetous and selfish; and others, who see what great things teetotalism has done, and is capable of doing, shut up their bowels of compassion against the poor drunkard, and, like the priest and the levite, look on him and walk by on the other side. Else where would be the difficulty of Societies both helping themselves, and giving efficient aid to the Association? For instance, if the reclaimed drunkard, for every 20s. he used to spend in drink, would give 1s. to his Society; and those who never wasted their money, but are convinced of the benefits teetotalism is conferring upon society, would spare 5s. or 10s. a year from their luxuries (and many of them might do it from their tobacco and snuff), every Society would soon be in a flourishing state, and able to give the Association efficient aid. In every Society there ought not only to be a regular weekly collection of the members' pence, but the place should be divided into districts, and two members appointed to canvass each district at least once a year, or as much oftener as the residents might wish them to call. By this means, I am confident, a large sum might be collected in many places, which is now lost solely for want of asking for. The work, too, would now be done with comparatively little trouble to what it would have been done seven years ago; for the temperance cause has won 'golden opinions' of Mr. Public, and is no longer an *experiment*. Nor would the collectors have to enter into long explanations. The words 'Temperance Cause' are now as well understood as 'Bible Society' or 'Missionary Society'; and there is no degradation or humiliation in a man's begging for such a cause. No! he may hold up his head, and look kings and nobles in the face, unabashed. The humiliation is to the individual who refuses to contribute.

The REPORT of the Executive Committee for the past year having been read by the Honorary Secretary, the Conference proceeded to the discussion of business and the adoption of resolutions.

#### RESOLUTIONS.

1. That the success which has attended the operations of the Association during the year, calls for united and hearty thanks to Almighty God, and for renewed devotedness to the great moral and philanthropic enterprise in which we are engaged.

Moved by Rev. T. J. Messer—seconded by Rev. W. Roseman.

2. That Dr. R. Firth, W. Grimshaw, and J. Millington, be a Committee to prepare the business for the Conference.

3. That R. Wilbe, T. Atkinson, and Rev. D. Sunderland, audit the Treasurer's and Financial Secretary's accounts.

4. That the Report presented by the Committee, and now read, be received, and printed under the direction of the Executive Committee.

Moved by I. Baker—seconded by Rev. B. Evans.

5. That all Delegates having any motions to bring before Conference, shall hand them to the Business Committee, to be submitted to the Conference in their proper order.

Moved by Rev. D. Sunderland—seconded by W. A. Pallister.

6. That this Conference, being persuaded that the most efficient plan by which the entire population of the country can be made acquainted with the principles of true temperance, and the blessings resulting from their adoption, is that of 'DISTRICT UNIONS,' directs its Committee to use the utmost efforts during the coming year to form them wherever practicable; and this Conference would urge the friends of temperance throughout the empire to co-operate with the Committee for that purpose.

Moved by J. Millington—seconded by T. S. Ramsey.

7. That this Conference being fully impressed with the necessity of our principles being brought more fully under the notice of the people, and seeing the difficulty, in many places, of obtaining a good attendance at public meetings, would earnestly recommend to the Societies the plan already adopted in London and other populous places, of establishing Town Missions, so that by domiciliary visits, and a more liberal distribution of tracts, the principles of total abstinence may be more extensively diffused, and better understood amongst the people.

Moved by Rev. B. Evans—seconded by Rev. D. Sunderland.

8. That this Conference viewing with deep sympathy and anxious concern the perilous condition of the young, and the unceasing allurements held out in many places to draw them into the paths of intemperance, would strongly urge upon the friends of sobriety the duty of employing vigorous means to interest and instruct the youthful population in the principles of the temperance cause. To effect this end, the Conference would recommend renewed efforts to enlist the aid of Sunday-School Teachers, in introducing some of the best temperance publications into their libraries, and explaining the subject to the children under their tuition.

Moved by Rev. T. J. Messer—seconded by T. Entwistle.

9. That this Conference having learnt the cheering results which have followed the closing of public-houses, in London, Liverpool, and Manchester, from 12 o'clock on Saturday night until 1 o'clock on Sunday, earnestly recommends the friends of temperance and morality to petition the legislature during the ensuing session, to extend the regulations of the Metropolitan Improvement Act to the whole of the country, and for the entire day, and that the Committee be instructed to take immediate steps for carrying this recommendation into effect.

Moved by Rev. W. Roseman—seconded by Rev. D. Sunderland.

10. That this Conference being impressed with a sense of the good which has resulted from the 'Petition Movement,' and with the reasons which exist for renewed and vigorous effort to obtain the prohibition of the sale of intoxicating liquors on the Lord's day, recommends a special subscription to be commenced, to defray the expense connected with the agitation of this important question.

Moved by F. Hopwood—seconded by Dr. P. R. Lees.

11. That Messrs. Grimshaw, Stubbin, and Entwistle, be a Sub-Committee to draw up a form of petition, and submit it to this Conference.

Moved by Dr. F. R. Lees—seconded by Rev. T. J. Messer.

12. That the Treasurer's and Financial Secretary's accounts, as audited, be received, and printed under the direction of the Executive Committee.

Moved by W. A. Pallister—seconded by T. S. Ramsey.

[The REVISED RULES and BYE-LAWS were considered at this stage of the Conference, and adopted in the form in which they appear in a subsequent column.]

13. That this Conference would direct the attention of all its auxiliaries, and of Temperance Societies in general, to the vast importance of forming a Statistical Committee, whose object shall be to collect FACTS—favorable or opposed to, and directly or indirectly connected with, the temperance reformation—in their respective towns or districts; such as the number of inns, dram-shops, and public-houses—flour-dealers, grocers, bake-houses, &c. in each street—of maltsters, brewers, wine and spirit-merchants—the drinking usages in work-shops—the number of persons, male and female, young and old, who enter within a given hour the principal dram-shops—the amount of intoxicating liquors consumed in public institutions, poor-houses, penitentiaries, infirmaries, dispensaries, &c.—the number of teetotal ministers, deacons, local preachers, class-leaders, Sunday school teachers and scholars, medical men—the number of places of worship in which the Lord's supper is celebrated in unfermented wine—vestries from which wine has been banished—number of teetotalers—reformed characters, and extraordinary instances of reformation.

Moved by Dr. R. Firth—seconded by Rev. T. J. Messer.

14. That the draft of petition presented by the Sub-Committee be adopted.

Moved by J. Swann—seconded by T. S. Ramsey.

15. That the Committee be empowered to draw up a shorter petition for those Societies which shall require it.

Moved by Rev. D. Sunderland—seconded by J. Parker.

16. That this Conference looking at the importance of forming a National Registry of Advocates, and the great injury which Societies have sustained through the employment of Agents of improper character, strongly recommends that no Agent be engaged unless his name shall have been inserted in a list authorized and issued by the Committee of this or some other National or District Association, and further recommends the editors of all temperance periodicals to give publicity to the names of all Agents appearing on such lists.

Moved by J. Millington—seconded by J. W. Miatt.

17. That this Conference having heard that Dr. Lees is reprinting, in the shape of a cheap tract, the American Prize Essay entitled 'The Philosophy of Temperance, by Dr. Trall,' would recommend the members of Temperance Societies to purchase and circulate it as widely as possible in their respective localities.\*

Moved by T. Entwistle—seconded by J. Millington.

18. That the 5th resolution of last Conference be repeated, viz.:—That this Conference, fully impressed with the necessity of carrying to the greatest possible extent a knowledge of the temperance cause, earnestly recommends to Societies, Agents, and Writers, the employment only of such advocacy as will cultivate the understanding and give a moral tone to the public sentiment. It regrets that a desire to amuse has been common; and as the cause seeks the moral elevation of the people, it is anxious that its truths should be enforced by such means as will induce habits of thoughtfulness and inquiry, and create a respect for the principle in the minds of the virtuous and intelligent portion of the public.

Moved by J. Swann—seconded by T. Entwistle.

19. That this Conference rejoices in the success which has attended the exertions of its Agents during the

past year, and tenders to them its thanks for the devoted zeal and unwearied assiduity which they have manifested in the prosecution of their important labors.

Moved by T. Atkinson—seconded by E. Starkie.

20. That this Conference records its cordial approbation of the manner in which the Traveling Secretary of the Association has attended to the arduous duties of his office, and deeply deplores his retirement.

Moved by Rev. D. Sunderland—seconded by R. Willett.

21. That the cordial thanks of this Conference be given to J. Wade, Esq., the late President of the Association, for his past services.

Moved by T. Entwistle—seconded by F. Hopwood.

22. That the thanks of this Conference be given to the Executive Committee, for the valuable services rendered during the past year.

Moved by Dr. R. Firth—seconded by J. Newell.

23. That the next Conference be held at Bradford, Yorkshire.

Moved by J. Stubbin—seconded by W. A. Pallister.

24. That the following be the officers of the Association for the ensuing year:—

*President*—Wm. Morris, Esq., Salford.

*Vice-Presidents*—Richard Willett and Thos. Shepherd, Esqrs., Huddersfield; Edw. Smith, Esq., Sheffield; John Bright, Esq., M.P., Rochdale; Thos. Beaumont, Esq., Bradford; Wm. Morley, Esq., Hull; S. Hague and W. Boulton, Esqrs., and Rev. Wm. M'Kerrow, Manchester; Mr. R. Wilbe and Dr. R. Firth, Hull; Edmund Thompson, Esq., Armin; Rev. J. M. Holt, Fulstow; Samuel Jarrold, Esq., Norwich.

*Treasurer*—James Backhouse, Esq., York.

*Corresponding and Financial Secretary*—F. Hopwood, Esq., York.

*Executive Committee*—Messrs. W. Bellerby, Thos. Terry, James Baker, Geo. Thomas, Jos. Spence, and Thomas Hodgson, York; Simeon Hutchinson, Helmsley; J. Kerslaw, Leeds; Wm. Grimshaw, Manchester; Wm. Wood, Searbro'; J. W. Miatt, South Shields; and T. Entwistle, Bolton.

#### CONSTITUTION AND RULES

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

As adopted by the Conference of Delegates at Hull, July, 1845.

1. The objects of this Association shall be, to diffuse as extensively as possible the principle of abstinence from all kinds of intoxicating liquors; to extend the operations of existing auxiliaries; and to promote the formation of new ones throughout the kingdom. These objects are proposed to be effected by the employment of an efficient personal agency, and by the diffusion of information through the medium of the press.

2. In order more effectually to promote the Temperance Reformation, this Association shall consist of Auxiliary Societies, in the United Kingdom, which adopt a pledge of entire abstinence from all intoxicating liquors, and expressive of an obligation on the part of the members to discountenance the causes and occasions of intemperance; and which subscribe not less than 40s. annually;—and also of individual members who have taken a pledge involving the same principle, and who subscribe not less than 10s. annually to the funds of the Association.

3. Each Auxiliary Society shall receive within the year, if required, in the form of tracts, periodicals, or gratuitous agency, the amount which they subscribe to the funds of the Association, leaving the individual subscriptions and donations applicable for defraying the current expenses of the Committee, assisting small Societies, promoting the formation of District Unions, and generally extending the cause.

4. The affairs of the Association shall be conducted by a Committee of twelve members, six of whom shall reside in some principal town of the north of England,

\* This cheap and corrected edition may be had in quantities, for this purpose, of Dr. Lees, Leeds, at 8s. 4d. per 100.

and by a general President, Vice-Presidents, Treasurer, and a Secretary or Secretaries; all of whom shall be elected at each Annual Meeting, but shall not take office until the 1st of January following. The President, Vice-Presidents, Treasurer, and Secretaries, shall be, *ex-officio*, members of the Committee.

5. The Annual Meeting of the Association shall be held in the month of July, and shall consist of Delegates from Auxiliary Societies, of the Committee, and of individual members. Societies subscribing 40s. and under £5, shall be entitled to send one Delegate, and those which subscribe £5, or upwards, two Delegates.

6. Non-members of the Association, being members of a Temperance Society, may be admitted during the sittings of Conference on obtaining its permission. The regular speaking and voting are to be confined to the Committee, the individual Members, and the duly appointed Delegates, who shall be members of the Societies which they represent. Nevertheless Traveling Agents and other friends of the cause, may express their sentiments on obtaining permission of the Chairman of the Conference.

7. Each Delegate to Conference, before taking his seat, shall produce his credentials, signed on behalf of the Committee by the President or Secretaries of the Society by which he has been appointed; and each individual member shall give satisfactory evidence of having conformed to the second rule of the Association, and of having paid his subscription three months previously to the Conference.

8. Delegates from Societies whose subscriptions have not been paid, shall not be allowed to speak or vote in the Annual Meeting. All subscriptions are to become due on the 1st of January.

9. A schedule shall be forwarded to each Auxiliary not later than the 1st of May in each year; such schedule to be filled up and returned to the Committee on or before the 15th of June. Any Society neglecting to make the annual return, shall forfeit its right to be represented in the Conference.

10. In order that the accounts of the Association may be clear and intelligible, the Committee shall give special directions to the Financial Secretary, especially as to the payment of the salaries and expenses of the Agents, Secretaries, &c.; so that all the moneys collected and received by them shall appear as donations or subscriptions to this Association.

11. A report of the proceedings of the Committee, with a clear statement of moneys received and expended, shall be presented at every Yearly Meeting.

12. Extraordinary General Meetings shall be called by the Secretary, at the request of seven members of the Committee, or any twenty Auxiliary Societies, or of any fifty members of the Association. Notice of such meetings to be given by post letter, at least fourteen days before the time appointed for their being held.

13. The Committee shall have power to fill up any vacancies which may occur in its body between the annual meeting.

14. If it shall appear desirable to any Auxiliary of the Association to alter any of the foregoing rules, notice of such proposed alteration shall be given to the Committee three months previously to the Annual Conference, in order that due notice thereof may be given by circular to all the Auxiliaries and members: and should it meet with the approbation of the Conference, it shall become a rule of the Association.

#### BYE-LAWS.

1. Delegates from Societies which have been enrolled as Auxiliaries of the Association later than the first day of April in each year, shall not be entitled to vote at the following Conference; and individuals who shall become members after that date, shall be subject to the same regulation.

2. In future the paid Secretary shall in all cases reside in the same town as the Committee, and be entirely under its direction and control.

3. The salary of the Secretary shall not exceed that of an Agent.

4. Each Auxiliary shall appoint an individual, and transmit his name to the Committee, to whom all communications shall be made, and who shall be authorized to collect the subscriptions of the members in his locality.

5. The charge for the services of an Agent to Auxiliaries shall be at the rate of eight shillings per night. The Societies shall defray the traveling and other expenses in addition.

6. The Committee shall give at least two weeks' notice of the intended visit of an Agent, and the Societies shall endeavor to make the appointments of the Committee meet their convenience, so that heavy traveling expenses may be avoided.

7. When an Auxiliary may require the services of an Agent or Agents, on festival or other special occasions, one month's notice of such requirement must be given to the Committee.

8. Each Auxiliary shall take out in tracts, reports, or such other publications as the Committee may deem it expedient to issue, one-third of the amount which it subscribes to the funds of the Association.

#### AGNES MATTLAND.

[A Prize Tale, written for the 'Olive Branch.'  
BY MISS SARAH HERBERT.

#### THE ARGUMENT.

'It is a dreadful narrative,' said a young lady to her companion, throwing aside the newspaper she had been perusing.

'Dreadful,' echoed her friend; 'but did you not remark the cause? Was it not the use of intoxicating drink?'

'Dearest Lucy,' replied the first speaker, somewhat petulantly, 'I never thought you tiresome till of late; but now, I really can't speak on any subject, that you do not draw from it some argument in favor of teetotalism, and the superiority of cold water over every other beverage. I do wish you could find some more interesting theme for conversation.'

'And where, dear Agnes, could I find a theme more poetical?' said Lucy, as she rose, and drawing aside the muslin drapery from the window, gazed admiringly upon the beautiful prospect it commanded. It was one of those scenes in which our father-land abounds—of copse and dingle, silvery streams, thymy sheep-spotted downs, white cottages half hidden amid luxuriant foliage, mansions shaded by 'tall ancestral trees'—scenes which, in his adopted home, often appear unmasked before the mind's eye of the emigrant, bringing to remembrance his early days, 'his childhood's haunts of play,' and forms and events which seemed to have passed from his memory,—causing his breast to heave, and dimming eyes that had almost forgotten to weep.

It was the month of July; after a long drought, this had been a day of continued rain; but now the clouds sailed in broken fleecy masses over the deep azure, and the sun was setting with unusual splendor.

'See, Agnes, how to-day's rain has beautified the landscape. Surely you should not speak slightly of that which is the cause of so much pleasure and loveliness, or be ungrateful for a blessing which birds and flowers might teach you to prize. That silvery stream—yonder rainbow brightening the gloomy east—those tinted clouds—are each different forms of the subject that wearies you; and the dripping trees—the verdant grass, lately parched and yellow—and all your favorite plants, are eloquent in the praise of water. The air is laden with the incense of gratitude, ascending from herb and flower,

to Him who 'sendeth his rain upon the just and the unjust!'

'It is all very beautiful, my fair orator,' replied Agnes, as she followed the motions of her cousin's finger with a painter's eye and a poet's soul. 'But, Lucy,' she added, archly, 'had it not been for these copious showers, my splendid rose of yesterday might have bloomed for its owner awhile, instead of scattering its bright petals on the ground. Might not too much cold water have a like evil effect on the 'human form divine?' But it is as a beverage I dislike water, and, speaking of the poetry connected with it, my favorite will bear the palm from yours, as having been the subject of song. Poets of all ages—men whose names will endure with time—have made the flowing cup a theme of impassioned verse. And our own Moore—have you forgotten, Lucy, the 'poet of all circles and the idol of his own?'

'You argue against yourself, Agnes, in mentioning Moore. I could weep, when I think of that man's substituted talents. How glorious would have been his career, had his lyre resounded in His praise who bestowed it, instead of throwing a false glory around the scenes of debauch. What pleasure can he find in the thought, that songs which (were their theme worthy the poetry) angels might sing, proceed from the bloated lips of drunkards and sensualists, and ascend in the polluted atmosphere of taverns and gaming houses?—Believe me, cousin, a wreath of fading vine leaves, not of evergreen bay, is all that will surround the brow of Thomas Moore; for the time is approaching, when splendid talents will be estimated only as they are employed in the service of morality and truth.'

'I dare say your observations are partly correct,' said Agnes, after a thoughtful silence. 'But let us descend from the regions of poetry, to an atmosphere better suiting such a matter-of-fact being as myself. Why are you so extremely anxious I should embrace your opinions?'

'Agnes,' said Lucy, earnestly, 'you are about to enter upon the most important period of a woman's history—to undertake, as a wife, the cares and duties of the mistress of a household. Hitherto, though such you have in reality been, yet, under your father's roof, your father's protection, there has not been that marked responsibility resting on you, which, as a wife, will be yours. Be not angry, then, dear Agnes, the playmate of your childhood—the companion of your riper years—to whom you have always shown a sister's tenderness—feels anxious lest there should ever be in your conduct any thing that might throw the 'shadow of a shade' on your fair fame, or dim the lustre of your brilliant talents.'

'Lucy,' exclaimed Agnes, while her eyes flashed and the color deepened on her cheek, 'what must be your opinion of me, if you can suppose I could ever become an inebriate?'

'Let him that thinketh he standeth take heed lest he fall,' replied Lucy, solemnly. 'But I will not insult you by harboring such a supposition. Yet remember, dear Agnes, your husband may not possess the same strength of principle. Your example in this matter would weigh powerfully with him. Besides, you may become a mother,—by allowing your children to partake of this beverage, you will, to say the least, run the fearful risk of making them your sorrow and disgrace, instead of your own and your country's pride.'

'And do you imagine, dear Lucy, I would become the wife of a man not possessing sufficient strength of mind and principle to resist the most groveling of all habits, an appetite for strong drink? My children, too, shall never be allowed to partake to excess of the wine cup. You may rest assured, Lucy, you are harassing yourself with needless fears. I know the kindness of your motives,' continued Agnes, as she rose to leave the apartment, 'and am grateful for it, but, my love, I really sometimes think you are a monomaniac on the subject.'

## THE HISTORY.

AGNES SHEDDON was the only child of an English gentle-

man residing in the picturesque county of——. He had lost his wife, an amiable and accomplished woman, before his daughter was of an age to appreciate a mother's care. From that period Agnes became the centre of her father's affections. No care, no expense, was spared in her education: every luxury was gathered around her; every wish gratified as soon as made known. Yet without, Agnes was not 'a spoiled child.' She possessed a spirit too independent to take advantage of her father's kindness, and sink into that state of peevish imbecility usual with those who have been over-indulged. At an early age she undertook the domestic care of her father's household, and proved sufficient to the charge. Nature had bestowed upon her many advantages. She possessed a fine form, an expressive countenance, engaging manners, and a large mental capacity greatly improved by study. Otherwise amiably disposed, her principal fault was too high an opinion of her own judgment, and a reliance thereon, not graceful or becoming in a girl scarcely nineteen. This feeling had been fostered by the deference those around paid to her opinion, and thus, not having been accustomed to look for wisdom to Him 'who giveth to all men liberally, and upbraideth not,' poor Agnes frequently erred, yet could seldom be persuaded that she had arrived at a wrong conclusion.

Such was her disposition when the subject of total abstinence attracted public attention. At first Miss Sheldon thought it beneath her notice; 'it was so ridiculous, so preposterous a scheme!' But at length it became the theme of frequent discussion. She could seldom peruse a newspaper without finding a paragraph relating to the cause, and the rapid advances it was making in America. Especially was her attention drawn to it by her cousin, Lucy Cleveland, who had become sadly innoculated with the 'teetotal mania,' as Agnes styled it, and seemed never weary of endeavoring to make her a convert to the same principles. She viewed the subject rather thro' the medium of inclination than of reason; and then persuaded herself she had decided impartially. Though she felt no love for wine, yet she would have regarded its absence from her father's hospitable board almost a crime—at all events, she could not endure the idea of its omission. But her proud spirit especially shrank from anything bearing the resemblance to restraint, and she was decided in her opposition to total abstinence, by the false belief, that a contrary course would subject her to the suspicion of not being otherwise able to withstand temptation.

She was now on the eve of union with a gentleman possessed of a large estate in a distant part of the kingdom. He was amiable, accomplished, and highly intellectual—every way calculated to make her future years as unclouded by sorrow as had been those of her girlhood.

Her cousin, LUCY CLEVELAND, who indeed held a sister's place in her affections, was a young lady of a very different disposition. Her father, a clergyman, had sought to 'train up his children in the way that they should go,' and his example and admonitions, falling into the gentle mind of his only daughter, as seed into good ground, brought forth precious fruit. Possessing personal attractions and mental abilities equal to those of her cousin, her principal ornament was a 'meek and quiet spirit,' and she earnestly endeavored to fulfil the apostle's precept—'As we have opportunity, let us do good unto all men.' Active in benevolence, she delighted in visiting the abodes of the poor—in inquiring into their wants, and relieving their distress. Having frequently, in these charitable occupations, observed the misery wrought by the use of ardent spirits, temperance societies had her cordial approbation and her warmest support. Yet when, in the question of total abstinence, their principles were applied more closely to her own habits, Lucy hesitated—not that the 'sparkling bowl' had any charms for her, but because its abandonment would be such a startling innovation in the courtesies

of society. But Lucy was not the person to evade the investigation of any subject seemingly connected with her duty, or, that duty made clear, to shrink from its performance, however trying. She thought much on the subject—she obtained every means of information in her power concerning it. She had ever made the Bible a lamp to her feet and a light to her path, and now, in her perplexity, forgot not her Savior's injunction—'Search the Scriptures.' Diligently and prayerfully she turned the sacred pages, nor was it without finding rules for her guidance. She read the admonition—'Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright'; and, dwelling on the description of its effects—'At the last it biteth like a serpent and stingeth like an adder,'—remembered how often, in her own short life, she had seen the sacred sentence exemplified. But when she perused the fearful words—'Woe unto him that giveth his neighbor drink!' she decided upon the course it was her duty to pursue, for she felt that not only those who, for a livelihood, deal out the poison to their fellow-creatures, but those also who sanction by example its use, come under the denunciation. Thenceforth she endeavored, both by argument and example, to persuade those around her to renounce its use. And though, by her cousin Agnes, her gentle expostulations were generally met with ridicule, yet from her own father's table she had the satisfaction of seeing the obnoxious beverage entirely banished.

#### THE MARRIAGE.

A numerous company assembled in Mr. Sheldon's drawing-rooms, to witness the nuptials of his only child. Never had Agnes appeared more beautiful than when, in her bridal white, with no other ornament than a few orange-blossoms twined in her dark hair;—her brilliant eyes softened by emotion, and the crimson on her cheek varying like sunset hues, she stood beside him on whom she had bestowed the affections of her young heart, and pronounced the irrevocable vow which linked her future weal or woe with his. A sumptuous entertainment followed the ceremony, and amidst the profusion of delicacies, the most rare and costly wines bore a prominent part. Many were the senseless bumpers quaffed to the future prosperity of the youthful pair, as though it could be thus promoted. Yet, in that gay assembly, total abstinence was not without its advocates, and conspicuous among these was the sweet bridesmaid Lucy. And when, during the evening, the conversation turned on temperance societies, the few who were interested in their success had to withstand no small share of ridicule. Modestly, yet firmly, did Lucy declare her reasons for abstaining from wine, and her conviction that, independently of philanthropic considerations, its use, in the least degree, was highly injurious. She was assisted in her advocacy by her brother, who had arrived at Sheldon Manor in time for the ceremony, accompanied by a person whom he introduced as Mr. Bertram, an American gentleman. He was a man of elderly but dignified appearance, had evidently seen much of the world, and delighted the company with recitals of his adventures in the many countries he had visited. When temperance became the theme of discussion, he declared himself a rigid teetotaler, and Lucy was delighted to have so able a champion.

'No doubt, Miss Cleveland,' said a lady, 'these societies have done a vast deal of good; but I think their principles are carried too far, when they prevent you from taking a glass of wine at the marriage of your dearest friend.'

'I fear, Mrs. Maitland, you cannot have a very high opinion of Miss Lucy's affection, when she refuses to pledge you in a glass of wine on so interesting an occasion,' said a young gentleman, who seemed determined that he would not be liable to such a reproach.

'Surely,' remarked Lucy, 'if there be any sense whatever in the custom, my desire for my cousin's happiness

may be shown as sincerely by drinking a glass of water as of wine?'

'Sincerely, I do not doubt,' returned the gentleman, 'but very coldly.'

'I think,' said Mrs. Maitland, 'Lucy is afraid of becoming a victim to intemperance. I certainly believe total abstinence an excellent safeguard for those poor creatures whose ignorance renders them almost incapable of restraining their appetites; but why sensible and well-educated persons should deem themselves in danger even if they tasted wine, I am at a loss to imagine.'

'Pardon me, Mrs. Maitland,' replied Mr. Bertram, 'if I cannot agree with your opinion that total abstinence is necessary only for the ignorant. Your assertion is certainly not borne out by observation. I have seen too many rich buds of promise blighted, too many cultured minds destroyed, for a moment to believe education and refinement preservatives against this dangerous vice.'

'My opinion exactly coincides with yours, Mr. Bertram,' said a young clergyman. 'My years of ministerial duty have been few, yet in them I have seen many sorrowful instances of the ruin caused by indulgence in strong drink, and not unfrequently has the use of wine proved the first step to degradation. I think the good that has been, and yet will be, accomplished by total abstinence, beyond estimation.'

'Doubtless, Mr. Derwent, you have experienced the benefits resulting from teetotalism,' remarked one of the persons appealed to, while the company glanced at another in astonishment—for nearly all had observed the attention paid by the youthful divine to a bottle of champagne, and were somewhat surprised at hearing him advocate an opposite course.

'I regret,' replied Mr. Derwent, 'that my feeble state of health, and the labor consequent on my pastoral charge, render it necessary that I should take a small quantity of wine daily, but I only use it *medicinally*.'

'Your medical adviser must be a novice,' said Mr. Bertram, 'not to know that the constant use of medicine destroys its effect. Your plea is however a common one—nearly all who use intoxicating stimulants advance it. The poor artisan, or laborer, would appear to require a strengthening cordial during his hard and incessant toil, much more than the clergyman whose most arduous labor seems to be performed on the Sabbath. Yet it has been abundantly proved that the strongest and healthiest among the laboring classes, are those who never taste any liquor containing alcohol.'

'I know that such is the case,' returned the clergyman, 'but their labor is merely physical—*ours* is mental as well as physical. I should frequently be unable to perform my clerical duties, did I not take a small portion of wine, and it wonderfully supports and invigorates me.'

'I hope,' said Mr. Bertram, 'that a minister of the Gospel looks for support in his holy duties, to another spirit than that of wine. Though, for a few moments, it may appear to renew the energies, quicken the flow of thought—and, doubtless, it is *powerful in loosening the tongue*—yet you cannot deny that the temporary exhilaration soon ceases, and leaves you more languid than before. Believe me, my young friend, your head is in the lion's mouth as long as you continue to use any alcoholic stimulant. Take the advice of an old man, who has witnessed much evil wrought by using wine medicinally, and at once and for ever renounce it.'

'Perhaps,' said Henry Cleveland, 'Mr. Bertram will favor us with some of his recollections on this subject; no doubt they would be highly interesting and instructive.'

'The aged are apt to be garrulous,' replied Mr. Bertram, 'and in such a conversation as this, the histories of the "morally slain" with whom I have been acquainted, crowd thick and fast upon my memory. But there is one sad as well as simple annal, which, if agreeable, I will relate. Its subject was the most intimate and

cherished friend of my youth. Truly I can say, we have often taken sweet counsel together, and walked to the house of God in company.

#### THE WARNING.

My friend was a lawyer; and never had one of that profession brighter prospects, for never was one better qualified. For sound judgment, penetration, and easy comprehension of the most perplexing cases, I have never met his superior. Often, as I listened with delight to his clear expositions of difficult points of law, his convincing arguments, his lofty and impassioned eloquence, I felt that his country had reason to be proud of her son. His practice was extensive, and he would return from a day's unremitting exertions at court or office greatly fatigued. As his company was very much sought, his evenings were generally spent from home; and to avoid going into society dull and dispirited, he was accustomed to partake of a small quantity of wine. But at length the small quantity ceased to produce any effect, and was gradually increased, till he declared to me it was necessary to his health—to his existence.

Of course his health declined. He complained of debility, loss of appetite, dejected spirits—and for each the infallible remedy was wine; till at length he could not enter on the duties of the day without previously taking copious draughts of the insidious beverage. His friends became alarmed—remonstrated, but to no purpose. He assured them he only used wine medicinally. Need I say that wine became insufficient to satisfy his thirst for strong drink? Alas! such was indeed the case; and I saw that noble mind become a prey to intemperance! Openly he did not disgrace himself: he was not seen staggering through the streets, or lying insensible in the kennel. But not less sure was the destroyer's work, until the lustre of his noble gifts faded, and his reputation was lost. And ere he had attained the meridian of life I stood by his bed-side—saw him corded and confined like a wild beast—and listened, terrified, to the fearful shrieks and horrible oaths that issued from his lips, as he gnashed his teeth with impotent rage, or, with glaring eyes and pallid countenance, shrank from some imaginary tormentor. Tell me not, wine cannot harm, if only taken in small quantities; tell me not of its cheering, its reviving influences!—your words take me again to that chamber of horror—they place me beside my ruined friend. Show me a more insidious agent in the fell work of destruction than wine, and I will admit your arguments.

From that fearful attack of delirium tremens my unfortunate friend never recovered. In a state of insensibility his gifted but degraded spirit passed from earth. As I stood by his grave—while my thoughts reverted to the bright promise of his early days, and I reflected that, had it not been for the love of strong drink, there might have been *'beauty for ashes, the oil of joy for mourning, and the garments of praise for the spirit of heaviness,'*—I resolved that, with the help of Heaven, wine should never again pass my lips. I have become a care-worn, grey-haired man since that hour, but have never broken or repented my vow. On the contrary, I have lived to be thankful for such a resolution—to see its principles advocated by the wise and good, and diffusing blessings through my native land.

The old gentleman ceased—and, thanking him for his narrative, the company rose to depart. His benevolent expostulations were not without effect.

To Mrs. Maitland, Mr. Bertram's words did bring conviction of the danger connected with the use of wine, and she shuddered at the possibility of her husband becoming its victim occurred to her; but the uncongenial thought was quickly banished. And when Lucy Cleveland expressed a hope that Mr. Bertram had prevailed upon her to relinquish wine, she replied that 'his arguments were directed against its use by the other sex; that she could not conceive the possibility of a female becoming the victim of so debasing an appe-

tite; and that when she found herself in danger, she would renounce it: until then, she thought its abandonment would imply a doubtfulness of her power of self-command, which must certainly lessen her in the eyes of others.'

(To be continued.)

#### ON TEMPERANCE.

HAPPY the man who shall live in those days in which the practice of drinking intoxicating liquors shall be universally laid aside and detested. At present it prevails in the city, in the town, in the village, and in the hamlet,—among gentlemen who ought to blush at its vulgarity, and among laborers who can ill bear the expense. Are there not intemperate young men, intemperate old men, intemperate parents, intemperate magistrates, intemperate professors of religion, and intemperate preachers of the Gospel? Let all those who would guard against the approaches of the habit, consider the evils which attend it.

*Excessive drinking is imprudent.* It brings dimness over the faculties of the mind; it has made the rich poor, and the condition of the poor miserable—nay, intolerable; it robs a man of his real friends, and gathers round him designing knaves and empty fools; it destroys the taste for innocent and solid pleasure.

*Excessive drinking is sinful.* It suspends the exercise of sound reason, and thus levels the noblest distinctions between men and brutes; it is an ungrateful waste of the Creator's bounty. Go to the drunkard's residence: what injustice! what barbarity! what wretchedness! are exemplified there. He who should be the counsellor, the comfort, and the ornament of his family, is its tempter, its trouble, its reproach.

Drinking intoxicating drinks is a habit soon formed, rapid in its growth, and hard to root up. At first a man drinks for refreshment: he then takes a larger draught for pleasure; he still adds a little and a little, till he can never leave his cups without taking a great deal too much—though strictly, if a man who is in health takes any, it is too much. The appetite for drink increases as it is indulged; the man feels a craving, he removes it by excess; he craves again, and becomes miserable if he does not again receive an increased supply. Thus men degenerate into finished sots.

*Drinking, if persisted in, ruins for ever.* Improper drinking appears from every view of it, to be a vice against which we cannot plead too strongly. It should be avoided and abhorred in all its stages. Unnumbered evils compose its train, and eternal vengeance is its reward. Ministers of the Gospel of our Lord Jesus Christ! We beseech you to bring your influence and example to bear upon this great, this important question of total abstinence from all intoxicating drinks. If you do so, then we have hopes of one day having a sober nation. You, who are considered the teachers of the public, are looked up to for example; and if the ministers set an example in the drinking usages of our nation, the rising generation will copy it without ever apprehending their being involved in the vortex of intemperance.

The young (our chief hope) will permit me to remind them, that it is our principle as well as our duty to reclaim drunkards, and to prevent as much as in us lies, by sound argument, those who are not drunkards from ever becoming such.

Man is said to be, above all others, an imitative animal. If so, it behoves those who desire the happiness of their species not only to set a good example, but to give that example the utmost publicity.

J. L. AMBLER, Queen's Head.

## ADVANTAGES OF SOBRIETY.

As I take great interest in the progress of temperance and hope that, if not in my time, yet in the course of a few years, sobriety will prevail over intemperance, I read the *Advocate* with much pleasure. I thoroughly believe that no man can calculate the extent of crime to which drunkenness leads; and not only does it prompt the wretched drunkard himself to commit acts at which in his sober moments he would shudder, but it seems to entail vice upon his family. The sons of a drunkard are seldom sober and respectable men; they early perceive that it is impossible to 'honor their father.' He becomes an object of dread or of derision to them—and what must the effect of such a feeling be upon the young minds of boys? Then, perhaps, as they enter manhood, they learn to imitate his example; they think it *manly* to spend the evening at the beer-shop; they think it *manly* to swear, to use profane language, to disregard the advice of their sober neighbors—if such they have. They now openly disobey their father. Whilst they were young children, he exerted no other authority over them than that which can be obtained by menaces and blows. His menaces now they deride—for they too can give blows, and would not hesitate a moment to strike their own father, if he provoked them.

The narrative of Mrs. Richards, in the April *Advocate*, was truly affecting. The truth of it might be doubted by some who have not attended sufficiently to the subject to be aware that the horrors of drunkenness are not entirely confined to the poorer classes, but that those who cannot plead ignorance as their excuse, are sometimes as great sinners in this respect as the lowest of the low. I myself could give the details of a case which would form a parallel to that of Mrs. Richards.

A lady, whose connexions are most respectable, and who was herself highly educated—more so than the majority of young women, for her naturally gifted mind made her capable of acquiring with ease those accomplishments which others must labor to obtain—fell into ill health. She was fond of society, and was one of its brightest ornaments. She took laudanum to still pain, and she took wine to enable her to bear the fatigue of parties and play-houses. Her health, it may easily be believed, did not improve under such management.—Stronger doses were thought necessary; they were indulged in, till her husband discovered that she exposed herself to ridicule and pity in those very parties which she could not prevail upon herself in the first instance to give up. After a long course of misery, this lady was reclaimed from her dreadful vice, and is at this moment living with her husband and children, beloved and respected.

The story in the same number of the *Advocate*, of a Teetotal Indian Chief, brings to my mind one I had just been reading in a very entertaining and instructive little volume, called 'Tales of the North American Indians,' by Mrs. Hawes:—

"Shen-an-do-ah was an Oneida chief of some celebrity, having fought on the side of the Americans in the revolutionary war. He lived to be an hundred years old; and though in his youth he was very wild, and addicted to drunkenness, yet by the force of his own good sense, and the benevolent exhortations of a Christian missionary, he lived a reformed man for more than 60 years. In the year 1775, Shen-an-do-ah was present at a treaty made in Albany. At night he was excessively drunk, and in the morning found himself in the street, stripped of all his ornaments, and every article of clothing. His pride revolted at his self-degradation, and he resolved never more to deliver himself over to the power of 'strong waters.'"

Here is an example of a poor Indian who had sense enough to see that drunkenness made him a vile slave, though bearing the title of a chief. We who live in a Christian country, may always obtain some religious

instruction, even if we are so unfortunate as to have been brought up without the blessings of reading having been granted us. Some church, some place of worship and instruction, surely is within the reach of all,—and there we may learn the rewards that are in store for the virtuous, and the inevitable punishment which sooner or later will fall upon the head of the drunkard. J. B.

## PROMOTE TEETOTALISM.

THE opponents of teetotalism accuse those who are zealous for its promotion, of being intemperate in their advocacy of temperance. I would ask any man who professes to have the least spark of benevolence (not to say a word of Christian feeling or Christian duty) in his heart, whether it is possible to be too energetic or too zealous in the promotion of teetotalism? Its advocates point out the innumerable blessings, in a pecuniary and social sense, which flow from its adoption; they tell of the crime, and misery, and destitution produced by the use of intoxicating drinks; and they appeal to all intelligent men and women, and ask, Is it not the bounden duty of all to assist in banishing from the world that which is such a curse to all mankind?—a curse to be far more dreaded than plague, or cholera, or fever, whose destructive influences we wish so eagerly to destroy. But we appeal to rational and accountable beings on much higher grounds than these; we point to the moral evils invariably resulting from the use of strong drinks, and we say to them, It is your duty to give up their use, even though you should deem their moderate use innocent, because of the wide-spread misery they produce. If the educated and wealthy classes of society could be induced to assist in the promotion of teetotalism, great and permanent good would be the result. The people only need their countenance and support, to make the reformation that has taken place in our country enduring.

J. H.

## Varieties.

The heart of an habitual drunkard is generally heavier than his purse.

**FIRE IN LONDON.**—When Raggett's hotel was burnt down in Piccadilly, lately, five persons lost their lives. The papers say—'It is believed that had the fire-escape been there in proper time, and the conductor not drunk, every soul might have been saved.'

**GIN DRINKERS' BEDS.**—On Tuesday, Mr. Wakley held an inquest at the Mason's Arms, Upper Berkeley Street, Portman Square, on the body of James Green, aged 32. It appeared that deceased had, in his youth, been employed in the stables of the Duke of Richmond, and other persons of distinction, but lost successively those situations from his intemperance. He became for the last four years a jobbing helper in livery stables, and on Sunday morning was found dead on the paved floor of one of them, belonging to Mr. Shenton, Adam-street West. In those stables during the last nine months he had slept, sometimes in the hay-loft, but latterly, for more warmth, on straw in one of the horse stalls. Though pressed to enter an infirmary, he always refused, expressing a dread of them. The Coroner:—Hay and straw may be truly termed gin-beds. The gin-drinker chooses them for the convenience they afford him in lying down and getting up without the trouble of undressing and dressing again, when he wants to return to the poison that is destroying him. The gin-drinker also dreads the hospital, though he knows there he will get every reasonable comfort; but from fear of being debarred gin, he prefers disease and death in the enjoyment of the latter, to health and long life with temperate treatment. Verdict—Natural Death.—*Age*, Jan. 25, 1845.

## Progress of Temperance.

### ENGLAND.

**SETTLE.**—Our Witsuntide-festival (held in the National School-room) was numerously and respectably attended. The meeting was addressed by Mrs. Jackson, of Whitehaven, who made a powerful appeal on behalf of the temperance cause. Many signed the pledge. On Monday and Tuesday, the 16th and 17th June, that fearless champion of true temperance, Dr. F. R. Lees, of Leeds, delivered two lectures in the same place, to a crowded audience, who listened with the greatest attention to the highly instructive and convincing arguments of the learned Doctor. W. S.

**NEWCASTLE.**—Dr. Grindrod delivered his concluding lecture here on 11th July. The result of his labors at Leek, Hanley, Newcastle, and Lane-End, is an accession of 3000 new members.

**MACCLESFIELD.**—Tuesday, Wednesday, and Thursday last, Dr. Grindrod lectured in our Town Hall, to crowded audiences. His appeals on behalf of teetotalism were eloquent and impressive. About 1070 individuals took the pledge.—*Macclesfield Chronicle*, July 19.

**CONGLETON.**—On Saturday evening last, Dr. Grindrod gave his concluding lecture, in the Town Hall, which was crowded to excess. The platform and orchestra were filled with females, and the room was hung with colossal drawings and diagrams, which excited great interest. After some introductory remarks by Mr. G. Foster and Mr. J. Walker, the Doctor came forward and made a powerful and eloquent appeal in favor of total abstinence. After the lecture, great numbers of both sexes came forward and signed the pledge, among whom were three ex-mayors of Congleton, viz., Messrs. Andrew, Hadfield, and Warrington, together with the Rev. Mr. Holroyd, Wesleyan Superintendent, J. C. Chapman, Esq., several local preachers, and heads of the Wesleyan Connexion, and numerous members of other denominations. The total number of pledges was about 1400, out of a population of only 12,000.

**BIRMINGHAM.** June 23.—The Go-a-head Temperance Society has this evening held their first half-yearly meeting, accompanied with a tea party, at the late mechanics' Institute, Newhall-street—the Rev. Henry Gwyther, Vicar of Yardley, in the chair. An interesting report was read, giving an account of its foundation on the 8th December last, and its progress since. Up to this time, 1500 had subscribed the pledge, out of which, after allowing for known defections and presumed losses in the cases of removal without intimation of the new residence, 900 were considered to be still on the books, consistently adhering to the pledge. The amount of good effected by the society is evidently considerable, and it has been achieved with a singularly small outlay, the total funds raised being only £19. 6s., and the expenditure, with outstanding liabilities, a little above £25. Expectations were expressed of an equal, if not greater, measure of success during the ensuing half-year.

**BROUGH, Westmoreland.**—The 5th anniversary of the Brough Temperance Society was celebrated on the 26th June, in the Temperance Union Hall. At 4 in the afternoon, tea and abundance of cakes were on the tables. Upwards of 60 sat down. A number of singers and musicians performed several select pieces and anthems during tea. At 7 o'clock a very respectable company assembled, when Mr. C. Davis was called to the chair, who, in a brief manner, opened the meeting. The Rev. J. Watson spoke at great length. The Rev. T. Savage spoke in a very amusing and animating manner. At the close, a few signatures were obtained. The meeting broke up at 10 o'clock, highly gratified. We are sorry to say the cause here is rather at a stand for want of more active exertion. This town has not been visited by a lecturer for nearly two years.

C. D., Sec.

**HOLDERNESS.**—After encompassing the Holderness District now nearly twice, I have thought that a brief report of my proceedings will interest your readers, and tend to advance the temperance movement, being convinced that the utter overthrow of the enemy must be effected by united and well-organized effort. Societies must unite in forming Districts, and those Districts and Societies meet in one grand concentrated force in the British Temperance Association. Then shall we have the information and power necessary to confront every opposer, and stop the mouth of every gainsayer. I trust that that time is not far distant. The materials of which the last Conference of the British Association was composed, the important business done, and the manner in which it was attended to, leads me to entertain strong hopes that the days of short-sighted, selfish, detached effort, is gone by; and that now we shall have a strong continuous chain of co-operation encompassing our Father-land, instead of that rope of sand by which our holy cause has been impeded, and Societies oppressed, in supporting an irregular, unpatronized, and consequently comparatively profitless, agency. The Holderness Temperance Union is composed of about nine Societies, that mutually contribute to the support of an agent, whose employment is to hold public meetings, distribute tracts, and especially to attend to domiciliary visitations, to preach the Gospel when requested by any party,—in one word, to do all he can to seek out the abodes of moral want, and carry forward the lost of our countrymen in a knowledge of themselves and God, and by the expression of a sincere, strong, and ample sympathy, impart to them comfort and information, and as far as possible, lead them to feel the power and know the destiny of their deathless minds. I have been that agent for about two months, during which time I have addressed nearly 40 meetings out-doors and in, visited 600 families with tracts, and on the Sundays preached twice, sometimes thrice, to crowded and interesting congregations. In effecting this I have traveled on foot upwards of 300 miles, and this amount of labor has cost the Societies united but £12. I do not mention the sum to make a complaint, but only to show those Committees that shall adhere to detached effort, how much can be done for little money where there is union and co-operation. The result of this labor, so far as human judgment can guide us, has been all we could hope for in two visits. All the Societies have been quickened, many names enrolled, and public attention called to the subject. I am now more than ever convinced, that could the Christian public be brought to see their duty, and feel more of the spirit of Jesus, no district or town would be without such a ministry for the ignorant poor and intemperate rich. The missionary spirit should not by any means stop at home, but it should in all justice begin there. It is a fact which we will not hide, that while we are spending immense sums on foreign missions, there are tens of thousands within stone-throw of our splendid mansions and costly places of worship, who know not the Savior's name—who by their ignorance, poverty, and rags, and above all, their utter want of desire for a knowledge of moral and spiritual things, are as effectually shut out from hearing the word of love and mercy, as if they were surrounded with paganism and heathen cruelty. Yea, are they not in a worse condition than such? How long shall this state of things continue? Shall our Christian community always be cursed with the presence of an ignorant host, on whose faces are stamped brutality and degradation, and in whose souls reign the prince and power of darkness? Heaven forbid! May those who hear the Savior's name, be led to turn their money and influence into another channel! May the one and the other be drawn from the support of intemperance, and given to promote the spread of true sobriety, that 'the poor may have the Gospel preached to them.'

JOSEPH BORMOND, Temperance Missionary.

**SKIPTON.**—*Sixth Annual Report.*—During the past year 19 public meetings have been held, at which lectures have been delivered by some of the most talented advocates in the cause; and upwards of 2000 tracts have been distributed, and various other means employed for the furtherance of the principles of true temperance. Many of our members during the past year have been removed in the course of providence to other places, who, therefore, can be no longer members of this society;—yet we trust, while this is a loss to us, it will be a gain to others, amongst whom their lot is cast. But the loss is somewhat repaid by the assistance of others, who have come forward so nobly, that have felt the benefits which total abstinence is calculated to effect. From this, the committee feel determined, if supported by their friends, to press forward in their onward march to do good, for their labors have been crowned, during the past year, by an increase of 59, notwithstanding the great number who have removed; 20 of the above number are reformed drunkards. The committee have great pleasure in informing the public, that their whole object has not been to reform the drunkard only, but also to prevent the rising generation as far as possible from ever becoming such; to effect this, they have established a sick society, to which the youths' contribute weekly, towards supporting them in sickness, and also in initiating them into one of the most benevolent Orders of the present time, viz, the Independent Order of Rechabites. This society has increased already more than its first founders ever anticipated,—it stands very intimately connected with the temperance society, and those who wish well to the temperance cause, ought to support it as far as possible. The number on the temperance society's books at present, stands as follows:—Male Adults, 124; Female Adults, 106; Juvenile Males, 85; Juvenile Females, 67; making a total of 382. Though much good has been done by those principles, there remains much to be done;—for the enemy 'strong drink' is still going forth, deluding the thoughtless and ignorant, into that path which hurries them into the destruction of their morals—their health—their body—and at last their immortal soul. This is a time which loudly calls for the support of every total abstainer,—every christian and philanthropist, to put forth their utmost energies,—in carrying forth this noble cause, which has proved so great a blessing already to thousands, and is doubtless destined to remove a great amount of sin and misery from our land.

**N.B.**—Persons who are not members, and subscribe 3s. and upwards, will have a copy of the National Temperance Advocate, gratis, from the society.

DANIEL DEAN, Sec.

#### WALES.

**MERTHYR TYDFIL,** Glamorganshire.—With a view to the more effectual extension of the principles of teetotalism, a series of public meetings were held in this town, on the 24th and 25th June, and a delegates' meeting from about forty of the neighboring Societies, who assembled for the purpose of forming an Association comprising every such Society within a line extending to Cardiff, Cowbridge, Llantrissaint, Aberdare, Hirwain, Cold-cummer, and Nantyglo. Various resolutions were passed; and the Rev. R. Prichard, Vicar of Llandaff, was elected president; O. Shellard, Esq., vice-president; Mr. W. Watkins, treasurer; and Mr. Lewis, secretary, for the ensuing year. It is proposed to hold annual moveable meetings of the Association, and Treddegar, in Monmouthshire, has been selected for 1846. The public meetings were ably presided over by Philip Jones, Esq., Llanarth Court (late High-Sheriff of Monmouth), who subsequently contributed £20. towards the funds of the Association. The several meetings were composed of audiences varying from 2000 to 3000 and upwards. The speakers were of a superior order, and did ample justice to their respective subjects. Many persons afterwards signed the pledge,

and it is believed much good has been accomplished. Teetotalism is steadily progressing in this town, and strenuous efforts are being made by its friends to stem the torrent of intemperance which rolls through its streets; but the indifference of some, and the opposition of others, tend to discourage and neutralize the exertions of those who stand steadfast to their total abstinence principles. O. S.

#### WEST INDIES.

**DOMINICA.**—Through the benevolent and friendly exertions of the Rev. J. Cox, Wesleyan Missionary, a great change here has been effected for the better. There is little doubt but lasting good will be the result. Teetotalism has taken a decided step amongst us, and we are looking forward with joyful hope, that, ere long, the 'accursed thing' will be banished from our garrison.—Since this truly zealous servant of God has visited the garrison, there has been a strange alteration. By his lectures, distribution of tracts, &c., an incalculable deal of good has been effected; and I am happy to say that most of our members remain firm in their position, and likely to continue, as I believe nearly all have taken the pledge from the conviction that alcohol cannot answer the ends for which it is taken—viz. to counteract the effects of excessive heat, impart strength, &c.; but that, in reality, 'wine is a mocker.' Our numbers are small, but I think we are of the right sort. Water-drinkers form the strongest party. Our strength in garrison does not exceed 90, including a company of 71st Regiment, and a detachment of Royal Artillery. Of this number nearly 50 have taken the pledge, and many others are acting on the same principle. Out of the Royal Artillery detachment (14 in number), 12 have resolutely turned their backs on alcohol, and another abstains, but has not yet signed. The canteen lessee is grumbling bitterly about teetotalism—and no wonder, when we are all fighting against him, or rather against his business! At the same time, it is a hard thing for the man to be ruined—though he is not altogether to be pitied, as, like most of these fire-dealers, rum is his principle. We are looking forward to the day when the canteen will not be a mere rum-store, but a store for supplying the soldier with useful articles. The yellow fever is deemed the bane of the West Indies, but rum is not far behind; it has done its work of death too, and very often what drink has begun, fever has finished. S. T.

He that chooses rather to walk in the paths of moderation, beset so thickly with dangers, while the sage and pleasant paths of total abstinence are free for him and for all,—is like a traveler on his way to some distant town, who chooses to walk in a road well known to be dangerous, leading by forests infested with robbers thirsty for gain, while a well-known road is free, where his property would be secure, and his life not endangered.

**RIGHT ABOUT FACE.**—Mr. Delavan, of Albany, who has devoted money and talent for the promotion of temperance, and who has done as much as any one individual in America in giving dignity and importance to this noble enterprise, was, in his youth, one of a club of fifty, who were in the habit of meeting at a room in a public house, to enjoy themselves in 'the feast of reason and the flow of soul.' It was not long, however, before Mr. Delavan was led to serious reflection upon the folly and danger of the practice, till on a certain evening, while on his way to the club, he suddenly stopped and exclaimed aloud, *Right about Face!* And he did right about face: and, said he, to the gentleman to whom he related the circumstance, the first block of buildings which I ever erected in Albany, was erected on the corner directly in the front of where I formed the resolution.—We have copied the above from the *Boston Temperance Journal*; which also says, in reference to those fifty young men,—'Forty-three of them became drunkards, and most of them found a drunkard's death.'

## LORD'S DAY DRINKING.

To the Members of the British Parliament.

BRITISH ASSOCIATION FOR THE PROMOTION OF  
TEMPERANCE.

Office, 3, Low Ousegate, York.

THE Committee of the above Association respectfully solicit your attention to the petition given at the close of this document, and beg to express a hope that you will support its prayer when the subject comes before parliament.—The question is one of vast importance, and the present appears a most favorable opportunity for its calm and serious consideration by the legislature. The following statements and statistics will render this evident to every candid and reflecting individual.

The petition urges the immediate adoption of two important measures—first, 'for preventing the increase of houses licensed for the sale of intoxicating liquors, and diminishing to a very large extent the number already existing;' and secondly, 'for abolishing or restricting the sale of intoxicating liquors on the Lord's day.'

Only a few remarks are necessary on the first prayer of the petition. It is generally admitted that the present number of public-houses and beer-shops far exceeds the legitimate wants of the people. What, then, is the duty of those who are invested with the power to grant or refuse fresh applications for license? Obviously, first, not to increase the present number, and secondly, to establish a vigilant superintendence over those now open. To preserve good order and protect the interests of the community, the magistrates are invested with this discretionary power, and laid under strong obligations to exercise it with all caution and fidelity. If any thing can be done to promote this end, it is most desirable. The law respecting beer-licenses is not in their hands, and hence especially there appears to be an urgent call for some legislative interference respecting beer-shops. They have been productive of immense mischief, and men of all classes are agreed that something should be done, either to abate the nuisance, or remove it altogether.

To the second prayer of the petition the Committee are most anxious to direct your attention. They refer to the proposal to abolish the sale of intoxicating liquors on the Lord's day. The petition does not urge the duty of a special legislation, as regards this day, because it is the Christian Sabbath. It proceeds on common ground—ground on which men of various creeds and opinions may act together without compromise. The drinking on that day is highly objectionable, because of special temptations and opportunities presented on it

—temptations to excessive drinking and the violation of good order—and opportunities for the concocting of crime and disturbing the rest of the community in their quiet enjoyment of that day, (which is believed to be a legitimate ground of interference)—and especially because of its so seriously impoverishing the resources of the working man, whose family is thus rendered dependent upon others for support. It is thus evident that the practice in question is one which vitally affects the interests of the whole community. On these grounds the legislature is now implored to remove, or greatly to diminish, the occasions of that misery and crime which so grievously oppress the body politic, and not with a view of compelling people to be either moral or religious.

According to the census of 1841, the population of England and Wales amounted to 15,906,741, and in the same parts of the empire there are more than 100,000 houses licensed for the sale of intoxicating liquors—a drinking-house for every 32 families. Nearly all these houses are open the whole of the Sabbath, except during 'the hours of divine service,' and some of them during those hours also. In large towns, most of them are thronged on the evening of that day, and until a late hour, by youths as well as adults of both sexes. Extra inducements are employed to attract custom. Some have rooms for the accommodation of hundreds, and the scenes regularly enacted there are of the most immoral and revolting description. Decency, virtue, and religion, are outraged—social order is disturbed, and domestic comfort destroyed—the industrious habits and physical energies of the working classes are seriously damaged—the young are corrupted—licentiousness is promoted—and thousands of families are rendered miserable, degraded, and destitute.

The police records of every borough in the country furnish ample proof of the correctness of these statements. The cases of drunkenness brought before the magistrates *every Monday morning*, are almost invariably much more numerous than on other days. Returns from different places would render this very clear.

In the city of York, according to returns obtained from the superintendent of police, more than three-eighths of all the cases of drunkenness are brought before the magistrates on Mondays.

The following is a return showing the number of persons taken into custody by the metropolitan police, for drunkenness, from the year 1838 to 1844, both inclusive; also, the number taken into custody for the same offence, between the hours of 12 o'clock on Saturday night and 12 o'clock on Sunday night, during those years.

Year.	No. taken into custody for drunkenness, to 12, Sunday nt.	No. taken into custody from 12, Saturday night, on Sunday bear to the whole number.	Proportion which the cases of drunkenness on Sunday bear to the whole number.	Remarks.
1838	21,237	5765	above 27 $\frac{1}{2}$ per cent	The 2 and 3 Vic. c. 44, sec. 42, is the clause for closing public-houses. It came into operation Aug. 17, 1839. During this year the district was extended, including 135 parishes, and an increased population of 207,266.
1839	21,269	4896	" 23 "	
1840	16,505	8439	nearly 21 "	
1841	15,008	9423	" 23 "	
1842	12,388	2976	above 24 "	
1843	10,890	2873	" 27 $\frac{1}{2}$ "	
1844	8,321	2893	nearly 35 "	

If such, then, be the evils of Sabbath drinking, is there not a necessity for legislative interference? Why not place intoxicating liquors under the same restrictions as food and other useful articles? We are quite aware that in a mercantile country like this, where so large a number of persons are constantly absent from their homes, there must be places of board, lodging, and refreshment, in order to supply them with what they require. But there is no necessity whatever for either gin-shops or beer-houses, where intoxicating liquors only are sold. Neither do we think it necessary that the houses which possess accommodation for travelers, &c., should be allowed to vend intoxicating liquors on the Sabbath, either to the inmates or others. The original intention of public-houses, as their ordinary name—'licensed victualling-houses'—imports, was to supply bed and board, meat, drink, and lodging, to all who needed them. This intention has been perverted, and most of them are now mere drinking-houses, and, as such, are the greatest sources of ruin to the health, pockets, reputation, and comfort of the laboring classes of this country. By the abolition of Sabbath drinking a great point will be gained. It must give a powerful check to intemperance, and tend materially to promote habits of sobriety during the whole of the week.

The partial experiments which have already been made, fully evince that these anticipations are reasonable. The preceding table, respecting the number of persons taken into custody

for drunkenness by the metropolitan police, is most decisive on this point. The new regulation forbidding the sale of intoxicating liquors from 12 o'clock on Saturday night to 1 o'clock on Sunday, came into operation on the 17th of August, 1839, so that it was in force but little more than five months of that year, and yet the number of persons taken into custody from midnight on Saturday to midnight on Sunday, was reduced from 5765 to 4896, or more than 15 per cent. The following table will shew the beneficial results of this measure.

Year.	Reduction in cases of drunkenness, under the New Act.	Per cent.	Reduction in cases betwixt 12, Saturday, and 12 on Sunday.	Per cent.
1839			869	more thn. 15
1840	4764	nearly 22 $\frac{1}{2}$	1475	nearly 30
1841	1479	" 9	16	nearly $\frac{1}{2}$
1842	2668	" 18	447	more thn. 13
1843	1448	more th. 11 $\frac{1}{2}$	3	
1844	2569	nearly 24	80	nearly 3

The total decrease in the cases of drunkenness since the Metropolitan Improvement Act came into operation is as follows, and affords incontrovertible evidence of the salutary effects produced.

No. taken into custody for drunkenness in the year.		Decrease in 1844 compared with 1838.	No. taken into custody betw. 12 on Saturday night and 12 on Sunday night.		Decrease in 1844 compared with 1838
1838, the one before the act	1844.		in 1838.	1844.	
21,237	8,321	12,916 or more thn. 60 p. cent	5765	2803	2872 or nearly 50 p. c.

Mr. Miller, the superintendent of police at Liverpool, states—'We find great good has resulted from the introduction into the new Improvement Act of the clause prohibiting public houses from opening *between the hours of 12 on Saturday night and one o'clock on Sunday afternoon.*' 'In 1841-2, the total number of persons charged with drunkenness was 7602; of these 3129 were brought before the magistrates on Monday; 852 were taken into custody before 12 o'clock on Saturday nights,—1412 between 12 p.m. on Saturdays and 1 p.m. on Sundays,—and 865 after that till Monday.' 'In 1842-3, the total number of persons charged with drunkenness was only 7023, of whom 2397 were brought up on Monday,—796 having been given into custody before 12 o'clock on Saturday nights, and only 813 after that up to Sunday noon.' 'In 1843-4, the total number of charges for drunkenness was 7044;—2386 prisoners were brought up on Mondays, only 793 of whom had been taken into custody between Saturday night and Sunday noon.'

It thus appears that the first year after this new regulation came into operation, the dimi-

nution in the total amount of cases of drunkenness was 579, or better than  $7\frac{1}{2}$  per cent.; and in those which came before the magistrates on the Monday, there was a still greater reduction—viz. 732, or more than 23 per cent. The number of persons taken into custody betwixt 12 o'clock on Saturday nights and 1 o'clock on Sunday afternoons, was reduced from 1412 to 813, or more than  $57\frac{1}{2}$  per cent. This, it should be remembered, is the result of closing those houses during the first half of the Sabbath only, when the amount of drinking is small compared with that which takes place during the latter part of the day. It is, therefore, reasonable to conclude, that if the regulation had applied to the whole of the day, the diminution would have been *more than double* what it has been. Hence the reasons in favor of adopting this regulation during the former part of the day, apply with increased force to the latter part. In London and Liverpool, the beneficial results of the measure now in operation are unquestionable. Multitudes are found attending to their domestic and religious duties on the Sabbath morning, instead of squandering their hard-earned wages in drinking; and the peace, comfort, and happiness of many families have been greatly augmented. It is easy to conceive how these advantages would be multiplied, were such a regulation made to apply to every part of the country, during the whole of the Sabbath day.

One objection to the measure prayed for may here be anticipated. Some will pronounce it unjust to that numerous class of persons who have a large capital invested in the manufacture and sale of intoxicating beverages. In reply, it may be observed that the principle on which the proposed enactment proceeds has already been acknowledged by the legislature in sanctioning the Improvement Acts of London, Liverpool, and Manchester—and doubtless parliament will consider what is likely to benefit the community at large, and not one section of society merely. All classes suffer to a serious extent by the prevalence of habits of drinking. It has been recently calculated, on good data, that the intoxicating liquors consumed in this country, every year, cost £65,000,000 sterling. The labor required for the manufacture of these is small, compared with what would be requisite for the production of one-fourth of this amount of clothing, furniture, books, and other useful articles. But this is not all. Eleven years ago the Parliamentary Committee on drunkenness calculated that, in consequence of intemperance alone, one-sixth of the productive labor of the country was entirely lost. Besides this, we must take into account the crime, pauperism, disease, insanity, and immorality, which are engendered. If all the fearful evils arising

from this cause could be accurately estimated, we should have a truly appalling catalogue before us. Is it not, then, the bounden duty of the legislature, to adopt some measure for checking the ravages of this direful evil? The Committee know of nothing which could be done at the present juncture, in reference to this matter, so likely to tell favorably upon the public mind, and to be hailed with such delight by the friends of morality and religion, as the measure now urged upon your attention. Public opinion is ripe for this step, and will sanction the enforcement of such a law. The Committee trust that their most sanguine expectations will be realized, and that the session of 1846 will be distinguished by the passing of a law to suppress Sabbath drinking, or, what would amount to the same thing, licensing the sale of intoxicating drinks for six week days only.

On behalf of the Committee,

GEORGE THOMAS, Chairman.

[Either of the following forms of petition may be adopted.]

The petition of the undersigned inhabitants of \_\_\_\_\_, in the county of \_\_\_\_\_ and its immediate neighborhood.

We beg to call attention to the great evils resulting from the prevalent vice of intemperance, and to refer to the important mass of evidence on this subject adduced before a committee of the House of Commons in the year 1834, by which, confirmed by facts since collected, it is proved that there is no other vice affecting our country so demoralizing in its character, so prolific of crime of every description, or that tends so seriously to impoverish our population. The testimony of judges, magistrates, naval and military officers, and other official persons, is conclusive on this point.

But while it is agreed that intemperance and its accompanying mischiefs increase at all times in proportion to the facilities afforded for drinking, the amount of drinking on Sundays, encouraged partly by the greater leisure of the industrious classes on that day, and partly by their recent receipt of wages, affords additional inducement for seeking the interference of the legislature.

Persuaded that no subject more intimately connected with the welfare and prosperity of the nation, or more deserving of calm, deliberate, and faithful investigation, has ever claimed the attention of your honorable house,—

We earnestly implore that such measures as your wisdom shall devise may be immediately adopted for preventing the increase of houses licensed for the sale of intoxicating liquors, and diminishing the number already existing, and for greatly restricting or entirely prohibiting the sale of such intoxicating drinks on Sundays.

And your petitioners will ever pray, &c.

That your petitioners, deeply deploring the prevalence and evils of drunkenness, and impressed with the fact exhibited by the metropolitan and other police reports—viz. that drunkenness prevails more on Sundays than on any other day of the week—implore your honorable [if to the Lords, right honorable] house immediately to take this subject into your serious consideration, and to adopt measures calculated to diminish these great evils.

And your petitioners having ascertained that there has been a decrease of nearly 50 per cent. in the convictions for drunkenness occurring in London on Sundays, since the introduction of the Metropolitan Improvement Act in the year 1839, one clause of which enforces the closing of public-houses from 12 o'clock on Saturday night until 1 o'clock on Sunday, pray your honorable [or right honorable] house immediately to pass a law for greatly restricting or entirely prohibiting the sale of intoxicating liquors on that day.

And your petitioners will ever pray, &c.

N.B. A copy of the petition, and all necessary instructions, will be sent to nearly every town and village in Great Britain. When this work has been completed, an announcement to that effect will appear in this and other temperance periodicals; and any parties not having received the necessary documents, will be supplied on making application to the Secretary of the Association, 3, Low Ousegate, York.

## PETITION! PETITION! PETITION!

THE special attention of the friends of morality, social order, and the observance of the Sabbath, is directed to the preceding documents (a copy of which was transmitted to the members of both houses of parliament during the past session). It will be perceived that since the passing of the Metropolitan Improvement Act in the year 1839 (one clause of which enforces the closing of public-houses from 12 o'clock on Saturday night until 1 o'clock on Sunday), there has been nearly *fifty per cent.* decrease in the cases of drunkenness occurring in London on the Sabbath day. The same cheering results have followed the introduction of similar regulations into Liverpool and Manchester; hence it is obvious, that if the portion of this Act which relates to public-houses was extended to the whole country, and for the entire day, a change of the most hopeful and satisfactory character in the habits of our countrymen, would be effected. We are perfectly aware that a *few* of our friends object to any application being made to parliament for securing what appears to us so vastly desirable. These persons consist of two classes, and their objections are entirely opposite in character.

The first alleges that the petition does not go *far enough*; the second that it goes *too far*. We should like to convince both parties that the policy we are pursuing is perfectly legitimate, and the only one at present (in reference to this subject) likely to lead to practical results.

Those who object that the petition does not go far enough, deem it inconsistent on the part of individuals who deprecate the use of intoxicating liquors in every form, to petition the legislature to abolish their sale on *one day only*, and urge the passing of a law rendering the manufacture and sale of those liquors a misdemeanor. We, however, much as we condemn the whole drinking system, believing its effects to be ruinous to the physical and moral well-being of the people—preventive of national prosperity and greatness, and awfully destructive of the best hopes of the Philanthropist and the Christian,—are nevertheless persuaded that, in the present state of public opinion, it would be a fruitless effort to attempt to abolish their sale altogether, or to make such sale criminal. Were such an enactment obtained, public sentiment would not honor it, and it would therefore only remain upon the statute-book a memento of the folly of enacting a law to which the great mass of the people are opposed. We think the most effectual plan is to ask for such a regulation as there is a *probability* of our obtaining, and which, when obtained, the intelligent and virtuous part of the community will assist the authorities to enforce. At present to ask the legislature to make the manufacture and sale of strong drink illegal, would be to 'spend our strength for nought'; nay, it would tend absolutely to discourage future and wiser effort, and inevitably bring upon us the scorn and ridicule of the supporters of the drinking customs in all their ramifications.

The other class objects to our applying to parliament at all. They would use *moral suasion only*. 'You have not,' say they, 'any right to ask the legislature to interfere in a question relating to the morals of the people.' If this question were one of morality *only*, there might be some force in the objection; but the matter at issue is obviously one of a physical and social, as well as a moral character. What is the end for which Government is established? Doubtless to afford protection to the lives and property of *all* classes of its subjects. And if the pursuits of one class of men impose burdens upon others for which they receive no equivalent, is it not obviously the *right* and *duty* of such parties to apply to their government for protection against the encroachments of such a selfish class? That the traffic in intoxicating liquors imposes serious burdens upon the sober part of the population, by increasing the poor's rate, county rate, &c., is so notorious as to render proof

unnecessary. We may add, that the temptations to evil held out to the friends and relatives (especially to the most helpless portion of society—the rising generation) of the moral and virtuous members of the community, and the destruction of their brightest hopes by the demoralization of their children, make it their imperative duty to apply to the legislature to withdraw from the publican a *privilege which other classes of tradesmen are not permitted to possess*—viz. that of selling their wares on the Sabbath. Were the inhabitants of any district (including magistrates, ministers, and people, without a single exception) to require public-houses and beer-shops to be closed on the Lord's day, the publican, in virtue of his license granted under the sanction of government, could, if he chose, laugh their demands to scorn, and pursue his calling in spite of public sentiment and moral suasion. Hence it follows, that if we wish the sale of intoxicating liquors on the Sabbath to be abolished, the only way in which that object can be attained, is by petitioning the legislature to *alter* the license-laws. If we are to wait for the accomplishment of an object which all parties admit to be desirable (and which will be attended with a vast amount of practical and social good), until public opinion or moral suasion has reached the consciences of those who have waxed fat and rich on the vices and sufferings of their fellow-creatures, and who by their conduct present sad but certain evidence that Gold is the God they adore,—we fear that we must wait for a *very long*, if not interminable, period.

Such were the views which induced the Conference of the British Association, assembled at Hull, in July last, to resolve to renew the 'petition movement,' and to commence a special subscription to defray the expense attending it. We now earnestly entreat the friends of morality, of every sect and creed, to aid this great effort for promoting the physical and moral well-being of the people, and for securing a more reasonable and better observance of the Day of Rest.

During the past year the Committee expended a large sum of money in supplying the whole of England, Wales, and Scotland, with copies of the Petition—transmitting documents to members of parliament—and corresponding with the friends of the movement throughout the empire. They would gladly do the same again, were the means at their disposal. But this is not the case. It will therefore depend entirely on the liberality of the benevolent and philanthropic, as to the *extent* to which this important measure shall be agitated. It is hoped that the friends of RIGHT and TRUTH will immediately forward subscriptions to James Backhouse, Esq., the Treasurer of the Association, 3, Low Ousegate, York, which will be thankfully received and duly acknowledged. What is intended, should be done without delay.

The following SUBSCRIPTIONS have been received, per F. Hopwood:—

Right Hon. the Lord Mayor of York.....	£1	0	0
William Whytehead, Esq., York.....	1	0	0
Mr. F. Hopwood, do.....	1	0	0
Daniel Priestman, Esq., do.....	1	0	0
Mr. M. Charlton, do.....	0	10	0
John Candler, Esq., do.....	0	10	0
Joseph Rowntree, Esq., do.....	1	0	0
Samuel Tuke, Esq., do.....	1	0	0
F. J. Copsie, Esq., do.....	1	0	0
John Walker, Esq., do.....	1	0	0
Joseph Agar, Esq., do.....	1	0	0
Joseph Spence, Esq., do.....	1	0	0
Rev. J. Willey, do.....	1	0	0
Rev. J. Robinson, do.....	0	10	0
Rev. Wm. Hey, do.....	0	10	0
Rev. W. C. Harrison, do.....	0	10	0
Rev. T. Billington, do.....	0	5	0
Rev. D. Walton, do.....	0	2	6
Rev. Wm. Pickwell, do.....	0	5	0
Mr. George Thomas, do.....	0	10	0

## REMINISCENCES OF A TAVERN PARLOR.

1.

In this large town of Birmingham, there are upwards of 1800 drunkeries, and those principally supported by men the least informed, and possessed of the smallest amount of useful education. When I was a young man, thinking it no harm, but a very proper way of spending a few hours after the labors of the day, I was in the habit of frequently visiting a few of the most respectable of them. But even here, in some of the best of their kind, I saw enough to convince me, and what would convince any one of the least discernment, that no places of resort and pastime could be more detrimental to the well-being, in every way, of those whose ignorance of the means and elements of comfort and happiness induced them to go there. Property, character, and health are invariably damaged by haunting these places of entertainment. The size of the house and the respectability of its name only make it the more dangerous, in proportion to the danger being less suspected.

To illustrate the baneful effects of frequenting these haunts of vice, I propose selecting one of them, and that one of the most respectable, and furnishing a few short sad details concerning its visitors, who were individuals of my personal acquaintance.

It is a painful thing to call to mind the poverty and misery of men whose happy voices in former times often helped to pass away in cheerful conviviality the social hour. There I see them in all their glee and revelry, and here in all their wretchedness and destitution. Many were kind in their way, and would, but for the vile intoxicating draught, have been even yet respected and beloved. My companions at the particular place I am about to mention, who congregated there like myself with false notions of enjoyment and improvement, were worthy persons in good circumstances—as masters, shopkeepers, managers, travelers; in truth, at that time quite coming up, in my mind, to the idea of first-rate people.

Many, no doubt, before whom this paper will come, will be well acquainted with the W—H— tavern in S—L—. I am not speaking of it as it is now, but as it was thirty years ago. It was a most loyal and constitutional house. I remember distinctly the unfairness and illiberality of its patrons. Thirty years ago, agitation of a political nature commenced here, by the holding a meeting to petition for Reform. It was in the year after that in which I became a husband; and you may smile when I say that this event enables me to speak with exactness of what was passing of a public nature about this time. The name of Reform was very obnoxious to my companions at this house. They could not endure it. If a reformer had the misfortune to enter the room, he was pretty soon told to leave; and if he failed to obey their mandate, he was very quickly thrust out by brute force; for these loyal drunkards would not have the atmosphere of their apartment polluted by the presence of one whose views were opposed to their own. He who had the courage to hint at change, was denounced as a revolutionist, and treated as such. About the time under consideration, one of the Cabinet Ministers said in a speech in the House of Commons, in answer to the petitions for Reform, that 'before the people asked for Reform, they should reform themselves.' These Conservative scoffers had this authorized expression always at hand to fling at their opponents. They were continually talking against the vicious habits of the people; while they who thus talked were the victims of these very habits, and which in time brought ruin upon themselves and families.

The most prominent person that strikes my recollection was a Mr. P—. He was a shopman in one of the best shops in the town. He was in good circumstances; and his manners and behavior secured to him a good measure of respect. He was a fluent talker; and when under the excitement of strong drink, he would fire away most extravagantly in favor of his prin-

ciples of loyalty. He was the great man of the room, the umpire in all matters of political faith, or dubious points in the political orthodoxy of these bygone days. Poor mistaken fellow, he spent most of his earnings at the W—H— tavern, that he might have more frequent opportunities of spouting on behalf of what he conceived to be right. He became a confirmed drunkard. He died early in the prime of his days. His premature grave was the effect of dissolute habits. He lived long enough to know that spechifying and spouting in the parlor of a tavern was not the way to prevent the spread of wrong principles in the minds of the people. Instead of checking the dissemination of opinions and principles inimical to morality and happiness, a beer-shop or a tavern (they are twins) is the place of all places from which no one good thing comes, but from which every thing that is bad emanates. I could name instances of respectable persons, who were the constant visitors of the particular house we are speaking of, being so completely overtaken by habits of drinking, that imprisonment or transportation ended their career.

One of the most conspicuous was a Mr. W—T—. He pursued no calling. His father had accumulated a large property, which at his death he bequeathed to his son. He was remarkable for great strength and agility. The whole town could not, I believe, have produced a man of equal muscular power in connexion with a ready will to put it into operation on the least occasion. He was the bully of the house. His athletic frame made him a tyrant. He was one of the principal props of that church-and-king species of loyalty, which in a manner so eminent and praiseworthy marked the political career of the sots that assembled nightly at our favorite place of meeting. However, time told upon him; the constant dripping wore away the hard and flinty particles. His enduring constitution gave way at last; dissipation had scattered his property. His health was gone; and he became reduced to poverty. The most respectable of his early companions shunned him in his altered circumstances; while others despised him for his tyrannical, overbearing conduct. He was an instance of desolateness from the use of strong drink. Total abstinence would have saved him from ruin, lengthened his days, and in all probability might have diverted his impulsive energies into channels of usefulness. Strong drink made him a monster, and in the end was his destroyer.

A dry detail of facts may sometimes become tiresome and uninteresting, but let it be borne in mind that miseries and comforts are themselves matters of fact. A good dinner is one of these things, as is a good suit of clothes; and therefore those things, however unseasoned they may be from the absence of fine words, which tend to the realization of the goods or evils of life, deserve our first and most intense consideration. I believe that many men would pursue the path of duty and happiness, if that path were properly pointed out to them; and this may be effected to some extent by describing the privations of those whose lives have been wasted by falsely pursuing happiness in an excessive gratification of the animal propensities. It is to the thoughtless portion of the working people that my humble attempts are chiefly directed; to the miserable drunken outcast who substitutes the public-house and its poisonous beverage for home, wife, child, friend, reputation, and all that is worth living for; whose everything goes, all is bartered away, for this one filthy abomination. Discard it, poor drunkard; discard it. It is a moral pestilence that blights every hope. It hardens your sense of feeling. The arm that should be stretched forth to sustain the wife and little ones, is by its perverting power raised to strike them to the floor. It construes faithful words and looks of love and friendship, into marks of foul hypocrisy. It blusters and bullies, and is deaf to reason; having conceit in nothing but its own headstrong, damning course. It laughs in its spread of desolation

of the hearts and the homes of some of nature's best and kindest creatures. Reflect for one short moment. Pause for an instant. The stream of ruin is widening and becoming more irresistible. Escape from it, or you and your family will be carried over the terrible cataract into the gulf of hopeless destruction.

In pursuing my narrative, I notice the case of J— T—, a cousin to the last-mentioned person. He possessed a good property, which augmented his means of mischief, by enabling him to set an example of dissipation to his associates. Many indeed can I call to mind of abandoned habits; but he, poor reckless wretch, was the most abandoned of them all. He lived in a large house, and kept a liveried footman; yet neither his property nor the aristocratic badge could secure to him the companionship of the good and intelligent of his own standing and money position in society. He was shunned by them, and very properly too. He made no concealment of his iniquity; and therefore to recognise him—to be known to be with him—was a direct compromise of reputation. He died in the prime of life, despised by everybody.

There was a Mr. E—, another visitor at the same house. When I first met with him, he was a most respectable shopkeeper, in a thriving business. Like too many, he could not endure prosperity. He fancied a little enjoyment at the W— H— would be a *respectable* way of filling up his time. He would pop in and get a glass after dinner. The habit grew upon him—it is a strange habit for growing; that one glass led to two, and the two to more. From having been an industrious, prudent, sober tradesman for some years, he became, after his unfortunate acquaintance with the tavern, careless of his affairs at home and in his business, and a confirmed drunkard. Insolvency and bankruptcy were the consequence. The last time I saw him, all the clothing on his person was not worth a crown. He was a wretched sot, and without an atom of self-esteem.

#### EXPERIMENTS OF A POSTMAN.

The following is an account of my own practical trials of the comparative merits of MODERATION and TOTAL ABSTINENCE, drawn up for Dr. Lees's *Truth-Seeker*.

[First trial of Teetotalism.]

In October, 1841, I began to carry letters for the Nantwich postman (who was ill) in the country district. I was but 19 years of age, and slender bodied, but a quick walker. I walked 5,040 miles in 7 months, or 28 weeks, over 30 townships within the Nantwich delivery. The latter end of 1841 was uncommonly wet, and I frequently got drenched twice a day. I drank nothing but tea, milk, and oatmeal and water, yet I did not catch a single cold during all the season. This was the first experiment I made on the principle of total abstinence from 'strong drink'; but I was not the less 'strong' for my teetotalism. The trial began Oct. 5, 1841, and finished April 19, 1842.

[First trial of Moderation.]

The Nantwich postman having now got well, I had less work and walking to do. My 'friends' persuaded me to try just 'a single glass' of ale a day, which I did for the next six months. Nevertheless, I felt even that small quantity to do me harm. I was sensibly *weaker* than when I abstained, though I had not such long rounds to go. At last I began to spit blood, when some of my 'friends' advised me to try wine!—but as my trial of the ale was in no way encouraging, I did not try the wine.

[Second trial of Teetotalism.]

On the contrary, I gave up the ale a second time, and drank three pints of milk daily. In a few days the spitting of blood ceased, and I felt quite well again.

[Second trial of Moderation.]

Once more my 'friends' advised me to drink a glass

of ale a day, and once more I followed their advice. In a few months I was surprised at again spitting blood.

[Third trial of Teetotalism.]

Again, therefore, I left off the ale and returned to milk, when in a few days, as before, the spitting of blood stopped. After that, I drank milk, instead of ale, for some months, and found myself *stronger*.

[Third trial of Moderation.]

In the autumn I thought I would give ale yet another trial. I did so, and the result convinced me of the difference between *stimulation* and *strength*. I found that although for an hour or so I felt stronger, I was in reality not so; for, in a few hours afterwards I always felt a corresponding weakness, and towards evening became quite languid and tired; whereas, as I recollected, when I drank oatmeal and water, I rather felt myself stronger towards evening. I was determined to 'let the third time pay for all'; I therefore finally gave up the use of intoxicating liquors, and, on the 29th of January, 1844, joined the Nantwich Temperance Society.

[Experience of Teetotalism.]

Some of my neighbors pulled a long face, and prophesied that in less than six months I should be in my grave. Of course I heeded not their mistaken notions, feeling convinced that I should be a stronger man without intoxicating drink, and I therefore stood to my pledge. I have now been a teetotaler above FOURTEEN MONTHS, and what is the result? I feel better able to bear fatigue; can go through my work with much more ease, walking about 150 miles a week; and, in fact, since I have been a teetotaler, I do not know what it is to be tired. I am, consequently, not tired of teetotalism; but, on the contrary, so convinced of the evils of strong drink, that I would not for £5 drink a single glass of it again.

[Pedestrian feats performed on teetotal principles.]

Having been a swift walker from a boy, I take pleasure in walking against time. The following is an account of some of my pedestrian performances. (I reckoned the time by a good lever watch.)

- Jan. 28, 1844. From Crewe railway-station to Nantwich post-office, 4½ miles, in 39 minutes.
- June 21. Walked 5 miles per hour, carrying 100 lbs. wt.
- June 24. 35 miles in 6 hours.
- June 25. 40 miles in 7 h. 31 min.
- July 4. Again walked 5 miles per hour, carrying 100 lbs.
- Nov. 17. From Coppenhall to Nantwich, 5 miles, in 43 minutes.
- Nov. 30. From Hospital-street end, Nantwich, to Crewe Station, 4 miles, in 35 min.
- Dec. 4. 3 miles on the Coppenhall road, in 26 min.
- Dec. 14. 6 miles under the hour, carrying 2½ stones wt.
- Dec. 18. 30 miles in 5 hours.
- Jan. 13, 1845. 20 miles in 3 h. 15 m.
- Jan. 29. From Manchester-street, Crewe, to Post-office, Nantwich, 5 miles, in 42 minutes.
- Jan. 31. From Haslington to Nantwich, 6 miles, in 55 minutes.
- Feb. 18. From Crewe to Church Coppenhall (1 mile), thence to Nantwich (5 miles), and back from Post-office, Nantwich, to Church-street, Crewe, (5 miles); total, 11 miles, in 1 h. 39 min.

These are only extracts from my memoranda. During the 14 months I have been a teetotaler, I have walked 10,107 miles, at the average rate of five miles per hour, and, during that time, have carried 10,000 lbs. weight in parcels, newspapers, and so forth. I earnestly recommend every traveler to shun intoxicating drink, as evidently injurious or poisonous. Since I became a teetotaler I have enjoyed better health than ever I did before. A teetotaler, with God's blessing, I ever intend to remain.

THOMAS SUTTON, Crewe Postman.

Nantwich, Cheshire.

## THE PLEDGE.

THE PASTOR AND HIS SCHOOL.

It is sometimes said—'Why should I abstain from wine and beer? I always drink them in moderation; why, then, should I take the pledge? That may be very proper for those who cannot practise sobriety, but it is not necessary for me. I think it better to be a temperate member of society, than a member of a Temperance Society!' Such is the plea too frequently put forth, but it is equally unsound and selfish. Total abstinence from intoxicating liquors, and the pledge, which is the sign and seal and assurance thereof, apart from any fear of falling into the sin of drunkenness, may be deemed a Christian virtue on two grounds. (1.) It proves to those who have fallen into the habit of drinking to excess that total abstinence is practicable and safe, and that intoxicating drinks are unnecessary. This is a most important point with respect to tipplers, because an example of moderation cannot benefit them, since it is what *they* cannot practise. If, then, we really wish to bring the poor drunkard into the right way, we must set him an example that *he can* follow; we must smooth his path by shewing him that total abstinence is not merely practicable but pleasant—not only sure but safe; that it is an easy yoke, and that he will not have to bear it alone. Thus may Christians remove a stumbling-block out of the way of their weaker brethren. (2.) Without practising total abstinence ourselves, we cannot effectually exhort others to abstain; we may preach and declaim against drunkenness, but unless we have put away 'the accursed thing' which is the agent of it, we dare not, we cannot speak as we ought against that sin. By using intoxicating liquors *at all*, we give the enemy an advantage which is contrary to the maxims of this world's wisdom. We oppose him not, as we might successfully, by keeping him outside of our walls and gates; but we admit him into our houses, and allow him to mingle with our families, and then, when his evil appears, we strive against him, but often in vain. Suppose a case. A pastor of a church enters into his school, and sees before him, say, 100 children, and thus addresses them:

'My dear children, it is my endeavor to train you in habits of self-denial and order, to give you instruction in all useful knowledge, and to teach you the fear of God which is the beginning, as his love is the end, of wisdom; in a word, my object and desire is to bring you up in the nurture and admonition of the Lord. But, my dear children, it will be seen in the future course of many of you, that my labor has been thrown away—that the good seed is perished; for many of you, when brought into the busy scenes of life, will go astray in the paths of sin and folly; many will err through strong drink, and one-third of your number will become confirmed drunkards, casting off all religion and even decency, depriving yourselves and your families of all happiness and comfort here, and bringing upon your souls a drunkard's woe! My dear children, my heart bleeds while I thus speak, but the experience of the past shews that it will be so in future. True, through the grace of God you may be kept from the awful snare; but, remember, we have no scripture warrant to expect that grace, except through the use of means, diligent prayer and constant watchfulness; and we cannot pray for it aright, unless, from our hearts, we desire to be kept; and we cannot really have that desire, unless we avoid every occasion and appearance of this evil. If, then, my children, you would escape a drunkard's fate, the very first step is to avoid the public-house and beer-shop, and to abstain entirely from the intoxicating cup. If you abstain, you *cannot* become drunkards; if you drink, you *may*, and many of you assuredly *will*, fall

† This is not mere speculation—it is the result of careful investigation; but of course the number will vary in different localities. But it is to be feared that three-fourths of every national school sin and suffer more or less through strong drink.

into the snare: but I cannot press you to abstain, because I cannot abstain myself.'

Such is the result of the plea which selfishness would set up against the temperance reformation. Reader! can you adopt it? W.

## AGNES MAITLAND.

[A Prize Tale, written for the 'Olive Branch.']

BY MISS SARAH HERBERT.

(Continued from our last No.)

## HOME: ITS SUNSHINE AND SORROW.

AGNES sought happiness in the unobtrusive, yet endearing, routine of fire-side occupations and pleasures, and found in the 'dear delights' of home, and in the love and confidence of her husband, all the enjoyment which the performance of earthly duties, without reference to higher obligations, can bestow.

Months glided tranquilly by, and then another drop was added to the already overflowing cup of happiness—a lovely boy smiled upon his parents, and stirred the fount of maternal kindness in the bosom of Agnes.—Bright were the anticipations, glowing the hopes, which filled the young mother's breast, as, gazing on her infant, fancy strove to penetrate the future, and pictured him in the various stages of youth and manhood, her pride and delight.

In due time a congratulatory epistle was received from Lucy, now Mrs. Trevor. After pointing to the Giver of all grace, for assistance in the discharge of a mother's duties, Lucy playfully mentioned her hope that the future man should be reared in the principles of total abstinence, and more seriously related the unfortunate state into which a most promising youth—a mutual acquaintance—had fallen through indulgence in ardent spirits. 'Cruel!' exclaimed Mrs. Maitland, as she laid down the letter, 'thus to be ever clouding my happiness with miserable forebodings. No, my child,' she continued, gazing fondly on her sleeping babe, 'thou shalt never become a drunkard.'

Years passed, and a beautiful girl, and another promising boy, were added to the family circle, and gave renewed joy to the mother's heart. Tenderly loving each of her children, her eldest seemed to possess the greatest share of her affection. He was now in his 9th year; and his brilliant eyes, his broad white forehead, with its clustering curls, and his glowing, expressive countenance, rendered him a truly beautiful boy. But more than the striking beauty of his person and his engaging disposition, his uncommon understanding rendered him the idol of his mother; and she was unwearied in sowing the seeds of knowledge in a mind which already gave tokens of a harvest which should realize her loftiest anticipations.

How soon do frequent failures teach us the vanity of building high hopes on earthly foundations, yet how backward we are in applying the lesson! Again and again may the fierce blast of disappointment destroy the pleasing but unsubstantial fabric, yet still, preferring to seek happiness in the things of time, rather than in Him who is its source, we think each expectation will not share the fate of the former—again to be disappointed! It is well for us, prone, amidst all their illisiveness, to rest satisfied with earthly joys, that such is the case. Were it otherwise, we should, perhaps, altogether forget the eternal blessedness of Heaven, in gathering around us those ties, which now, in the language of Arcadia's sweetest bard,

'—too oft grow strange, and wring  
Wild tears from loving eyes.'

Hitherto, upon the path of Agnes Maitland, had rested uninterrupted sunshine. Sorrow had been so long a stranger to her dwelling, that she scarcely imagined the possibility of its entrance, and said in her heart—a heart whose every thought and affection were bestowed upon her household idols—‘I shall not be moved!’ But now clouds were gathering darkly around: let us see how unaided human strength can support misfortune.

Her eldest child was attacked by a disease incident to youth. At first no danger was apprehended, and he appeared to be recovering, when a cold, occasioned by being too soon exposed, caused a relapse, and in a few days the medical attendant pronounced his recovery hopeless. Words cannot describe the anguish of the mother when she received the sad intelligence. At first she gazed in the face of the physician as if unable to comprehend his meaning. Unwilling to raise hopes, whose falsity would add to the bitterness of grief, he kindly but distinctly repeated his fears.

‘No hope!’ she wildly exclaimed, ‘surely you do not mean to say my child is dying?’

‘Look to the Almighty, Mrs. Maitland,’ said the aged physician, while he led her to a seat, ‘it is a painful trial, but He will enable you to endure it.’

‘Endure it!’ she cried, ‘no, I cannot endure to lose my child!’ and bursting from his grasp, she hastened to the bedside of her son.

‘Alfred,’ she exclaimed, as she threw herself on her knees beside his couch, ‘Alfred, speak to your mother, and tell her you will live for her!—you cannot—you must not die!—Oh,’ she continued, rising and placing her hand on the fair wide brow, where the dews of death were already gathering, as the child lay all unconscious of the pressure, ‘how can I endure to lose the fond glance of these blue eyes?—to hear that sweet voice no more?—How can I give thy graceful form to the earth, my precious boy?’ and she wrung her hands in an agony of grief.

‘My Agnes,’ said Mr. Maitland, who, unnoticed, had entered the apartment, and now stood beside his wife, ‘do you repine that our heavenly Father recalls at His will, the treasure he lent us for a season? *Shall not the Judge of all the earth do right?*’

‘Anything I could have borne, but this,’ she replied, more calmly,—‘the loss of wealth—of friends—I almost think I could have more easily parted with both my other babes—but this, my firstborn, had entwined himself too closely about my heart,—he was so winning, so sprightly, so intelligent;—Oh, Edward, you do not know how hard it is to resign him!’

‘But I do know, my Agnes,’ returned her husband. ‘My love for him is not less deep than yours. You say you could have supported any bereavement but this. Would you then have rather surrendered your husband?’

‘Oh, no!’ she exclaimed, tenderly embracing him. ‘I did not mean my husband.’

‘And thus it is, love,’ said Mr. Maitland, ‘when God in His infinite goodness and wisdom sees fit to withdraw any blessing from us, it appears a thousand times more necessary to our happiness than before; while we forget the many mercies he still graciously continues to us. Let it not be so, my beloved. But while our Alfred lives we will not despair. The Lord may still restore him to us, and give his love to smooth the path of our declining years. Under all circumstances, however, may we be enabled to say, *Thy will be done!*’

That there existed the slightest hope in the bosom of her husband, was sufficient to revive the same feeling in that of Agnes, and to prevent her from sinking at once under the pressure of grief. But ere another day the ‘Breath of Life,’ which for a few years animated that fair young form, had returned to its source, and the lovely shrine alone remained to its parents—that, also, claimed by the insatiate grave.

(To be continued.)

#### THE FRIENDS' YEARLY MEETING.

THE subject of total abstinence came under consideration more than once, during the recent sittings of the Friends. On the sixth day, especially, the subject was more particularly discussed.

Some of the friends expressed a desire that, considering the lamentable evils which flow from intemperance, the Yearly Meeting should advise its members against taking any part in the manufacture and sale of intoxicating liquors; and some expressed their hope that trades of that kind would soon cease to be known amongst the Society. One Friend spoke of the ruin which, according to his own observations, had overwhelmed, in many instances, the families of such as traded in strong drinks, and, more especially, in ardent spirits. He had known Friends continue to pursue the occupation *when pressed by their consciences to relinquish it*, and, in one instance, some had persisted, until forced to yield, by the awful death of two travelers in their employ, *who committed suicide.*

Another proposal was, that Friends should be exhorted to *abstain entirely from the use of intoxicating liquors.* Thousands, it was remarked, of the Members of that religious Society had fallen a prey to the habit of drinking, and many had been seriously injured by it. The meeting however refused to enforce total abstinence by a law, or even by advice, believing that the rule by which the interference of the collective authority with individual conduct must be measured, could not safely be stretched so as to include the case under consideration; and that, if so, the remedy would be worse than the evil.

A third proposition was, that *some advice* should be issued in the General Epistle, or otherwise, *on the subject of intemperance.* This met with much encouragement, though it was remarked that it could not be grounded on the increase of that sin among Friends, as it was well known that the habit of drinking to excess had become less frequent.

The benefit of cherishing habits of *self-restraint*, in this and other gratifications, as well for the sake of their fellow creatures as themselves, was pointed out, and pressed upon the young men of the Society.

#### Progress of Temperance.

##### ENGLAND.

HEXHAM.—The annual festival of this Society was held Aug. 7, in the Broadgates Chapel, when about 160 sat down to tea; after which a public meeting was held, and addresses were delivered by Mr. I. Phelps, of Dorset (the accredited agent of the Northern Association), and Mr. G. Dodds, of Newcastle.

LIVERPOOL.—The cause is steadily improving. We have had several good advocates amongst us, and many large meetings have been held. Our 11th annual festival was celebrated July 14, 15, 16, and 17. A grand procession of the Tectotal Societies and Reclabite Tents paraded through the town on Monday; after which a tea party was held in the Commercial Hall, attended by about 600. Tea over, a public meeting was held, at which L. Heyworth, Esq., presided. The meeting was addressed by the chairman, by the Rev. T. Spencer of Hinton, the Rev. J. Messer of Hull, and Mr. Howarth (alias Slender Bill) of Preston. On Tuesday the chair was taken by Mr. Williams, Chief Ruler of the district, when many able advocates addressed the meeting. On Wednesday evening L. Heyworth, Esq., presided. The two above-named rev. gentlemen delivered very effective speeches. Mr. Grimshaw of Manchester also spoke at considerable length. A large number of signatures were obtained. On Thursday a public meeting was held in the Town Hall, BRKENHEAD, when T. S. Hall, Esq., the popular author, presided. The meeting was most respectably attended, and excited great interest.

E. MUNDY.

**HOWDEX.**—Aug. 19, the Rev. J. Cummins, of Snaith, gave a lecture on teetotalism, in the New Public Room, Hailgate. He was listened to with marked attention whilst he related some awful departures from the ways of rectitude by Sunday scholars and teachers, as well as by ministers and private Christians, in consequence of strong drink; and by contrasting his own experience with that of other missionaries when in Madagascar, showed the great advantages to be derived from total abstinence.

**MARKET WEIGHTON.**—The members of the Total Abstinence Society commemorated their eighth anniversary in the Temperance Hall, on the 8th August, when about 150 sat down to tea. After justice had been done to the substantial refreshments provided, a public meeting was held, when Mr. Stott, from Huddersfield, was called to the chair. After some remarks by the chairman, the Rev. J. M. Holt, Vicar of Fulstow, proved the vast utility of total abstinence in reclaiming the drunkard. O, that all ministers were animated by a spirit similar to that which moves this good man! Mr. F. Hopwood, of York, was next introduced, and in his usual masterly style for which he is so deservedly popular, made a truly telling speech.

**ROSS.**—Four years have elapsed since the cold-water men of Ross made their first public demonstration, and the month of July again found them alive and active. It is now almost eight years since total abstinence was introduced into this town, then so notorious for its drunkenness; and, notwithstanding the opposition it has had to contend with, and the customs so peculiar to this 'land of cider,' it has effected an incalculable amount of good. Many of the most notorious drunkards have been reclaimed, and several who were in the habit of spending their Sundays in a low pot-house, may now be seen at the house of prayer. On the 28th July, a party of 80 embarked at the dock, in five pleasure-boats, and proceeded down the beautiful river Wye, to Goodrich Court, the castellated residence of Sir S. R. Meyrick, when, through the kindness of the housekeeper, we were permitted to see the splendid and valuable collection of ancient armory, &c., at half the usual fee; after which we proceeded to the far-famed ruins of Goodrich Castle, where upwards of 100 took tea, and never do we remember witnessing a more happy party and such a novel sight. After tea, a public meeting was held, which was addressed by working men, who from experience could testify that *all alcoholic drinks were unnecessary as a beverage*. There was not less than 300 persons present, who seemed much interested, and every thing went off well. J. W. F. COUNSELL, I.O.R.

**CHELMSFORD.**—June 16, nearly 700 teetotalers of the metropolis and suburbs were conveyed to Chelmsford, in 21 carriages of the Eastern Railway Company. They were clad in their best; their countenances were cheerful; and the numerous baskets and *et ceteras* they carried with them, proved plainly that they meditated no serious act of self-denial. About half-past ten they reached the Chelmsford station, where they were welcomed by a large body of teetotalers, from various parts of Essex, with flying colors, and a band of musicians. The united companies formed into regular line, about 1200 strong, with numerous flags and banners, and proceeded through the principal portion of the town, and then back to Broomfield. Thousands were attracted by the procession and music, amongst whom the teetotalers distributed a large quantity of appropriate tracts, not omitting the groups assembled round each public-house door, who, to say the truth, behaved more decorously than has been usual on such occasions. James Christy, Esq., of Broomfield, had generously offered the use of his grounds for this rural fete. There seemed to be no lack either of appetite or of provision, and the scene which presented itself was of a most animated and pleasing description. Dinner ended, the company began to amuse themselves in various ways. About three o'clock,

some hundreds had arrived on the ground who were not teetotalers. Messrs. Teare, Whitaker, Green, Booth, Walters, Mildenhall, and others, therefore repaired to the shade of a large tree; and by the singing of a hymn, a large company were attracted to the spot. After a brief address from Mr. Green, impressive speeches were delivered by Mr. Booth, Mr. Whitaker, and Mr. Teare, the audience greatly increasing, and listening with marked attention. Addresses were delivered on the grounds, by Messrs. Catton, Hill, Thompson, Johnson, Walters, and others, till about half-past seven o'clock, when the party began to wend its way to the railway station. At six o'clock, a meeting was also held in the Chelmsford Institute, filled to overflowing. The chair was taken by S. C. Hall, Esq., F.S.A., who had been a very attentive observer of the whole proceedings. Many, he said, were of the opinion that teetotalers were dull, heavy persons; but it was evident, as his late friend Mr. T. Hood was accustomed to say, they could be 'merry and wise, without being merry and otherwise.' They had spent the day as joyously as any lover of strong drink would have done, and certainly far more rationally. They were now met to engage in what would be useful to themselves and others, and they would return home with the full knowledge that they had done nothing which could excite regret, which would promote headache or other bodily indisposition, or with which their friends and acquaintances could reproach them. Mr. Martin, of Cork, gave a brief account of the rise and progress of the teetotal movement in Ireland. On the 10th of April, 1838, he prevailed on Father Mathew to sign the total abstinence pledge; 57 persons then followed his example, and from that period the work had gone on, till the society now numbered over 5,000,000! Mr. T. Whitaker stated his obligations to teetotalism; and said that having himself tasted its sweets, he was convinced that if all were acquainted with its true merits, it would be generally, if not universally, adopted. The chairman said, that in referring to the influence of strong drink in abridging the lives of men of great talent, he had intended to have referred to the case of the late lamented Thomas Campbell, the author of the 'Pleasures of Hope' and other celebrated poems. He had at one time given himself up to habits of intoxication, and finding his health greatly impaired by it, he made a vow that he would drink no more wine. He however took to the use of brandy, and again greatly injured himself. Then he vowed that he would take no more brandy, and he took to use porter. After suffering greatly from that practice, he vowed against porter. Finally, he took to the use of small beer, and actually made himself drunk by drinking very large quantities of that beverage. He died, it was true, a sober man, but with a shattered constitution, and a heart broken by self-reproach! It was melancholy to reflect that a man so highly gifted, should be so brought down by the use of strong drink. Mr. Booth related some particulars of his experience, both as a lover of strong drink and as a total abstainer. He had often, while in his drinking career, been relieved by the benevolent, and advised by the religious, but was abandoned by both, because he was an incorrigible drunkard. Since he had become a teetotaler, he had been restored to personal and domestic comfort. Mr. J. Teare referred to the evidence which had been produced before the Committee of the House of Commons, from which it appeared that intemperance was one of the most serious evils that afflicted the country. In olden times, the advocates of temperance were accustomed to attack drunkenness—the teetotalers attacked strong drink: formerly, excess was attacked—now, any use of the liquor was denounced: once they attacked the effect—now, more philosophically, they attacked the cause. Let men call the use of strong drink by whatever name they might, still it could not be denied that it was the use of that drink which led to drunkenness and all its subsequent miseries.

LINCOLN.—The cause of true temperance has been making some progress amongst us lately. We have had the valuable services of Mr. T. B. Thompson, agent of the British Association, who held four meetings, and spoke with sensible effect; and also Mr. G. Lomax, of Manchester, who delivered two lectures, both presided over by J. Norton, Esq. The chairman remarked that the teetotalers had been instrumental in stirring up the leading merchants and tradesmen in the city, to build a Corn Exchange, a part of which the Temperance Society might have at a small rental, in which to transact their business; and that such was the spirit manifested, that in the short space of a week, £300 had been collected. The result of the above meetings has been a considerable increase to the society; and we purpose to form a union, and employ a talented lecturer.

HALIFAX.—*Pleasure Fair*.—The attendance at Halifax fair has not been as large as usual; and though the working classes have not of late been better off than at present, they have exhibited their increased prudence by abstaining from almost all the excesses common to fairs. Neither the public-houses nor the pantomime-booths have been patronized as was once their wont; and the second temperance gala so thinned the fair, that two men with lanterns were sent out from a show in the Cattle Market to 'find the fair.'—*Halifax Guardian*.

WINTERTON, Lincolnshire.—The good cause of temperance has received a fresh impetus in this place and neighborhood since the visit of your agent, Mr. T. B. Thompson, whose advocacy has been much approved. At Scunthorpe, good meetings have been held, addressed by Mr. Thompson; and at a tea meeting, attended by 120 persons, upwards of 80 signatures were obtained. At Uppleby, also, Mr. Thompson delivered two lectures, which were well attended, and about 40 signatures were obtained. He also gave lectures at Brigg, Barrow, &c., where the important facts he related will not soon be forgotten.

MACCLESFIELD.—On Friday, Dr. Grindrod delivered two gratuitous lectures in the course of the day, and one in the evening, to crowded audiences. Up to that period the accession to the ranks of the Total Abstinence Society amounted to about 900. On Monday, Dr. Grindrod delivered a free lecture, in the Macclesfield School-room, to those youths who were confined during the day in the various mills of this town and neighborhood. The spacious lecture-room was crowded in every part. The lecture occupied about an hour and a half in its delivery. 900 converts were the cheering trophies of that evening's exertions. On the following Tuesday, Dr. Grindrod delivered another free lecture. The building was literally crammed. The lecture being concluded, the pledge was administered, and the number of new converts was found to be not less than 1018. The total number of pledges obtained by Dr. Grindrod's efforts amounts already to nearly 3000. We may add that the number of pledges gained by Dr. Grindrod, within the last few months, considerably exceeds 30,000.

LONDON, July 25.—I am happy to inform you that the cause of true temperance has made great progress in this moving world during the past eight or nine years. Ignorance, prejudice, and appetite have given way in a very wonderful manner, and great numbers have come forward and joined our noble ranks. The consequence is, that drunkenness and crime are fast decreasing. I was holding a meeting the other evening at Shadwell—one of the worst parts of the metropolis—and a policeman there told me that they had at one time six men on that station, but that now they had only three. He very candidly referred this reformation to the teetotal societies. He said that the spirit-shops were not nearly so much frequented by the working people as formerly. I have been laboring here nearly eight weeks, holding meetings almost every night, and, from a variety of circumstances, I can see that a great change has taken place for the

better since 1836, when I first came to this place to advocate our glorious cause. Still, however, the great majority of the people are ignorant of the nature and properties of strong drink, and its effects on the health of body and mind; they still believe that the moderate use of ale and porter is good. This convinces me more and more, that nothing is wanted so much here, as correct information on the temperance question. I wish some friend of the cause would send me a few hundreds of Kirk's Sermon—'Thou shalt not kill.' I would engage to call upon some of the brewers and keepers of spirit-shops, and distribute them, or any other tracts or papers that would shew the people that it is physically and morally wrong to drink intoxicating liquors. I have had some capital meetings here since I came, and numbers have signed the pledge. I love the temperance cause in my very soul, and I pray that God would bless it, and all who take an active part in it.

JAMES TEARE.

SLEAFORD.—The members of the Temperance Institution held their eighth anniversary August 16, in a commodious building kindly lent by Mr. C. Kirk; J. Norton, Esq., of Lincoln, in the chair. Several interesting addresses were delivered, but we were sorry to see an evident falling off of that patronage which such an institution deserves, the number that partook of tea being much less than on former occasions. The Sleaford Temperance Society had many difficulties with which to contend; and none more formidable than the cold and repulsive bearing of many of the more influential inhabitants. When we look at the moral and social condition of many around us, and view the vast amount of drunkenness and its attendant evils, we are greatly surprised at ministers and those who profess to be spiritual teachers of the people, not merely not countenancing such institutions by their support, but actually acting in open hostility to them. We trust, however, the despised few in Sleaford who labor for their fellow-creatures in this field of philanthropy and benevolence, will persevere in their efforts.

BANBURY.—The 9th anniversary of the Temperance and Rechabite Societies was held August 12, when the members marched in procession, accompanied by flags and banners, and headed by the Temperance Brass Band, to the Baptist Chapel, Bridge-street, and heard an impressive discourse by the Rev. Mr. Ayre, of Southam, after which they returned to the Temperance Rooms, Parsons-street, and partook of a liberal entertainment, provided by Mrs. Howett, of the Temperance Hotel, Market-place. After dinner the procession again formed, and proceeded to the pleasure-grounds of E. Cobb, Esq. (who kindly lent them for the occasion), where a variety of rational amusements took place. The proceedings of the day wound up by a public meeting in the British School-room, Crouch-street, over which C. D. Faulkner, Esq., of Deddington, presided. Various working men related incidents bespeaking their former misery under the drinking system, and their present happiness under total abstinence. The Rev. Mr. Ayre illustrated the moral, philosophical, and physical advantages of teetotalism. Mr. B. Glover, of West Bromwich, made a speech of sound argument; all which, together with excellent music from the band, formed a splendid finish to the day's amusement. Several names were enrolled on the lists of the Banbury Cold-stream Guards.

F. ALSAGER, Cheshire.—Since Christmas last, a Teetotal Society has been formed in this village. At two meetings, 50 signed the pledge, and since that time it has progressed beyond our expectations.

JOHN PLANT, Sec.

LYMM, Cheshire.—We held our 11th annual festival Aug. 11, and it was the most interesting, successful, and convincing demonstration we have ever had. After a most delightful tea party, the chair was taken by that truly excellent man, N. Cooke, Esq., of Warrington.

The meeting was then addressed by J. Robinson, Esq.; Mr. John Carter, of Liverpool; J. Millington, &c.; and by Mr. E. P. Hood, the celebrated Liverpool lecturer, whose melodies, anecdotes, and eloquence, riveted the attention of the audience for upwards of an hour. On the Tuesday night Mr. Hood lectured again, and illustrated his lecture by several anatomic drawings. On this occasion our leading physician, Dr. Sumner, was present, and, on being appealed to, admitted the truth of Mr. Hood's reasonings as to the poisonous character of alcohol, and the certainty of its entailing injury on every part of the system whither it traversed. Next day Mr. Hood gave another lecture, when our worthy rector, the Rev. W. M'Iver, and family, the Rev. W. Marsh, and the most respectable persons of the neighborhood, attended. Mr. Hood's visit has in every respect been most successful. He has stimulated us in private as well as in public, and carried away with him more of our hearty good wishes than any advocate who has been amongst us.

SAMUEL CARTER.

LEIGHTON BUZZARD.—The foundation stone of the Temperance Hall was laid July 3. At 4 o'clock a large number assembled on the spot where the Hall is being built, when the Rev. J. Moss gave out a hymn composed for the occasion. The Rev. J. Wilson briefly stated that the Hall was to be erected for the purpose of giving the friends of total abstinence an opportunity of defending their principles. The entire expences would be defrayed by the munificent gifts of two benevolent individuals, whose names he would mention were they not present. B. Rotch, Esq., then laid the stone, and afterwards delivered an excellent speech. Mr. James Teare made a short address; after which the members and friends repaired to the British School, where more than 200 sat down to tea. The place was beautifully decorated with choice flowers; at the end of the building they were so arranged as to form variegated initials of 'Hannah Grant' and 'John Dollin Bassett,' beneath which was the following striking line in letters of flowers:—

'May they live long.'

In the evening, a public meeting was held in the Baptist Chapel, when Mr. Rotch took the chair. Mr. Teare delivered a powerful and telling lecture, dealing faithfully in plain matters of fact, telling what an awful state this and other countries are in through the intemperate habits of the people, and how infidelity and idolatry are associated with strong drink. Rev. J. Moss spoke well, and proved that he was a thorough-going teetotaler. J. D. Bassett, Esq., expressed himself much pleased with the meeting; he had tried teetotalism for more than six years, and regretted he had not sooner adopted the practice, as he was fully convinced that total abstinence was beneficial to health. Mr. Rotch, in conclusion, delivered a very interesting speech. Thus ended one of the best teetotal meetings ever held in this town.

JABEZ INWARDS.

BRAMLEY, near Leeds.—The 11th annual festival of the Temperance Society commenced June 15, when an experience meeting was held in the large Wellington Mill, which was so densely thronged, that hundreds were unable to gain admittance. A meeting was therefore held in the yard adjoining, when addresses were delivered by several friends. In the evening, sermons were preached to an overflowing assembly, by two young members of the society. On the 16th, the members and friends, accompanied by their celebrated Brass Band, proceeded through the streets, their healthful and smiling countenances forming a striking contrast to the grim and dejected looks of the publicans and their dupes. The procession then returned to the Mill, where about 1000 persons partook of 'the cup which cheers but not inebriates.' A public meeting was then held, D. Lupton, Esq., Mayor of Leeds, in the chair. Able and impressive speeches were delivered by the chairman, by Mr. Spencer of Leeds, by J. Walmsley and T. Worsnip of Bradford, and others. On the 17th, a Washingtonian

meeting was held, and addressed by ten reformed characters. The attendance throughout was numerous, and a deep impression was evidently made. Many signatures were obtained. The cause of temperance has prospered here during the past year beyond all precedent, several hundreds having been added to the society. Through the active exertions of the committee the town has been canvassed, in order to ascertain the number of teetotalers, and the result is most satisfactory, there being upwards of 800 practical abstainers, 130 of whom are reformed characters; many of these have since joined Christian churches. When will the churches come up to our help?

#### WALES.

MILFORD HAVEN.—Teetotalism is gaining the ascendancy here. July 28th, upwards of 50 abstainers took a cruise across the water to Angle, a village quite neglected both as to the preaching of the gospel and the advocacy of teetotalism. We paraded the village in procession, accompanied by bands of music. Our friend Mrs. Fryer went from door to door distributing tracts, and conversing with the people on 'the one thing needful.' After partaking of a hearty repast at West-Angle, we returned to the village, went from thence to a fruit-garden, and returned to Angle to tea. The most intemperate man in the place partook (by invitation) with us, and confessed that the Milford publicans had ordered drink for him, that he might annoy us! but he had not taken any. After tea we addressed the assembled villagers on the temperance question, and at the close 30 signed our pledge. We then steered our course homeward, the villagers accompanying us to the water side, and pressing us to come again. During the week we have had some glorious meetings in the Calvinist and the Baptist Chapel, and the Friends Meeting-house, for the use of which we feel thankful. The independents refused us admittance into their *sanctum sanctorum*. Our audiences during the week have been large and respectable, and much good has resulted. 130 persons have voluntarily signed our pledge.

W. GARRETT, Sec.

#### SCOTLAND.

GLASGOW.—On Tuesday, July 11, H. Vincent delivered a lecture in the City Hall. 'On the tendencies of the present age, and the claims of the temperance movement on the attention of the Christian and Philanthropist.' The spacious hall was densely crowded with a highly respectable assembly. The eloquent lecturer could say, that amid many engagements of a public character, and some experience in public affairs, he regarded no cause of more importance than that which is to exercise an influence on their virtue and intentions. If from any source the future well-being of the world is to spring, and the varied evils that afflict the human race are to receive their deadliest blow, that source must be found in the embodiment of the intellectual and moral greatness of humanity, expressed through the medium of virtuous resolutions, and guarded and watched by Heaven's protecting care. He regarded the time in which the present effort is making to arouse the attention of the people to the subject he had to introduce, to be one indicative of many important principles at present exercising a powerful influence on the general well-being of the country, and a time that calls emphatically on the world's sobriety, virtue, and intelligence, to use all their influence to strip what of evil the present state of things contains. It has been a favorite topic, suggested by the vanity of nations, to believe the age in which they are living as pregnant with results of more momentous character than those which have preceded it. And there have not been wanting profound thinkers among all classes and parties, who have warned humanity of what they conceived to be the radical errors of the age. But, with all deference to their opinions, he must be allowed to express, that, in his judgment, all that has existed before, whether of a religious, intellectual, or social char-

acter, or which has blended with the customs and institutions of nations, that these are exercising in our own day a more terrible influence than they have done during any preceding period of the world's history. The only way to exalt the working population, is to raise their moral sentiments above their material and intellectual. It was delightful to find that there was a movement in a right direction. He regarded the temperance movement as one of the most cheering signs of the times. It took its rise from among the humbler classes of our country, aided by the reflecting and far-seeing of the wealthier classes. There are many in the country who look with contempt at the movement, and are prejudiced against it because of its origin. It is criminal to stamp the temperance movement with opprobrium because it came into the world through the portals of poverty. There is no example in the world of any great truth that marched into the world's presence through any other door. Some men think that truth, when it appears in rags, is not to be noticed; while, if the temperance movement had made its appearance with a star on its breast, those who before disregarded it would rush with frenzy, and exclaim, 'a truth, a great truth, a respectable truth!' Our great end and aim is to convert all drunkards to sobriety, and popularise the principle to prevent drunkards being made. He rejoiced they were past that period when they had to prove that drunkenness is an evil; and he was sure it was unnecessary to convince the intelligent portion of the Scottish people that refinement is better than grossness, or that the pleasure which results from a virtuous mind and virtuous actions is greater than those of sense, and that that is a good which seeks to purge the affections from impurity, and place the population on a proud and exalted pedestal. There is a tendency amongst us to be exceedingly gross—eating and drinking we think to be the end of existence—and he naturally felt ashamed of his own fellow-countrymen. He never listened to a man who was a popular orator, who did not indulge in the debasing language that it was necessary to tempt the working classes with fat meat, sage, onions, and beer, in order to lead them on the pathway of improvement. The greater portion of our time is spent in considering what we shall eat, what we shall drink, and what will please our appetites. It was considered that spicy drinks would be popular, and, accordingly, men have introduced them into every circle, thinking that their intoxicating character, which is their charm, would lead to happiness, and was necessary for the maintenance of health and strength; but, on the contrary, they are most injurious, not only morally, socially, and intellectually, but physically.

#### IRELAND.

KILLARNEY, July 27.—This town was to-day the scene of one of those mighty demonstrations of moral reformation, effected by the untiring exertions of the Very Rev. Mr. Mathew. At one o'clock, he proceeded to the place appointed for him to administer the pledge, directly in front of the Assembly Rooms, where a temporary hustings was erected, from which he addressed the multitude that congregated round him in his usual simple, but persuasive and effective style. At the conclusion, he proceeded to administer the pledge, and many thousands enrolled themselves. The festival took place at 8 o'clock, in the Assembly Room, which was thronged to excess. The decorations were exceedingly neat and appropriate, and the lights numerous and brilliant. The Rev. Mr. Mathew, on entering the scene, was received with prolonged applause, as were also Mr. John O'Connell, Mr. John Lynch, and Mr. Shine Lawlor. John O'Connell, Esq., J.P., presided. The supply of tea, coffee, confectionary, &c., was most abundant, and their qualities were excellent. After partaking of the good things provided for them, the equipages were removed, and the proceedings of the evening were opened by the chairman, who called upon several speakers. Fa-

ther Mathew, in an eloquent address, said—'There is a glorious demonstration of the effects of total abstinence in the peace, tranquillity and happiness of those parts of Ireland where the pledge prevails universally. There are a few parts disturbed, and lately proclamations have been issued proclaiming them; and it is a remarkable fact that the very parts are those where the sacred pledge was never administered. Does not that speak volumes? We are all aware of the evils that flow from the use of intoxicating drinks; and if we consider them we will see that our green and beautiful fields have been dyed red with the blood of victims; the prisons filled, the lunatic asylums filled, and the majority of the inmates, the victims of drink. Every man who wishes for peace and for the well-being of his fellow-creatures, should unite with us in this great cause. I hear a great many ladies and gentlemen who profess to love their country, refusing to make the paltry sacrifice of giving up a foolish and an idle practice. The sacrifice, believe me, is nothing; the triumph far exceeds it, and leaves in the distance the low and sensual gratification of indulging in strong drink.'

DROGHEDA.—A magnificent teetotal demonstration took place here July 27. Thousands assembled, and resolved for ever to renounce the soul-enervating vice of drunkenness. Not less than 3000 took the pledge in the first batch of postulants; and up to half-past six o'clock, at different times, as many more were enrolled by the Very Rev. Dr. Spratt. We never witnessed more enthusiasm at any meeting. On the platform, besides Dr. Spratt, Mr. Haughton, and Mr. Brennan, were P. Henry, Esq., of Mell; Mr. P. Fleming, secretary to the Drogheda Society, and other gentlemen. Dr. Spratt was received with tremendous cheering. He said—'Would to God that my voice could reach the drawing-rooms of the rich and the would-be respectable. I would tell them that the middling and poorer classes are not the only people to be found addicted to habits of intemperance. Comparatively speaking, there are more drunkards amongst the upper classes than among the poor. But, fellow-countrymen, you are about to give a noble example to the rich and great, and the time will come when your example will make them ashamed of their drinking customs, and oblige them to do that which they must admire in you—and this it is which stamps the temperance reformation as truly and essentially the work of the Most High, for God is often pleased to effect the most important revolutions through the agency of humble and lowly men. The great work which has been done never could have been effected if it had not had the blessing and approbation of Heaven. Men of Drogheda, protest against those drinking customs which are destroying the souls of thousands. Avoid the public-house as you would wish to avoid the enemy of your spiritual and temporal happiness. Every glass of alcoholic drink that a human being takes does some violence to the delicacy of the complicated and beautiful system of his nicely adjusted structure—the nervous system—and every repetition of the glass destroys the harmony of one of those thousand strings of which his life is composed. Inhabitants of Drogheda, I call upon you to rally round the standard of teetotalism, and to persevere firmly in the observance of the pledge you are about to take, for I do say, that the person who deliberately breaks the pledge he has solemnly taken, becomes guilty of a grievous crime, and is an enemy to the happiness and prosperity of his country.' (Reiterated cheering.) Mr. Haughton said—'I have the testimony of chemists, that alcohol is poison, and should not be taken except in cases of sickness; but teetotalers are seldom unwell. Since I have been one I have not known what sickness is—not so heretofore. After dining together the ladies would leave us, the drinking commenced, and in a short time we were not in a fit state to argue politics or discuss matters of utility. It is not so now, we can talk rationally, sensibly, and with benefit to our hearers.' Mr. Haughton was followed by Mr. Brennan in an eloquent harangue.

## INDIFFERENCE.

THAT profound and original thinker, John Foster, commences his essay on Popular Ignorance, by directing attention to that 'stillness and indifference of mind' with which we are accustomed to 'hear and repeat sentences asserting facts which are awful calamities.' Familiarity with an evil is often followed by more or less apathy towards its real enormity and destructive character. The authoress of 'Life in Mexico' states that when she went to witness a bull-fight, at first she covered her face, and could not look on the cruel scene which has such attractions for Spaniards and Mexicans: but, little by little, she grew so much interested in this cruel exhibition, that she could not take her eyes off it. She could then understand the pleasure taken in these barbarous sports by those accustomed to them from their childhood. This fact is full of instruction. It shows the importance of withdrawing children as much as possible from scenes of cruelty and wickedness, because they blunt the moral feelings, produce indifference to pain and suffering in others, and weaken that estimate of life which it should be one object of education to cherish. It teaches us, also, the necessity of constant watchfulness, lest this habit of mind—viewing distress and cruelty with indifference—should be formed. We may all plead guilty, for, to use again the language of Foster, 'ideas of extensive misery and destruction, though expressed in the plainest, strongest language, seem to come with but a faint glimmer upon the apprehension, and die away without awaking one emotion of that sensibility which comparatively trifling causes can bring into exercise.'

Many illustrations of the truth of these remarks might be adduced. Across the Atlantic, slavery, with all its cruelties and abominations, is not only viewed with criminal apathy, but humanity and religion are outraged by attempts to defend the execrable system. We stand amazed at such conduct, and flatter ourselves that we are free from any thing so flagrantly inhuman and inconsistent. What is the fact? Why should we thus plume ourselves on our superiority? Is there nothing of which we have reason, as a people, to be ashamed, and deeply humbled for? How is the master-vice of this highly-favored land viewed by the great bulk of the community? Do its awful ravages and destructive consequences excite a widespread and anxious concern? Are our breasts filled with sorrow when we hear of, or witness, the depravity and vice, the domestic wretchedness and social disorder, the suffering and cruelty, of which it is the prolific source? Appalling and heartrending as are the evils of slavery, do they outstrip those of the drinking-system? Take a bird's-eye view of the truly frightful

results of the latter, and then decide the question. Parliamentary documents, criminal statistics, and the testimonies of gaolers, show that about *three-fourths of the crimes* committed may be traced to the use of intoxicating drinks, which excite and inflame the animal part of our nature. In times of prosperity such as we are now favored with, there is generally a large amount of pauperism and destitution crying aloud for relief and support, even in the manufacturing districts. Can it for a moment be supposed that there is one-fourth of this which is not self-inflicted, or caused by the intemperance of others? More than *one-half of the cases of insanity* are produced or aggravated by alcoholic liquors. A large proportion of the serious and fatal accidents so frequently occurring—the fires, the shipwrecks, and the awful deaths—arise from the same cause. *Prostitution*, too—that loathsome gangrene of our large towns and cities—is, to a great extent, fed and sustained by the fires of alcohol. Ask our town and city missionaries if there is any other evil which so often crosses their path as the vice of drunkenness. Have they not assured us that it is the greatest cause of habits of idleness, and neglect of the interests and wishes of employers—of discords and contentions in families and neighborhoods—of disregard and contempt for every thing holy and sacred—and of immorality and vice in their various forms? And does it not present the most formidable obstacle to the success of all their efforts to elevate and christianize the population? Most of the cases of discipline in, and of exclusion from, Christian Churches, may be fairly attributed to this ensnaring habit of drinking.

But fearful as is this catalogue of evils, it does not include all. There are others of an economical character, which ought never to be forgotten. This view of the subject ought to deeply interest the Christian, inasmuch as he acknowledges his responsibility as to the mode of accumulating and appropriating wealth. We might mention *the loss of one-sixth of the productive industry of the people* from drinking, and the loss occasioned by the premature death of every working man. The following statements alone ought to tingle in our ears, and arouse us from our lethargy.

The cost of the liquors consumed in this country amounts to no less than 65 millions of money, which is considerably more than the annual revenue of Great Britain and Ireland. There are nearly seven millions of quarters of barley and malt, not merely wasted, but perverted, every year, which is more than three times the average importation of all kinds of grain during the last fifteen years. There is still too much reason to suppose that we have at least *half-a-million of drunkards in the*

land, and if we reckon five and a fraction as the average number of persons in the families to which they belong, we shall have three millions of persons whose well-being is directly and seriously affected by their vicious conduct. To another state of being we cannot go, to tell of the intensity of pain and anguish of soul there endured.

This brief enumeration of the physical, moral, social, and spiritual evils arising from strong-drink, is quite sufficient, if duly reflected upon, to make our hearts bleed, and our eyes pour forth floods of tears. Why, then, this stoical apathy? Are acts of intoxication so common that we can look upon them as trifling events? How is it that the recital of the evils of intemperance produces very little more effect than the tragic tale of fiction? Have we lost all bowels of compassion, and all yearnings of pity, for our suffering and erring fellow-mortals?—Lloyd Garrison, of the United States, the indomitable friend of the slave, observed some years ago, when looking upon the indifference of the people in reference to the foul blot on his country's escutcheon—'The apathy of the people is enough to make every statue leap from its pedestal.' And no one can steadily look upon the deplorable apathy of most of the professed friends of morality and religion as it respects the slavery and havoc of our drinking-system, without mingled feelings of indignation and sorrow. They want something of the spirit of the weeping prophet of old, more of the mind that was in Christ, and to be filled with a burning zeal for the well-being of those around them. Were this their state, it would be quite unnecessary to use another argument, or urge another appeal, on this vitally important question, for they would then cheerfully and vigorously come up to the help of the Lord against this Goliath which has so long defied the armies of the living God.

We have long thought that the habit of moderate drinking has no small tendency to produce that apathy which so lamentably prevails. Though a person may be half convinced of the evil of drinking, yet whilst he practices it he naturally tries to vindicate his conduct to himself, if not to others; he scarcely dare look the question in the face, and shrinks from fixing his attention upon the evils of intemperance, and the responsibility which rests upon him to assist in the great work of reform now going forward. It prevents them from feeling and acting towards the victims of intemperance with that anxious and lively concern which ought ever to be displayed. By giving up all intoxicating liquors, and wiping their hands from all participation in the drinking-customs of society, they will be able to rebuke the drunkard with consistency, and be more disposed to ap-

preciate the force of the arguments in favor of teetotalism. Prejudice will be thrown aside, evil customs will be condemned, sympathy excited, and active exertions put forth. In fact, they will, by pursuing this course, give a practical and unequivocal proof of their hatred of intemperance, and their love of true sobriety. They will then appreciate the truth so often reiterated, that *moderate drinking is the pre-disposing cause of all the intemperance in the world*, and learn that, if they wish the effect to cease, they must abandon its cause and occasion. A moderate-drinking community is sure to produce a harvest of drunkards. When the insidious and deceptive character of the drink is considered, this need be no matter of surprise. It is amazing that so many escape. But it should ever be remembered, that though the habit may not ripen into confirmed intemperance, its continuance involves no small risk to health. To drink alcoholic liquors at all, is a violation of a law of health, the penalty attached to which we must suffer. This law, like every other manifestation of the Divine Will, should be revered, and obeyed as rigidly as if it were written upon the sky in flaming characters—**ABSTAIN FROM ALL THAT CAN INTOXICATE**. History, science, and experience, have been appealed to, again and again, to establish the truth of this grand principle, and invest it with stirring interest. The evidence in its favor is clear, cogent, and irrefutable; and we are often inclined to think that he who is not convinced by it, after its examination, would not be persuaded though one rose from the dead.

It is a source of joy and gratitude that the temperance reformation ever beamed upon our world, and that it has, through the blessing of God, been attended with such unquestionable and extensive good. A piece of machinery of vast power and influence has been put into motion, the full results of which cannot be adequately conceived. Of its ultimate triumph, however, we have no doubt. Conscience has been aroused from its slumbers, and is doing its office. Sympathy for the victims of strong-drink has been excited, and benevolence is hastening to their rescue. Wise and good men have banded themselves together. Their aim is great, philanthropic, and christian. Unqualified and universal sobriety is their motto. Compromise is out of the question. Indifferent they cannot be without guilt. They are either right or wrong—either promoting man's weal, or throwing back the cause of human improvement. If we know any thing of ourselves, we love truth, and are willing to follow its guidance. Tell us of a more excellent way, and we will pursue it, whatever may be the result. Convinced of the soundness of our posi-

tion, it is our duty to go forward with confidence, fearless of consequences. To all our friends we would say, Shake you from your sloth, and cast aside all supineness and inaction. The necessity for increased efforts is urgent and imperative. Thousands are annually perishing, and thousands more are on the brink of ruin. Commiserate their fallen and degraded state, and hasten to rescue them from the grasp of the enemy.

AGNES MAITLAND.

[A Prize Tale, written for the 'Olive Branch.']

BY MISS SARAH HERBERT.

(Concluded.)

THE FATAL PRESCRIPTION.

Many weeks were the friends of Mrs. Maitland uncertain whether to hope or despair for her life. A tedious disease, incurred by her extravagant sorrow, completely prostrated her strength, and chained her to the couch of pain. At length, however, the goodness of her constitution triumphed, and she slowly recovered. But her vivacity had entirely forsaken her,—there was scarcely a trace left of her former self, and change of air was thought advisable for her more perfect convalescence. Accordingly, she proceeded with her husband to the residence of her father, and, in her way, spent a short time with her cousin, Mrs. Trevor, whose affectionate consolations were a balm to her wounded spirit. Greatly, too, did the ever-varying beauty of the scenery through which she passed, tend to withdraw her mind from its painful thought, and after enjoying, for a few months, the society of her parent, her health was sufficiently restored for her to return to the home she again yearned to revisit.

Gladly did she re-enter its 'dear familiar' walls; doubly delightful were the caresses of her children after her long absence. But once more in the scene of her late bereavement, the image of her lost darling returned with renewed power, and she again became drooping and dispirited. Her physician was applied to, by her anxious husband, who, among other prescriptions, directed her to take daily a small portion of wine. She followed his direction, and finding that the deceitful stimulant seemed indeed to revive and aminate, she was accustomed, whenever she felt these distressing attacks of depression, to seek its influence. Too well she felt the necessity, in those trying moments, of something more than her own boasted strength. Had she sought power from above, and support from Omnipotence, instead of seeking it in an artificial and baneful stimulant, how many dark days—days of shame—days of bitter reflection and remorse, would she have been saved!

*Slowly at first, but surely the fearful habit wound its serpent folds around its unconscious victim.* But at length its progress became more open and rapid, until, among her domestics, and among her most intimate friends, there arose strange misgivings and surmises as to the reason of Mrs. Maitland's altered manner and appearance—soon succeeded by hints of the real cause of the change. Her husband was the last to perceive her danger. That his high-souled wife could become the victim of intemperance, was a thought too degrading to be tolerated by his generous mind. But the settled, unlovely flush, which stained her cheek and brow,—her fits of strange and sudden exhilaration, succeeded by intervals of depression, and her frequent recourse to wine, at length opened his eyes, and filled his heart with painful apprehensions. Gently he remonstrated with her—told her his fears—but she heard them with surprise, and treated them with disdain. Yet he could not dismiss his anxiety, which increased as he saw that his

wife began to lose her hold on the respect of her domestics and the affection of her children.

About two years after Mrs. Maitland's return, she received a visit from her cousin, who little suspected that her warning words were so nearly fulfilled. But soon did Lucy perceive in the altered appearance of Agnes, and in the sad, careworn countenance of Mr. Maitland, the terrible situation of her friend. Shocked and deeply pained, she knew not at first how to act, or what measures to take for her cousin's recovery. She saw that Agnes was constrained towards her, so that many days elapsed before she could find an opportunity for introducing the subject. At length, determined no longer to delay, where delay was dangerous, she entered the dressing room of Mrs. Maitland at a somewhat early hour. Agnes, apparently indisposed, was reclining upon a couch, and to Lucy's tender enquiries, complained of a severe headache. Lucy sat down beside her, and, after some time, purposely directed conversation to the events of their girlhood.—Agnes joined in it with pleasure, and as one reminiscence called up another, seemed to live again the innocent days of youth.

'Do you remember, dear Agnes,' enquired Mrs. Trevor, 'the wondrously wise arguments we used to hold on teetotalism? Is your opinion on that subject as unchanged as mine?'

'Indeed, Lucy,' was the reply, 'I have been too much benefited by the beverage you anathematized so dreadfully, to have changed my opinion,' yet, while she spoke, Mrs. Maitland averted her eyes, and the blood rushing to her cheek could be perceived through its stationary glow.

'In what respect, Agnes, have you found wine beneficial?'

'You remember,' returned Agnes, 'the dejection into which I fell after my return home. I missed the glad welcome of my beloved Alfred,—I missed his bounding step—his merry laugh! And when my remaining babes bestowed upon me their playful caresses, my heart would yearn, with that bitter, agonizing yearning which knows it cannot be satisfied, to embrace the form which lay beneath the cold earth! I became most miserable, and Dr. Elson advised me to take every day a portion of wine. Had I not followed his prescriptions, I am sure I should not have been alive now.'

'In this time of distress,' said Mrs. Trevor, 'did you apply to Him who hath promised to his creatures in their day of trial,—*My grace shall be sufficient for thee? Was there no balm in Gilead—no physician there?*'

Mrs. Maitland remained silent, while Mrs. Trevor continued:—

'You spoke, Agnes, of deriving benefit from wine: has the cheering influence you say it possesses, entirely overcome your tendency to dejection? Has it wrought a perfect cure? Are you now able to relinquish it?'

'I confess,' was the reply, 'I still feel the necessity of a stimulant. I am frequently extremely weak and nervous, and I cannot express the good I receive, at such times, from one or two glasses of wine.'

'What quantity,' inquired Mrs. Trevor, 'did your physician prescribe to you?'

'He recommended a glass daily,' replied Agnes.

'And how often,' continued Mrs. Trevor, 'do you find it necessary to have recourse to the one or two glasses?'

'You would make an excellent inquisitor, Lucy,' replied Mrs. Maitland with a faint smile. 'But I will be candid with you.—I cannot explain the cause, yet I feel that the same quantity of wine does not produce the effect that it did at first, and I am obliged to apply it several times a day.'

'Do you not think,' said Lucy, 'you could, without inconvenience, relinquish this stimulant?'

'No,' replied Mrs. Maitland, 'I could not live without it.'

'You confess then, Agnes, that you are its slave, and

it is fearfully probable, you will, ere long, be its victim!

'You misunderstand me, Lucy,' said Mrs. Maitland, becoming pale.

'I do not, my love,' replied Mrs. Trevor, 'your own words declare the same. When, two years ago, you commenced the constant use of wine, a small quantity had the desired effect,—for a time it revived your spirits and apparently increased your strength. You are now, as much as ever, subject to the attacks of melancholy which induced its use, and find that treble the first quantity will not have the same result. In fact, except when under the influence of an alcoholic stimulant, you are miserable. You declare you cannot live without it. Is not this the truth, dear Agnes?'

'It is,' she mournfully replied.

'Then, my cousin, is not my inference correct—how ever startling? You, with your boasted strength of mind, have become the slave of a degrading, a life and soul-destroying habit!'

For a few moments there was silence.—Mrs. Maitland's heaving bosom and changing color told of a conflict within, yet, when she spoke, her voice was calm and subdued.

'Lucy, your words have been very plain, and sorely wounded my pride, but I thank you. You have opened my eyes. I promised that when I found myself in danger, I would relinquish wine altogether. Little did I think that day would ever arrive. It has arrived, and wine shall never again pass my lips.—You shall see, Lucy, that I have sufficient strength of determination to break these chains.'

'God grant it,' exclaimed Mrs. Trevor, fervently, weeping through excess of joy, while she embraced her cousin.—'God grant it, and give you grace to resist temptation, for mortal power is not sufficient.'

'Do not fear for me, Lucy,' said Mrs. Maitland, 'you used to tell me that what I was resolved upon I always accomplished. I shall show you that I still possess the same firmness.'

Let it not be supposed, that easily, and without a struggle, Mrs. Maitland abstained from what she had so long considered indispensable. But Lucy, like her good angel, was ever nigh, to console and encourage her when dejected, and strengthen her resolution when it seemed ready to fail. Nor until after some months had elapsed, did Mrs. Trevor return to the home her presence ever made blessed; for though she longed to rejoin her own happy family group—happy because under the influence of piety and temperance—yet she was willing to debar herself the society of her husband and children, if she might thereby be the means, under heaven, of confirming her cousin in rectitude. And well was she repaid by the increased affection of that cousin, and the gratitude of Mr. Maitland, and by beholding happiness return to the dwelling of her friends.

Parting was a painful trial to the cousins. Their farewell words were characteristic;—Lucy's breathed encouragement and the necessity of Divine assistance,—those of Agnes were full of determination and confidence.

For many months after Mrs. Trevor's departure, Agnes kept her vow inviolate, though she frequently felt the loss of her cousin's animating arguments and example, for her husband ever tenderly avoided adverting to her former derelictions, lest he should wound her feelings.

#### THE TEMPTATION AND FALL.

A splendid entertainment was given by one of Mrs. Maitland's most intimate friends. Agnes was of course present, though a slight indisposition detained her husband. She had regained something of her former beauty and vivacity, and shone pre-eminent for gracefulness and wit. But a fearful trial was approaching. Wine was as usual introduced; the generous hostess must administer poison to her friends, else were the banquet incomplete. Agnes commenced an argument with herself. She had heard of the suspicions that had fallen on

her fame. If she refused to take wine, would not those suspicions be confirmed? How could she endure to have it thought she was incapable of controlling her appetite? But then her vow, it must be kept sacred.—Would that Lucy were present!—yet tasting it *this once* could not harm her—the draught should not be repeated. She felt the blood rushing to her cheeks,—the eyes of the whole company seemed to be turned toward her,—she took the proffered glass!

O that those who imagine their hospitality will be impeached if they offer not their guests the dangerous goblet, would pause ere they so smilingly press them to partake of its sparkling contents, and reflect that they may possibly be urging their friend to break some solemn, heaven-registered promise,—that happiness or misery of many spirits may be balancing on the effect of their words, and that they may be bringing misery, guilt, and shame, upon those they esteem and love.

Agnes returned home with a fevered brain; the thirst for alcohol seemed to be preying on her very vitals, and she felt as though madness would become her portion if she did not obtain it. During the evening she had with difficulty restrained herself, but now she hastened to the sideboard, and drank till she could scarcely reach her own apartment, where her husband found her stretched senseless upon the floor.

All hope, all shame, was now lost,—her resolution once broken, nothing could restrain the unhappy woman. She dreaded consciousness, for she could not endure the pangs of remorse, and endeavored to drown it by recurrence to the cause of her guilt. She abandoned herself entirely to the insatiable craving which possessed her.

Her children—innocent, light-hearted little creatures—unable to comprehend her situation, trembled at her approach; they shrank from her strange fondness, and listened terrified to her incoherent ravings.

Her husband could not support this renewed and accumulated trial. His health, naturally delicate, gave way, and he was attacked by a dangerous disease; yet while the hearts of his household were filled with anxiety and grief, his wife was unconscious of his danger, and continually under the influence of alcohol, was not suffered to approach him, lest the sight of his wretched partner should increase the disease. But with him pain and trouble were nearly at an end; he was rapidly approaching the heaven of eternal rest.

Feeling himself near death, he directed a messenger to be despatched for Mrs. Trevor, knowing, in that faithful friend, he should find an affectionate guardian for his children and their unhappy mother.

He then desired that his wife might be brought to him, wishing to apprise her of his situation. Her domestics found her, as, alas! was customary, under the influence of strong drink; yet, when she comprehended why she was sent for, terror overcame the insensibility of intoxication, and she hastened to his bedside.

She started, horror-stricken, when she beheld his altered appearance, and stood pale and speechless, as if the blood had frozen in her veins, while clasping her hand in his attenuated fingers, he told her that he should soon be numbered with the dead,—spoke of the years of happiness they had enjoyed together, and gently adverted to the cause of their late unhappiness. Earnestly, affectionately, he entreated her to break off from a practice fraught with such fearful consequences to herself, and misery to those connected with her. Yet though he tenderly refrained from alluding to his own suffering on her account, conscience was a sufficient accuser, and when he spoke of their children, her long pent up agony burst forth in a torrent of despairing and self-reproaching exclamations. In vain her husband endeavored to console her; in vain he assured her of his forgiveness; she refused to be comforted, and was borne away by her attendants, almost frantic with grief and remorse.

In such a state she was found by Mrs. Trevor, who had hastened with all possible expedition, accompanied

by her pious husband, to the scene she had lately quitted in thankfulness and hope.

Immediately on her arrival, Lucy sought the sick man's chamber. His dim eyes brightened at her approach, but while he essayed to welcome her, he was seized with a violent spasm. My wife—my children—he gasped. His babes were at hand, and immediately entered the apartment, while an attendant went in search of Mrs. Maitland. But before she arrived, while he pressed them to his bosom, and his eyes, turned heavenward, told that he was commending them to the care of the Father of the fatherless, he grasped the hand of Mrs. Trevor, as she bent over them with a face bathed in tears. 'Take care of them—of my poor Agnes'—he exclaimed, and sinking back upon his pillow, his spirit passed from earth.

At this moment Mrs. Maitland entered, and instantly comprehending her loss, sprang towards the bed. One long steadfast gaze she gave to those pale, cold features, calmly beautiful, though still bearing a faint trace of anxiety,—one moment she pressed her hand upon the lofty forehead—then fell senseless on the floor.

They raised the wretched woman, they bore her to her room, and laid her upon her bed. 'Perhaps,' said Mrs. Trevor, 'it is well for the first agony of grief to subside in insensibility.' It was long before she was restored to consciousness. And, O, when she awoke to a sense of her situation—her loss—Lucy felt that grief is rendered a thousand times more poignant by an accusing conscience. In vain she attempted to offer consolation. 'I have murdered my husband!' was Mrs. Maitland's constant exclamation. And when her children were brought, in the hope that they would divert her mind from its harrowing topic of reflection, she covered her face, as she faintly cried, 'Take them away!—take them away!—I have killed their father—I have made them orphans!—my children will hate me!'

Day and night was Mrs. Trevor by the couch of the grief-stricken widow, and often, while her heart went up in prayer for her cousin, to Him who is 'abundant in mercy,' her heart overflowed with gratitude for her own preservation from the fatal snare which had brought such direful misery on her friend. And while she was engaged in searching the word of God for those 'exceeding great and precious promises,' which are scattered like gems over the sacred page, new light dawned upon her mind, and new hope sprung up in her breast.

Hitherto she had trusted in her own strength; she now experienced that she had leaned upon a 'broken reed,' and with an humbled and penitent heart, turned to that God whose ear is ever open to the prayer of the contrite.

Once more she arose from the bed of sickness—an altered woman.

Mrs. Maitland wished to leave the scenes which had witnessed so much misery and shame; a wish in which Lucy gladly acquiesced. Accordingly, she determined to spend the remainder of her life in the home of her childhood, and the society of her beloved parent, whose health had prevented him from being with her in her time of trial. The necessary arrangements having been made, she bade farewell, not without tears, to a dwelling henceforth to be associated in memory with the brightest and darkest hours of her life.

In smoothing her beloved father's path to the grave,—in rearing her children in the principles she had so fatally for herself despised,—in deeds of benevolence; and in the hope, grounded on the 'Rock of Ages,' of meeting again her beloved husband and son, where

Nor slightest touch of pain,  
Nor sorrow's least alloy,  
Can violate their rest, or stain  
Their purity of joy,—

Mrs. Maitland found a happiness unknown in the most unclouded hours of her previous existence. Yet who, looking back upon her history, would incur the same

fearful danger in hope of the same recovery? Truthful indeed is the saying of Solomon,—'Wine is a mocker, strong drink is raging; and whoso is deceived thereby, is not wise.'

#### INTEMPERANCE THE GREAT CAUSE OF CRIME.

Our object in the present paper is to prove that intemperance is the principle cause of crime in the United Kingdom, and we shall proceed to support this proposition not only by the testimony of gentlemen best qualified to give judgment on the subject, but by well authenticated facts; and in the outset we submit the testimony of the following distinguished judges:—The venerable Sir Mathew Hale thus writes: 'The places in the judicature which I have long held in this kingdom have given me an opportunity to observe the *original* cause of the crimes and enormities during the last twenty years; and by that observation I have found that if the murders, burglaries, robberies, riots, tumults, adulteries, rapes, and other enormities that have been committed during that time, were divided into five parts, four of them have been the product of excessive drinking.' Baron Alderson, when addressing the grand jury a few months ago, at the York assizes, said, 'Another thing he would advert to, was, that a great proportion of the crime to be brought forward for their consideration, arose from the vice of drunkenness alone; indeed, if they took away from the calendar all those cases with which drunkenness has any connexion, they would make the large calendar a very small one.' One of the judges stated some time ago, at the Circuit Court in Glasgow, that 'more than eighty criminals had been tried and sentenced to punishment, and that, with scarcely a single exception, the whole of the crimes had been committed under the influence of intoxicating liquors. From the evidence that has appeared before him as a judge, it seemed that *every evil in Glasgow began and ended in whisky*.' Judge Erskine also declared at the summer assizes held in the year 1844, when sentencing a gentleman to six months' hard labor for a crime committed through strong drink, that ninety-nine cases out of every hundred were from the same cause. Judge Coleridge stated, at the Oxford assizes, that he never knew a case brought before him which was not, directly or indirectly, connected with intoxicating liquors; and Judge Patteson, at the Norwich assizes, said to the grand jury, 'If it were not for this drinking, you and I would have nothing to do.' These are only a few testimonies of many that could easily be adduced. We shall now proceed to furnish a careful selection of facts and statistics on the question, and refer, in the first place, to Captain Miller's statement respecting the city of Glasgow. 'You see,' says he, in a letter addressed to myself, 'that in my various papers and reports regarding the state of crime in this city, I have attributed to intemperance a great portion of the crime committed in the community, and I have yet seen no reason to change my opinion; on the contrary, every day's experience tends to confirm it. The number of persons brought before the police court, in 1842, was 8,986, of whom 4,505 were for being drunk and disorderly. The total number of persons brought before the magistrates, in 1843, were 9,679, of whom 4,304 were charged with rioting and drunkenness.' The following returns have just been furnished by the respective superintendents of Glasgow, Gorbals, Calton, and Anderston police establishments, showing the number of persons brought before the magistrates in the course of 1844:—'In Glasgow,' says Captain Wilson, 'there were 10,736 prisoners, of whom 7,775 were males and 2,961 females; and of these, 2,035 males and 37 females were drunk on the streets, 1,596 men and 939 women were drunk and disorderly,' giving a total of 4,507 cases of intemperance. In Gorbals (the following are the returns for 1841, but they serve our present purpose) there were, says Captain Richardson, '5,019 prisoners, of whom

1,076 men and 440 females were drunk and disorderly, 520 men and 266 females were drunk on the streets; giving a total of 2,309 drunken cases. 'In Calton there were 2,082 prisoners, of whom 966 were charged with disorderly conduct, or assaults committed when the parties were intoxicated. Many of the other cases,' adds Captain Smart, 'were also caused by drunkenness.' 'In Anderston,' says Captain McKay, 'there were 1,368 prisoners, of whom 449 men and 103 females were drunk and disorderly; 178 men and 44 women were drunk on the streets; 191 men and 85 women were riotous and fighting; thus giving upwards of 1,000 drunken cases out of the whole number, 1,368. By adding together the prisoners who were tried at the Glasgow Police-court, with those at the three suburban districts, it gives a grand total of 19,190, of whom 8,841 were charged with being drunk and disorderly, or what is more appalling, drunk on the streets. Now, were the subject left here, a very imperfect idea would not only be formed of the actual extent of intemperance in what is termed Glasgow Proper, but the suburban districts, and other large towns, such as Liverpool, where every prisoner is brought before the magistrate, would be, in a certain extent, injured. With regard, then, to the police-office, we find, not only from previous returns, but after glancing at a book where a note is kept of the untried prisoners, that there were about 6,270 men and 4,277 women, dismissed by the lieutenant on duty, who consequently did not appear before the magistrates, and are not included in the 10,836 tried prisoners. But, in addition to this, we learn from Captain Miller's returns for 1843, that there were upwards of 9,000 prostitutes taken to the office, and liberated early in the morning; and we find that there were above 10,500 taken to the office in 1844, who were generally dismissed about 7 o'clock a.m. As we have frequently conversed with and addressed many of the men and women referred to, and, likewise, the unfortunate females before leaving the office, we have no hesitation in stating that ninety-nine out of every hundred were taken into custody in consequence of intoxicating liquors; so that instead of talking about 4,507 persons being charged with intemperance at the Glasgow police establishment, it would be more correct to speak of 25,000; and, if the 4,334 drunken cases are added from the adjacent districts, then we have upwards of 29,000 human beings dragged to prison for supporting too freely the respectable drinking customs of the enlightened city of Glasgow. Our object in taking notice of the parties dismissed, without being brought before the magistrates, is just to give a more correct view of the moral aspect of the question.

Leaving, however, out of view the untried prisoners, if we return for a little to the total number brought before the magistrates at Glasgow, Gorbals, Calton, and Anderston, which is 19,190, and subtracting the 8,841 charged with intemperance, there are 10,358 human beings still to dispose of. In looking over several old police reports, with the returns for the past year, it is quite evident that a great majority are charged with 'theft,' 'assault,' 'attempting to steal and pick pockets;' and in order to prove that intemperance is the chief cause of these crimes, we may refer to a late report of the prisons of Glasgow, where an account is given of 3,907 individuals, most of whom were committed for 'theft;' and respecting these, the Rev. Mr. Scott, chaplain, thus writes—'Though a number of causes are specified, drunkenness is the most prolific source of most of the crimes in Glasgow; of the many thousands annually imprisoned, I think it would not be possible to find one hundred sober criminals in any one year. Even the youngest learn this ruinous vice, and, where they live by stealing, swallow astonishing quantities of whisky. It may also be stated, that at our weekly visits on Sabbath to the Glasgow police, for upwards of three years, we have conversed with more than five thousand noted thieves; and, when reference was made to what had been the cause of

leading them into difficulty, the answer, with but few exceptions, was, 'Had it not been for drink, sir, no person would ever have seen me here.' The number of persons brought to the Edinburgh police-offices, in 1844, was 11,150, of whom 4,895 were charged with intemperance. Mr. J. Smith, governor of the same prison, writes as follows to Dr. Menzies, August 1844:—'The number of commitments to this prison for drunkenness, during the year ending June last, was 3,325, being an increase over the year ending June 1843, of 126 cases. This number, appallingly great as it truly is, by no means indicates the number of commitments caused by drunkenness. The commitments for other offences, during the year ending June last, was 2,385; and I do not hesitate to say, that it is my firm belief, that but for drunkenness and the evil and ruinous consequences which follow in its train, there would not have been one-fifth part of that number of commitments during the period. Very many of those committed for drunkenness are heads of families, and not a few of them are very young, sometimes mere children. We collected the following information last summer, when visiting the different prisons; and the majority of the criminals had been committed for theft. In Dumfries, the governor was warranted in stating, that nineteen out of every twenty brought before him were in consequence of drinking; and when conversing with 30 prisoners out of the total number (42), 29 acknowledged that drink had been the cause of their imprisonment. The sitting magistrate stated to the clerk of the police-court, that very morning, that, 'were it not for intemperance, the premises might be shut up altogether.' At Kilmarnock, Captain Blane believed he was under the mark in stating, that four-fifths of the crime was caused by intoxicating liquors. At Greenock, the governor stated, that out 461 committals for 1843, 297 might be said to have committed their crimes under the influence of drink. At Ayr, the governor had no hesitation in saying, that 39 cases out of 40 were fruits of intemperance; and, when conversing with 73 prisoners there, 70 acknowledged that, had it not been for public-houses, they would never have occupied the cells of a prison. Similar statements were made to us when visiting the prisoners in Paisley, Stirling, Hamilton, Dumbarton, Airdrie, &c.; and what is true of Scotland, is to a very great extent, the same in England and Ireland. In London, for example, it appears, says Dr. Campbell, that the charges of drunkenness, and the various disorders proceeding from it, amounted for a single year to the incredible number of 38,440, being more, by 7,321, than one-half the entire charges brought before the police officers during that period. Of these 38,440 charges of drunkenness and riot, 21,650 were males and 16,790 were females. Mr. Whitty, late head constable of Liverpool, states, in his excellent report for 1841, that the number of offences committed within the borough was 16,524, of whom 7,941 were charged with being drunk and disorderly. It is stated in the Manchester police report, for 1841, that the number of offences amounted to 13,345, of whom 5,743 were charged with intemperance. And we find from the report for 1844, that there were 10,702, of whom 4,156 were taken into custody for drunkenness. These facts have been corroborated by the testimony of the respective governors of Newgate, London; the Milbank Penitentiary; Wakefield House of Correction; Manchester New Bailey; Newgate, Dublin; and the Female Prison. Having conversed with a number of criminals in these prisons, we found that their statements, respecting the cause of crime, were quite in keeping with those referred to in Scotland. In order to give an idea of the expense of crime, it may be stated that the House of Commons voted the following sums, on April 15, 1844, for costs connected with crime at home and abroad:—Parkhurst prison, for juvenile offenders, £18,588.; Milbank prison, £47,689.; expenses of criminal lunatics confined in Bethlehem, £3,967.; salaries and expense of inspect-

ors of prisons in Scotland, £6,500.; law expenses in Scotland, £63,935.; criminal prosecutions and other law charges in Ireland, £62,109.; towards the expense of the Dublin police, £30,000.; for building prisons in the convict depot at Dublin, £6,337.; convicts at home, Bermuda, and Gibraltar, £87,090.; convict service at New South Wales, £300,600., giving a total sum of £625,620. The Editor of the *Times*, when writing on the subject, in October last, says, 'How many hundreds of thousands have been spent on Millbank prison, and how many millions on our prisons in England and Wales?' It was stated, at the annual meeting of noblemen, &c., of the West Riding of Yorkshire, held in Wakefield, March, 1844, that the total expense of the criminal department of that Riding amounted to £61,493. 9s. 5d., and the annual cost of each prisoner in jail was £13. 5s. 8d. At a meeting of the commissioners of supply, &c., held in Lanark, in 1844, it appears that the expenditure for our country prisons, for the half-year ending June, 1843, was £4,320., or £8,640. per annum. The annual expense of keeping each prisoner in jail, was stated to be—Lanark, £26.; Hamilton, £18.; Perth Penitentiary, £16. 16s.; and in Glasgow, £13. Sheriff Alison informed the board, that in 1844 the Manchester police cost £23,706. 2s. 3d., and Salford police cost upwards of £7,000. The expense of sending each prisoner to Perth, was £1. 13s. In 1842, the Glasgow police cost £10,360. 9s. 1d., or £1. 3s. for each offender, and £2. 18s. 8d. for each conviction. In 1841, the Gorbals police cost about £960., and in 1843, Calton cost about £900. This, after all, gives a very imperfect idea of the subject; but what has been advanced, may lead practical men to reflect more on the subject, and those who desire a detailed account of the enormous salaries of judges, lord-advocates, &c., are referred to Mr. Wallace's printed letter, in the *Argus* of 11th November last. We shall quote a single sentence:—'The present cost of the whole of the Scottish judicial establishment, as the table shows, is annually £170,000.' If Scotland, with a population of *two millions and a half*, cost such a large sum, what must England, with a population of upwards of *fourteen millions*, pay for criminal judges!!

In a future paper we may take a more benevolent view of the question, and prove to the reader that liberty is as dear to the most hardened transport in Norfolk Island as to himself; that to shut up a man or woman in prison, is to sink them in their own estimation; but we conclude, for the present, by stating, that if intemperance is the great cause of our prisons being tenanted, then, abstinence from all intoxicating liquors is sure to stop the supplies. It is to the sober portion of the community that the total abstinence looks for support in overturning the drinking customs of the country; and were the friends of religion and morality to step boldly forward, intemperance, with its numerous evils, would speedily be banished from amongst us.

Rochdale, 1845.

W. L.

#### A COMMON HISTORY.

IN June, 1842, as I was drinking beer in a public-house I occasionally frequented, I was asked by a man whom I had often met there, 'Why don't you sign the pledge?' My reply was, 'What for? I see no reason for doing so myself.' 'Well,' said he, 'it is such as you who cause drunkenness; if you will sign the teetotal pledge, I will.' This preyed much on my mind. To think it was in the power of the moderate drinkers to save the drunkards, and yet not to do so, knowing how,—*this* I knew was sin. A few days afterwards we met again, and he said, 'Well, Woodcock, will you sign the pledge if I will?' 'Yes,' I replied, 'but not till the end of the year.' I met with him at Christmas the same year, and said (he was then in his cups), 'Now, Mr. Hazleton, pray meet me on the 30th—you know what I mean.' 'Yes,' was

the reply. On the 30th we met; his first words were, 'Don't let us make fools of ourselves, but *keep* the pledge, and don't be daunted.' I told him that he need not fear, for if I signed the pledge, I would, with the help of God, hold by it. We then both signed the pledge; and he seeing that I had signed it *for good*, signed it in the same manner. A few weeks passed, and he fell! I was sorry to hear it, and remonstrated with him. He said that many of his customers were pious and respectable, and took a little drop, and he found it would be against his interest not to follow the example of his friends, who laughed at him. His wife also said, 'Could he not do with a *little drop*?—to give it up and entirely abstain was a great piece of folly.' So, you see, he was constrained to break his pledge. Time passed on in the old manner, until June, 1844, when he called on me, and said he was very sorry he could not be a teetotaler. I did not press him to become one, for I saw it was of no avail my doing so. I told him, however, that teetotalism was a good thing, and wished him to consider it, for if he lost a few sham friends at first, it would be a good job; he would then find his real friends more than double in the course of a little time. A few days after this he signed again, and with a friend I then called on him at his home. We advised his wife to help him to keep the pledge, as he so much wished it; she promised to do so. But he broke again, and continued his course amidst strife, up to June, 1845, when his wife left him. He then called a broker, sold his goods, paid the rent, and had £12 left. He continued a few days in this town drinking, after which he went to Reading, 13 miles distant, and took lodgings at the Royal Oak. On Sunday night, June 22d, 1845, he went to bed, and on Monday morning he was found in the room, suspended by the neck, quite dead! Here is an awful instance of the demoralizing influence of strong drink—a husband, a father, a good tradesman, completely cast away, through a base and sordid example set by professors of religion.

THOMAS WOODCOCK, Maidenhead.

#### REMINISCENCES OF A TAVERN PARLOR.

II.

TWO names occur to me at the same moment, H— and H—. They bring up before me an event of a melancholy nature, which happened in the vicinity of this town, now nearly 30 years ago. These two were very intimate—always together with their glasses and pipes, and in every place of companionship and amusement. Their habits were extremely dissipated. They participated in the bountiful hospitality of our respectable tavern, and were two of its busiest and noisiest brawlers. A murder was committed in the neighborhood, and there were strong grounds of suspicion that these men were the perpetrators of the horrible deed. The report was common; but, singularly enough, nothing transpired which sufficiently induced the authorities to have them arrested. I am the more particular in noticing these things, that their remarkable fate may additionally strike the attention. In a very little while after this dreadful event, the one poisoned himself, and the other was drowned in his passage across the Atlantic. The suspicion and report lost none of their force in the public mind from the unhappy way in which these two poor outcasts were hurried into eternity. I should say that large rewards were offered for the apprehension of the murderers, but nothing has ever been disclosed to fix the guilt upon any one.

One sad instance occurs to me of the ruin of a most amiable young man named K—, who was a frequent visitor to our tavern. He had begun business with fair prospects. His great misfortune was, becoming acquainted with this abominable house—this house of fancied respectability. His attentions here won him from his proper pursuits. He lost his right estimate of

things; his equilibrium was gone; one extravagance was the precursor of another. To meet embarrassing demands he committed a forgery, for which he was transported for 7 years. Thus ended the career of a young man liked by every one for the courtesy of his deportment. He was one of the unfortunate victims of strong-drink.

Another visiter to our tavern was S—, a commercial traveler. He was very fond of his glass. I have known this young coxcomb drink a bottle of wine at a sitting, and that too often. And when he had exhausted the mistaken helps and kindnesses of his friends; when they could help him no longer; when he had drained them, in his heartless career, of every shilling they had at their disposal,—he robbed his master. For this wicked infringement of confidence he was forgiven and discharged; but with a character blasted, he could procure no other situation. Thus penniless and almost friendless, he attached himself to persons of low character. At last he was detected in the perpetration of some burglary, and was transported for seven years. Prior to his becoming a drinker, he faithfully performed the duties required of him by his situation; and his master, in return, reposed in this faithful servant an unrestricted confidence; but the alcohol drove out his virtue, made him heedless, and in the end a thief. It is the great parent of crime, poverty, and ruin.

Our tavern friends numbered among them the son of a much-respected clergyman of this town. He was educated for the medical profession, and was a young man of promising talents. No one supposed but that he would hold a first-rate place amongst the members of his profession; that he would be an honor to the town, and the pride of his parents. But, alas! not so. He would be found at the ale-house, when he should have been at his studies. The days of his kind-hearted father were shortened. He committed a serious offence, and he was obliged to leave his country and go abroad. Will any one contend for an instant that strong-drink did not blight the promises of this young man's character, banish him from his native land, and put a deep sting of sorrow and shame into the bosom of an anxious parent?

Amongst the select party who gave up their time, property, and health, to the revelries of the tavern, was a member of the legal profession. To qualify him to hold a position in his calling, his education had not been slighted—I speak intellectually. He was well informed and cheerfully conversational—just such an intelligent, kindly-disposed man as would brighten and gladden a circle of domestic affectionate friends. The demon of alcohol converted, as it is hourly converting, these elements of social usefulness into means of mischief and misery. Jovial and free, he was regarded with much deference and attention. His power to please was considerable, and his legal reputation made him a prodigy in the eyes of the unlearned of his associates. How deplorable, that one so estimable in manners and in courtesy and gentleness of disposition, should have been so ignorant and heedless of the great and divine laws which regulate our being! His life was a solemn testimony that those laws are not to be broken with impunity. He terminated his existence by an act of suicide, by cutting his own throat—an instance of terrible warning to young men of education to avoid, diligently to avoid, the use of strong drink, and the society of strong drink.

Another person I knew, who resorted to the same house of entertainment, and was also educated to the profession of the law. Perhaps this one had not the other's temperament and buoyant spirits; however, he squandered his substance, and wasted his health. He is alive now. I sometimes see him—the embodiment of rags, dirt, and want. He dissipated a handsome property, and assumed the appearance of old age 20 years before nature intended it.

Two other persons, worthy decent men, and in good circumstances, became entangled in the destroying snares of the tavern,—one a Mr. C— and the other a Mr. S—. The habit of drinking strengthened in its pursuit, until at last they gave themselves up to entire abandonment. Pitiable slaves and victims to the nasty poisonous fluid and its many attendants, both these persons failed in business, were totally ruined, and became miserably destitute.

This ends the account of a group of nearly a score persons who were ruined and destroyed from the effects of assembling together in the parlor of a public-house—not a low pot-house, but a respectable tavern—pressing one another forward in the work of demoralization and misery and early death. Nor to them alone were these disastrous consequences confined, but were spread to their wives and children, and oftentimes to servants and neighbors; for the individuals whose progress and termination it has been my duty to notice as examples of warning to thoughtless young men, commenced life in the enjoyment of the means of comfort, thereby giving them an influence unknown to the very circumscribed condition of that large class of men whose bread is produced by the sweat of the brow.

The cause of humanity has large claims on one and all of us, and those claims rise higher as power and influence become attached to our circumstances. Crime is sickening when its dire evils lay hold of the individual offenders only; but great indeed is the sin when influence gives to example the force of authority, widely scattering the seeds of desolation amongst a circle of friends and acquaintance.

By way of most effectually impressing the minds of those into whose hands my humble narration may fall, I am induced to quote from 'Anti-Bacchus' the following powerful paragraph, which forcibly depicts some of the horrors of the drinking usages of mankind.

"My painful duty is to shew the malignant influence proceeding from the use of intoxicating drinks. Corrupted, ruined, and maddened by this inspiring fiend, men naturally humane, and early instructed in the school of the meek and lowly Savior, have become murderers, sensualists, thieves, sabbath-breakers, and blasphemers. The common and natural effects of education and religious restraint have been neutralized, and civilized man has been transformed into a barbarian. The history of the crimes of modern drunkards unfolds to us a page not less black and horrific than that of the most savage tribes. The tenderest and best of wives and mothers have been butchered, starved to death, or left to expire of a broken heart; the loveliest children have been poisoned, corrupted, deserted, or doomed to famine, ignorance, and ignominy, in a land of plenty, knowledge, and philanthropy. Thousands have placed themselves, or have been placed, beyond the possibility of relief; for who can help the drunkard, so long as his vitiated appetite remains predominant? By men of education, talent, and rank, princely fortunes have been squandered, and the hapless spendthrifts themselves reduced to the last extremity of wretchedness."

#### TO THE COMMITTEES OF TEMPERANCE SOCIETIES.

A copy of the rules and bye-laws of the British Association for the Promotion of Temperance having been forwarded to all those societies which were auxiliaries previous to the revision of the rules,—also to many other societies in the counties of York, Lincoln, Chester, Lancaster, Cumberland, and Northumberland,—we may now address a few words to the active friends connected with those societies.

It was our intention to have issued a somewhat

lengthy address, declaratory of the advantages likely to result from an extensive and cordial union of the societies in the north of England, and if practicable throughout the whole kingdom. A great pressure of business has prevented us from accomplishing the point contemplated. Nevertheless, if those persons who from time to time have filled the office of treasurer or secretary, will refer to their financial accounts, they will perceive that in many instances they have (solely from a want of proper organization) paid more for the traveling expenses of the agents who have visited them, than the salary of those agents amounted to.

Under the old system of management, the Executive Committee constantly received applications for the aid of the different agents at festivals and other special occasions, and it not infrequently happened that the agent applied for was laboring in some distant locality. Wishful to oblige, and solicitous to prevent all the traveling expenses from falling on the applicants for the agent, the secretary of the Association endeavored to arrange for his calling at the various places on the line of road he had to travel; but frequently the best efforts of the secretary failed to secure this desirable point, and thus the whole expense fell on the society applying for help. This expense, we need hardly say, paralyzes effort for some months. Now if the societies generally were to become auxiliaries of the Association, by subscribing annually £2 and upwards—nearly the whole of which they may receive back in agents' labor—a large proportion of traveling expenses would be saved, and additional means afforded for promoting the cause in such localities. Suppose, for instance, a Lancashire society—say Oldham—required the services of an agent then laboring in Lincolnshire. As soon as the request reaches the Association secretary, he would inform the corresponding member at Hull, Beverley, Market-Weighton, Pocklington, York, Leeds, Wakefield, Dewsbury, Huddersfield, Hebden Bridge, Todmorden, and other places on the route from Lincolnshire to Oldham, that the agent would visit them on such a day, to deliver one or more lectures, due to them in virtue of their subscription as auxiliaries. In this case it is probable that in most cases the traveling expenses falling on each society would not exceed *one or two shillings!*

Having thus simply stated the plan on which the Committee purpose to work the agency department of the Association, we would now call upon the societies to take an enlarged and liberal view of this important subject—enrol themselves immediately as auxiliaries—and give the new constitution a *fair trial*, and we know great prosperity must ensue. We are happy to add that several societies have already done so; and the Committee confidently anticipate that by the commencement of 1846, the Association will embrace a larger number of societies as its active auxiliaries, than any other Temperance Association in existence.

The amount of subscription is small. Most societies expend as much at one festive meeting, and many have paid as much for a single lecture. The Committee can see no reason why 500 societies should not be enrolled out of the counties already enumerated. This effected, an income would be placed at their disposal sufficient to enable them to send 10 or 12 efficient laborers into the work; whilst by individual subscriptions they will be able to assist small societies, break up fresh ground, and in other ways promote the progress of teetotalism.

We therefore earnestly call on the societies to bestir themselves, for with them will rest the responsibility of the failure of this attempt to secure a union which can be efficiently and economically worked, and carried on to a successful issue.

Any society not having received a copy of the rules, address, &c. of the Association, may obtain them, together with all required information, by applying to Mr. F. Horwood, Secretary of the Association, 3, Low Ousegate, York.

## Progress of Temperance.

### ENGLAND.

#### OPENING OF THE YORK NEW LECTURE HALL.

The citizens of York having long felt the want of a building suitable for holding public meetings, and the York Temperance Society, also desirous of having a building worthy of the cause with which they are identified,—a project was formed to effect such a purpose—plans, &c. were prepared—the estimated cost was £1500—and the shares, at £1 each, were soon nearly all taken. The society, for obvious reasons, have designated the erection, 'The York Lecture Hall.' Its site is in Goodramgate, towards the west end; it is out of view of the street, and approached by a sufficiently wide passage. The Hall has no external decorations, but is beautifully fitted up internally. Abundance of light is obtained from the roof, which forms a parallelogram-shaped dome, the whole of which is glazed. The platform is erected at the south end—in the middle is a recess—on the north, east, and west sides, a neat gallery is fixed, with seats two deep. At the north end is a good-sized room, which, on public occasions, may be thrown open by removing a partition. Pipes are laid for heating the Hall—there is a kitchen, with apparatus for boiling water—and all the arrangements are complete. The Hall was commenced last March, and has been speedily and satisfactorily finished.

The interesting services connected with the opening of the above splendid building commenced on Wednesday, Sept. 16, by a procession of the York Temperance and Rechabite Societies, who, after perambulating the principal streets, halted in the Thursday Market, where a public open-air meeting was held, and addressed by Messrs. Miatt, Strachan, Higgle, and Bormond. At five o'clock, a tea meeting was held in the Hall, which was filled by a respectable auditory. After tea, a public temperance meeting was held, commemorative of the establishment of the York Temperance Society 9 years since. Amongst the friends present were—Rev. T. J. Messer, of Hull; Mr. John Andrew, of Scarbro'; Edw. Thompson, Esq. of Armin; L. Heyworth, Esq. of Liverpool; Mr. Councillor Carberry, of Leeds; J. Wilson, Esq. of Mirfield; Rev. James Canthey, of the American Episcopal Methodist Church; R. Higgle, Esq. of Gateshead; Messrs. J. W. Miatt and J. Strachan, of South Shields; and others. After that indefatigable friend of the cause, Mr. Hopwood, had given out a hymn, which was sung by the meeting,

D. Lupton, Esq., Mayor of Leeds, was called to the chair amidst rapturous applause. He congratulated us on the erection of the Hall, which he considered as a pledge that we would never cease our efforts until the great evil, Intemperance, is destroyed. He was surprised at the apathy exhibited by many persons towards this cause, but the indifference of professing Christians especially surprised him. 'I wish I could unfold before the view of such individuals the scenes of misery existing in Leeds, and with which I am, in my official capacity, often brought into contact. I also privately visit the abodes of wretchedness, and my heart is made sorrowful on seeing them. Not long since a respectable working man, who earns 30s. a week, but whose wife is a wretched drunkard, came to me, and said, Mr. Lupton, what must I do? I hardly knew what to advise; but at length ordered her to be locked up, thus putting in force the law against her. But, strictly speaking, the law is powerless in such cases. The enforcement of legal penalties may check the sinner for the moment, but nothing can rescue him entirely but total abstinence. Even religion has failed! I do not, however, despair of the success of our good cause. Let us only continue to sow the seed, and the harvest will assuredly come.'

L. Heyworth, Esq., said he was amply rewarded for the trouble and expense of visiting York, by witnessing

the assembly—the beautiful building—and especially the ladies, who of all classes were most deeply interested in the temperance movement. He entered into a lengthy argument against the moderate use of intoxicating liquors, supporting his statements by quotations from Bacon, Baron Alderson, &c. He concluded by narrating some interesting facts shewing the benefits of true temperance principles, and resumed his seat amid much applause.

Mr. D. Greenberry, of Malton—a remarkable trophy of the temperance cause—narrated, in his own peculiar style, the deep degradation he had suffered from habits of intemperance, and closed by expressing his determination to shew his gratitude to God for the change effected in him, by actively spreading those principles which had been the means of introducing him to the church of the living Jehovah.

The Rev. J. Caughey congratulated the friends on the completion of the Hall. He had recently been on the continent, and had visited several splendid picture galleries, and had found much depended upon viewing them in a proper light. Teetotalism must be viewed in a proper light, in order to its being rightly appreciated. He once observed, when in an American garden, a splendid bed of lilies; after gazing on them awhile, and admiring their exquisite loveliness, he changed his point of observation, and the beautiful lilies appeared to him like so many dried stalks. He moved to another position, and the lilies again appeared. Now, if teetotalism be looked at with a prejudiced eye, from a wrong point of view, it will appear to us like the dried stalks; but from a right point of observation, it would resemble the beautiful bed of lilies. He believed that the time would come when an universal sentence would be pronounced against alcohol, and when teetotalism would be embraced by the entire population of the world. After referring to his efforts to advance the interests of temperance, he said—'I regret that any belonging to the church of God should stand aloof from such a cause as this, and I fearlessly assert, that the church which opposes it, cannot prosper! Why has the cause of temperance advanced so rapidly in my country? It has had on its side the church of God. I wish all Christians were teetotalers. Not that I would form, or sanction the formation of, Temperance Churches. Such a proceeding will never do. It has been tried, but has failed. Whenever men have sectarianized the cause, prosperity has been wanting. You keep your society in York free from all this! I hope you will continue to do so. Let it be every body's society, and you must prosper. Moderation in drinking is like a rill, but frequently the rill increases until it becomes a river. I remember some time since, in the streets of an American city, being much struck by observing that the vanes on the steeples of the Methodist, Independent, and Presbyterian Churches, as well as that on the cupola of a seat of learning, all pointed in the wrong direction. On observing one of the professors emerge from the gateway of the seat of learning, I said to him, 'How is this, sir? all the vanes are pointing in the wrong direction.' He replied, 'Yes, all but ours!' I tried in vain to convince him that his was also pointing wrong. By and by the smoke rose from the chimney of a humble cottage, and soon convinced him by the direction it took, that his vane, like the rest, was rusty and out of order. During the night a good stiff breeze sprung up, and in the morning I found it had put the vanes all right. Now, men's minds, by the influence of alcohol, have been made to point in the wrong direction; but to-night we have a good strong temperance breeze passing over us, which seems to be pointing our minds in a right direction—I mean towards teetotalism! When the mind gets rusty through moderate drinking, all goes wrong. It is so in the churches. It is so amongst the leading men in the churches. But we must not always look for right action in high quarters; great men are frequently wrong. When we are tempted to imitate

these men, let us think of the smoke which rose from the humble cottage.'

The collection was then made, and amounted to upwards of £12.

Mr. J. Bormond referred to the early history of the cause, and the opposition it had to contend with. He pointed out the present hindrances to our prosperity, and urged a proper course of procedure. He was much applauded throughout his speech.

Thanks were presented to the ladies of York for having *gratuitously* furnished 51 trays for the tea meeting, and for kindly presiding at the tables.

After votes of thanks had been presented to the speakers and the chairman, the meeting dissolved.

On Thursday, another large meeting was held, at which Mr. Hopwood presided, and eloquent addresses were delivered by Messrs. Lomax and Bormond.

On Friday, Mr. W. Smith was in the chair, and the large meeting was addressed by our eloquent friend Dr. F. R. Lees, who exceeded his former self, and also by Mr. G. Lomax of Manchester.

On Saturday, the chair was filled by Mr. G. Thomas; and Mr. D. Beall, of Otley, delivered an effective address.

On Sunday, Sept. 21st, two sermons were delivered by the Rev. T. J. Messer, of Hull. The collections were for the Mission Fund, and exceeded those made at the meetings on Thursday and Friday evenings.

The festivities connected with the opening of the Hall were closed on Monday, by a juvenile tea party and a public meeting, addressed by the Rev. T. J. Messer, Mr. Smithies, and Mr. Lloyd, Surveyor of Taxes, who presided on the occasion. The City Mission Fund will be benefited by these services to the amount of £60.—*Correspondent.*

DR. GRINDROD IN MACCLESFIELD.—Dr. Grindrod has delivered his farewell lecture. On this occasion ladies only were admitted. Every part of the splendid and capacious room was occupied. Perhaps a more animating scene was never witnessed in this town than some two thousand of the fair sex collected together, with a view to take their part in the great moral reformation advocated by the lecturer. The subject embraced in the lecture had especial reference to the influence of the temperance reform on the welfare of females. Indulgence in strong drink was shown to be the most prolific source of domestic discord. The wives and children of drunkards were the subjects of gross cruelty and neglect. The moral and scriptural education of the young was neglected, and hence the cause of much crime and disorder. Dr. Grindrod stated that, on a moderate calculation, at least one million two hundred thousand children were now, in the united kingdom alone, being trained up under the baneful influence and example of drunken parents—a fearful fact for the contemplation of the Christian philanthropist. The statistics of several penitentiaries for juvenile delinquents were then read, from which it appeared that a great proportion of them were the offspring of intemperance. This subject was further illustrated by numerous appropriate anecdotes. The lecturer then urged upon his audience, and especially those who occupied the responsible position of parents, the necessity of personal abstinence, on the ground of example, lest their own children should acquire, under their sanction, a love for inebriating drinks. The influence of alcoholic beverages upon the health of females and children, was the next subject of special consideration. The observations of Dr. Grindrod were, as in other lectures, rendered more forcible by the exhibition of numerous and splendid drawings. At the conclusion of the lecture, the pledge was administered to between three and four hundred. This was an unexpected acquisition, because of the great number present who had been previously enrolled. The total result of Dr. Grindrod's labors in Macclesfield, amounted to the extraordinary number of 4,000, which, in a population of 40,000,

exhibited a most extraordinary movement on behalf of temperance. In the course of the evening Mr. Dean, on behalf of a few ladies, presented to Dr. Grindrod a satin dress for the acceptance of his lady, as a small token of their appreciation, not only of his labors, but of the warm interest which his partner, likewise, manifested in behalf of the good cause. Mr. Dean, on behalf of a few male friends, presented Dr. Grindrod with a beautiful silk velvet vest for his own wear, as a slight memorial of their esteem, and as a token of gratitude for his labors.—*Macclesfield Chronicle*.

**DR. LEES IN MANCHESTER.**—The Ebenezer Branch Committee, in connection with that indefatigable and useful advocate, the Rev. J. Stamp, having made arrangements with Dr. F. R. Lees, for the delivery of a series of lectures, that eminent and distinguished champion of our good cause made his first appearance before a Manchester audience on Monday evening, Sept. 1, in the large Preaching-Room, Bootle-street.—Dr. Clay, a thorough-going teetotaler, in the chair. On the three succeeding evenings, the worthy Doctor followed up an admirable course of lectures, the chair being occupied successively by the following gentlemen: Tuesday, Samuel Hague, Esq., one of the Vice-Presidents of the British Association; Wednesday, Mr. Harding, Secretary to the Associate Institute, London; Thursday, Rev. J. Stamp, editor of the *Long Pledge Teetotaler*. The attendance was not creditable to the intelligence of Manchester teetotalers. It certainly fell short of what our conception of the Doctor's eminent talents ought to have commanded. Nevertheless, an intense interest was excited and sustained, and much good effected. We feel more inclined to pity than censure those who neglected to avail themselves of the privilege, pleasure, and profit these lectures presented to them. The lectures embraced a comprehensive range of the most interesting and important topics connected with the philosophy, physiology, chemistry, and criticism, involved in the great question of teetotalism. It was clearly proved by a mass of evidence tangible to the feeblest intellect, and by arguments the cogency and conclusiveness of which scarce any degree of honest scepticism could have resisted, that the use of alcoholic beverages in any degree is incompatible with true temperance; that what is called their moderate use, is the primary and leading cause of intemperance, inasmuch as it creates, fosters, and develops that vitiated and unnatural propensity for intoxicating stimulants, which impels its victim with almost irresistible violence into the vortex of drunkenness; and that the only safe, rational, and efficient remedy for this physical disease, is the entire removal of its physical cause. In reference to the wine question, it was shown that in no instance does the word of God afford the slightest sanction for the use of intoxicating drink, but that total abstinence is perfectly compatible with the most enlightened exposition of its spirit, principles, and requisitions; and that the most sober, careful, and discriminating enquiry into the field of biblical criticism and interpretation, cannot but result in the intelligent, full, and devout conviction, that the entire scope, genius, and design of the Bible, unite to sustain and enforce sundry of its more express declarations, in which the drunkard's drink is emphatically denounced and consequently prohibited. Upon the chemical and physiological parts of the subject (which were illustrated by a large variety of beautiful diagrams) the lecturer dwelt with a remarkable degree of felicitude, and so aptly simplified, illustrated, and explained the more intricate details, that not an intelligent school-boy, or unlettered artisan, could fail to be deeply interested, greatly edified, and permanently impressed. We believe that Dr. Lees has succeeded in fixing upon the mind of every one who listened to his lectures, the deep and ineffaceable conviction, that so far from total abstinence being incompatible with medical science, in the widest range of its facts, and the most improved method of its experiments, it will be found, on a full, competent, and

impartial investigation, to exhibit the most beautiful and consistent harmony with all the clearly defined and established principles of scientific induction, and all the hitherto observed processes of natural, vital, chemical, and physiological phenomena. In short, it was fairly, amply, fully proved, that so far from teetotalism being inimical to the physical, mental, and moral constitution or condition of man, its universal adoption, and uniform practice, would go far to remove the dense mass of those individual and social evils which, in their constant and combined operation, tend to deteriorate the bodily health, paralyze the intellectual vigor, and lower the moral dignity of the human species; and would thus give a new impetus, direction, and efficiency, to all those restorative appliances of nature and grace, which are now battling with their antagonistic forces, but which, until the mighty incubus of the drinking system shall be thrown off, can never realize that glorious triumph and ascendancy to which they are ultimately destined, when the gloom and malignancy of moral evil shall be dissipated and subdued by the combined action of truth and love, and when from the wide-spread chaos of darkness, confusion, and discord, shall be evoked the light and order and harmony of a new creation. We are happy to hear, that since Dr. Lees's visit to Manchester, some of the leading teetotalers are talking about engaging him for another series of lectures in a more commodious building, where the higher classes of society can be induced to attend. This is as it should be. Let them set about it promptly, unitedly, and zealously, and we predict the most cheering results. If it is true that the temperance reform has but one serious obstacle in the way of complete and universal success—it is not yet well understood by the mass—we earnestly implore all who love our good cause, to do what they can towards securing the services of those who are the most eminently qualified for the development and defence of our system—the promulgation and advocacy of our principles.

T. H. B.

**NORWICH.**—We are much gratified to learn, that it is the intention of the active friends of the good cause in this city, to have a Bazaar, for the sale of useful and ornamental articles, during their coming festival, which is to be held on the 14th and 15th proximo. As the proceeds of this Bazaar will be devoted to the spread of our principles, we hope those friends of true temperance, in different parts of the kingdom, who possess the power, will forward presents to the Norwich Bazaar. We perceive that a thousand degraded drunkards have already been reclaimed by the instrumentality of the East Norfolk Association—a fact sufficient to induce every benevolent friend of true temperance to encourage, by donations, &c., the future efforts of this valuable section of the great temperance family.

**WHITEHAVEN.**—Dr. Grindrod delivered a series of four lectures at the Theatre, on the 1st, 2d, 3d, and 8th September, 'On the Physiological Effects of Alcohol on the Human System,' which, for soundness of argument, elegance of diction, humor, and deep pathological knowledge, has never been surpassed. Upwards of 100 valuable and beautifully executed physiological and pathological drawings decorated the platform. The lectures were rendered so plain and intelligible by the learned Doctor, that the meanest capacity could understand and appreciate them. At the conclusion of every lecture, the Doctor courted inquiry like a man who would have given himself to purchase their consent to his doctrines. A few questions were put in writing—a mode of interrogating proposed by the Doctor himself, to which answers were immediately given, and that with a tact and readiness which evinced much professional skill, and an urbanity of manner that marked the Christian, the gentleman, and the scholar. Up to Wednesday evening the number of pledges made in this town by adult and juvenile persons of both sexes, amounted to about 700.

A. B.

**BIRMINGHAM.** August 29.—This day the magistrates met to renew old spirit-licences and consider the 30 applications for new ones in our borough, when a highly respectable deputation presented a memorial signed by about 100 influential residents, which ran thus:—'To the magistrates assembled to renew spirit-licences and to consider the applications made for new ones. The memorial of the undersigned householders and inhabitants of the borough of Birmingham. We feel it a duty to press on your attention the position of this town as regards the number of its public-houses, beer-shops, and spirit-shops. The last official return shows that there are not less than 1865 of these places, being an average of one house out of every 22, and one to every 108 inhabitants, infants, youths, and adults. On these grounds alone we think our appeal will receive your sympathy; and venture to hope you will deem it your duty not to increase the present number of licences. At the same time we avail ourselves of the opportunity to direct your especial notice to the immoral exhibitions and entertainments nightly performed in some of these houses. We seriously consider them to be an evil loudly demanding the most strenuous efforts for their suppression, and we feel bound, respectfully, but firmly, to urge your utmost vigilance to prevent their repetition during the coming year.' The Rev. Thomas Moseley, the Rector, introduced it with some observations on its contents, Mr. R. T. Cadbury supporting it with similar remarks, and in addition urging the magistrates' attention to the gambling occasioned by the billiard-tables and bagatelle-boards now so frequently attached to cigar-divans. We are since informed that only one new licence was granted for the sale of spirits, but four persons were authorized to keep billiard-tables.

**ROTHERHAM.**—I held a course of meetings for a week before the arrival of Dr. Grindrod. They were well attended and interesting, and if they effected no more than prepared the minds of the people for the Doctor's visit, they were not held in vain. Since his arrival, we have labored heartily together, holding sometimes two meetings per day, and having crowded houses. The Doctor's lectures have given the most unbounded satisfaction to all who heard them. I am pleased to find that we are getting the cream of the medical profession with us. Two medical gentlemen attended all Dr. Grindrod's lectures, and in consequence of so doing, they have both signed the temperance agreement publicly. During the week, about 1000 names have been taken.—We have also visited **BARNSELY** and **CHESTERFIELD**; at both these places interesting meetings have been held. At Chesterfield, Mr. Bringham has converted a large malt-establisment into a school room, temperance hall, and tea-room. The boiler in which he used to brew, is now fixed near the hall, and is only used to make tea or coffee. This, surely is 'the triumph of principle.' I have also visited the beautiful town of **DOXCASTER**; I wish the morals of the people were as beautiful as the place. During my four days' stay in this place, I held two public meetings, and visited during the day some of the principal parts of the town, and met with many who understood the temperance question, among whom were several reformed characters; but I found enough of ignorance to establish the truth of the statement made in the American Prize Essay, viz.,—our principles are not 'properly understood by the mass'—and I would add, they never will be, until by constant domiciliary visitation, light is carried by persons of tact, energy, and moral courage. We are now seeking out the abodes of moral want in Rotherham. During four days, we have gone through the most populous parts of the town, and we found upwards of 3000 teetotalers, among whom were 40 reformed ones, 23 of these we found in one street. The work is arduous, but deeply interesting when the mind is diffused with an unaffected self-devotion to the service of mankind.

J. BORMOND, Temperance Missionary.

**PORTWOOD.**—Our 'wakes' were held the first Sunday in September, and, as usual, we had a regular field day. Our respected friend J. Marshall, Esq., allowed us the use of a large waggon, from which upwards of 20 speakers continued throughout the day to fire off their bomb-shells, to the great annoyance of the publicans and jerry-lords. The audience was very numerous and attentive, and much good was done;—a great number signed the pledge. In the evening we held an experience meeting in the Methodist New Connexion School-room (kindly lent for the occasion), when several reformed drunkards told their heart-rending tales. Most of them have, since their reformation, been led to embrace the truths of the Gospel, and are now 'sitting at the feet of Jesus.'

W. CANDELET.

**MIDDLETON.**—Owing to the indefatigable exertions of the Temperance Society (which is of only 18 months standing), a glorious reformation is breaking forth. The drinking customs are compelled to leave the field, and acknowledge the superiority of the principles of total abstinence. A severe blow was given to the bacchanalian army during the last 'wake.' The first onset was made on Saturday, Aug. 23, in the Swedenborgian School. Sunday was a regular field-day—three open-air meetings were held, and addressed by Messrs. Hurst of Oldham, Higginbottom of Middleton, and other able advocates. About 4000 were present in the evening.—On Monday afternoon another open air meeting was held; in the evening a tea party and public meeting in Stephen's School-room, gave an impulse to the cause.—On Tuesday Mr. Jones (owner of one of the cotton-mills) treated his hands with a tea, after which temperance principles were advocated.—On Wednesday another open air meeting was held in the Market-place, at which resolutions condemnatory of the effects of the dram shop (of which the first in this town is now building) were moved and seconded in a very able manner by Messrs. Hurst, Higginbottom, and others. In summing up the whole, we can confidently state that teetotalism has gained much ground during the war, and the committee feel encouraged—nay, determined—to push forward their conquests, till the enemy be totally routed, and the blessings of Temperance fall upon the slaves of Bacchus.

R. F.

**NANTWICH.**—The annual festival of the Total Abstinence Society was celebrated on Monday last, in the following order. In the afternoon, Mr. R. Horne, an agent of the Central Temperance Association, preached an excellent sermon in the Tabernacle Chapel, on the duty of Christians to engage in works of charity and love, and to aid in the overthrow of that dominion which the Prince of Darkness exercises over the thousands of drunkards by whom they are surrounded. After the service, the members formed in procession, and proceeded to the Primitive Methodist Chapel, Welch-row, where a public tea party was held, at which upwards of 200 persons sat down. After tea the meeting was opened to the public, when N. Worsdell, Esq., of Crewe, presided, and addressed the meeting in his usual unaffected manner. The report of the committee's labors during the past year, showed that although they had had an up-hill course, the present state is highly satisfactory, and the prospects are very encouraging. W. Smith, Esq., of Stapley, the President of the Society, spoke of his unabated attachment to the temperance cause.—W. Brookes, Esq., and T. Taylor, Esq., of Manchester, Mr. Horne, Mr. Pedley of Aslington, and the Revs. F. Brown and W. Porter, addressed the meeting, and the attention and gratification of the audience evinced the powerful argument and mirthful anecdote of the speakers. The Society has received during the past year, a donation of £2 from John Tollemache, Esq., M.P., and £1 from W. Smith Esq.—At the meeting, Mr. Brookes magnanimously subscribed £2. 2s. to the Society.—*Chester Chronicle.* The cause of genuine temperance is rapidly progressing throughout Cheshire.

## LEGISLATIVE INTERFERENCE.

## PETITION FOR THE ENTIRE SUPPRESSION OF SUNDAY DRINKING.

WE have several times already called the attention of the friends of temperance to the resolution of conference in favor of renewed petitions to parliament for the entire suppression of Sunday drinking. The time has now arrived when the Executive has resolved to enter upon this work in good earnest, and forthwith issue the necessary circulars and forms of petition. They have also prepared a memorial to the Queen for the same object, to be signed by 'the women of England.' It is meet that *they* should unite in this special effort against that curse, which, more than any other, has sent a withering blight into the scene of their strongest affections and sweetest duties—brought shame and sorrow and desolation upon innumerable families—and, to thousands of their sex, has made the Sabbath, instead of the most welcome, the most dreaded day of all the seven.

The Committee respectfully and urgently invoke the strenuous co-operation of the friends of temperance, and of all who are concerned for the social well-being and moral interests of society, in an effort to carry this resolution to a successful issue. They believe nothing would more effectually contribute to this, than an attentive consideration of the grounds on which the resolution is founded. They have, in previous numbers of the *Advocate*, dwelt upon this subject, but a few additional observations seem to be just now called for.

In the first place, the object is not to promote the interest of one class of persons at the expense of another, nor to ask for exclusive privileges for any. On the contrary, it is equitably sought to place, as far as practicable, houses for the sale of intoxicating liquors on the same footing as the butcher and baker, and other venders of *useful* articles. This is what the law really contemplates. What now obtains is a gross violation of law, decency, and morals. To this proposition we cannot conceive any possible objection.

In the second place, we do not rest, or recommend, the proposed action, on the exclusive ground of religion or teetotalism. We beg of those who entertain or urge either of these objections, carefully to read the petition prepared, and they will find that it enunciates no such principle, but is so framed as to admit the subscription of *all* classes. We wish them to subscribe the prayer of the petition in their public capacity, as *citizens* of the commonwealth.—But we do most strongly recommend teetotal citizens to take charge of the movement and assume the lead, for there is nowhere else equal interest or the requisite machinery.

Admit that it *ought* to be done, and it is easy

to see who are the most likely parties to undertake its management. Teetotalers have well studied the evils of intemperance, and have organized a system of aggressive warfare against it; therefore when it is felt desirable, on public grounds, to call on parliament to abate its influence, the work naturally and appropriately falls into their hands.

Let the view here set forth be distinctly understood, and there is an end at once of the objections just glanced at. It is, we are sure, from no insensibility to the magnitude and virulence complained of, that these objections have been urged, but from an entire misapprehension of the ground and manner of our procedure.

One of these friendly objectors, even while objecting, admits the soundness of our principle. He would 'not refuse his name' to such a petition, if taken up by 'moderation friends.' Now, if it be right—mind, if it be *right*, as the declaration implies—for 'moderation friends' to adopt such a course, and teetotalers to follow, it cannot be *wrong* to reverse the process—to take the lead ourselves, and ask the 'moderation friends' to follow in *our* wake. Position, in such a case, does not alter principle;—that is first and last.

But our objector goes further, and 'would take as much legal restraint as he could get, and would refuse aid from no quarter in the prevention of evil'; and he declares the licensing system to be 'politically wrong and morally rotten.' This is precisely our view and our position; therefore arguments directed against legislative interference 'for the better observance of the Sabbath' are wholly inapplicable; and the notion that *we* wish 'the state to be more sensitive of sin, and more prompt to punish it even than the church,' is a groundless figment.

It is another thing to say, as the writer just quoted has said, that 'the earnest address of a few simple persons at a teetotal meeting, or the circulation of a four-page tract, will produce a better moral impression than the presentation of nineteen petitions on temperance by Lord Such-a-one.' But then it is, unfortunately, nothing to the purpose. *We* say, hold meetings and circulate tracts—let there be more and mightier efforts in both—but *also* petition for 'more legal restraint.' Do the one, and leave not the other undone. Had we even hinted at anything so absurd as the abandonment of these *ordinary* operations in favor of the *special* effort under consideration, the remark quoted would have been most pertinent, and *our* claims to confidence and common sense more than dubious. In reply to the latter clause it is enough to say, that we put the movement on no such ground—not at all on the uncertain balance of 'moral impres-

sion.' To put the argument in that form is (if we may be allowed the phrase) to be guilty of the fallacy of unfair comparison.

To indolent or superficial thinkers it may seem a thing of small importance for 'Lord Such-a-one' to present nineteen petitions in favor of temperance. Others see *behind* it much work—many meetings—and a good deal of discussion out of doors; and are we to believe all this stirring of the waters will be of no avail?

We could, were it necessary, adduce abundant proof to the contrary; and shew that numbers *have* been 'morally impressed' with the importance, and won over to the practice of teetotalism, *by means of this very movement*. We may fairly expect the same causes to produce the same effects.

Many worthy people (the writer quoted amongst them) entertain a strong jealousy of the interference of parliament in questions that are seen powerfully to affect the moral welfare of the people. Now, we think, this wholesome jealousy may run into excess, and oppose itself to some legitimate exercises of legislative authority. Parliament, from interfering *too much*, and interfering where it ought not, may come to interfere *too little*, and not to interfere where it should; and thus abdicate some of its proper duties and most useful functions. In such a case the loss of the parliament would not be the gain of the people, but really a diminution of so much valuable power for the check and suppression of evil.

Now, were the matter of our complaint but a speculative dogma or a moral abstraction, we could understand the cogency of the reasoning that recommends 'moral maxims' *alone*. But it is not so. It is an operating fact—a living social mischief. We are, therefore, not seeking to coerce any man's conscience, or to persecute any man for opinions. Surely no man holds it as a serious opinion that the people should be poisoned for the advantage of a class, if the poisoning can be proved? No man will claim it as 'a right of conscience' to destroy the lives, debase the intellect, and corrupt the morals of the community. No! Deep and widespread as are the prejudices of the people of England in favor of the drinking system; false as is the medium through which the great body of our countrymen look at this weighty matter, such outrageous pretensions will not be set up, because they would not be tolerated.

'Vested rights,' 'long custom,' 'great gain,' are the poor subterfuges behind which this guilty and doomed thing will seek to hide itself—subterfuges from which it will be driven by the strong power of truth, and the unsparring might of Christian principle, until it shall find no shelter in any civilized land.

We would deal with 'the traffic' as the community now deals with any other *proved* mischief and nuisance. If legislation is right at all, legislation on *this* matter is right. The objectors either go too far, or not far enough.

When any manufacture is set up in a populous neighborhood, and is found to impregnate the air with the elements of disease and death, *that* justifies and demands municipal interference. Suppose a given locality, not only the sink of iniquity, but (what is almost inseparable) the frequent seat and source of malignant fever; that despite all police regulations, and all attempts at sanitary improvement, it continued to spread around 'pestilence and death'; the common safety, as well as common sense, dictates its entire removal. Or suppose the railway system—now fast spreading itself over the land—could only be maintained at a fearful sacrifice of human limb and life; that this dreadful fact was inherent in, and inseparable from, the system,—what no science could overcome, and no art prevent,—it would be the bounden duty of parliament to resolve that railways should immediately cease and determine.

This is a *part* of our case, and yet but a unit in the tremendous whole. By the system we denounce, property, health, life—the material resources, the intellectual power, the moral greatness of the nation,—are sacrificed to an extent beyond all calculation. Its victim sinks into a pauper, or hardens into a thief; he languishes in the sick ward, or raves in the madhouse, or drops into the untimely grave. It presents that complicated round of evils which might well concentrate upon it all moral opposition and all legislative impediment.

Now, if a manufacture may be removed, a locality cleared away, or a system be abolished, *because* experience has shewn them to be fraught with physical mischiefs,—why not this traffic in strong drinks?—a traffic that is not only charged with these, but every other species of outrage and disaster.

Our case, then, is not purely political. It is not purely social. It is not purely religious. It is a combination of all these. There may be a variety of motives influencing those who sign the petition and memorial, but they are based on the single principle of *the common good*.

But, it may be asked, does not this reasoning go beyond one day in seven, and against the *whole* licensing system? Most undoubtedly. With our whole heart we acknowledge the fact. That we are compelled to stop short of our practical conclusion, is a melancholy truth. It shadows out a state of public feeling on this question, which we regard with deepest sorrow; and it is indeed our strongest reason for important recommendation of the present effort.

A recurrence to one of our illustrations will help to explain our position, and reconcile our convictions and our practice. Suppose, that around the hated seat of filth, misery, pollution, and pestilence, certain powerful interests had grown up; that a great majority of the community *outside* were themselves deeply tainted with the opinions and habits of which this loathsome nuisance was the legitimate offspring, and therefore somewhat implicated in its character, —then a proposition for its entire and immediate destruction would meet with instant and effectual resistance. *All* legislative help would be lost by attempting *too much*.

Under these circumstances, the rational among those who had undertaken the great work of reform, would, on the one hand, foster the growth of a correct public sentiment, and on the other, lay hold of all means of abating the evil, and gladly accept the slightest moiety of improvement as an advance towards the ulterior object.

This is precisely our predicament, and represents the spirit of the present movement.

It is *not* justly obnoxious either in 'appearance' or in fact, to the uncharitable insinuation of sanctioning iniquity on *any* day by *merely* seeking its removal on *Sunday*. But this is the fact:—A small space has been cleared from within the hostile influences that hem us round, and it is the dictate of principle and prudence to attempt no more than to fill it. Let us take one decided step at present, and sedulously prepare to attempt the other six when opportunity shall arrive.

Should any of our friends have been influenced to stand aloof in consequence of the objections we have glanced at, we earnestly beg of them to re-consider the whole matter, believing it will result in their giving us the benefit of their zealous co-operation.

It will be well for all to remember, that government has long ago taken the *initiative* in this matter.

We grant that this does not prove government to be right, but having satisfied ourselves that it *is* right, the fact becomes of great *practical* value, and may encourage hope and stimulate exertion.

The very licensing system itself—the fact that, not mere drinking, but drunkenness, is held to be a civil offence punishable by law, recognizes the principle for which we contend; in other words, puts the traffic under municipal authority, surveillance, and control. But the fact most pertinent to our immediate purpose, and on which we would fix special attention, is the Metropolitan Improvement Act, the provisions of which were subsequently conferred also on Liverpool and Manchester, with signal benefit.

We desire the *whole* day, and *every* town and village in the United Kingdom, to be placed under the excellent provisions of that act relating to Sunday drinking. To do this, and realize on a large scale, and in a public manner, the advantages of sobriety, is amongst the obvious duties of teetotalers and good citizens.

We cannot but think, that the total cessation of public drinking for one day in every seven, will not only be itself a splendid moral spectacle, but be fraught with mighty teachings adapted to thoroughly convince the entire community of the tremendous folly of the whole drinking system; arouse them to efforts, commensurate to its enormity, for effecting its complete overthrow; and induce parliament, in the meantime, to lay it under strong and vigilant restraint, and thus hasten on the desired consummation, when the last drunkard and the last drunkery shall have ceased from amongst us; and the still nobler era when men shall shrink, with instinctive horror, from making merchandize or wringing sordid gain from the errors and the vices of their fellows.

#### GRATUITOUS DISTRIBUTION FUND.

THE season has arrived for requesting our friends to renew their subscriptions for the gratuitous distribution of the *Advocate*.

We feel it only necessary at present to remind them of the great, the acknowledged influence of the *press*; and the desirableness of diffusing, as widely as possible, among all ranks, a knowledge of the principles of teetotalism.

*Apart* from facts, these considerations would warrant an extensive gratuitous distribution among those who, from prejudice, indifference, or engrossing engagements, are prevented from attending public meetings for the promotion of temperance. There are millions such, who, if not reached in *this* way, cannot be reached at all. It is but reason and charity to hope, that the widely scattered seed of truth will fall on some good ground, and bear fruit more or less abundantly.

Facts have sufficiently confirmed these anticipations, not only on the temperance, but every other question. The Committee are in possession of numerous testimonials from parties, now teetotalers, who were indebted for their first light and interest on the subject to the gratuitous presentation of the *Advocate*.

—'A drop of ink  
Makes thousands, perhaps millions, think.'

A Gratuitous Distribution Fund is clearly a powerful instrumentality for promoting the great work in which we are engaged.

During the past year the Executive has been enabled, through the liberality of their friends, to circulate, in this way, 2,500 copies of the

*Advocate* every month, or for the whole year, about 30,000.

But they are anxious, not only to sustain, through the coming year, their present ability, but greatly to augment it, which past results fully justify them to ask and anticipate.

The claims of this Journal are great and peculiar. Not only its long standing and the influence it has acquired, especially in the North of England, but its position as the Organ of the British Association for the Promotion of Temperance, and its enjoyment of the great privilege of *free postage* to nearly all parts of the British dominions, points it out as admirably fitted for *gratuitous* distribution.

It goes forth with an established reputation, and at a small cost, and may be carried, free of postage, to every man's door.

The Committee who are entrusted with its management, cannot flatter themselves with having made it altogether what they could wish. They know there is ample room for improvement.

They have however endeavored, and will still endeavor, to observe the negative virtue of avoiding all merely irritating topics, and all discussions of doubtful utility. They have sought, and will still seek, to fix public attention on the *Great Disease*, and the *Grand Remedy*; and assist with zeal, and to the utmost of their means and ability, in arousing the Christian and Patriot among their countymen, to a right consideration of the manifold evils of the one, and the momentous importance of the other.

As a powerful help towards the more effectually accomplishing this great object, they ask for funds, to send light among the darkness, to give knowledge to the ignorant, and *free* appeal and expostulation to the indifferent. We must labor to secure reward—we cannot reap where we have not sowed. The *future* will be the fruition of the *present*—therefore should we industriously sow that portion of the seed of truth with which we are graciously entrusted, by all agencies, in all seasons, and on every side,—obeying the injunction, and holding the sublime faith of the wise man:—'In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not which may prosper, whether this or that or both.'

Twenty copies *per month* (i. e. 120 copies for the year) will be sent for 21s.; ten for 10s. 6d.; and four copies for 5s.;—for **GRATUITOUS CIRCULATION.**

All orders for gratuitous distribution (with cash) to be remitted to the '*Editors of the Temperance Advocate, 3, Low Ousegate, York,*' (enclosing a list of the *names and addresses*, plainly written, of parties to whom copies are to be sent), not later than the 15TH OF DECEMBER.

#### TO AUXILIARIES AND SOCIETIES

DESIROUS OF BECOMING AUXILIARIES TO THE BRITISH ASSOCIATION.

As many friends appear somewhat to misapprehend the meaning of the eighth bye-law of the new constitution, which renders it necessary for auxiliary societies to take one-third of their subscriptions 'in tracts, reports, or such other publications as the committee may deem it expedient to issue,' an explanation may be of service.

Several societies have expected the committee were about to establish a regular 'tract depôt,' and supply the auxiliaries with the ordinary temperance tracts, and consequently have applied for their proportion. Such, however, is not the object contemplated by the rule in question. The committee considered it probable, and likely to serve the interests of the cause, that a general address explaining and enforcing the great principles upon which temperance societies are formed, might be published, or that it might be deemed desirable to issue a more comprehensive report of the Association's operations than in past years; and to prevent the possibility of loss in publishing, and also to secure an extensive circulation for such documents, the 8th bye-law renders it obligatory for auxiliaries to take a given quantity. Of course, if nothing of the kind should be issued, societies being or becoming auxiliaries will receive the full amount of their subscriptions (unless some part be left at the disposal of the committee) in the services of the agents.

#### THE TWO BISHOPS.

THE PROTESTANT BISHOP.

We intend in these articles to notice certain statements regarding Temperance Societies advanced by Bishop FIELD, an Episcopalian, and Bishop GILLIS, a Roman Catholic. The former of these is Bishop of Newfoundland; and, in a 'Charge, delivered to the Clergy of Bermuda, at his first Visitation, February 24, 1845,' he enjoins the clergy 'to lift up a warning voice' against the Temperance Societies. The charge was printed at the request of the clergy, but for some reason not divulged, 'it has been both privately and limitedly circulated.' It has, however, been inserted entire in the '*Bermudian*,' April 5th and 12th, 1845 (a weekly paper published at Hamilton, Bermuda), and it is to that paper we are indebted for it, such as it is. We do not attach much importance to this production; but as we have been requested to notice it, and as it may prove injurious in some quarters, we should deem it wrong altogether to overlook it. Most of the points the Bishop discusses are of no importance whatever, and the entire production is a piteous exhibition of pompous trifling. In some parts his reasoning is far from satisfactory, and in others it is sufficiently ludicrous. For instance, he says that 'it is the way of human rhetoric to prove and make probable,' but that such arts very little concern the preacher of the gospel; adding in confirmation of this remark, that the words 'argue' and 'argument' are 'not found in the New Testament'! He speaks wrathfully of the desecration of the churches by dogs, and *argues* against their presence there by quoting some texts of scripture which contain figurative references to the dog, and of course applying them literally! He says that the dog is spoken of in scripture 'as proverbially impudent and unclean' (a powerful *argument*, no doubt, for excluding them from the sanctuary). He quotes our Lord's injunction 'not to give that which is holy to the dogs,' and the Apostle's, 'beware of dogs,' and adds that 'when, in the Revelation, the church is contemplated as a holy enclosure, into which nothing unclean has a right to enter, it is said emphatically, 'without are dogs.' Common sense supplies better arguments than those of the learned prelate, and if the clergy of his diocese *argue* like himself in this instance, they

would do well to follow his advice, and let *argumentation* alone.

We might now quote a sentence or two embracing his main positions in attacking the Temperance Societies, and satisfy ourselves with demolishing these. It may be more satisfactory to our readers, however, to give a running commentary on the entire passage relating to temperance; and when we quote his language, our readers will be able to judge whether we are doing justice to his arguments.

'The very work of the gospel is taken up by self-formed societies, which, each in turn, are reported as doing so much good. Now, against all such inventions of men it will be your duty, not an easy or pleasant one, to lift up a warning voice.'

There is no 'argument' here, nor is it easy to discover to what the Bishop refers. Bible and Missionary Societies are 'self-formed societies' and 'inventions of men'; but he cannot intend to include these among the associations here interdicted, for, in another part of his charge, he recommends to the 'increased interest and support of the clergy' the district branch of 'the Society for promoting Christian Knowledge.' It has often been asserted, that one of the main reasons why Christian ministers so generally withhold their countenance from the temperance movement is this—that the movement did not *originate* with them. We have always deemed this supposition unreasonable, but Dr. Field's remarks afford some ground for it in so far as he is concerned. He adds:—

'If we mean to build men up in morals and manners on a foundation, remember yourselves, and let others be reminded also, that there is but one—Other foundation, the apostle tells us, can no man lay than that is laid, which is Jesus Christ.'

Here is a grave charge, against whomsoever it may be directed; and it is not boldly stated, but basely insinuated. At first thought, one naturally supposes that the 'right rev.' prelate has some infidel association in view, which proposes other terms of salvation than those which the gospel reveals. We are, however, denied the comfort of indulging this charitable supposition, by his immediately adding—'I need not, and perhaps ought not, to conceal from you that these remarks have reference to Temperance Societies among others'; and the remarks which follow apply *exclusively* to these societies, so that it must have been on their account that the remark was made. The members of Temperance Societies, then, are here charged with rejection of the Christian system of doctrine and morals, and attempting to regenerate our race by some other method. Surely, to state this is to answer it. The insinuation is as presumptuous as it is false. The Christian members of Temperance Societies propose no terms of salvation, but they have accepted of salvation by faith in the sacrifice of Christ; and, having imbibed the spirit of Christian love, they seek to remove a stumbling block out of the way of their brethren, and an obstacle which retards the progress of the gospel, by abstaining personally from the use of intoxicating drinks, and urging others to follow their example. They do not assert that such abstinence will propitiate the favor of God lost by sin, but they believe that this has been done by Jesus Christ, who is 'the propitiation for our sins.' If we could suppose that the Bishop's statement was made in ignorance, we would put the most charitable construction on it; but from the remarks which follow, he seems to have paid a good deal of attention to the subject, and we cannot but regard his insinuation as a malignant and wilful slander.

'I mention them [i.e. Temperance Societies] the more willingly, because I freely and thankfully acknowledge that they have done much good; and I entirely believe that the promoters of these societies are in general actuated by the purest and most benevolent motives.'

An important testimony from an enemy; let our readers keep it in mind while we examine some of his other statements.

'When I hear amiable and right-minded men speak of Temperance Societies as second only and next to Christianity, I am satis-

fied they must look only to the good, and not regard or not understand any evil, in them.'

We are not in the habit of using such language as this, but surely it is a strange mode of arguing against the society to adduce the *accidental* circumstance that some of its advocates have used language the propriety of which may be questioned! This is a glaring case of what logicians call *fallacia accidentis*. It is here insinuated that there is evil necessarily connected with these societies, but we have looked in vain for the proof in the Bishop's subsequent remarks. The assertion is as baseless as it is calumnious.

He profanely suggests a comparison between the apostle of temperance and Jesus Christ, but we pass over this as little to the purpose.

'And do people really mean that Jesus Christ and His church have forgotten the virtue of temperance, or that it is not inculcated in his gospel, or that there is no virtue in God's grace sufficient to promote and maintain it? What is this but saying that Christianity has done much and may do more, but there is one vice that it cannot, or however does not, cure; and therefore we must form ourselves into a society to give the necessary instruction and supply the necessary means.'

At the close of these remarkable sentences he exclaimed, 'Presumptuous men!'—thus designating the 'amiable and right-minded men' to whom he had formerly alluded. No one has ever asserted that Jesus Christ or his Apostles forgot the virtue of temperance, and we believe we are but giving a *development* of the principles of the New Testament when we adopt and inculcate the principle of total abstinence from intoxicating drinks, in order to our own safety and that of others amid the snares which the drinking customs of our country spread in our path. The course we have adopted seems plainly indicated by such texts as these:—'That no man put a stumbling-block, or an occasion to fall, in his brother's way.' 'Abstain from all appearance of evil,' &c. On the other hand, it is a sad truth that many who are acknowledged by the visible church as among her members, have forgotten the virtue of temperance. We think that the church in her collective capacity has not given to the temperance movement the countenance to which it is entitled, but very many members of the church have identified themselves with the movement. Our author speaks of God's grace as promoting and maintaining temperance, but he seems to overlook the instrumentality by which that grace operates. The man who freely drinks intoxicating liquor, and professes to depend on the grace of God to defend him from its pernicious and physical effects, will be punished for his presumption. It was a suggestion of the devil that our Savior might cast himself down from the giddy height on which he stood, and depend for preservation from destruction on the promised watchful care of God; and to all such impious suggestions we reply, in the language and after the example of the great Teacher—'It is written again, thou shalt not tempt the Lord thy God.' The grace of God teaches us to avoid the temptations by which our sobriety is endangered. We do not say that intemperance is a vice which Christianity cannot cure, for we believe that *when its principles are properly applied* to the rooting out of this vice, it will disappear before it as the darkness of night and the morning cloud before the rising sun; but our author has himself advanced the infidel statement that 'intemperance has not been, and perhaps never will be, conquered by the gospel.' For our part, we have faith that the *full and pure* gospel will conquer it.

In answer to the question, 'Why has not intemperance been corrected in and through the gospel?' our author makes three remarks, but we are utterly at a loss to comprehend the first of these. He says:—

'I answer (1) that such a complaint shews ignorance of God's dealings with men, in leaving them, notwithstanding his grace, free to choose.'

It is here asserted that God in dealing with men leaves them free to choose, but what connection has this with the point in hand? In so far as the assertion

is true, it is unfavorable to the whole course of the Bishop's arguments. He speaks of faithfully applying and improving the grace of God, and what is this but developing the principles of the gospel of his grace in the way of voluntarily abstaining from temptations to sin, and thereby obeying those premonitory warnings which abound in the scriptures? An inspired writer says—'A prudent man foreseeth the evil and hideth himself, but the simple pass on and are punished.' (Prov. xxii. 3.) But Dr. Field wishes that the temptation, though not at all necessary to his situation, should be continued, with the apparent design that an opportunity should be given for God to display (by a miracle, forsooth) his restraining or restoring grace! How like is the Bishop's counsel to that of the *simple one* who is punished as the result of his inconsiderate stupidity!

(2) That wherever the gospel has been faithfully preached and humbly received, there have been corresponding improvements in temperance as in all other virtues. Knowing but little of the former circumstances of your islands, I would yet confidently ask whether you could not observe a great and steady advance of temperance, before the introduction of these societies? And why may we not believe that such advance would have continued and spread, descending through society with religion and religious knowledge?

This is our author's second remark in reply to the question, 'Why has not intemperance been corrected in and through the gospel?' We admit the truth of the assertion, that where the gospel has been faithfully preached and humbly received, there has followed an improvement in temperance and other virtues; and even his 'lordship' cannot deny the legitimate inference from his statement—namely, that when this improvement has not taken place, the gospel has not been fully preached and humbly received. He appeals to *facts* in illustration of his assertion, but he is not more successful here than when he deals with *principles*. The scene of the Bishop's labors is Newfoundland and Bermuda; now in 1824 about 2500 puncheons of rum were imported into Newfoundland, and in 1844 only about 230 were imported! 'The following official statement,' says the *Bermudian*, 'taken by us from the Blue Book, will answer for Bermuda: In 1833 the duty on spirits and cordials of all kinds amounted to £6076. 12s. 10d.; in 1839, £9404. 8s. 10d.; in 1840, £10159. 13s. 9d.; in 1841, £12450. 3s. 3d.; in 1842, £10943. 3s. 5d.; in 1843, £6571. 4s. 8d. It will be seen that down to 1841 the imports were on the ascending scale, but after that year the scale rapidly descends. Now for the *fact*—the Temperance Society was established in the latter half of 1841!' The Episcopal churches in Bermuda, according to the Bishop, were 'built in the beginning of the seventeenth century, most of them probably by the year 1623,' and though he speaks so confidently of their beneficial influence on temperance, it is found that after they had been long established, intemperance was on the increase; but in 1841 the Temperance Society was established, and the consumption of spirits has been decreasing annually since that time. Here is a fact worth recording—humiliating indeed to the Bishop and to those who, like him, earnestly contend for continuing the fruitful source of a country's woe—but cheering to Christianity. The Temperance Society originated with Christian men, who learned from the Bible the *principle* on which it is founded. While the church continues the *cause* of intemperance, the evil abounds; but when a society of men, under the influence of Christian principle, earnestly seeks to remove the cause, intemperance ceases within the circle of its influence.

The next dishonorable thing connected with the Bishop's ungracious attack on the society, is his most ungraciously and dishonestly claiming for himself and the rest of the tipling portion of the church, the honor of the good so evidently accomplished by the instrumentality of the Temperance Society! Such a claim has frequently been presented by the drones of society; and between these and the Bishop persons at a distance can scarcely fail to mark a family likeness in at least

one remarkable feature, and those who are better acquainted with him will not fail to examine whether the other features correspond.

(3) That if the zeal exhibited and the means bestowed in forwarding a human scheme and exalting human means had been exhibited and bestowed on the side of Christ and His gospel, the improvement would have been more blessed and far greater than it is; more good would have been done, without the bad consequences which must more or less attend upon all such baseless and graceless schemes.

Well done Bishop! It is just as well to be out with them when such thoughts rankle in the bosom, and we are sure his 'lordship' must have felt relieved after penning this sentence. Surely, if Episcopal denunciation has power in it, these 'baseless and graceless' associations must disappear at its bidding, 'and, like the baseless fabric of a vision, leave not a rack behind.' This denunciation nevertheless will destroy the Bishop's reputation for discretion, if such he has, though it is not likely to accomplish anything else. We think we can discover evidence that some personality has originated his opposition to the society, and he has acted the foolish part of the fabled bear who overturned the hive of bees for the sting of one. This is the most charitable construction we can put on the matter, and this accounts in part for the flimsiness and folly of his reasoning. To adopt the language of the editor of the *Bermudian*,—'Bishop Field, in a moment of great indiscretion, has flung forth terms totally inapplicable and uncalled for; terms which, if his lordship were not an educated man, we should place to the account of pitiable ignorance; but terms which, we ardently hope, he will some day see fit to recall; and for using which he will offer that apology so urgently dictated by every sense of Christian propriety.' But our author classes the Temperance Society among human schemes and human means. This may all be correct, and yet the institution be admirably adapted to accomplish the end contemplated; but the language is applicable to the measures of the society only in so far as an instrumentality suggested and sanctioned by scripture may be so denominated. Moreover we believe, that the very means here censured are those which an enlightened Christian would employ where intemperance is found to exist; and where this is neglected, other efforts, however well-meant, will probably be fruitless, and he who makes them will be as 'one who beareth the air.' For illustration we refer our readers to the bold and successful measures of John Williams at Raitea, when many of the members of his church had disgraced themselves during his absence from his station, in consequence of the introduction of intoxicating liquors into the islands. (See his 'Missionary Enterprises in the South Sea Islands,' chap. xxiii.) As the epithets 'baseless and graceless' are very obviously inapplicable to the society, and will therefore be harmless, we may suggest that the Bishop should re-consider the matter, and he may yet discover how well they apply to the abusive and coarse language which he has directed against our society. He elsewhere says that 'the promoters of these societies are in general actuated by the purest and most benevolent motives,' and he calls them 'amiable and right-minded men;' but, with glaring inconsistency, he now denounces their scheme as 'graceless,' that is, having no ornament to boast of, but being of a wicked, abandoned character! We can afford to smile at the folly of those who predict the failure of our Utopian schemes, and we can pity the insolence of those who vituperate our measures; but be it our care to prosecute with augmenting zeal our benevolent enterprise, finding our reward in the blessings which descend on society through our instrumentality, and cherishing the confident expectation that our association will ultimately stand confessed—the pride and pillar of a ransomed nation!

Among the evils resulting from the society our author mentions 'opium eating,' 'Chartism,' 'refusing the holy sacrament,' 'excellent men having left the societies

in perfect disgust,' 'slander,' 'evil speaking,' &c.; but he is sufficiently answered here by his own remark—'neither do I contend that they are inherent and inevitable.' His remarks here are as insulting as they are irrelevant, and deserve not the slightest notice. He quotes Romans xiv. 7—'None of us liveth to himself,' and this verse states the consideration which weighed most with many of us in inducing our abandonment of the use of drinks which we then thought to be conducive to our personal and social comfort; but we made, then, what we deemed a sacrifice for the good of others who might be ruined by the drinking customs which our example encouraged them to patronise. By no ingenuity can this passage be perverted so as to present the semblance of an argument against our principles. It is a baseless assertion to say that we 'entirely set aside this rule.' It is the selfish so-called 'moderate drinker' who does so. Our author quotes, for the benefit of his clergy, the language of the apostle Paul, where he warns the Philippians against those 'who mind earthly things'; but how he supposes that this character pertains to the members of Temperance Societies, as such, we cannot even conceive. There may be much carnality among them, but certainly not because they are connected with a society whose fundamental principles render it necessary that its members abstain from a carnal indulgence which drowns thousands in perdition! He might have found a more appropriate application, too, of the language—'they sacrifice unto their net, and burn incense unto their drag'—than to impute the charge it contains to those whose principles of combination cause them to attend to 'earthly things' only in the way of enjoining and practising abstinence from them. We might remark severely on his ridiculous supposition that the 'conversation' of the moderate drinker of intoxicating liquors is more likely to be 'in heaven' than that of the abstainer!—but we forbear.

Thus have we patiently examined everything in Bishop Field's charge which can at all be supposed worthy of notice. We shall be gratified if our remarks find their way to any on whose minds the charge has exerted an influence prejudicial to our principles; and we earnestly entreat for our strictures the respectful consideration of such individuals.—[From Dr. Lees' *Truth-Seeker*.]

#### A VISIT TO 'DRUNKARD'S LAND.'

[By a Tourist.]

I HAVE in my time traveled through various parts of the universe, but none of the places I visited ever struck me so much as one I happened on lately. It goes by the name of 'The Drunkard's Land,' or 'The Land of Intemperance.' It is supposed to have been discovered in the early ages, and tradition reports that it was once visited by Noah soon after the flood. As to its geographical position, it is situated quite on the opposite hemisphere to the beautiful continent of Sobriety, altho' between it and the latter there is now formed a smooth, macadamized road. This road was made by a very respectable person of the name of Moderation, who, it is alleged, walked the whole distance on foot in a very short time, and never knew he was doing it, nor was he persuaded of the feat he had accomplished, even when he found himself within the capital of Drunkard's Land—a large and populous city named Whiskyburgh, situated in the heart of the country, and regarded as its principal stronghold.

You arrive at Drunkard's Land by embarking at Natural Appetite—a thriving town on the coast of Health. You then cross the Moderate Ocean, round Tippling Point, pass Cape Deceency, and, sailing through Riot Bay, arrive within sight of the continent. The first land that meets your view is that of the Convivial Mountains—a long and lofty chain of hills encircling the entire territory, and at the base of which you land. It is bounded on the north by the Moderate Ocean already

mentioned, on the east by Irreligion, on the west by Brutality, and on the south by the Bottomless Pit. The country from its extreme northern boundary all the way to the Pit which constitutes its southern limit, is one regular declivity, pretty rapid all the way, but remarkably abrupt as it nears the bottom. The whole life of the inhabitants is occupied in making their way from the top of this slope to the base. This is accomplished generally in a very short period, and each individual terminates his brief existence by rolling or stumbling off the brink of the precipice into the abyss below. At this crisis he is mostly in an insensible state, by reason of the stupefying effects which the favorite liquors of the country produce on the system. These liquors the inhabitants are always quaffing, and such is their pernicious result on the constitution, that in a few years a regular drinker is broken up in body and ruined in mind. Every trace of intellect disappears; in point of mind he becomes but an inferior kind of brute, while his physical system is the loathsome seat of disease and debility.

On setting foot for the first time in Drunkard's Land, I was quite sickened with the nauseous smell that pervaded the atmosphere. This arises from no peculiarity of climate, but simply from the unsavory steam exhaled from the liquors while they are being made and consumed. The making and drinking of these liquors constitute the chief employment of the people. The upper classes, indeed, do not make them; this they pay the poorer ranks to do; but they drink them as habitually as the mob, though in a less open manner. The places where they are manufactured are called distilleries, are all duly licensed by the authorities, and to make liquor elsewhere is illicit. I observed, however, that this rule was often evaded. I have often seen a wretched being, all rags and filth, rise on a favorable morning and skulk to the hills, where, being joined by a few companions as haggard as himself, he proceeded to light a fire, and by means of an instrument called a *still*, succeeded in producing a quantity of whisky—the most common of their beverages. This conduct, if brought to light, was punished as *smuggling*. It often, however, escaped notice; and, being a cheaper way of procuring their favorite beverage, the public winked at the irregularity. The gait of the inhabitants is of the most singular description, and almost defies the pen. It is neither one way nor another, but every way by turns, and no way long; now it is backward, then forward—now to the right, then to the left—the head is in a hanging position—the tongue often lolling out like that of a mad dog—the body half bent—the shoulders and back much below their natural elevation—the arms lithe and dangling—the legs bending in and forwards—the knees knocking against each other like two butting rams—the whole exterior slouching and lax. If the drunkard happen to have a hat on (it is often merely a nominal one), it looks as if some one had just taken it out of his pocket. His coat is often of many pieces and many colors, and each piece, in a true spirit of independence, will show its own proper proportions, by waving like a flag at the mast-head. The other articles of dress are in keeping with those described. A general aspect of dirt characterises the whole. This arises from the fact that the drunkard is in the habit of toppling over into the kennel occasionally. This motion may be involuntary, but it is certainly habitual, for I have seen them on an evening lying by dozens along the stream of the street sewer. Their propensities are social; you will indeed here and there meet with a solitary wretch drinking by himself, but in general their habits are gregarious. They meet in certain places of resort called *taverns*; there they sit filling a conical thing which they call a *glass*, with the delirious juice; they then nod in a most singular way to each other, and mutter something which sounds like 'good health,' but which means 'fine whisky'; then tossing up their charged glasses, they cause the contents to descend in a most dexterous way

into the gullet,—when again replacing the empty cones on the table, the same process is repeated, till they are unable, through sheer impotence, to continue the debauch longer. At an early stage of their rites, they are thrown into a state of high nervous delight, and then are they all patriotism and love, swearing everlasting friendship, and giving each other a series of the most endearing shakes and hugs. By and by, however, this ecstatic state of matters gives way—love and friendship evaporate with their punch—and instead of hand-shakings and hugs of love, blows are banded, oaths become rife, and not unfrequently blood ends the orgies. On all occasions liquors must be had. If a child is born, or a pig is littered, friends and visitors must get whisky. If one of the community die, the rest make it a point to be at his funeral, and if practicable to get drunk. One will cheat another of a sixpence, and then run to get liquor for it. A youth comes of age, or is apprenticed, and the district is drunk for a week. Some of these people affect religion; most, with more consistency, do not. The former go to church when sober, and to the communion when for a week before it they happen not to have been dead drunk. And I was horrified to know that even some of their clergy winked hard at all their wickedness—nay, I was credibly informed that some of these clergymen were as bad as the people, and got drunk in the parlor, and sometimes had even appeared intoxicated in the pulpit. But I was somewhat comforted to know that the clergy of this extreme grade were rare. A strange class of prophets has appeared in Drunkard's Land of late years, called 'teetotalers.' Their words have created great alarm and excitement throughout the country. Some of the drunkards were taking shame to themselves—others were enraged, and threatened to kill the new prophets.

The further history of this people, however, as well as my travels through the kingdoms of Moderation and Total Abstinence, must be deferred till another season.

G. C. H.

#### AN ADDRESS TO YOUNG MEN.

MY FRIENDS!—The principal reason I have for addressing you at the present time is to show you some of the evils resulting from the use of intoxicating liquors, and, as you wish to escape them, to urge you to avoid the practice which gives them birth. I think it would be easy to prove that the practice is immoral as well as dangerous, even though it be indulged in but moderately, since those only are moral actions which are beneficial in their tendency and results. But I shall at present confine myself to the danger of the practice, by giving you examples of the wretchedness and ruin it occasions. Being necessitated by unavoidable circumstances to live for six months in a cellar kept for the sale of grog, and to furnish miserable lodgings for those whose misfortunes or vices could not afford them a better home, I had an opportunity of seeing the destitution and utter hopelessness which drinking brings on men who, but for this, might have been happy and honorable members of society. Of these there are six which strike me as deserving particular notice.

The **FIRST** was a man who had been educated for a clergyman, and who, for a considerable time, was head master of a grammar school. When I saw him, he had never changed any of his clothes during a whole month—and for a very sufficient reason—he had none to change with! All his property consisted of a few odd volumes of the Greek and Latin classics, Petrarch's poems in the original, and a common-prayer book in French. All these he sold to the landlord for liquor and lodgings! He was the most pitiful creature I ever beheld; but he had not always been such. His his acquirements proved. A short poem written on the cover of the prayer book, addressed to his mother, was

a still more convincing proof. Lofty sentiments, true piety, and filial affection, were stamped on every verse. As I read them, tears started unbidden from their fountains, for I thought of the sad change in the feelings, condition, and prospects of this man; and (the truth may as well be confessed) they made me reflect on my own sad situation, and that I, too, had a mother.—Three days after he had left the cellar, a body was found washed on the beach by the tide, and, by the description given of it in the newspapers, I recognized it as the body of this classical scholar.

The **SECOND** case was a surgeon, a graduate of Trinity College, Dublin. He pawned his diploma for liquor, and was afterwards glad to get a scavenger's employment.

The **THIRD** was a man who had once been a Baptist minister. He had given himself up wholly to intoxication—drank whenever he could get any thing to drink—and would continue to do so until, to use his own words, 'the jaws of hell opened to receive him!'

The **FOURTH** was a man who had been a student at King's College, London. He had the manners and address of a gentleman, and there still appeared, like the oasis in the desert, some fresh green spots in the wilderness of his mind; but they were soon to be parched up by the blighting influence of spirituous poison. He enlisted for a soldier to escape from starvation.

The **FIFTH** was an opium-eater, as well as a drunkard. He had an acquaintance with seven languages, and could converse fluently in five. What may appear incredible to some, his memory had once been so good that he could recite a chapter on any subject after having read it twice; and, what will appear more incredible, he could now take 96 grains of opium and a pint of brandy daily, and yet not be visibly intoxicated! He had been the proprietor and editor of a literary magazine. He at that time procured a little money occasionally by translating French and other intelligence for the newspapers, but he would continue drunk as long as he possibly could. He had not, when I saw him, a shirt to his back; and his eyes were sunk in his head, which hung dejected on his bosom.

'Strength and comeliness from his frame had gone,  
And shatter'd Reason totter'd on her throne.'

The **SIXTH** and last instance I shall mention, was a bankrupt manufacturer. He had never entered a tavern before his failure; and, though his cellar was stocked with most kinds of liquors, he seldom drank himself. In his younger days, his person, manners, conversation, and talents, captivated all who were acquainted with him. He acquired the appetite for drink and the habit of drinking by degrees only. At last his very existence became a burthen and a curse! His genius became a wreck—his warm feelings and holy aspirations crushed—and Poverty, Madness, and Despair, having driven from his bosom Felicity and Hope, wrestled with each other to see which should claim him as his own! The generous, the good, the happy, became misery embodied. His only linen, two shirts and a pair of drawers—his only thoughts, how he could acquire the means to get drunk!

I have now finished my list. You will observe, young men, that all of them had once been sober, studious, or promising young men. The habit of drinking grew on them, little by little. The craving for the accursed poison was at first weak, and but of short duration; it grew stronger, and continued longer, after each repetition of the dose,—until, at last, it became continual and consuming! How foolish, then, if not wicked, is the indulgence of a practice attended by so much risk and danger, and producing, when developed to the full, such unspeakable woe! Perhaps, even in yourselves, at this moment, the craving for intoxicating liquor is so strong, that it makes you *insensible* to danger; blind and deaf to all arguments which oppose its gratification; and quick only in deceiving yourselves,

by exciting false hopes of security and exemption! Oh! destroy this craving, while yet it is weak, by total abstinence from the physical agent which produces it. Discourage, by your example, the manufacture and use of alcohol, and you will assist to banish from the world one of the greatest curses that ever afflicted humanity! For myself, living for two years in taverns, in addition to the half-year I lodged in the cellar, I have felt in my own person the baneful effects of drink, and have abundant reason to be thankful that I am now a teetotaler. The results of drinking have been anything but beneficial to me. But the scene has now changed. When I survey the past, it looks as black and cheerless as a winter's night; and though a few bright spots may be seen—beautiful in themselves—they, like the indistinct light given by glow-worms, only make everything around them more dark and drear. The present is pleasant as a morn in spring, when the larks carol in the sunshine, and the blackbird and thrush pour forth their melodious songs from the neighboring branches. The future seems as a beautiful summer evening, and though a few small clouds in the sky may be discovered, they only serve the sun, as he sets, to gild his rays upon, and proclaim that the coming morrow will be even brighter and lovelier than the departing day.

R. W., Barnacle.

## Progress of Temperance.

### ENGLAND.

**BIRMINGHAM**.—On Monday, the 8th Sept., a meeting of the Temperance Tract Society was held in Livery-street Chapel. The chair was taken by the president, the Rev. G. Dawson, M.A., the respected minister of Mount Zion Chapel, who, after a few appropriate remarks, introduced the Rev. H. Gwither, M.A., Vicar of Yardley. This gentleman related, in a pleasing style, many striking facts exemplifying the good effects attending the distribution of tracts. The meeting was then addressed by that patriotic friend of temperance, G. S. Kenrick, Esq., of West Bromwich. After a beautiful and instructive address by Mr. A. O'Neil, the meeting was addressed by Messrs. Pitt, Mantle, and Owen. The meeting separated about 10 o'clock, highly delighted that another step had been taken for the more speedy reformation of a drunken town, containing 1800 public-houses.

G. S.

**BOLTON, Lancashire**.—In consequence of seeing an article in that oracle of 'the traffic,' the *Weekly Dispatch*, headed, 'the decline and extinction of the Temperance Movement'!! I am induced to furnish you with a little information respecting our doings in Bolton. I do not suppose, for a moment, that the editor of that paper has any evidence to sustain his assertion, or indeed that he believes it; but, deriving as he does, his principal support from so iniquitous a source as the makers and sellers of the drunkard's drink, I can easily believe that 'the Wish is father to the Hope.' Our society has now been in existence above twelve years, and so far from exhibiting any signs of decay, it manifests more of sound health and vigor than at any former period. In January last our committee unanimously resolved that the present should be 'a year of effort.' This purpose has been kept constantly in mind, and measures from time to time adopted, having regard to its full and consistent realization. During the summer we have directed our attention to the neglected and consequently the more vicious portion of our townsmen, who shrink from the public gaze, and hide themselves in the back streets and confined courts of our borough, and we have the satisfaction of knowing that our efforts have not been in vain. Our labors in these localities have been principally on the Sabbath day between the hours of divine service, and in which, during the last six months, we have held about 60 out-door meetings, and distributed upwards of 5,000

temperance tracts. The fruits of these exertions are already beginning to appear in the increased comfort of many families, and while the hirelings of the publicans' unholy fraternity are venting their spleen against the good cause in the profligate pages of the *Dispatch*, the persons to whom we are the humble instruments of conveying such invaluable benefits will bless and cheer us on in the work of human renovation and improvement. In addition to the above we have just issued the enclosed 'Solemn Protest,' both in the form of large posters and hand-bills, and also paid for its insertion as an advertisement in each of our local newspapers for several successive weeks. Its appearance has created alarm in the camp of the enemy. They 'reckon without their host' who flatter themselves that we are either declining, or likely to become extinct.

J. CUSLIFFE.

### A SOLEMN PROTEST.

1. We protest against the continuance of that legislative folly which is exhibited in the licensing of houses for dispensing among the people an article which obscures our national intellect, depraves our national morals, tarnishes our national glory, and renders us a reproach and a by-word among the kingdoms of the earth.

2. We protest against the existence of 300 public-houses and jerry-shops in the town of Bolton, the main purpose served by which is the demoralization of the people.

3. We protest against the painful fact of 300 families, with their assistants, obtaining a livelihood in such a soul-hardening traffic as the sale of intoxicating drinks.

4. We protest against the owners of property letting their houses for such wicked purposes as the making and selling of the drunkard's drink, the receipts from which may be properly termed the 'wages of iniquity.'

5. We protest against the borough being so heavily taxed, in order to repress the evils and punish the crimes which spring from the above establishments.

6. We protest against the large sum of upwards of £2,000 being spent weekly in Bolton on that scourge of our country, alcoholic drink; meanwhile our benevolent institutions are cramped for means to carry out their designs.

7. We protest against the strange and wicked anomaly of houses being open on the Sabbath day for the sale of a poisonous beverage, while places where useful articles are sold are very properly closed.

8. We protest against the awful mass of ignorance which pervades our juvenile population, while the money which ought to be employed for its removal is carried by parents to public-houses.

9. We protest against the indifference of the religious public to the claims of the Temperance Society, while it is admitted on all hands that inebriating drink is the greatest barrier to the progress of the Gospel, and the almost universal cause of backsliding.

10. We protest against the lamentably wide contrast exhibited by half-filled churches and chapels, and crowded public-houses and jerry-shops.

11. We protest against the cruel tyranny with which working men oppress each other by demanding 'footings,' 'loosings,' 'fines,' &c., to gratify a depraved appetite for strong drink.

12. We protest against the mischievous practice of employers paying wages at public-houses; thereby compelling their servants to spend a portion of their earnings in that which disables them from doing their duty either to their masters or their own families.

13. We protest against the expensive folly of clubs and benefit societies being held at public-houses, the very atmosphere of which is tainted with disease and death.

14. We protest against the barbarous custom of connecting the 'poisoned cup' with the solemnities of death, and the festivities of births, marriages, christenings, and other social gatherings.

15. We protest against rational men upholding that 'relief of darker ages,' the drinking of healths in a liquor

which the voice of modern science has proclaimed to be the greatest bane to health and happiness.

16. We protest against the disgraceful practice of corruption which candidates and committees resort to during parliamentary and municipal elections, by 'putting an enemy into the mouths' of a professedly free people 'to steal away their brains.'

17. We protest against men, women, and children, being half-fed and clothed in rags, when the money which ought to go to the grocer, draper, tailor, and shoe-maker, is carried to the drunkery.

18. We protest against families living in miserable and half-furnished cellars, who have the means, when properly used, of living in comfortable and well furnished houses.

19. We protest against working people neglecting their employment and squandering their earnings in rioting and drunkenness during the times of commercial prosperity, and in seasons of embarrassment becoming paupers on the parish, or recipients of the funds of the 'Poor Protection Society.'

20. We protest, in a word, against the use of intoxicating drink, under every name and form, as the direst curse of the world, and which is continually robbing heaven and peopling hell.

*Youths' Temperance Festival.*—On Saturday last, the Youths' half yearly festival was held in the Temperance Hall. The festival was uncommonly well attended. The hall was tastefully ornamented, and the scene had a pleasing and happy appearance. The tables were cleared a little after seven, when the committee and gentlemen appointed to speak ascended the platform, amidst great applause. The festival was then changed into a public meeting. R. Knowles, Esq., took the chair, and made a pithy speech, after which he introduced Mr. W. Logan, of Rochdale, who delivered an interesting address, illustrated by statistics and anecdotes, showing the great and fearful evils of intemperance. Mr. E. Grubb was introduced amidst loud applause, and gave a very clever address. During the evening, the Bolton Temperance Harmonic Band played some popular and difficult pieces of music, in such a manner as to elicit great applause. The meeting broke up a little after ten o'clock, and every one seemed greatly gratified by the evening's proceedings. On Monday evening the hall was again crowded; the Rev. Mr. McKerrow, of Manchester, occupied the chair. He addressed the meeting at some length, and was well received. He said that from experience he had found teetotalism to be better for health than what was termed moderation, and he held that total abstinence from all intoxicating drinks was the only safeguard from intemperance, and that the use of intoxicating drinks was most pernicious; he thought it to be the duty of all christians to do what lay in their power to prevent their being used. Mr. Grubb continued his discourse from Saturday evening, and dwelt with much energy upon the constitution of the human frame, purposing to show, before the conclusion of his course of lectures, the evil effects of intoxicating liquors upon the same. On Tuesday evening Mr. Grubb addressed a crowded assembly for about two hours, and was most enthusiastically applauded.—*Bolton Free Press.*

*CONGLETON.*—*Ninth Annual Festival.*—On Monday, Aug. 18th, the Rev. J. B. Holroyd, Wesleyan Minister, preached an appropriate sermon in the Wesleyan Chapel, to the Male and Female order of Rechabites, the members and friends of the Temperance Society, and a great number of juvenile members. After the sermon, the friends formed a procession, and proceeded to the pleasure grounds of J. Pearson, Esq., whence, after perambulating our principal streets, they proceeded to tea, at which about 500 sat down in the Primitive School-rooms. After tea a public meeting was held in the Primitive Methodist Chapel, J. Andrew, Esq., president, ably filling the chair. The yearly report being read, the

cause was ably advocated by Mr. G. E. Lomax of Manchester, W. Hadfield, Esq., H. Swindels and J. Steele of Congleton, J. Dean of Macclesfield, and S. Carter and G. Harding of Lyynn. This meeting was one of the most interesting ever held in Congleton, and what added much to the pleasure, was the handsome present of a very beautiful fat 'cow' to the society, by E. D. Davenport, Esq., of Capesthorpe Hall. At the close, several officers and members of the Wesleyan Society, and others, took the pledge. On Tuesday evening, in the Wesleyan Chapel, after a few remarks from the Rev. J. B. Holroyd, and W. Hadfield, Esq., who presided, Mr. Lomax delivered an impressive lecture, to an attentive audience. At the conclusion, a number of signatures were obtained. The cause of total abstinence here is in great prosperity. R. SHELDON, Sec.

The following is a copy of the letter of E. D. Davenport, Esq., addressed to Wm. Warrington, Esq., our treasurer:—

"Dear Sir,—Two of your honest fellows of the Temperance Society, came here yesterday to buy a cow for their feast. I thought, at first, that they expected that my admiration of their self-denying principles would induce me to give it to them, and told them that would hardly suit my farming accounts. But far from this, they paid the price asked, and though I believe not more than the value, it was somewhat more than a butcher offered a few days ago. I do not like taking the money of so many good people. The cow will do them more good than it will me, and they are heartily welcome to her. I therefore return you a cheque for what they gave, with my earnest prayer for the success of the great principle they act on, and that it may not only mend their fortunes, but set examples of moderation and virtue to many as superior to them in station, as they are inferior in morals.

"Believe me, dear sir, yours very faithfully,

"E. D. DAVENPORT.

"Capesthorpe, Aug. 15th, 1845."

*PRESTON.*—The 27th half-yearly festival of this society commenced on Tuesday, Sept. 23, when a meeting was held in the Temperance Hall; the Rev. J. B. Sheppard, Wesleyan Association Minister, presiding, who addressed the meeting on the advantages of abstinence from all intoxicating liquors. Addresses were afterwards delivered by Messrs. Bennett, Barnes, Harling, Waller, Chamley, Bunson, Dalton, Daniels, and by the Secretary, who gave a brief report of the operations of the society since the last annual meeting. He stated that the weekly meetings had been well attended; that more than 40 open-air meetings had been held in the town and neighborhood during the summer months; that 3,000 tracts had been distributed, and 742 persons had signed the pledge. He also referred to the re-establishment of the Youths' and Catholic Societies, and said that though the latter society had held only five meetings, the Rev. J. Weston had administered the pledge to about 700 persons, some of whom had been confirmed drunkards. On Wednesday, the 24th, the hall was filled in every part; indeed numbers were unable to gain admission. The Rev. J. Weston took the chair. He urged the audience to abstain, and related some cases of good effected by this society which had come under his own notice. Messrs. Fogg, Catterall, Rawthorne, Rhodes, Bentley, and Daniels, addressed the meeting. On Tuesday evening the 25th, the hall was again crowded; the Rev. Mr. Macpherson, Primitive Methodist Minister, in the chair. The meeting was addressed by Mr. T. Swindlehurst, and the 'black-fleet,' consisting of persons employed in founderies and machine shops. An extra meeting was held on the Friday evening, when Mr. T. Swindlehurst took the chair, and several reformed characters and Mr. Daniels addressed the meeting. On the following Sunday evening, the Rev. J. B. Sheppard preached an excellent temperance sermon in the Wesleyan Association Chapel. J. S. PYN.

**CHORLEY.**—On Saturday, Oct. 4, a Juvenile Male Tent of the Independent Order of Rechabites was opened by brothers W. Taylor, P.D.C.R., of Bolton, T. Ransforth, P.C.R., R. Hindle, P.C.R., and J. Longworth, Sec., of Chorley, under very favorable auspices, when 37 youthful teetotals were initiated into the order, which was named 'Teetotal Refuge.' The cause of true sobriety in this town is on the increase, and the society is steadily progressing. W. T.

**CREWE, Cheshire.**—Sirs; As we have noticed the interest you take in the teetotal cause, we think you will be pleased to hear of our success. We have had a visit from Mr. E. P. Hood, since which the cause has assumed quite a different aspect. Such meetings were never before known here. They were held in the Assembly-Rooms, and were presided over by that excellent man, N. Worsdell, Esq. The subjects treated of were—1st. The folly and inefficiency of the objections to the total abstinence cause; 2d. Total abstinence contrasted with the great remedial measures of the age; 3d. Education of teetotals; 4th. The physiology and anatomy of the human system. The attendance on each occasion was excellent. When Mr. Hood first arrived, the prejudice against the cause was very strong, but its opposers have now not a word to say, and some of the most violent have signed the pledge. The last lecture was attended by Mr. Limerick, M.A. (the clergyman of the parish), Mr. Patterson of the Scotch Church, and many of the most influential gentlemen; and although the meeting was protracted till nearly half-past 11, many wished him still to go on. JOHN JONES, Sec.

**ROTHERHAM.**—Dr. Grindrod's labors in this place have been of the most salutary nature, both among the learned and unlearned, the old as well as the young. During his stay, he held sometimes two meetings per day, assisted by the temperance missionary (Joseph Bormond) now laboring in this populous district. The result has been the addition of a thousand new members to the Temperance Society. At the close of the Doctor's last lecture, the following resolutions were passed:—1. Moved by W. K. Jackson, Esq., of Barlot, seconded by Mr. J. Booth, of West-gate Green—'That this meeting recognizes the gracious providence of God in the visit of Dr. Grindrod to this town, and desires gratefully to acknowledge and distinctly to record its conviction, that his able lectures and zealous labors, have not only been highly instructive and eminently truthful, but specially and powerfully adapted to promote the physical, social, and religious well-being of the community, recommended as these labors have also been by the kindness and courtesy of that gentleman.' 2. Moved by Mr. G. Haywood, seconded by Mr. E. Chrimes—'That this meeting also recognizes with grateful feelings, Dr. Grindrod's delightful and disinterested labors among the rising generation, and trusts, under the blessing of God, that the salutary impressions made on hundreds of young minds, will be as permanent as profitable.' J. G., Sec.

**TEMPERANCE TOWN MISSIONS.**

[Extracts from the Journal of JOSEPH BORMOND, Rotherham Temperance Missionary.]

*'I have compassion on the multitude.'*—JESUS.

**Right Feeling.**—'I am right glad,' said a spirit merchant to a reformed one, a short time after he had signed the declaration, 'I am right glad to see such improvement in you, George; I do hope you will continue a teetotaler as long as you live, and I shall be glad to see you as usual at my place. You shall have my work as before, and no one shall be allowed to put any drink in your way, to tempt you.' George thanked the prudent and gentlemanly spirit merchant, and has ever since (three years) performed the joiner work at his establishment, and, as the gentleman promised, no one is allowed to tempt George.

**A Female Testimony.**—'My husband was at one time one of the most respectable tradesmen in this town. He had his journeymen, his traveler, and others at his

command. I had my large well-furnished house, my female servant, and all worldly comforts. But my husband became a drunkard, brought himself to ruin, me to beggary, and his children to shame, and he himself had to seek shelter in a workhouse. My parents interposed, and he and I were parted. About three years ago he became a teetotaler;—we have been re-united. He is now a sober and respectable man. I am happy, and though poor, I would not exchange my circumstances to have back all my worldly good, and with it a drunken husband; rather let me remain poor, with the peace and blessings of temperance.'

*'The leaders of my people have caused them to err.'*—ISAIAH.

'Has your husband become a member of a Christian church, since his reformation?' inquired the temperance missionary. 'He was for some time a member, but his class-leader was a maltster, and he and the superintendent preacher so frequently said disrespectful things of temperance, which had been my husband's temporal salvation and moral deliverance, that he withdrew from them, and has since remained detached.'

Such preachers and class-leaders (as they are called) remind me of the Pharisees of old, who would neither enter the kingdom themselves, nor suffer others. Have such preachers the moral honesty of lamplighters and scavengers? for, I guess, such men would not look for pay if they neglected to clean the streets and light the lamps. And yet we have men who are well paid as the 'guardians of public morals,' who belong to an expensive machinery, of whom I would ask with all respect, but with due faithfulness,—What does it all amount to?—what is the world benefited by it?—'who will show us any good?'

*'I was a father to the fatherless.'*—JON.

**A Primitive Expression of Joy.**—'For nine months,' said the wife of a reformed inebriate to me the other day, 'for nine months my husband and I were parted. During that time, by the blessing of God on my industry and care, I was enabled to procure food for myself and little ones. It is now three years since he put from him 'the enchanted cup' that had robbed us of our comforts, and scathed, as by fire, our brightest hopes. He then returned home, and floods of grateful tears were shed by us both. On the morning after his return—one of the brightest in my life—our youngest boy, only four years of age, hastened down stairs, secretly allowing his clothes to be adjusted, and running on to the street with his little hands clasped, he exclaimed, as loud as he could—'We have got a father now, we have got a father now, and he will no more beat our mother, nor throw the chamber door down stairs.' It was true,' continued the weeping grateful woman, 'for before then he had not a father, nor I a husband; but now his kind father is a comfort to us all.'

This is only one case out of thousands, but we place it in the scale against the filthy effusions of the filthy mind of the editor of the *Weekly Dispatch*, in his invectives against the temperance movement.

We have now completed our visitation of Rotherham and Masbro'. It has been an arduous though pleasing task—sometimes cursed, at other times blessed—sometimes ridiculed, but oftener encouraged—yet in the end most satisfactory and instructive.

Before I present you with the result of my visitation, allow me to express my thankfulness and obligation to Jonathan Shillitto, for the very efficient help he has afforded me in missioning these densely populated towns.

The following is the information obtained:—

Total number of pledged members .....	833
Number of reformed drunkards .....	103
Members of Christian churches .....	141
Became members of churches since signing .....	20
Number of public-houses .....	54
Public-houses kept by professing Christians .....	1
Number of places of worship .....	6
Number of ministers in the two towns .....	8
Ministers practising abstinence .....	1
Population of the two towns .....	14000
Number of families visited .....	1600

## SCOTLAND.

WICK, Scotland.—We observe with pleasure that the enlightened President of the Temperance Society of this city, Baillie Waters, has been adding another to the list of his generous deeds for promoting the good of society and elevating the character and taste of the people. He has collected, from various quarters, a splendid assortment of PAINTINGS BY THE FIRST MASTERS—a collection not to be equalled out of Edinburgh—for an exhibition in the *Temperance Hall*, the proceeds to go towards the liquidation of the debt on that building.

## THE GERMAN REFORMATION.

HAMBURG.—The German Temperance Societies have all adopted the *abstinence principle*. EIGHT HUNDRED German physicians have testified their approbation of the principle, and many have signed the pledge. Mr. Selig, a minister and most successful advocate, has, within the last two years, preached in upwards of seventy Roman Catholic churches, and before various assemblies in the Protestant districts. The glorious result has been, the enrolment of more than 30,000 men, 20,000 females, and 20,000 scholars!

The societies in Germany have increased from 450 up to 730, exclusive of those in Upper Silesia and Posna.

UPPER SILESIA.—This district, the *Ireland of Germany*, has happily found its *Father Mathew*. Father Stephen Rezazawski has commenced a glorious reformation of the drinking habits of this intemperate department, and already more than 300,000 adults have become pledged teetotallers, through his and the efforts of some other of the clergy.

POSNA.—The example of Silesia has so electrified this grand dukedom, that the entire clergy of the Roman Catholic persuasion have risen as one man, and are preaching the abstinence principle from all their pulpits with vast success. Upwards of 100,000 of the inhabitants have already become pledged teetotallers.

## SOUTH AFRICA.

Fort Napier, 14th June, 1845.

Messrs. Editors,—I have pleasure in stating that our society presents a favorable aspect. 12 months have gone by since its formation, and many who were once the favorites of Bacchus and the slaves of King Alcohol, are now the free and loyal subjects of General Teetotal,—their health and strength more vigorous, and quite free from headaches, parched lips, and scalded throats. Their character is fixed on a firmer basis, and their superiors can place more confidence in them. Their pecuniary resources have been promoted, and several have good sums in the Savings Bank—a noble auxiliary to Temperance Societies. Nor is it themselves alone who reap benefit by teetotalism. The army will have less demand for recruits, since doubtless the lives of the soldiers will be prolonged considerably by total abstinence. It will be a saving also to the medical board, for they will not require so much medicine as formerly. Less money will be required to erect places of confinement, generally filled by the intemperate. But still it is a lamentable fact, that many continue the evil practice in spite of all our warnings and entreaties. And it is a source of deep regret, that in general there is more intemperance on the Sabbath than on any other day; and while the 'vaults of death' are allowed to be opened on Sunday, and liquid fire dealt out by the selfish and cruel retailers, drunkenness will be perpetuated. I trust the eyes of government will be soon opened to the impropriety of licensing canteens—the source whence springs nearly all the crime committed in the army.

The first annual festival of our society took place on the 24th of May, 1845—our beloved Queen's birthday. The room was well filled, and we sat down to an excellent tea. During the evening some highly satisfactory addresses were delivered. Since then nearly 20 have joined us; and I have great pleasure in stating that the Rev. D. Lindlay, the worthy pastor of the Dutch church,

and a zealous and thorough-going teetotaler, has become the president of our society. I expect that ere long a society will be formed in the town, as a few respectable civilians have already signed the teetotal pledge.

Your humble servant,

W. LEIGHTON, Sergeant 45th Regt.

[The following address has been published in Western Africa. The letter is addressed to the editor of the *Shipping List*.]

TO THOSE WICKED WHITE MEN AT NATAL WHO LEARN BLACK PEOPLE TO DRINK BRANDY.

Cape Town, 23rd May, 1845.

SIR,—In your last, you call upon Missionaries to make any suggestion that will facilitate commerce in Africa.

As one who has had nine years' experience and observation in my work, I would suggest whether an entire discontinuance of the traffic in spirituous liquors would not do much to produce a healthy and prosperous commerce. It is true, that men make a profit upon these liquors, but who does not know that the merchant always looks with suspicion upon every one who buys his liquor. And he has reason to do so. Men who use drink freely, as most heathen do, and as is common with many who commence a new settlement, are bad paymasters; they are indolent and dissipated. I heard a merchant at Natal say recently, that though he had two wagons and oxen, he was obliged to hire all his wagon work done, simply because he could not get men to drive his own wagons. Those who would otherwise have worked, would only work enough to buy the means of drunkenness.

The original natives of Natal did not know the use of distilled liquor till the whites brought it to them. They do not know the art of distillation. And they have not yet become drunkards; they are as industrious as could be expected of a heathen people. They have grown, not only the cargoes of Indian Corn that have been brought thence, but most that is there consumed is grown by them. Now these natives can learn to cultivate cotton or whatever else shall be found a profitable article for exportation, if you but keep them a sober people as they now are, and show them how they can profitably dispose of their produce.

But let commercial men continue to send to Natal their cargoes of brandy, and I can assure you that there are there, men enough to learn them how to drink it. And when they become drunkards, they will of course be like all drunkards,—indolent, vicious, and dissipated. Prevention is in all cases better than cure. If the Zulus become drunkards, the blame must rest chiefly upon those that furnish the means; and both they and every body else, in fact the world, suffer, drunkards being worse than lost to the world. Men who furnish the means of intoxication, would in fact do the less of two evils, if they would at once put the knife to the drunkard's throat. It is my honest conviction that commerce, as well as morality and religion, suffer by every gallon of spirits that is shipped.

A. GAOUR.

## WEST INDIES.

DEMARARA.—Materials for Intemperance. The following enormous quantities of intoxicating liquors were imported into the above named colony, during the half-year ending December 31st, 1844:—

Brandy.....	15,835 gallons.
Gin.....	9,486 do.
Malt Liquors.....	1,453 bhd.
Do. Do.....	21,803 gallons.
Wine.....	45,178 do.

BERBICE.—At an agricultural meeting lately held here, one of the speakers recommended his planting friends to encourage total abstinence among the laborers, on the ground that themselves, as well as their people, would profit by it. He mentioned one estate on which the amount of additional labor performed by the people residing on the property, after signing the pledge, was equal to that of fifty new hands.

## A BREWING BISHOP.

A CORRESPONDENT has been kind enough to forward us a report of the proceedings of the annual meeting of the Henstead and Humbleyard Agricultural Association, held at Ketteringham Hall, the seat of Sir J. Boileau, Bart., expecting, of course, that we would notice certain things there said and done, of a very objectionable nature.

On reading over these proceedings we could not help feeling that, had they been done and said in the northern parts of England, they would have excited not a little curiosity, and no small degree of popular ridicule—like a proposal to settle a judicial inquiry by single combat, or a magistrate's warrant for the discovery of witches, or any other absurdity which the progress of knowledge has rendered obsolete. What do our readers think of a 'Prize for Home Brewing' awarded with a bishop's benediction? It is no less a curiosity.

First, let us say, that we do most cordially approve of the *spirit* of this procedure. The 'prize' is avowedly put forth as a bait to suburban selfishness—as a help to lure them from the contaminations of the beer-shop. The *purpose* has our hearty approbation; our objections lie against the *mode* in which it is sought to be attained. That mode we are constrained to pronounce at once an absurdity and a hardship—an absurdity for this one reason, that a prize to those who do not frequent the beer-shop would be more simple and equally efficient—a hardship, because the poor laborer must not only abstain from the beer-shop, but transmute some portion of his hard earnings into 'home brewed' to secure the prize! It is indeed a premium on useless expenditure, without any compensating advantage—except for the pocket of the maltster. It seems, indeed, conceived in utter defiance of common sense. We would suggest to them to expunge the clause for 'home brewing,' for one against the beer-shop; or, still better, double the prize to those who neither drink abroad nor brew at home.

The speech of the Lord Bishop was in good keeping with the absurdity of the prize.—'With respect to home brewing of beer, for which the society had given a prize, he considered it was attended with *very great advantages!*'

We are almost tempted to exclaim, with a late prebendary, of facetious memory—'Was such nonsense ever before uttered by mortal or mitred man?' We beg respectfully to tell his lordship, from extensive observation, that the converse of his assertion is nearest the truth. It is this 'temperate and moderate use' that tends directly to generate the liking for these pernicious drinks—that liking which it is one of the grand objects even of his lordship to prevent, and is the great difficulty to be overcome

in the reformation of the unhappy drunkard. It is that cruel and insatiate thing—a drunkard's appetite. We think no good man, duly reflecting on this matter, would run the peril of kindling, by word or deed, this fearful fire, in the constitution of one human being. Yet such is the direct, though undesigned, *tendency* of the prize of the society and the praise of his lordship.

He thought, moreover, that 'home brewing was a means of preserving from the contaminations of the beer-shop.' Alas! that FACTS—'the chiefs that winna ding'—should be so obstinately opposed to our bishop's theory.

Those who mix among the working classes, and are familiar with their daily history, know that home brewing is the great feeder of the beer-shop—that home drinking is the initiatory rite of drunkenness, the starting-point of the line of habitual dissipation, whose grand termini are the prison and the workhouse.

The society's prize, the bishop's speech, and common drunkenness, are but differing forms of one fundamental error—of that mistake respecting the quality of malt and other alcoholic liquors, which is the root and sap of the upas tree of intemperance, the vital cause of all its deadly fruits.

While that fundamental error is uttered and believed, drunkenness will and must continue. The fountain being corrupt, polluted waters will flow; and, flowing on in a thousand channels, will issue in a wide, dark, and turbulent ocean of folly, guilt, and woe.

To maintain this radical mistake, and yet labor to exhaust the intemperance of our country, is a vain endeavor; of which the sisters of classic fable, who were doomed to draw water out of deep wells with sieve buckets, is an appropriate type. It requires no extraordinary sagacity to predicate, that what men are taught, especially by high ecclesiastical authority, to regard as a good thing *at home*, they will be very apt to think cannot be a bad thing *at the beer-shop*. An occasional homily and a distant prize are but light when balanced against the heavy odds of the immediate and daily seductions of 'the pig and whistle.' We greatly fear that its blazing fire, vile fiddle, and rude mirth—the quips and cranks of rustic wit—to say nothing of the bewitching power of 'deep potatoes'—will prove more than a match for the moral admonitions of a condescending bishop.

The vicious principle at the bottom of these speeches and prizes, is the notion that MALT LIQUOR is beneficial to working men—a notion now happily exploded by the experience of millions, and to the great gain and happiness of multitudes of families.

It is now a proved rule, that men can safely dispense with alcoholic liquors, if they will.—

This low-born truth may not yet have ascended to the elevated regions occupied by bishops and baronets; but we beg to assure such exalted personages, that it is credibly believed, widely acted upon, and doing wondrous good in the homes of the laboring classes in most parts of England, Scotland, and Ireland. That it has not penetrated Henstead and Humbleyard, is a marvel and a misfortune. We hope some zealous friend will commiserate this benighted district, and pour in a flood of teetotal light in the shape of temperance periodicals, packets of Ipswich tracts, and numerous copies of Livezey's 'Great Delusion.' Let some judicious advocate go amongst the people, as a *live specimen* of teetotalism, and teach the new doctrine in kindly words. They may lose the 'prize for home brewing,' but they will gain what is incomparably better—the elevating sense of independence, and the noble fruits of self-denial.

As the bishop proceeded with his address he grew worse and worse, and concluded his defence of home brewing with this climax:—'Brewing at home would have another beneficial effect—the *families* could partake of the *luxury*, which would not be the case if they frequented a beer-shop.'!!

About the truth of the last clause there may be some doubt; but as to the mischievous tendency of the whole passage, there can be no doubt in the mind of any who comprehend the fundamental bearings of the temperance question. Had his lordship deliberately framed a piece of advice that should be fraught with great probable evil, he could not have succeeded more completely. Had he been the enemy, instead of the friend, of the people he was addressing, and intent on sowing among their families the seeds of certain ruin, he could not have adopted a more likely expedient. Such dragon's teeth infallibly produce armed men.

As sure as the wily serpent, by persuading Eve that the forbidden fruit was 'fair to the eye and good for food,' brought death into our world, with all our woe,—so would the general adoption of the bishop's injudicious advice result in the ruin of multitudes.

With wondrous truth and meaning has the world's dramatist made strong drink, in the hands of an Iago, the first drop in that poisoned draught, by which devoted love and domestic blessedness were to expire in tears and curses and agonies.

Is home, where lessons of lofty self-denial should be learnt, to become the seminary of needless indulgence? There children are to be taught to drink, and, by drinking, to love a liquor which, more extensively than any other single agent, weakens the power of virtuous resolutions, and lays them open an easier prey

to every evil influence; and these dangerous lessons to be administered at home, by a father's example, and under the sanction of a Christian bishop!

Would that we could sound our warning in his ears! Would that we could spread out before his eyes the dark picture of probable consequences!—and we firmly believe he would be startled into a consciousness of his error, and hasten to retrace it.

Ours is no picture bodied forth from an excited imagination, but drawn from the terrible realities of *experience*. Drunkenness is but a translation of the original errors pervading the bishop's language, into vulgar practice. The intemperance that stalks through our country is but the hideous incarnation of the opinions and habits on which he has bestowed his public sanction.

We had written thus much in utter ignorance of *whose* unwise suggestions we were commenting on, when, to our chagrin and grief, we learned it was none other than the BISHOP OF NORWICH! We must candidly confess that we are not surprised. His chemical crudities and comical gyrations on the temperance question, preclude any such feeling. For years he has been a sort of 'chip in the porridge'—now flirting with Moderation, now with Teetotalism—there 'cheek by jowl' with Owen Clarke, here hand and glove with Father Mathew!

Not many weeks, says a correspondent, before the above *escapade*, he appeared at the Norwich teetotal festival, held in St. Andrew's Hall in that city, when the whole company rose *en mass*, and received him with several rounds of applause. Here he delivered himself of an oration in defence of teetotalism, and while hardly cool from the effort, he hurries off to an agricultural meeting to pronounce an eulogium on 'home brewing.' Now, this will not do. Had the poorest advocate or the most honored name connected with our movement, 'played such fantastic tricks,' instant reprobation would have overtaken him. Let us not allow in the proudest what we would not suffer in the poorest, nor excuse in a lordly bishop what we would not tolerate in a humble friar. If any thing could make our cause stink in the nostrils of society—could give it the offensive odor of cant and hypocrisy, and hurl it from the proud pedestal of public favor—it would be this compromise with inconsistency in high places.

'Rank is but the guinea's stamp,  
The MAN's the gowd for a' that.'

We are in possession of a truth dearer than titles, and around which rank might fittingly gather, and derive from it a brighter lustre; but it is honest zeal, and manly courage, and uncompromising integrity—no matter under what garb they appear—that must set it on

high, as a beacon and a glory to the nations. We would prefer a dozen consistent cobblers and coalheavers to a whole succession of bishops like he of Norwich, who, while they affect to be warm friends to teetotalism, patronize 'home brewing,' and keep heavy accounts with their wine-merchant. Such are but a hindrance and a plague.

Let our Norwich friends lay this matter to heart.

If the bishop be anxious to appear in the temperance ranks, say to him—'On, Stanley, on!' to uncompromising teetotalism. If he decline, politely advise him that his absence will be a favor and a benefit. We ask them not to love the bishop less, but principle more. Receive him not with 'rounds of applause' at temperance festivals, but—translate him to Coventry.

We conclude our strictures on the erratic bishop with the following graphic sketch from a correspondent:—

#### THE BISHOP OF NORWICH, THE FRIEND OF TEMPERANCE AND OF BEER.

"DEAR SIR,—The Bishop has again been laboring hot and cold—and at the risk of being called an 'imprudent advocate,' and a 'pestilent fellow,' as it is my lot to labor in his Lordship's diocese, I will venture to administer rebuke. At the Norwich temperance festival, a few weeks ago, his Lordship made another of his *debuts*, and delivered himself of an oration in favor of temperance, which oration is now going the rounds of the various temperance periodicals. The company in St. Andrew's Hall, it is said, rose *en masse*, and saluted the Bishop on his entrance, with several rounds of applause, on the subsiding of which he proceeded as the *friend of temperance*, to tell them what *their enemies* said of them, and like a bishop and a teetotaler, he most delightfully defended the faith, and then took the opportunity (as he never fails to do) to tell us of our faults. The Bishop has got eyes, of which he evidently makes use. He sees our faults, and does not fail to reprove them. This is honest. I like a honest man, but I like him honest *all round*, and not on one side. The teetotalers have got eyes as well as the Bishop, and though not possessing the authority of age and of station, they are emboldened, when speaking the things which become sound doctrine, by the exhortation—'Let no man despise thy youth.'

A few days after this scene in St. Andrew's Hall, his Lordship attends an agricultural meeting, and makes a speech in which he is reported to have recommended the laboring man to leave the public-house and to *brew his own beer* at home, that he, his wife, and his family, may enjoy that *luxury* by their own fireside! These two statements are now going round the country in conjunction with each other,—the former trumpeted forth by the teetotalers, the other by the believers in the beer-barrel. It is time for teetotalers to have done with this child's play; the cause is of too much importance to be trifled with in this manner. I have long since ceased to judge of a man from what he *says*; it is what he *does*, that tells upon the world. I look upon no man as the friend of temperance, who practises drinking, or in any way encourages others to drink. On the sugar question, his Lordship proved himself a bad chemist and a poor logician; in this he appears, to my mind, as a bad economist, and, respecting drink, he seems not to possess very good taste. Beer can only be a luxury to persons of vitiated appetites—as opium to the Turk, tobacco to the smoker, and snuff to the man who has given

his nose an appetite; and as to economy, to say the least, it is money badly laid out. I hope his Lordship has read Livesey's *Malt Lecture*. His Lordship, I understand, only recommends weak beer. *Why weak beer?* 'Get thee behind me, Satan.' If beer be good as household diet, let it be 'strong.' The Bishop would not dare to recommend weak *broth*, weak *soup*, weak *milk*, &c. The very *caution* with which his Lordship recommended beer, proves to me that he has not faith in it—but he wants moral courage to avow his convictions under all circumstances.

I should like to let this good Bishop see himself as in a glass. Take the following:—I go to Norwich, I meet with his Lordship, he takes the opportunity of cautioning me against a lot of *thieves*, murderers, and injurious persons who have infested the country, and who are committing desperate ravages upon families, and the country generally, and he exhorts me, by all means, *to be on my guard*, and have nothing to do with them. Just at this moment one of the bandidi passes the corner of the street where we are in conversation. 'See!' says the Bishop, 'do you see that fellow turning the corner?'—What, he with the brown coat? 'Yes, that is one of them!' Thank you, my Lord, I will be on the look out. The next day I go to an adjoining town, and in passing down the principal street, I meet the *Bishop*, arm in arm, 'hail fellow well met,' with the very vagabond against whom he warned me the day before!

If I don't have weak beer, I must have *weak brains*, to believe such a man to be my *friend*, or a genuine friend of teetotalism.

He may say that he is, but he *does* that which convinces me that *he is not*.

T. WHITTAKER.

83, High-street, Portland Town.

#### TO THE PROMOTERS OF 'THE PETITION MOVEMENT.'

IN answer to the inquiries, 'When will copies of the petition be forwarded to the various societies, &c.' the Committee of the British Association beg to state that they expected to have been able ere this to supply the friends of the movement throughout the country with the documents requisite to enable them to begin the work, but press of business in connection with other important matters has somewhat retarded their operations relative to the petitions to the legislature and the memorial to the Queen. However, they hope by the middle of December to transmit them to all who take an interest in the matter; and as it is now nearly certain that a motion on the subject will be made either in the House of Lords or Commons, they would earnestly urge their friends to procure the presentation of as large a number of petitions as possible.

N.B. Correct information as to the state of music-saloons, beer-shops, &c. during the Sabbath, will be thankfully received by the Committee.

WATER is the beverage designed by nature for the use of man, and it cannot be improved by admixture. God was never at fault in the execution of His purposes, and in the creation of water for the support of animal life; it was done with a special adaptation to the elements, laws, and structure of the human system.—*Burtilles*.

Simple water, *without any addition*, is the proper drink of mankind.—*Cullen*.

## WILLIAM MAINWARING.\*

A SKETCH FROM LIFE.

THE first time I saw the subject of this sketch, was at the house of a Barney Rodey, Niagara, Upper Canada. I was in great distress at the time, having had my coat taken from my back by the landlord, as payment, or as security for the payment, of a week's board. Mainwaring had the evening before arrived at the house, from a visit to the Falls. He was a native of New England, a fine intellectual-looking man, about 25. My miserable circumstances and extraordinary spirits at once melted the heart and excited the astonishment of the stranger. He handed me his purse, and told me to take as much money as would pay the landlord and secure me from immediate want. On my declining his generous offer, he insisted I should have something, and while the tears of generous feeling were rolling down the cheeks of both of us, I took from his hand a half-dollar, and left the house, but not before he had given me his address and an invitation to his house, should I ever go within a hundred miles of it. It was November, and the snow was already on the ground. It might in part be owing to the strange nature of our meeting, but as I wandered, careless and shivering, along the road, in the direction of the United States, I thought I had never met with so glorious a character. It is not my intention at this time to relate my own adventures, only so far as these brought me into contact with Mainwaring. On a cold evening in March, I found myself washing the remnants of a shirt at a creek on the borders of the State in which he resided. I had not before any particular intention of going to his house, but it occurred to me that I had then an excellent opportunity of availing myself of his kind invitation. Next day I arrived at the town near to which I understood that Mainwaring lived. When I reached the house I was almost as much struck with its appearance as I had been before with his own. It was painted white, and the green Venetian window-blinds contrasted admirably with the delicate color of the walls. It had a garden in front—an extraordinary thing for that country—surrounded with a hawthorn fence—a still greater rarity. The situation was as romantic as the house was neat and beautiful. At a short distance rolled a broad and majestic river, down which, in the summer, floated a thousand sloops, their white sails swelling in the breeze. Islands here and there were to be seen peering above its surface, while beyond the opposite bank towered a rugged mountain studded with evergreens. As I approached the door, and marked the beauty, neatness, and cleanliness of everything, and contrasted it with my own dirty and wretched appearance, I felt a little misgiving; but on calling to mind the benign look and generous heart of Mainwaring, my fears for the moment vanished, though it was some time before I could summon sufficient courage to knock at the door. When I did so it partly opened, and I immediately saw the object of my search. He was sitting beside the stove, feeding an infant which he had on his knee. His wife, the very picture of amiability, was sitting sewing at his side. I had wandered lately through almost impenetrable forests, and had made my bed in their midst, with wild beasts for my companions. The red-man had opened his shanty to relieve me, and then, with a noise more loud and horrid than his war-whoop, when he discovered I had brought no 'fire-water' with me, he thrust me from his presence. And now, when I saw this lovely and loving group—these apparently innocent, gentle, and affectionate people—was it any wonder that my frame should shake with emotion? or that I should feel a reluctance to disturb them—to go in, or to go away? Mainwaring recognized me in a moment. I spent some weeks at his house, and the hospitality I received was of the most cordial descrip-

tion. I obtained a situation at the neighboring town, and often had the pleasure of paying him and his wife a visit. He had been a student at the college established here, and had at one time thought of becoming a Christian minister; but having a taste for agricultural pursuits, and falling in love as soon as he had finished his studies, he took to himself both a farm and a wife. His knowledge of chemistry and vegetable physiology he found very advantageous, and the neighboring farmers were glad to receive lessons from him, while he in turn gladly learnt from them whatever their more practical experience could impart. He introduced many improvements, edited and published a paper, established a lyceum, and delivered lectures on various subjects. To one of these lectures I had the pleasure of going, accompanied by Mrs. Mainwaring, whose husband had preceded us. On our way thither, perceiving me rather downcast, she endeavored to inspire me with that hope of which she was herself the embodiment. She gave me a brief narrative of her past life—her meeting with Mainwaring—her admiration of his character—their courtship—their joyous existence and happy prospects. There was no coldness, no reserve in her. She was a child of nature, and the wife of a genius. I was delighted with her conversation, and was equally delighted with the lecture. It was on the 'progress of the human species,' and showed that the lecturer possessed much classical as well as other learning. He talked of the sayings and doings of the intellectual giants and heroes of bygone times, and his eloquence was as brilliant as his theme; but when he contrasted these with those which he fancied he could see arising in the dim horizon of the future, and portrayed in glowing colors his conceptions of the ultimate destiny of man, the philosophers and philosophy of antiquity, the poets and their fabled Elysium, sank in the listener's estimation as do the sensual pleasures, the petty thoughts and feelings of the world, in the mind of him who lifts his soul to the Infinite, and who seems, even on earth, to make Heaven his abiding-place!

Temperance Societies were first commanding public attention about this period, and as the success of their principles might be supposed by some to be intimately connected with man's progression, they would perhaps be surprised that he did not discuss their merits. But he was evidently ignorant of their true character. His manner of living and thinking demonstrated this. Tho' of a studious turn, he was by no means an ascetic. It was usual for a few choice spirits to meet at his house one evening in the week, to discuss topics of a public or scientific nature, when the spirit-decanter was always on the table. It would have been considered a breach of hospitality had they not been there. This custom in this State is now happily destroyed—would it were so in England! Mainwaring, however, seldom drank intoxicating liquors, except at such times as these. He had not yet got into the habit of drinking them regularly. The love for the alcoholic draught, and the craving for its excitement, had not yet grown too strong to be mastered. He was, notwithstanding, on the highway to drunkenness. He knew not, indeed, whither he was going, or he would have retraced his steps. Afterwards when he tried to retrace them, he discovered to his sorrow that he was in fetters. It is always better to over-estimate than under-estimate the force of an enemy; for when we look upon his prowess with contempt, and rest ourselves in fancied security, we are in imminent peril; but when we are ignorant of his nature and mode of warfare, when we treat him as a friend, our danger is complete, and our defeat and disgrace all but certain. So it was with Mainwaring. He knew not what a pernicious custom he was upholding; he knew not what a tyrannous appetite he was creating, when he introduced and used intoxicating liquors at his table. A few months after my arrival, his beloved and only child was taken dangerously ill; and though it was

\* See the 'Soliloquy of a Suicide' in the February number of the ADVOCATE.

a holy sight to see him and his wife kneel together by her bedside, and offer up prayers to the throne of grace in her behalf, it would not have been pleasant for me (with the knowledge I now possess) to have seen him going so often to the spirit-decanter. He said he was nervous, and felt faint, and had need of something to revive him. How far this nervousness and faintness arose from former indulgence in strong drink, it would not be difficult to decide. It is certain he would not so often have flown to the decanter, had not his previous indulgence created in him a love for alcoholic excitement. He had not yet been intoxicated. He was still susceptible of tender emotions—still capable of noble and generous actions.

The child died, and the father bore his loss with Christian resignation, and did his best to comfort the bereaved mother. Yet when I visited him, a few weeks afterwards, he no longer seemed to be the generous and sanguine character he once was. I found him drinking as a remedy, that which was the cause of his disease! He said he felt a vacuum at his heart—a want of energy in his system—a low sinking sensation in both body and spirit—which he considered were caused by study and grief, and which wine alone could remove. And so he drank wine, and was eloquent in its praise. This excited no uneasiness in his wife. Though she thought him more coarse in his manners, and more irritable in his temper, she ascribed the alteration to anything rather than to the real cause. He knew he drank too deeply of the intoxicating cup, but he thought he could easily relinquish it when his strength became recruited. The vicious and the ignorant, said he, might seek enjoyment in the bottle, but he could find more enduring pleasures in a cultured intellect—in a taste for the True and the Beautiful. He forgot the power of habit, and knew not that the drinking of alcoholic liquors would create a physical craving for the drink, which, when once formed, could seldom be destroyed. But did he find these drinks a remedy for his perturbed spirits, his unstrung nerves, his shattered frame? Oh, no! The drink caused all the mischief. Though it gave him temporary relief, he soon found it would not long lend him this poor aid, and he was obliged to take more large and frequent potations—not as formerly, to relieve him in some degree from his wretchedness, but to prevent it if possible from becoming wholly unbearable. His course was downwards. His wife, his home, his studies, his farm, his old associates and associations, became, one after another, equally neglected. He could find no pleasure in them. His tastes and his feelings were altered,—and at last it got whispered about, that he who might have been the benefactor, as he was once the ornament of his species—he whose fame had spread into neighboring States, and whom the inhabitants of his own had thought of making their senator—had become a drunkard! Sometimes his better nature would shew itself for a moment; sometimes something of his original brightness would flicker forth from the darkness he had created around and within him; but as the light given by glow-worms to a lost traveler on a dark and dreary night, though beautiful in itself, only serves to make everything around it appear more black and dismal, so did the bright spot which occasionally showed itself on his character and conduct, appear even unto Mainwaring himself. In his poor forlorn wife it produced different sensations—it raised in her tender bosom hopes beautiful and buoyant, but, alas! brief. This bursting forth of something like his former self appeared to her as the sun shining an instant above a thick cloud on a cold and rainy day, and then sinking behind his sable drapery—it was as brilliant and as hope-inspiring, and, alas! as transient and illusory.

Months passed away, and things, instead of improving, daily grew worse. At last an event occurred which, while it promised to Mrs. Mainwaring something of happiness, seemed to stop her husband's progress towards

destruction. A son was born; and as the boy grew, Mrs. M. doated on him with all a mother's affection—with more, for he was her only earthly solace. His father, too, displayed an excessive fondness for him; and this love for his child was as the oasis in the desert—the fresh green spot in the wilderness he had made. When he looked in his boy's face, radiant with smiles, it reminded him both of innocence and felicity, and of a lesson he had formerly known and practised—for the one was interwoven with the other. And he felt as if he would be again innocent and happy with his wife and child; but, alas! it only seemed. Bad habits are not so soon got rid of; the alcoholic craving does not lose so readily its victims. It was not surprising that he should make efforts to unrivet his chains, for if galling even to the most depraved of men, how much more unbearable must he have felt them, whose nature and education were so superior! One night, when he felt, thought, and talked more rationally than he had done for some time, he told his wife that, let what would happen, he should drink no more intoxicating liquors. 'I will,' said he, 'join the Temperance Society tomorrow.' The father shall yet be worthy of his child and of himself; and you, my Mary, shall be again happy.' These unusual words, uttered in a tender and serious manner, fell on her ears like music, and tears of joy gushed from their fountains. She rose in ecstasy, and pushing aside his black curly hair, she kissed his broad forehead again and again. She was once more happy.

Next morning, Mainwaring started to the town. He was nervous, so he could not bid his wife good bye. He felt ill at ease. It was about the usual time for his second dose of the accursed drink, and he had as yet had none. The horrors seemed to be possessing him; but with an almost superhuman effort he shook them from him, and proceeded along the road. His wife arose cheerful and contented, though a doubt of her husband's self-control would sometimes force itself on her mind. 'We have yet,' she said to herself, 'sufficient property left to make us comfortable, if he would but be so; yet I could gladly see it dispersed tomorrow—I could willingly bear even beggary itself—could I but feel certain that my husband would take and keep the pledge. I have strange forebodings, yet I cannot but feel happy. I hope he will not, on any pretence, go to that Deacon Staddle's. It is strange that he, an officer of the church, and one who opposed so grandiloquently the granting of retail spirit-licenses, should be the first to break the law, and that for a few paltry cents. I would rather, much rather, he met with one of his drunken associates, than this deacon with his smooth tongue, impious cant, and prate about moderation.'—Thus she reasoned. Mainwaring, in the meantime, had arrived at the town; and when he was passing the 'grocery and spirit-store' of this very deacon, he felt so very faint, nervous, tottering, frightened, that he thought he must just step in and have one glass—only one—before he took the pledge and proscribed drink for ever. And, alas! he did so. Those who know how one glass of spirits acts on the brain of a drunkard, need not be told that he took another, and yet another.

The hours flew, and Mrs. Mainwaring became anxious for her husband's return. She had busily employed herself in putting her house in order, so the time went by more swiftly than it was wont. But when night came and brought not her husband, the tears gushed down her cheeks as she kissed those of her babe, and she sadly prophesied—'I shall know no more of happiness!' Then she went to the door to hear if he was coming; and the noise of the night wind, as it rustled through the branches of the neighboring trees, sounded to her anxious ears like footsteps. Still no husband came. Hope would then leave her, and returned to her again as if loath to desert this gentle creature. Then, kneeling down by the bedside of her boy, she prayed, and

she felt refreshed. Looking into its fair and innocent face, she patted its little cheeks and smothered them with kisses. She even began to think that she could see the path of her child, on his journey through life, strewn with flowers. Anon she called to her recollection something her husband had once said about the hereditary tendency of drunkenness; and as the awful thought swept through her brain, it left Despair sitting on the throne of Reason, and drove Hope to his birth-place on high. At this moment Mainwaring staggered into the room! He was almost senselessly drunk! He staggered and fell with all his weight on the bed,—under him his poor infant! The mother, with a superhuman effort, pulled him from off her crushed child, and the next moment fell senseless on the floor. He arose and stared wildly around him. He raised up his child, and the consciousness of what he had done, rose to his brain. *The child was dead!* In that dreadful moment, he reached from the closet a loaded pistol, put it to his head, and shot away his own brains!

The sun passed through his eastern portals. The 'whip-poor-will' poured forth his plaintive notes on the morning breeze. The woodman, hearty and happy, proceeded to the forest. The factory bells announced the commencement of the labors of another day. The children of the neighborhood kicked up their heels, shouted, laughed, whistled, and sang, as if to shew they were young, because they were joyous. And in the house of Mainwaring lay the suicide and his victim. About noon they were discovered by some neighbors. Mrs. Mainwaring exhibited scarcely any signs of life. Though they used their best endeavors to revive her, hours passed away before they succeeded. At last, they cry, 'She speaks! she speaks!' She muttered, 'My boy! my Mary! you shall again be happy!' She had lost her reason. A few years ago I heard that she was still alive, and amply provided for. She 'wanted for nothing'—so the thoughtless said; but she wanted the two best gifts of God to man, and wanting these, she wanted every thing.

R. W., Barnacle.

#### SOBER 'TURKS' AND DRUNKEN 'CHRISTIANS.'

Sirs,—I was struck with a passage I lately met with, in 'Hartley's Researches in Greece and the Levant,' regarding the moral habits of the Greeks and Turks. It is as follows:—'With drunkenness the Greeks certainly cannot be charged nationally. During the whole of my abode in the East, I only remember to have met with one instance of confirmed subjection to this vice. I am persuaded that a person might traverse the whole extent of the Turkish empire without ever seeing an example of this kind. If we contrast with this fact the melancholy instances of public intoxication in the case of the British soldiers, which are so frequently exhibited in Corfu and the other Ionian Islands, we shall find cause for humiliation and sorrow. I have heard Greeks style our English troops *brutes*, in reference to this degrading vice.'

Verily, sirs, here is indeed cause for humiliation and sorrow on the part of the inhabitants of Great Britain. The very name of a Turk sounds in British ears, and is used by British tongues, as synonymous with all that is cruel, brutal, and self-debasing; and yet we have here impartial evidence to the fact, that the nation of Turks is free from that most debasing and demoralizing vice to which the British nation is enslaved—drunkenness. Is it possible, then, for any question connected with the prosperity of our nation, or the happiness of our fellow subjects, to engage the attention of statesmen and philanthropists, more than the question which relates to this strange state of matters, and whether it must *always* be thus? How comes it that the favored sons of Britain, however fine their talents or famous their name, have ever been, and wherever they go still are, branded with the appellation of 'drunkards'? How passing strange,

O British Christian! to see an uncivilized Turk and Mussulman turn round and, looking upon you, find no epithet so appropriate by which to designate you as that of 'a brute.' To say that it is a part of *his* creed to abstain from intoxicating drinks, makes the matter no better for *you*. Does not your own professed creed teach you, in as strong and emphatic language as it is possible for the Koran to do, the same thing? Does not this very vice which in the eye of the Turk makes you 'a brute,' in the light of God's word make you an outcast from heaven? What a subject for the meditation of British Christians! to reflect that a person may traverse the vast extent of the Turkish empire (where, till a few years since, the light of the Gospel had not reached), and not meet with a single case of drunkenness; whilst in this kingdom, whose highest boast is the universality of the spread of the pure Gospel, hundreds of confirmed drunkards are known to be reeling through its length and breadth almost every hour in the day and night!

Of all the subjects which at present solicit the attention of the British public, there surely can be no doubt in the minds of Christian ministers and people, that the one which above all others commends itself to their consciences, and demands their immediate and zealous support, is that which has for its object the entire demolition of this British Juggernaut, under the frightful revolution of whose gigantic wheels these hundreds hourly perish.

Last night I had occasion to step into a shop in this city, in order to see a directory. It happened to be a 'spirit shop.' It was literally crowded with men, women, and children. Each was contending with the other to get first served with the 'liquid fire.' In the midst of the bustle some began to show reasons why *they* should be first attended to. One woman gave as her argument that she was a regular customer at that shop. She was replied to by another of the same sex in these words—'O! you cannot be a more regular customer than I am; I am here regularly *twenty* times, and sometimes *thirty* times, every day!'

I have just observed in the newspapers the fatal end of one who, perhaps, like the woman just mentioned, may often have boasted of the frequency with which she paid her devotions at the shrine of drink and debauchery. It appears she had been 'drinking hard' for several successive days, and afterwards betook herself to a neighboring lake, where she put an end to her existence by throwing herself into its waters.

It is, sirs, a cause of thankfulness unto God, that your efforts to bring the British nation to a sense of its duty in regard to this monster vice, have already been crowned with so much success; and I cannot but think that your present situation must be one truly satisfactory to yourselves. You are spending your days upon earth in sounding the alarm, and in inviting your countrymen to arise as with one voice and effort to chase away from our otherwise favored land this fell destroyer—intemperance.

That God may long spare you, and still more abundantly crown with success your unwearied efforts in this great cause of humanity and religion, is the earnest prayer of your humble servant,

A CONSTANT READER.

Edinburgh, 29th Aug. 1845.

RESULT OF INTEMPERATE HABITS.—An inquest was held before John Blackburn, Esq., coroner, on Monday, at the Union Cross Inn, Armlay, on view of the body of Samuel Riley, laborer, aged 55. The deceased was a man of intemperate habits, and on Saturday night had been in a state of intoxication. After getting his dinner on Sunday, he went up stairs, and laid himself down on the bed. He was heard to make a noise, and on some one going up stairs, about ten minutes after, he was found to be dead. Verdict—'Died by the visitation of God.'—*Leeds Times*.

## INTOXICATION IN THE COLONIES.

As we returned towards the house, I looked at it again, as it stood in raw, shiny, comfortless newness, like a great toy freshly unpacked. Behind it lay a crowd of dirty, old, ruinous hovels, that formerly served in its stead, and still were used as outhouses, stables, &c., all broken and half-unthatched. All the fences within sight exhibited the same dilapidated aspect, whilst ash heaps and other less sightly things lay all around. How different would be the state of almost everything in this colony, were that greatest curse man ever created out of God's good gifts, intoxicating liquor, less easily obtained by those who ought to be the industrious and prosperous, but alas! too generally are the idle and worthless part of the community. Time, money, character, decency, feeling, principle, ambition, and honesty; all are sacrificed to the demoralizing passion for rum, whenever it gains the ascendancy; and to know how often that is, we need only observe and listen to the sad evidence so continually passing around us. I perhaps praise the tidy appearance and good cookery of a friend's servant: 'Ah yes, she is an excellent cook, but we can so seldom keep her sober.' The coachman of another seems quite a model for his class, till you hear he is so confirmed a drunkard, that his mistress dares not trust him to drive her home alone from a party. Another family have an honest old 'major domo,' faithful and good in every other point, may be trusted with 'untold gold,' but not with a bottle of rum. It is an universal failing, and a really sober servant or mechanic may consequently be held as a pearl of great price. Age, and sex, make no difference; your dainty lady's maid or pretty young nurse girl, is just as likely to be over liberal in her libations to Bacchus, as your groom or shoe-black; and no threats, no bribes, no punishments avail to keep the besotted creatures from the dram bottle, if it be by any means or in any shape accessible. I have known a female servant drink camphorated spirits of wine, and suspect the same individual of consuming a pint of hartshorn, which mysteriously disappeared about the same time from my room; its evident strength being no doubt too tempting. Eau-de-Cologne and lavender-water, I know, they drink, whenever they are left about, and anything else believed to contain spirit. The universality of this vice is most dreadful to contemplate, and far more to witness and endure. Almost the only exceptions among the lower classes, are the families of English emigrants, who, accustomed to poor living and hard work at home, continue sober and industrious, thankful for the many hitherto unknown comforts and luxuries they can enjoy, and carefully and fearfully abstaining from all excess. Of this class I have known excellent examples, both old and young, male and female, and can only hope that in time their better and wiser course may be appreciated and emulated by other portions of this now numerous population.—*Mrs. Charles Meredith's Notes and Sketches of New South Wales.*

## THE PATH OF SAFETY.

[By the Rev. JAMES COX, Wesleyan Missionary.]

THE only path of safety lies in entirely avoiding the path of danger. If these (intoxicating) liquors are never used they never can injure; and if they are used at all it is impossible to foresee the result. Alas! what fearful and wide spread ravages have marked the course of alcohol, among all ranks and classes of men! It has prostrated to the dust the most elevated philosophy, the most refined taste, the most profound genius, the most brilliant poesy, the most enchanting eloquence, and the most fervent piety! Talents and accomplishments which have adorned the sagacious statesman, the learned jurist, the most skilful physician, and the most devoted and useful minister of Jesus Christ, have all been blighted by this curse of the civilised world. And that

we have most fearfully mistaken our way in supposing that a God of love ever designed we should use such beverages, I am as certain as I am of my own existence. Oh! why should we play with the scaly folds of this venomous serpent? Why expose ourselves, or our children, to this unnecessary danger? Why continue to sanction miscalled hospitality, by offering to our guests beverages condemned by the highest medical science, and which from their very nature must be productive of evil? Why will you be overpowered by domineering fashion? Why not boldly but mildly resist it? Why not cheerfully espouse a cause which is twice blessed? It blesseth him that embraceth it, and makes him a blessing to others by his example and influence.—*Jamaica Guardian and Patriot.*

## TESTIMONY OF A MINISTER.

Burnham, Bucks.

MANY thanks for the papers you sent me previously to the delivery of my teetotal lecture. I have met with much opposition. Twelve have signed the pledge; others are trying the system. One has signed who had previously spent in intoxicating liquor £2 on the average weekly, and whose business had been sadly neglected. He has thus far stood firm. Another, whose motherless family was being shamefully treated, has signed, and is regularly seen at chapel. I trust these hopeful beginnings will lead to something greater.

As usual, those who have joined us are the better in body for it. I believe this is the case with myself. Six services per week, one being in the open air, have scarcely the least exhausting effect, although naturally my constitution, as my relations know, is weakly. But eight years of total abstinence from alcohol has certainly done me much good.

Yours very truly,

W. A. POPLEY, Congregational Minister.

Mr. F. Hopwood, York.

TESTIMONY OF A MISSIONARY.—The Rev. Thomas Brotherton, B. A., Missionary in the Tanjore district, under date 24th March, 1845, speaks of his happy experience in the practice of total abstinence: 'I am happy,' says he, 'to be able still to bear my testimony to the blessings of abstinence. My duty as a missionary calls me continually at the villages, scattered over a space of country more than 80 miles by 60, and I am obliged to change the quality of the water I drink perhaps every day, and yet I have not found the smallest inconvenience from this course. One day I have well, another tank, another river water. I can safely affirm that, since I have been a teetotaler, I have not known what it is to be sick; before, I had constant head-ache, giddiness, fullness of habit, and rushing of blood to the head. When I travel I have no occasion to burthen myself with a load of bottles, as before; now every well, every stream, supplies me and them that are with me, with a wholesome and cooling beverage. I have had so little to do these last two years with my own countrymen, that I have been out of the way of advocating the cause of temperance. I live in the midst of natives, 15 miles away from the nearest European station. Still I do bless God that ever I became a teetotaler, and look upon that day as a great and important crisis in my life. Convinced as I am that God is everything and man nothing, yet I am sure, that under his blessing, I owe my prolonged existence to the principles of abstinence I have been so happily led to adopt.'

CHRISTIAN LIQUORS.—A Newbury Port paper states that the Turks are fast giving up the use of opium, and that they now use freely the 'Christian liquors.' What are these? Why, we will tell you, reader—New England rum, and Holland gin. These are what the Turks call *Christian liquors!* And the same account says, intemperance is prevailing among them at a fearful rate.

## Progress of Temperance.

### ENGLAND.

LIVERPOOL, Nov. 12, 1845.—It is with great pleasure I inform you, that on Monday last the first stone of a Temperance Hall was laid in this town, in connexion with the Clarence Foundry Total Abstinence Society, to be called the *Clarence Temperance Hall*. It is situated at the north end of the town, in a densely populated neighborhood. The proceedings were announced by placards, and the public papers, which brought great numbers together. The committee met at Mr. Wilson's Temperance Hotel, at two o'clock in the afternoon, and proceeded thence in procession, headed by the Rechabite Band in full military uniform, to the intended ground at the corner of Bond-street. The procession, under the superintendence of Mr. R. Titherington, moved in order as follows:—Four officers of the Clarence Tent, bearing flags—the band—three trustees—L. Heyworth, Esq., as Chief Mason—Mr. Mundy, Agent of the Temperance Provident Institution, bearing a costly silver trowel, on a crimson velvet cushion, having on his right Mr. Rylance, President of the Society, carrying a handsome mahogany mortar hod; on his left, Mr. Sullivan, bearing the square and mallet—followed by about 60 Rechabites, from different Tents, in full regalia,—the juveniles forming a part of the procession, which, upon the whole, made a respectable and interesting appearance. Having arrived at the ground, where several thousands had collected to witness the ceremony, a hymn was sung, an appropriate address was delivered by the Rev. Mr. Drummond, of the Wesleyan Association, after which Mr. Mundy addressed himself to Mr. L. Heyworth, and presented him with the silver trowel, with which to perform the task of laying the stone. He also took the square and mallet, and the stone was lowered into its resting place,—several coins and papers having been deposited in an iron box in the centre. The work being completed, Mr. Heyworth delivered a short but appropriate speech, after which Mr. Drummond offered up a prayer, and the ceremony concluded by singing the doxology. At six o'clock, a tea party was held in the school-room of the New Connexion Chapel, Bevington Hill, to which almost 300 sat down and partook bountifully of 'the good creatures of God.' The chair was taken by L. Heyworth Esq. The meeting was first addressed by Mr. Sullivan, who also sang a song selected for the occasion, which gave great satisfaction. The Rev. John Stamp of Manchester, was then called upon, who delivered a most eloquent and soul-stirring address, at the conclusion of which he was greatly cheered. Mr. Rylance next spoke, confining himself principally to the object of the meeting, strongly urging the adoption of abstinence principles by all who had not embraced them. The chairman now called upon Mr. Mason of Manchester, who strongly impressed on the company the necessity of giving their support towards the erection of the building, the laying the first stone of which they had met to celebrate. His solicitations were answered by many liberal contributions, L. Heyworth, Esq., giving £30. A letter was also received from W. Holt, Esq., with a donation of £3. Upwards of 400 £1 shares have also been taken up, to be paid by weekly instalments of 6d. per week per share. After the collection, Mrs. Crow and Mrs. Simpson, two zealous advocates of the cause, spoke shortly but effectively, and the meeting closed after a vote of thanks had been given to L. Heyworth, Esq., for his gentlemanly conduct in the chair, and for the liberal manner in which he had come forward to promote the object they had in view. DONATIONS, however small, will be thankfully received by Mr. Mundy, 132, Mount Pleasant; Mr. Cutler, 34, Paradise-street; Mr. Williams, 39, Whitechapel; and by Mr. Wilson, Temperance Hotel, Maddock-street, Scotland-road.

A. LOFT, Sec.

SHREWSBURY.—The Temperance Society here recently issued the following address:—"The object of all benevolent designs, is to mitigate human misery and increase human happiness; and, as drunkenness is the great sin of our times, and perceptible in a thousand forms, and its consequences mourned over by the wise and the humane, it is lamentable that so few are disposed to assist in removing its evils. The only remedy for a corrupt stream is to purify the fountain;—for a bad custom, to purify the habits of men. Drunken tradesmen become bankrupt, and their creditors suffer; drunken workmen become idle, and the industrious are taxed to support them; drunken people in all offices and stations of life, are a constant burden upon the community at large. But prevention is better than cure, and cure better than endurance. How easy and how safe, then, would it be to cut off at once all causes of drunkenness, by ceasing, for ever, to drink; and if we would have the effects lessened, we must begin with the causes. Strong drink has made *nine-tenths* of our crimes; consequently, it has obliged us to enlarge our jails, and build new ones. It has produced *four-fifths* of our pauperism; consequently, it has destroyed the independence of many of our people. It has produced *seventy-five* out of every hundred of the maladies to which the body is subject; and, hence the crowded state of our infirmaries and hospitals. It has alienated the kindest fathers from their families, and made prostitutes of the loveliest of our daughters, and destroyed prematurely the parents' most hopeful sons. Gambling, thieving, midnight burnings and murders, are all planned and perpetrated by the drunken. How important, then, to stop it;—to interfere, by example, so as to bring this wide-spread evil to an end. To do this, there must first be a Society, who, having examined the question, can point to its effects. Such a Society exists in 'The Shrewsbury Total Abstinence Association.' This Society is desirous of teaching its principles, both by circulating printed information, and obtaining lecturers duly qualified for this purpose. To do this, they need funds and regular subscriptions; and the return to be made by the success of the Society, will be the reduction of rates and taxes, now required for the support of prison-establishments and police-force. Hitherto, this Society has been carried on without an appeal to the public for support, at a small cost—silently, yet effectively producing much good; many families having now sober husbands and careful fathers, who were once profligate and drunken; many tradesmen who once failed in duty to their creditors and their homes, can now rejoice in their prospects; and many a wicked and blaspheming family has been exalted from drunken and debasing habits, to seek for mercy, and devote themselves to God. Impressed, therefore, with the necessity of greater efforts being made, 'The Shrewsbury Total Abstinence Association' make, hereby, an appeal to the gentry, clergy, and inhabitants of this town and county, to aid their benevolent designs. Let the lamentations of woe, the piercing cry of hunger, and the bitter anguish of ties severed by the punishment of crime, be all regarded as taking their rise in this great spring of iniquity; let the pangs of disease, the calamity of accident, the misery of sudden death, be regarded; and the moans of unutterable grief, and the groans of the lost, be listened to, and it will soon be perceived what claim such a Society as this has upon mankind. Wherever total abstinence is adopted, industry and self-support are evident amongst the poor, *property is secure*, and duty and respect are cheerfully yielded: parents and children are better fed and better clothed; debts are rarely contracted; and the social duties and obligations of man to man are carefully attended to; the Lord's day is observed, and the house of God frequented: whereas, on the contrary, the cost of strong drink is so enormous, and the besotting influence so great, that there follow evils beyond calculation, and misery without limits.

THOMAS BERTENSHAW, Sec."

LONDON, Nov. 14th, 1845.—Dear Sirs,—The temperance cause was never in a more healthy state in this great city, than at the present time. The meetings are well attended by remarkably attentive hearers, and the cause is advocated on thorough-going Christian principles, without sectarianism or party feeling. The consequence is, that the people are becoming more and more enlightened on the nature and properties of strong drink. We are using every available argument and fact to shew the people that it is not only unnecessary, but *decidedly injurious* to the health of body and mind, and that total abstinence from it would have a powerful tendency to improve the health and morals of the community. And, thank God! we are succeeding most gloriously, in convincing the people that the drinking system is altogether wrong; that it is a cruel, wicked, and immoral system, without one redeeming quality; and that it is doing evil, and that continually, to the bodies and souls of thousands of our fellow-creatures. The religious, too, are beginning to see and understand these great truths; we believe that most of them are convinced that we are right, and that they are wrong. I recently spent a week at BUCKINGHAM, where, I am happy to say, we got all the chapels in the town to hold our meetings in. The Town Hall was also kindly granted by the Mayor, so that I had five capital meetings, and a goodly number signed the pledge, including Mr. Carryer, the Baptist Minister, the members of whose church are nearly all teetotallers. I have been holding meetings in this city (London) and neighborhood almost every night since the beginning of last May, and am thoroughly convinced, from what I have seen and heard, that the Church of God in this country will be brought over to the temperance reformation before long. The Independents and Baptists are beginning in good earnest to enquire into the subject. Mr. Buckle's tract on 'The Wesleyan Spirit Vaults,' has been like a bomb-shell thrown into the enemy's camp—it has set them all on a move. Altogether, the prospect before us now is a glorious one. May God help us to persevere! I hope our dear friends in the North are keeping the steam up. I am quite at a loss here for good temperance tracts. I could distribute thousands of them at the spirit-shops, if I had them to give.

Yours truly, JAMES TEARE.

SHEFFIELD.—[Extract from Third Annual Report of 'Little Sheffield Branch.']—Our principles are making rapid progress in the favor of mankind, and are exercising a beneficial influence upon many persons who have not yet joined us, but who, by their adherence to them, are giving practical acknowledgment that they are true. Our number is upwards of 2,000. It has steadily increased during the past year, and if laborers had entered the field as fast as expected, the most glorious results might have been achieved. The meetings every Monday night have been well attended, and few have passed without some person being added to our ranks. Great praise is due to the speakers at these meetings for their indefatigable labors. A few out-door meetings have also been held, which must have done good. The travelling lecturers engaged on behalf of this Branch have lectured in various parts of the town; they have generally been of a superior character, and although not so well attended as was desirable, have done something towards stemming the tide of those prejudices and opinions upon the nature and effects of intoxicating drinks, that have been rolled down to us from 'rude and barbarous times.' The Sabbath visitors are divided into 26 parties, and have exerted themselves in the most praiseworthy manner, having done the work of 'Home Missionaries' without fee or reward. About 2900 tracts have been issued during the past year, and nearly 400 'Temperance Advocates' have been distributed monthly to the subscribers.

DORKING.—A lecture was delivered here on the 24th Oct., by Mr. Gawthorpe, Agent for Surrey and Sussex, on the comparative superiority of the temperance move-

ment as a means of bettering the condition of the people.' It was well attended, and the lecturer proved the utter uselessness of intoxicating drinks as a beverage; and contrasting the present time with that of years past, he showed in many districts a decrease of crime by one-half, mainly attributable to the temperance movement. On the 3rd November, we received a lecture from J. Platow, a working man, from Buckinghamshire, known in his own county by the name of the King of the Drunkards. I am happy to say he has now changed it for King of the Teetotallers. He gave us a touching narrative of his former life; for 20 years he had been a sot; repeatedly has he been to prison, and at one time 20s. would have purchased all he had: he signed the pledge 6 years ago, in a state of intoxication, but has kept it ever since, and is now much respected, and in good circumstances, having two votes for the county. The above is one instance out of hundreds, who have been reclaimed through the means of the Temperance Society, and of many who have been brought to the sanctuary who before were looked upon as lost and irreclaimable; and who would not, for the sake of such as these, give up such a petty gratification?

W. C. ISAAC.

ROCHDALE.—On Wednesday evening the Temperance Society held their tenth annual meeting in the Temperance Hall, Toad-Lane, which was moderately filled. Jacob Bright, jun. Esq., took the chair, and said,—The question of total abstinence was the question they had met to discuss. He was glad the temperance cause had advanced, but there yet remained a good deal to be done. The question had often been asked—'what are the religious portion of the community doing for the cause of total abstinence? Scarcely anything. Most of their ministers refused to give up their 'little drops,' as they called them. In former times the professors of religion would make a sacrifice for the furtherance of the Gospel. The professors of religion in our days rely more upon going to their churches and chapels than assisting in the achievement of a more organized and consistent state of society. Mr. Scott, the Secretary, read the report, from which it appeared that since June last, they had adopted the Glasgow system of admitting members into their society, viz.—that no person be allowed to sign the pledge without a serious consideration; and must be perfectly sober when admitted as a member. Edmund Grundy, Esq., of Bury, said he had been a disciple of total abstinence upwards of seven years; it was the best cause he had ever been engaged in during his life. He had been a member of the Bible Society and other associations of a virtuous nature; but of all put together none had done so much towards moralizing the people as the Total Abstinence Associations. The Rev. F. Howarth, of Bury, said that intemperance might be called temporary and permanent madness; where the use of intoxicating drinks took place, the domestic comforts of a family would be spoiled, either directly, or indirectly; intemperance was not only attended with loss of life, but with various diseases. The speaker related several distressing circumstances which he had witnessed in Bury, and which had been brought on, in the majority of cases, through the use of intoxicating drinks. The Rev. gentleman then made a powerful appeal to parents, advising them to use every means to prevent their children using such maddening beverages which were never intended by God to degrade and brutalize man. David Morris, Esq., of Manchester, came forward and delivered a very interesting speech, giving an historical account of the formation, rise, and progress of the temperance movement, which originated in Preston about 14 years ago, and which now numbered several millions of members. Mr. W. Logan, Town Missionary of Rochdale, made a short speech; after which a handsome collection was made towards the expense of painting and beautifying the room.

R. K.

**WOBURN.**—We are going on gloriously with the temperance cause at Woburn;—more than 200 signatures since middle of July. The Duke of Bedford has granted the use of the Town Hall for all the purposes of the society. I have not time now to give you particulars, or they would interest you. W. F.

**HOWDEN.**—On Sunday evening last, the Rev. R. G. Mason, one of the advocates of the British Association for the Promotion of Temperance, delivered an excellent sermon founded on the parable of the prodigal son, to a large and respectable audience assembled in the Independent Chapel. On Monday the same gentleman delivered a temperance lecture to an overflowing meeting in the Public Room, Hailgate.

*Disturbing a Temperance Meeting.* At a magistrates' meeting held at the Half Moon Inn, on Saturday last, Mr. R. Meggitt was charged by Mr. R. Johnson, with having assaulted him on the Monday evening previously. From the evidence adduced it appeared that Mr. Johnson, a respectable tradesman, and zealous member of the Total Abstinence Society, was attending a temperance meeting held in the Public Room, Hailgate, when some boys made a disturbance at the door. Mr. J. took one of them (a boy of Mr. Meggitt's) in his arms, carried him a little distance, and set him down, bidding him run home, or he would give him into the hands of the police. A few minutes afterwards, Mr. M. came up (accompanied by Mr. R. Dunn and Mr. W. Carter), seized complainant by the collar, challenged him to fight, and used violent language. The case having been fully proved, the complainant in answer to a question put by one of the magistrates, said he would not further press the case if Mr. M. would sign the temperance pledge. This not being acceded to, the fine of 50s., and 17s. 6d. costs, was inflicted, which was paid.—*York Courant*, November 6, 1845.

**NORFOLK UNION.**—Maldon, Nov. 8, 1845.—Having finished my engagement in the East Norfolk Union, I deem it right to send you a brief report of my labors and success. I am happy to say, I have not labored in vain, nor spent my strength for nought. During the summer months, the meetings in the country places were thinly attended, and for some time were entirely given up; it is, however, gratifying to state, that in some places good was done—deep-rooted prejudices were removed, hostility has been succeeded by friendship, and opposition by co-operation. In the city of Norwich I have labored much, and with considerable success. Myself and my friend Mr. Swann, with whom I labored very agreeably for three months, and who has gained the esteem of many of the friends in this locality, have held a great many meetings in the open-air, well attended. Drunkards have been reclaimed, moderate drinkers have signed the pledge, and an impetus has been given to the temperance cause. Several of the friends have said, that at no period of its past history, have the principles of the Society been better understood, more generally approved, or more extensively practised, than at the present. On Friday evening, Oct. 31, I gave my farewell address. The chairman, S. Jarrold, Esq., stated it was the largest meeting he had ever witnessed in that place. A number of signatures were taken. The best proof I can give that I have labored to the entire satisfaction of the friends, is, that I am respectfully invited to go and labor with them for a year longer, as soon as my present engagement shall terminate. Mrs. Fisher presented me with between £3 and £4, which had been subscribed by a few friends as a token of their esteem; besides other evidences that my poor services have been satisfactory to the people. I leave them with feelings of respect, but yet not without hope that I shall see them again, and rejoice over their increased prosperity.

JOHN ADDESHAW, Agent.

**NORFOLK.**—*Great Temperance Festival.*—The Eighth Temperance Anniversary took place on Tuesday and Wednesday. A Fancy Bazaar was held in the Corn Ex-

change, which was well sustained by contributions, and afforded strong proof that the principles of the Society were respected and espoused by a powerful body of friends. The admission was 6d., returnable to the visitor in payment for his purchases. The hall was tastefully hung with flags and banners, bearing various mottoes indicative of the necessity and advantage of temperance. The tables were well stocked with useful and ornamental articles, suitable for the middle and working classes. Some stalls were covered with books and fancy stationery, and all were superintended with great efficiency. A tea party was also announced in St. Andrew's Hall, and this was attended by about 900 persons, the admission being by tickets, 1s. 6d. each. In the midst of the tea, the Lord Bishop of the Diocese entered the hall, accompanied by the Rev. Thomas Clowes, the President, and were enthusiastically received. Tea over, and the tables cleared, his Lordship addressed the assembly nearly as follows:—'My friends, I could wish that every enemy of Temperance Societies was in this place, and could see what I now behold; because I am persuaded the sight could do no harm, and I am sure this meeting is doing the Temperance Society much good. I am the friend of Temperance Societies. I have been so for many years; and from all that I have seen, and heard, and read, I have found nothing to stagger the opinion I had formed of them.' His Lordship then noticed several of the objections which the opponents of teetotalism had raised to the system—not, as he said, because he was an enemy to the movement, but because he thought they ought to know what their enemies said of them. The first objection was, that this was not a religious movement, and it was said that a Christian should take no pledge that was not urged by the precepts of the Gospel; but he thought it was necessary to cleanse the mind previously to sowing the seed, that it might be the more suited to produce the necessary fruits; and he felt strongly that drunkenness was one of the noxious weeds that required to be taken away, before the good seed sown would produce the fruits of the Spirit; and when he saw 900 persons here, many of whom he looked upon as souls 'snatched from the burning,' he thought the act of taking the pledge should be matter of rejoicing to every human being. When he knew, as he did, that by taking the pledge, and by becoming members of the Teetotal Society, hundreds of thousands of persons had afterwards become Christians in earnestness and in truth, he felt it matter of congratulation and rejoicing. He had held conversations with many reformed drunkards, and in no instance had he been deceived; those who had never read their Bibles before, read them then, and had a hope in the present life, and an active hope of the life to come. Not only in England and Ireland was this movement going on, but it was being responded to in America, and many in different parts of the world, who were once addicted to intoxication and excess, were now becoming sober men and women. Another charge that was brought against the members of Temperance Societies was, that they were the purchasers of opium. He brought this forward as one of the arguments of their opponents; but he had made every effort to fathom this matter, and in no instance had he been able to discover a single instance of opium-taking by any one, who was not in the habit of doing it before. His Lordship next alluded to a circumstance that had come under his own notice, in which some of the members of this society had not acted very soberly in support of their own principles, and urged upon them sobriety and temperance, not in one thing only, but in all things. The meeting to which he alluded was not held in Norwich, but in London; and no doubt many of the leading friends of the society would condemn the mental intoxication of which he complained, and would say that it was not in their power to control the extravagancies of every member of the society. By this conduct they made themselves enemies, and gave these enemies an advantage over them that

they would not otherwise have, and his Lordship urged upon them greater sobriety in future. His Lordship now left the hall amid warm demonstrations of approbation and applause. The company soon after left their seats, and the tables were removed to the sides of the hall, and many of the ladies as well as the speakers and others collected upon the orchestra. The Rev. T. Clowes took the chair, and opened the business of the meeting in a long address, in which he called upon Mr. Samuel Jarrold to read the following letter which he had received from Joseph John Gurney, Esq. :—

My Dear Friend, Earlham, 10th mo., 14—1845.  
The death of a beloved sister, of which I received the afflicting intelligence only this morning, must prevent my attending the temperance meeting this evening, as I contemplated to have done. I wish to assure the meeting of my deep and increasing sense of its importance. I inclose a donation of £10 in aid of our Norfolk Agency.  
I am thy sincere friend,  
J. J. GURNEY.

The Rev. T. Clowes continued his address, saying he had not now to open the meeting, that having been already done most efficiently and pleasantly by the Lord Bishop of the Diocese, in an address which had given him very great satisfaction. There was another friend to whom allusion had been made—he meant Mr. Gurney of Earlham, to whom they naturally looked, but the cause of whose absence had been explained. With reference to the subject introduced by his Lordship, he hoped they would all profit by it, and display no want of courtesy and of good Christian feeling, and allow no opposition to interfere with that kind feeling they should ever observe as members of the Temperance Society. He would observe, however, that it was impossible to please a certain class. Sometimes they were disliked because they were not practically a religious body, and it was said they were going about to reform mankind without the aid of religion; however, these matters would be better discussed in print than in these assemblies. He congratulated the friends of this meeting on the present large assembly. It showed that the cause of teetotalism was still flourishing in the country. He congratulated them also on the introduction of a bazaar into the city, connected with the temperance cause. It gave him exceeding pleasure to go; when he went, he was happy to see such useful contributions: it was exactly in character with the nature of the society. It was much better than all sorts of finery. He was glad to see the operatives joining in this movement, for they were the persons to a great extent benefited by temperate habits. The meeting was also addressed by Mr. J. Addleshaw, agent of the British Association; Dr. Lowell, of London; and the Rev. T. J. Messer, of Hull. The speeches of those gentlemen were replete with sound argumentation and telling facts, and produced a thrilling effect upon the numerous and respectable audience.—*Norfolk News*, Oct. 18.

WIGAN.—On the evening of Tuesday last, Mr. James Melling, glass-blower, from Warrington, delivered an address 'on the evils of intemperance, and a sure remedy for the approaching famine,' in the Commercial Hall. The attendance was good.

#### SCOTLAND.

On Thursday and Friday week, Mr. Henry Vincent delivered his last two lectures in Aberdeen—the first in the Rev. Mr. Stirling's church, which was densely crowded in every part, and large numbers were unable to obtain admission. At the close of Mr. Vincent's address, the Rev. Mr. Stirling (who occupied the chair) expressed his determination, amid loud cheers, to adopt the abstinence principle. The second meeting was in the Free Church, Woodside, the Rev. Mr. Forbes, pastor, in the chair. Mr. V.'s lecture gave great satisfaction, and the whole proceedings passed off in a most interesting manner. On Saturday night a *soiree* of the select friends of the cause was held in Lowery's Temperance Hotel, Mr. Maitland in the chair. Mr. Vincent explained the principles upon which the Scottish Temperance League is

organized, and the nature of the machinery by which it proposed to influence public opinion in favor of temperance principles. On Monday and Tuesday nights, Mr. Vincent made his appearance in Peterhead. The first meeting was held in the Wesleyan church (a small building) which was well filled—the Wesleyan minister occupied the chair. Such was the interest excited by this meeting, that the second, which was held in the Free Church, was attended by upwards of 800 of the inhabitants, including the Free Church minister, and many of the most respectable and influential of the townspeople. Mr. Vincent also addressed a crowded meeting in the Independent Chapel, on the same subject.—*Glasgow Examiner*.

#### GERMANY.

In glancing through the November *Advocate*, I perceive that the article of intelligence headed 'The German Reformation,' is calculated to give a most deceptive notion of the state of the temperance cause in Hamburg, Upper Silesia, and Posna. Its substance seems to have been borrowed from a letter of the Rev. D. Seling, which appeared in the 'Journal of the American Temperance Union' for last August; but in transferring it into your columns, your correspondent has evidently mistaken the import of the phrase 'total abstinence,' conceiving it could apply solely to the abandonment of ALL intoxicating liquors. Thus, while Mr. Seling speaks of 300,000 men and women having taken the pledge, your informant says they had become pledged teetotalers—which is indeed anything but correct.

There is no manner of doubt or equivocation in the language of Mr. Seling, who is not a teetotaler himself in practice, nor even in theory. He expresses a wish that he could follow Mr. Delavan's example (in being a teetotaler). On the whole, both himself and the 800 physicians he refers to, appear to be pretty much as far advanced (and no more) as the English public were 10 years ago, when in the transition-state from moderation to teetotalism, and the arguments used seem nearly on a par with those used by many honest but half-enlightened friends of the cause in this country between 1834 and 1837.

However, as the best way of convincing you of what I state, I send you a long extract from the letter; and perhaps the best way of obviating the mischief likely to arise from your late article, would be to publish such extract in your December No. J. S.

[Extract of a letter from the Rev. D. Seling to E. C. Delavan, in the 'Journal of the American Temperance Union,' for August, 1845.]

"I wish, also, I could follow your desire, and confess myself in favor of total abstinence of all intoxicating beverages, and preach it, in order to prove to you still more my gratitude for this handsome present, but this is impossible for me to do.

In the last year's convention of all the German Temperance Societies at Hamburg, the principle has been unanimously adopted, after due consideration and discussion,—that the attempts and endeavors of the temperance societies, inasmuch as they are destined for the whole people, shall extend and limit themselves to the proscription and to the abolition of such beverages which experience has taught to be generally destructive, i. e. pernicious to the whole people. The soundness of this principle I could not then, nor can I now, contest. It was then, besides, considered and unanimously acknowledged, that in America, Ireland, and England, according to this principle, total abstinence from all the fermented ardent beverages ought to be demanded, because there the fermented ardent beverages have proved as generally destructive as the distilled ones. And the best evidence therefore is, that such a demand was embraced by the people, which would not have been the case if the people did not feel the need to respond to it: whereas, it was not less unanimously acknowledged, in regard to Germany, that we, following the same principle,

ought here best to ask total abstinence from the distilled ardent beverages, because, according to the general observation of physicians and non-physicians, fermented ardent beverages are here not mixed with distilled spirits, or other hurtful ingredients, and they are but to some persons destructive; yea, in comparison to the whole population, they are so but to very few individuals. And we believe, that for this very reason, because we do ask, like the Americans, the Irish and the Englishmen, as much, and not more, from all, than the general usefulness be, that our exhortations and invitations become generally more and more embraced.

And to give the proof hereof we can say, that to many German physicians, who had before already expressed themselves in favor of our pledge, are 800 yet added since the last six months. Further: I have preached within eighteen months, besides before sundry assemblies in Protestant sections of the country, in sixty-four Catholic churches; in consequence of which 20,000 men, over 20,000 women, and more than 20,000 scholars, took the pledge of total abstinence from distilled ardent drinks, and with the prospect for these sixty-four parishes that there the aim of the societies may soon be entirely obtained. The number of societies in Germany increased within eighteen months from 450 up to 733, and probably yet more, not including in this estimate Upper Silesia and Posna. In Upper Silesia, where the evil was not less great than formerly in Ireland, began about one year ago the father Stephen Bezazawski first timidly, and with a view to try, as he writes to me, to follow my example; and his trial succeeded so well that already 300,000 men and women have taken the pledge, partly through him, partly through other clergymen. By Upper Silesia has the Grand Dukedom of Posna been so electrized, that the entire Catholic clergy rose for it, like one man, preaching from all pulpits the abstinence principle, and already 100,000 have given their pledge. This happy progress manifests the view and the conviction of the German people, that we ask sufficiently and also not too much from the people. Besides have we the pleasing proof of the sufficiency of our demand from all those sections where it has been embraced, as they show a condition as temperate as may be desired.

This, I hope, will be a sufficient proof to you, respected sir, that it be not indocibility or indifference towards truth and weal of mankind, nor still less, that it be a want of grateful and friendly feeling towards you, when I continue to preach for abstinence alone from distilled ardent drinks. I will, however, at an early day, have the book and pamphlets sent to me, not only translated before me, but I shall ponder over and appreciate them."

#### PRUSSIA.

The soldiers serving in the Prussian dominions have been allowed by the Government to receive, instead of their daily rations of brandy, the value of the same in money. This step is calculated to promote the principles of the temperance societies, which, through their officers, have formally returned thanks to the King for the privilege thus conferred.

**PLEDGE-BREAKING.**—At Mallow, Ireland, lately, a coachman named Birnes, having violated the teetotal pledge by getting drunk over night, hanged himself next morning from a tree in his master's lawn.

**FATHER MATHW AND THE DRUNKARD.**—This distinguished philanthropist is laboring in Ireland with renewed zeal in the cause of temperance. He administered the pledge to upwards of 6000 persons at Cork, a few Sundays ago. During one of his addresses, an unfortunate creature flung himself into the river while laboring under the effects of intoxication. He was immediately rescued from the jaws of death by some brave fellows near; and the wretched man, when he recovered, took the pledge from the apostle, who rendered this striking incident the means of deeply affecting the hearts of his auditory.—*Leeds Times.*

## Original Correspondence.

### RADICAL REFORMERS.

To the Editors of the National Temperance Advocate.

GENTLEMEN,—The blessings of the temperance reformation are deeply felt, and conspicuously exhibited by certain characters who have been raised from the lowest degradation to stations of comfort and usefulness; some eminent examples of which, we have at Hexham.

The first I shall notice is the son of a veteran soldier, who had served in Egypt; and, like many of his countrymen, returned almost blind—a pensioner, and an occasional mendicant. John learnt a trade, and with it learnt to drink like another hatter. His conduct became profligate in the extreme; much of his time was wasted at the ale-house; and what wages he did earn, were too generally devoted to drink. He had married, but his bad conduct drove his poor wife back to her friends. He now became desperate, and rushed upon ruin. What a fearful solitude is the drunkard's home, when his recklessness has destroyed every comfort, and his tyranny has banished the wife of his youth! Children they had none. Alone in his wretched habitation, this unhappy man, finding the fruits of his folly to be bitterness unupportable, set fire to his bed, and cut his throat! Was ever poor creature nearer perdition?—yet he was snatched as a brand from the burning.

He recovered, however, and became a teetotaler. Once pledged, he was steady to his purpose—has stood staunch for several years—and has established himself successfully in business, in the front street of his native town. We have seen John, even on a Sabbath day, drunk, and stripped to fight in front of a public-house, where he had probably been turned out. We have since seen him, well dressed, with umbrella in hand, receiving the jeering salutations of his former pot-companions; but he can afford to be laughed at, who feels that he has the best side of the question.

Magistrates may meet to license drunkeries, and meet again to punish the drunkards they have created. True temperance men would gladly save them all the trouble, and the public all the expense of their meetings.

Yours very truly,

J. B.

Hexham, Nov. 13, 1845.

**WILLIS IN LONDON.**—Hear the traveler:—'Juleps and sherry cobblers are mysteries known by none and much inquired after. I seriously think that an American bar set up at Charing cross and furnishing the thirty or forty drinks of Brigham's famous list in Boston, would be the maker of the setter's up fortune.' And what else Mr. Willis, would it be the maker of? How many drunkards? How many broken hearts? How many ruined fortunes? Shall Americans go abroad to enlighten the world in the secret of juleps and sherry cobblers, and to commend the establishment of Brigham Saloons with all their array of poison and death? Ah! *pu det, pu det.*—*New York Journal.*

**THE DRUNKARD'S OFFSPRING.**—Dr. Browne, in a work on Hereditary Insanity, observes:—'The drunkard injures and enfeebles his own nervous system, and entails mental disease upon his family. His daughters are nervous and hysterical; his sons are weak, wayward, eccentric, and sink insane under the pressure of excitement, of some unforeseen emergency, or of the ordinary calls of duty. This heritage may be the result of a ruined and diseased constitution, but is much more likely to result from that long continued nervous excitement, in which pleasure was sought in the alternate exaltation of sentiment and oblivion, which exhausted the mental powers, and ultimately produced imbecility and paralysis, both attributable to disease of the substance of the brain. At present, I have two patients who appear to inherit a tendency to unhealthy action of the brain from mothers addicted to drinking, and another, an idiot, whose father was a drunkard.'

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THE ORGAN OF THE BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE,  
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The type of the present No. will not be distributed for a few days, so that any EXTRA of NEW ORDERS can be supplied, if given without delay.

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### TO OUR READERS.

At the desire of great numbers of our friends, we have changed the *Advocate* to a more convenient form, adapting it at once for the purposes of a periodical and a tract. Though this is attended with additional expense and trouble, we shall not regret it, provided the change be satisfactory to our readers.

On commencing the labors of another volume, we are led to solicit the continued interest and support of those faithful friends to whom we are so greatly indebted for the large circulation which years ago placed, and still maintains, our periodical at the head of the Temperance Press of Britain. It shall be our earnest endeavor to render it deserving of their increasing support.

The plan adopted for its circulation at Birmingham, Sheffield, Penrith, Devonport, and other places, might be advantageously copied. Let monthly visitors, in collecting subscriptions, supply a copy to every subscriber of 2s. 6d. and upwards, and they will find money more easily obtained on this condition, while information is at the same time diffused. The effect is, that the arrival of the periodical is looked upon with interest by many, where a tract would perhaps not be perused. Its circulation by post (FREE) amongst the clergy and gentry of a town has also resulted in much good, and is deserving the attention of every committee.

As an inducement, and especially to the young, it is suggested that for obtaining five new subscribers, they shall be furnished with an *Advocate* gratis during the year.

As another means of circulating temperance knowledge, the agents might take a number of *Advocates* with them to the different meetings for sale; and such persons as are desirous of spreading our principles, should provide themselves monthly with a copy, and lend it to such of their neighbors as are not teetotalers.

Such of our friends as prefer to get their *Advocate* with the other magazines, can easily obtain it through their bookseller, from our London agent, W. Brittain, 11, Paternoster Row.

From CORRESPONDENTS, and SECRETARIES of societies, we solicit the continuance of their reports. Our chief object is the collection of interesting facts and results. Let their communications be plainly written (especially names), condensed as much as may be, and transcribed on slips of paper separate from their letters. Newspapers sent must not be marked; a cut in the paper will be sufficient indication of the paragraph designed for our perusal.

In conclusion, we regret to state, that while we have received flattering evidences of appreciation from our friends generally, we have not had the good fortune to please all; and, in fact, that systematic efforts have been made in some quarters to suppress the circulation of the *Advocate*. An editor, especially of a temperance periodical, the readers of which are of such discordant opinions on other points, constantly realises the story of the OLD MAN AND THE ASS. While we try to please one, we displease another. The pages of temperance periodicals are not, generally, favorable to free discussion. Many of our organs dare not discuss some branches of the subject, lest the support of certain parties should be withdrawn, who will hearken only to "pleasant things." A similar influence has been brought to bear upon the *Advocate*, with the design of compelling us to compromise with existing usages and opinions. One committee would wish that we should not publish the "Doings" of the enemy "Strong Drink," out of a false regard for the feelings

of the relatives or friends of the parties implicated! Another would compel us to be silent on the *Wine Question*, to burke all inquiry, and allow the enemy to take his stand undisputed upon the "vantage ground" of the word of God! We have given one article in six months on this subject, and the result in one committee alone, was a loss of some scores in our circulation! Another party complains of our noticing "*Hydrophathy*"—as if the evidence of the physiological and dietetic excellence of teetotalism must not be seized wherever it exists, whether on orthodox or heterodox ground! During the last year, we have had occasion to insert complaints of persecution suffered by several teetotalers, on account of their principles, and have also admitted the reply of those implicated. But parties living at a distance from the scene of persecution, have become the readiest judges of the matter, and allowed their sectarian attachments to influence their decisions. One secretary, who at the same time orders the publisher to cease sending to the extent of 18 monthly, thus writes:—"The committee regret that you otherwise talented and useful publication should be made the vehicle for aspersing the characters of highly esteemed men of God." Our readers must judge of the justice of this complaint. The Devonport and other societies differ from this committee. Several other parties, also, complain, that we should assail tobacco in an occasional paragraph; while, on the other hand, we have a multitude of articles on all these subjects, which we are compelled to reject.

Such, gentle reader, is the delectable position of a temperance editor! A friend has suggested that we should accommodate these parties by sending out our *Advocate* with blank columns, leaving each person to fill it up according to his own whim or wisdom! Verily, we are like the king who was elected on condition of giving his subjects whatever sort of weather they wanted; and perhaps our reply and his might be, "Gentlemen, I may promise you this when you are all agreed what sort of weather you will have."

But, seriously, we are extremely anxious to gratify the great bulk of our supporters in every reasonable way. We are anxious to purge from our columns every thing which is unnecessarily offensive, and to discuss the great question to which we are earnestly devoted, in a calm, christian, and philosophic spirit. To this end we invite the co-operation of our friends and correspondents, assuring them, however, that still, as heretofore, we shall pursue the path of principle, without wavering and without compromise.

Reader! will you support us in this determination? Will you seek at once to extend the circulation of our periodical in your neighborhood, by obtaining two, three, or more additional subscribers? This can easily be done: and if all the thorough-going teetotalers who now support and encourage us in our efforts will do this, the *Advocate* will rise to a still prouder position, and exert a still deeper influence on the community.

We have observed, of late, a re-action towards lower ground in the advocacy of the cause—the necessary result of the workings of the leaven of false principle, which but too many have sanctioned. Brethren! purge out this old leaven, and become a NEW LUMP, even as ye are unleavened. Let not truth and principle be sacrificed at the shrine of fashionable gods! WORK AS IF THE WHOLE RESULT DEPENDED UPON YOU INDIVIDUALLY.

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Verses written on occasion of a Teetotal Wedding in Ackworth, 2d mo. 29, 1844.

When circling friends the bridal pair surround,  
 With wine or water shall the feast be crown'd?

"Gladness is there; joy animates the throng:  
 Deck you with rose-buds, raise the cheerful song:  
 Let not one flow'ret of the spring pass by:  
 Quaff the full portion of the cup of joy!  
 With wine, bright wine, the festal board be crown'd!  
 Banish dull care, and send the wine-cup round!"

Delusive Syren! hush thy tempting strain:  
 Behold, thy votaries lie among the slain!  
 Maddening thy joy; thy pleasures quickly pall:  
 See the hand-writing in the banquet-hall,—  
 Thou art found wanting, in Truth's balance weigh'd,  
 Thy lightning-flash but leaves a deeper shade.  
 Darkness and woe and bitter fruits are thine:  
 Banish the cup! taste not the sparkling wine!

Yes! when our friends the bridal pair surround,  
 With crystal water let the feast be crown'd.  
 Haste ye to yonder living fountain bright!  
 It sparkles too, all clear as liquid light.  
 It maddens not the brain, nor fires the eye;  
 It leaves no stain upon our revelry.

When angel-food to Israel's tribes was given,  
 This twin blessing granted them by Heaven:  
 Planted at length on Canaan's fruitful hills,  
 Their milk and honey failed when failed their rills:  
 Seated 'neath vine and fig-tree, Israel  
 Ate of the fruit, and drank the limpid well.

The brightest jewel that the earth can boast,  
 Measures by water its uncounted cost,  
 Emblem of purity and grace divine,—  
 O may Truth's living waters e'er be mine!  
 When the Apostle saw, with angel eye,  
 The city of transparent gold on high,  
 Waters of life, all clear as crystal, flow'd,  
 And gladden'd all the heritage of God.

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T. COOK, proprietor of this establishment, respectfully informs temperance societies and their representatives or friends visiting *Manchester,* at the approaching conference of the British Association, that he purposes attending, when he will be glad to supply tracts and other publications, take orders, and arrange with parties who wish to take the agency for the sale of his magazines, tracts, almanacs, &c. The first seven numbers of the *National Temperance Magazine* can be supplied at Manchester.

Proprietors of *Temperance Hotels* who wish to advertise their houses in the *National Temperance Almanac* for 1845, must send their orders before the close of July. Those who wish to have their houses merely inserted in the *List of Hotels,* must send particulars and 1s. or 12 stamps, in return for which a sheet of hotels will be sent post free. Terms of advertising—a page, 7s.; half page, 4s.; quarter page, 2s. 6d.; pre-paid. N.B. Parties who allow gambling are requested not to send any notice of their houses, as none known to inflict such injury on the teetotal cause will be inserted.

J. C. respectfully informs commercial gentlemen and visitors to Leicester, that he has opened his house as a **TEMPERANCE COMMERCIAL BOARDING HOUSE,** for which purpose it is eligibly situated on a direct line from the station to the centre of the town, opposite the Leicestershire Bank, and near to the Post-office, News-room, and other public establishments.

### TO OUR SUBSCRIBERS.

At the desire of great numbers of our friends, we have changed the *Advocate* to a more convenient form, adapting it at once for the purposes of a periodical and a tract. Though this is attended with additional expense and trouble, we shall not regret it, provided the change be satisfactory to our readers.

On commencing the labors of another volume, we are led to solicit the continued interest and support of those faithful friends to whom we are so greatly indebted for the large circulation which years ago placed, and still maintains, our periodical at the head of the temperance press of Britain. It shall be our earnest endeavor to render it deserving of their increasing support.

The plan adopted for its circulation at Birmingham, Sheffield, Penrith, Devouport, and other places, might be advantageously copied. Let *monthly visitors,* in collecting subscriptions, supply

a copy to every subscriber of 2s. 6d. and upwards, and they will find money more easily obtained on this condition, while information is at the same time diffused. The effect is, that the arrival of the periodical is looked upon with interest by many, where a tract would perhaps not be perused. Its circulation by POST (FREE) amongst the clergy and gentry of a town has also resulted in good, and is deserving the attention of every committee.

As an inducement, and especially to the young, it is suggested that for obtaining five *new subscribers,* they shall be furnished with an *Advocate* gratis during the year.

As another means of circulating temperance knowledge, the agents might take a number of *Advocates* with them to the different meetings for sale; and such persons as are desirous of spreading our principles, should provide themselves monthly with a copy, and lend it to such of their neighbors as are not teetotallers.

Such of our friends as prefer to get their *Advocate* with the other magazines, can easily obtain it through their bookseller, from our London agent, W. Brittain, 11, Paternoster Row.

From CORRESPONDENTS, and SECRETARIES of societies, we solicit the continuance of their reports. Our chief object is the collection of interesting facts and results. Let their communications be plainly written (especially names), condensed as much as may be, and transcribed on slips of paper separate from their letters. Newspapers sent must not be marked; a cut in the paper will be sufficient indication of the paragraph designed for our perusal.

In conclusion, we regret to state, that while we have received flattering evidences of appreciation from our friends generally, we have not had the good fortune to please all; and, in fact, that systematic efforts have been made in some quarters to suppress the circulation of the *Advocate*. An editor, especially of a temperance periodical, the readers of which are of such discordant opinions on other points, constantly realises the story of the OLD MAN AND THE ASS. While we try to please one, we displease another. The pages of temperance periodicals are not, generally, favorable to free discussion. Many of our organs dare not discuss some branches of the subject, lest the support of certain parties should be withdrawn, who will hearken only to "pleasant things." A similar influence has been brought to bear upon the *Advocate*, with the design of compelling us to compromise with existing usages and opinions.

We are extremely anxious, however, to gratify the great bulk of our supporters in every reasonable way. We are anxious to purge from our columns every thing which is unnecessarily offensive, and to discuss the great question to which we are earnestly devoted in a calm, christian, and philosophic spirit. To this end we invite the co-operation of our friends and correspondents, assuring them, however, that still, as heretofore, we shall pursue the path of principle, without wavering and without compromise.

Reader! will you support us in this determination? Will you seek at once to extend the circulation of our periodical in your neighborhood, by obtaining two, three, or more additional subscribers? This can easily be done; and if all the thorough-going teetotallers who now support and encourage us in our efforts will do this, the *Advocate* will rise to a still prouder position, and exert a still deeper influence on the community.

We have observed, of late, a re-action towards lower ground in the advocacy of the cause—the necessary result of the workings of the leaven of false principle, which but too many have sanctioned. Brethren! purge out this old leaven, and become a NEW LUMP, even as ye are unleavened. Let not truth and principle be sacrificed at the shrine of fashionable goods! WORK AS IF THE WHOLE RESULT DEPENDED UPON YOU INDIVIDUALLY.

### Notices.

The next No. of the *Advocate* (August) will contain articles for MINISTERS, including a learned Essay on the *Wine of the Passover*. Extra orders must be given early.

J. BRADSHAW. The passage in *Murray's* geographical and statistical book, which speaks of the Tartars extracting alcohol from milk, involves an inaccuracy often perpetrated by loose writers ignorant of chemistry. It should be—"extracted from fermented milk." We thank J. B. for his good opinion, and shall endeavor to deserve it. He need not fear that we shall "hudge an inch from the path of principle" in submission to the "intolerants," who are generally the most ignorant. His suggestion that the friends of the *British Association* should keep collecting-boxes, as other societies recommend, is good.

We are also obliged to Drs. MUDGE, BENNETT, and other intelligent friends, for their expression of approval as to the mode of conducting the *Advocate*. We shall cultivate the *suaavior in modo* only so far as it is consistent with the *fortiter in re*.

"SPIRITUAL DESPOTISM in the 19th Century." This case of the expulsion of J. Porritt and D. Hopkinson, of Bristol, published in Mr. Bowes' *Christian Magazine* for January, is not suited to our columns. We cannot sympathise with the parties, since the yoke was self-made. If men will stoop to have the yoke placed on their shoulders, it is their own fault. We should esteem the poor beast happy whose master should remove it.

The letters on "Malting" and "Teetotalism and Traveling," as well as the "Orders for *Advocate* received," "Subscriptions to the Gratiuitous Circulation" and "Agency Fund," and several other articles, although in type, are deferred for want of space.

All communications for John Andrew, Jun., must, after the 15th July, be forwarded to his residence, Newbrough-street, Scarborough.

ERRATA.—Page 12, col. 2, line 37, dele comma after Baden.

... .. 38, ... .. Leonard.



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Within seven days of publication it can also be sent free to the West India and North American Colonies, to Sidney (by packet), France (via Dover), to Hamburg, Lubeck, Cuxhaven, Bremen, Oldenburgh and Denmark, to Spain, Gibraltar, Greece, Ionian Isles, Malta, and East Indies (all via Southampton), to Algiers, Hong Kong, New Granada, Havana, Venezuela, Peru, to Hayti (via Southampton), to Honduras and the Bahamas, and to the Brazils and Buenos Ayres, &c. (via Falmouth).

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\*.\* Prepay all letters, and enclose stamp for answer, when needed.

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No 3  
Aug  
1844

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N. B.—Dr. Johnson may be consulted at his rooms, 18, NEW BURLINGTON STREET, LONDON, on Tuesdays and Saturdays, from 12 o'clock until 3.

### Notices.

Several REVIEWS unavoidably postponed.

Mr. Surgeon WHITE's miserable essay against teetotalism was replied to in our columns last year.

All UNPAID LETTERS will be refused in future. Mr. Kempton's letter, and one from J. W. Esq. Hull, were unpaid.

How to be Independent of Publicans.—Excellent bread can be made without yeast, according to the receipt given in our last. But to parties who prefer fermented bread, we say, the best receipt for teetotal yeast is that of Mr. Edwards, advertised in a former No.

SECRETARIES of Societies fail to furnish us with reports of meetings, &c., and then complain that we do not notice them, as though we possessed ubiquity! We received no account of the great Manchester procession at Whitsuntide, nor, up to the 22d of July, have we received any account of the Roche Abbey festival, or of the Manchester conference!

The Illustrated History of Alcohol will be proceeded with as soon as possible.

Such of our friends as prefer to get their Advocate with the other magazines, can easily obtain it through their bookseller, from our London agent, W. Brittain, 11, Paternoster Row.

From CORRESPONDENTS, and SECRETARIES of societies, we solicit the continuance of their reports. Our chief object is the collection of interesting facts and results. Let their communications be plainly written (especially names), condensed as much as may be, and transcribed on slips of paper separate from their letters. Newspapers sent must not be marked; a cut in the paper will be sufficient indication of the paragraph designed for our perusal.

All communications for J. Andrew, Jun., traveling secretary of the British Association, to be addressed to Temperance Hotel, Scarborough.

### ERRATA.

p. 13, lines 12 and 13, "assimilate" should be "annihilate".

p. 16, in Medical Testimonies, line 13, for "additions" read "additions".

p. 19, last line but 2 of Woburn news, for "they read" the "the".

p. 24, line 17 from bottom, for "drachms" read "drachms".

### Orders for Advocate received.

Acknowledgments for sums above 3s., received at Leeds, to the 22d.

E. Brambley, 6s.; J. Chapman, 21s. 6d.; W. Irving, £2; P. Mearns, 7s. 6d.; G. Corbett, 8s.; T. Hampton, 55s. 6d.; G. N. Penney, 3s. 6d.; G. Kirkham, 12s.; C. Veysey, jun., 11s. 6d.; T. Atkinson, 6s.; J. Pattinson, 3s. 9d.; A. Thompson, 32s. 8d.; J. Hope, 21s. 8d.; J. C. Isaac, 31s. 6d.; J. Walker, 7s. 6d.; W. Pawley, 10s.; J. Bennett, 13s. 6d.; T. Hague, jun., 10s.; R. Johnson, 26s.; R. Lanyon, 15s.; Mr. Ibbetson, £4. 14s. 2d.; W. Albright, 52s.; W. Charnock, 5s. 5d.; J. Ryan, 10s. 6d.; P. Mearns, 12s. 6d.; J. Heywood, 12s. 6d.; J. Hull, 10s.; J. Rawlinson, 6s.; C. Tyne, 16s.; T. Dalton, 5s. 6d.; W. Bradley, 8s.; J. L. Crabtree, 29s. 6d.; J. Mitchell, 10s.; J. Guest, 9s.; W. Fawcett, 6s.; J. Coombs, 4s. 6d.; T. Entwistle, £3; W. Brambley, 6s.; A. Howatson, 3s. 7d.; W. Charnock, 4s. 6d.; W. Candee, 35s.; T. Corfield, 24s.; R. Lanyon, 9s. 6d.; R. Parkinson, 20s.; W. H. Kaye, 25s.; J. Dean, 8s. 10d.; J. Robinson, 10s.; C. Holland, 7s. 6d.

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### TO OUR POETICAL CORRESPONDENTS.

We are absolutely inundated with poetical and rhyming effusions, some good, more bad, and most indifferent. It is utterly impossible that we could admit all we receive into our columns—space would not allow it, even if the quality of the article sanctioned it. Our poets and rhymers, therefore, must be content to allow their productions, to take their chance. We cannot undertake to return or preserve articles of this kind; the parties must keep copies. To many of our rhymers we would offer this advice—Instead of wasting time in an attempt to express in a roundabout rhyme a good but common thought, write it down in plain and pithy prose, and, to our mind, it will tell much better. We subjoin, for once, however, a specimen of our correspondence in this department.

### TO THE MINISTERS OF CHRIST.

Ye ministers of grace, who stand  
As watchmen on the walls to cry,  
To warn the people of the land  
Of every evil that draws nigh,  
To enforce the Savior's high command—  
"Pluck out the eye, cut off the hand."

We ask you now, in love to those  
Whom drink hath from your ranks beguiled,  
Whose usefulness is at a close,  
Whose priestly garments are defiled,  
T' abstain from the bewitching cup,  
And raise your fallen brethren up.

We ask you in the Savior's name  
To view the flocks beneath your care,  
To count the sickly, halting, lame,  
Whose minds are dark and in despair,  
Who thro' strong drink oft times backslide,  
And pierce again His wounded side.

Shall not the love of Christ constrain?  
The strivings of the Spirit move?  
The souls now urging on to pain?  
The loss of life, of heaven, and love?  
Will not all these move you to stop,  
And never taste "the little drop"?

Can you the sacrifice withhold  
Which might restore to peace of mind  
The souls that are to Bacchus sold,  
To love their God and all mankind?  
O! will you, can you, still deny  
Your aid to raise them to the sky?

If so, then arguments are vain,  
Though clear as sunbeams from on high,  
Though truth doth still its power maintain,  
You every demonstration fly;  
The misery you will not see,  
Of drunkards in eternity.

SAMUEL HAWLEY.



**THE BRITISH HONG-KONG TEA COMPANY,**

Faithful to their professed principle of supplying the public with none but genuine Teas of superior character, have to congratulate themselves on the liberal patronage they have hitherto received. It would be easy to pretend, as some advertisers do, to sell Teas at lower prices than charged by the Company; but the very fact that the duty alone amounts to 2s. 2½d. per lb. must convince all thinking persons, that such which is offered to the public under the name of Tea, can be no other than a spurious article; and it would be as easy to prove that such trash is as injurious to health, as the genuine leaf is wholesome and exhilarating. The Company would particularly recommend their

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**NOTICE TO TEMPERANCE FRIENDS.**

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

N.B. Every information will be furnished to his friends (either on personal application, or by post-paid letter, enclosing a stamp,) respecting the departure of packets and vessels to all parts of America.

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JOHN ANDREW, JUN., (late of Leeds) respectfully informs his friends, commercial gentlemen, and visitors generally, that he has opened a large and commodious house in the centre of Newbrough Street, where it will be his aim and study to furnish every comfort and convenience usually found in the best commercial and family hotels.

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\*.\* Prepay all letters, and enclose stamp for answer, when needed.

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### Water Cure Establishment,

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This establishment is open for the reception of ladies, gentlemen, and families. The new Douche building is comfortably fitted up; all its rooms and passages are warmed in cold weather for invalids. A *Prospectus* will be forwarded on application.

### Hydropathic Establishment,

SUDBROOK PARK, PETERSHAM, SURREY.

CAPTAIN CLARIDGE begs to acquaint the nobility, gentry, and the public, that, at the earnest solicitation of many of the patrons of this invaluable science, he has been induced, contrary to his original intention, to form an Establishment for the Cold Water Cure, as founded by the great Priessnitz at Graefenberg, and by his former coadjutor, the eminent Dr. Weiss, at Friewaldau. For this purpose, he has taken of the Crown that beautiful domain forming the western boundary of Richmond Park, called Sudbrook Park, at Petersham, Surrey, possessing unrivalled advantages for carrying out the treatment. Captain Claridge having had the honor of first introducing, by the publication of his work on Hydropathy, the extraordinary benefits to be derived to the public health by its general adoption, and having since lectured on the subject, and been instrumental in the formation of hydropathic societies in England, Ireland, and Scotland, he presumes that, although it is his intention totally to refrain from interfering in the curative process, no apology need be offered for taking upon himself the arduous duty of advancing the object wherein he has taken so active a part, and in which he feels so lively an interest. Captain Claridge, in the conducting of this establishment, will be guided by a strict adherence to the rules laid down by the two great professors in the art, Priessnitz and Weiss, without which the same wonderful results, as almost invariably attend their practice in Germany, cannot be expected; and intends combining English comforts, as far as can be consistent, with the treatment.

Amongst the many benefits derived from a residence of some weeks in a hydropathic establishment, one of the most important is the adoption of a regular, natural, simple, and healthy system of living. The hours of rest and rising, the periods appointed for food and exercise—the former nutritious and abundant, the latter salutary and equalised—are considered as indispensable for the cure. The invalid thus initiates himself into a mode of life which he proves to be rational and healthy, and to which he will henceforth adhere from inclination.

Dr. Weiss, the oldest and safest practitioner in Europe, with the exception of Vincent Priessnitz, having at length succeeded in obtaining the permission of the Austrian government for leaving that country, has already arrived in England to superintend the establishment.

Sudbrook Park consists of upwards of 100 acres of park and pleasure-grounds, and forms the south-west boundary of the royal park at Richmond. The mansion, formerly the residence of the

Dukes of Argyle, was more recently occupied by the late Earl of Durham and the late Right Hon. Sir R. W. Horton. Amongst the spacious and commodious rooms most worthy of notice is a *salle-a-manger*, forming a perfect cube of 30 feet, and an excellent billiard and drawing-room. The principal mansion communicates with a smaller house by a covered corridor, forming an agreeable promenade in wet weather.

Plunge Baths have been formed at each end of the mansion, into which fresh water is continually flowing; one is 10 feet long by 6 feet wide, the other 9 feet by 6 feet; and at the other end of the corridor, for the use of the smaller house, is a third, 10ft. by 6.

Douche Baths, one for ladies and another for gentlemen, with three dressing rooms to each, approached by separate unbragous walks, together with all other necessary appliances, are provided, for carrying out the cure to its greatest perfection.

Water in this vicinity is most abundant, and of the best description. At a short remove from the park gates, her Majesty's government has erected a fountain for the accommodation of the people in the neighborhood: it is supplied by a never-failing flow of water from the silver spring in Richmond Park. Sudbrook Grounds are famous for the purity of their water, which filters through a fine gravelly soil; and, indeed, the same may be said of the whole district; in support of which the fact may be related, that Cardinal Wolsey caused this water to be conveyed under the bed of the Thames in pipes, for the supply of his palace at Hampton Court.

If what has been written of the pure air, beauty of scenery, and agreeable combinations of Richmond, its park, Petersham, Twickenham, the banks of the Thames, Ham, &c., all of which places are within a few minutes' walk of Sudbrook Park, were collected, it would fill many volumes. The neighborhood of Petersham, protected as it is from the north and east winds by Richmond Hill, is called by an eminent writer, *the Montpelier of England*. On proceeding from London, the beauties of this part of the country begin to be developed about Sheen, and are thus described by the immortal bard whose ashes are deposited in Richmond church:—

"Say, shall we ascend

Thy hill, delightful Sheen! Here let us sweep  
The boundless landscape. Now the raptur'd eye,  
Exulting, swift to huge Augusta send;  
Now to the sister hills\* that skirt her plain,  
To lofty Harrow now, and now to where  
Majestic Windsor lifts his princely brow,  
In lovely contrast to this glorious view,  
Calmly magnificent; then will we turn  
To where the silver Thames first rural grows,  
There let the feasted eye unwearied stray  
Luxurious, there rove through the pendent woods  
That, nodding, hang o'er Harrington's retreat, †  
And stooping thence to Ham's embowering walks, ‡  
Here let us trace the matchless vale of Thames,  
Far winding, up to where the Muses haunt,  
To Twick'nham's bowers, to royal Hampton's pile,  
To Claremont's terraced height, and Escher's groves.  
Enchanting vale! beyond what'er the Muse  
Has of Achaia or Hesperia sung.  
O vale of bliss! O softly swelling hills!  
On which the power of cultivation lies,  
And joys to see the wonders of his toil.  
Heavens! what a goodly prospect spreads around  
Of hills, and dales, and woods, and lawns, and spires,  
And glittering towers, and gilded streams, till all  
The stretching landscape into smoke decays!"—Thompson.

\* Highgate and Hampstead. † Petersham Lodge. ‡ Ham House.

Furnished houses and lodgings abound in the neighborhood,—thus affording accommodation to those who prefer carrying on the treatment at their own residences to entering the establishment, and enabling others of limited means to avail themselves of its advantages.

Sudbrook Park is about 11 miles from London, and is approached by two roads from Richmond—one by the Terrace and the descent by the "Star and Garter," the other by the lower road from Richmond bridge, across the meadows to Petersham church.

TERMS.—Dr. Weiss's entrance fee, one guinea. Attendance at the patient's private residence, three guineas per week; but if consulted at the establishment, two guineas per week. To persons of limited means, a still greater reduction; and to the poor, advice will be given gratuitously. The terms of the establishment vary from three guineas per week, upwards, according to the apartment occupied: this includes board, lodging, and medical attendance. In addition to this, four shillings per week is charged by the bath attendant; all other servants are paid by the establishment, and consequently no fees are allowed to be taken by them. Bandages, blankets, or sheets, independent of those usually supplied for beds, hand-towels, &c., required for treatment, are provided by the patient, or may be had at the establishment. Visitors to the establishment will be charged 1s. 6d. for breakfast, 2s. 6d. for dinner, 1s. 6d. for supper, and 2s. 6d. for a bed. Ladies' maids may be boarded and lodged in the house at 2s. per week; but no other servants can be accommodated. Horses will be charged 21s. per week, but must be attended by the servants of the patients. Fires in bed-rooms, 9d. per day extra.

N.B. Omnibuses leave the "White Horse Cellar," Piccadilly, and St. Paul's Churchyard, for Petersham, and pass thro' Petersham for town several times a-day. The fare is 2s.

Omnibuses start to and from Richmond every quarter of an hour; fare, 1s. 6d.

Steam-boats leave Hungerford Stairs for Richmond, and return to London twice a day, during the summer season.

Dr. Weiss attends for consultation at No. 28, Sackville Street, Piccadilly, on Mondays and Fridays, from 11 to 4 o'clock.



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The First Meeting of this Second Society will be held on Monday the 9th September, 1844, at 7 o'clock in the Evening, at which Meeting the Entrance Fee will be only 2s. 6d. per Share.

An Advance of Money to Shareholders will be made at this Meeting, at 8 o'clock precisely.

Further information may be obtained by applying (if by letter, post paid, with stamp for a reply) to the Secretary,

J. R. MACARTHUR,

3, Taymouth Terrace, London Hospital, London.

## Notices.

We are obliged for the report of the ROCHE ABBEY festival, and the STOCKPORT juvenile tea-party in June last; but we cannot think of inserting June news in a September newspaper. Our Stockport friends should have written two months ago, at least.

"The Rill from the Town Pump" we published years ago. Our friends will please not put their names to what is not original.

### ERRATA IN LAST No.

Page 28, col. 1, last line; and col. 2, line 11; for "pascal" read "paschal."

P. 32, col. 2, l. 14 from bottom; for "national" read "rational."

P. 33, col. 2, l. 27; for "little drops" read "little droops."

THE NORTHERN TEMPERANCE BAZAAR, under the patronage of Sir Wilfred Lawson, Bart., Brayton Hall; W. C. Walters, Esq., Stella Hall; Captain Trotter, &c., is appointed to be held in Newcastle-upon-Tyne during the current month. Useful and ornamental articles will be gratefully accepted by the committee.—Address "J. Benson, Treasurer, care of Mr. Wilcke, Temperance Hotel, Arcade, Newcastle."

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Bright leaf, Hyson kind, fresh and strong . . . . . £0 5 0  
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*Acknowledgments for sums above 3s., received at Leeds, to the 19th.*

J. Ryan, 9s. 6d.; Mr. Dalton, 8s. 10d.; J. J. Hill, 17s.; G. Kirkham, 9s.; J. Chapman, 39s. 9d.; R. Heriot, 4s. 6d.; J. Patinson, 3s. 6d.; D. Arnot, 4s. 6d.; T. Hague, jun., 10s.; T. Laws, 24s. 6d.; A. Michie, 6s.; T. Thew, 10s.; J. Browning, 5s. 10d.; R. Palmer, 4s. 2d.; J. Guest, 11s.; E. Wills, 10s.

*At Douglas, to the 24th.*—Warner, Redditch, 1s. 6d.; Harvey, Maldon, 1s. 6d.; Antisell, Dublin, 1s. 6d.; Bradshaw, Dollar, 12s.; Mr. Maddock, 1s. 6d.

**HYDROPATHY.**—At a meeting held at Capt. Claridge's house, in March last, of gentlemen practically acquainted with the value of Hydropathy, and who therefore feel it a duty to endeavor to counteract the false impressions made upon the public mind by misrepresentations circulated to its prejudice,—present, the Marquis of Anglesey; Drs. Weatherhead, E. Johnson; Sir J. Dorat, Lovell, Sinclair, Spencer, Lillie; Count Chatre, Capts. Lewis and Claridge, Revs. T. Sherman and S. Byers; B. Rotch, C. Cochrane, J. T. Russell, R. Gurney, Wm. Clift, I. Sherringham, and W. Forbes, Esqrs.—it was resolved, That, after the very interesting statement of Dr. Schmitz, respecting the practical operations in Hydropathy of the eminent medical men he enumerates in France, and the reading of the report of the proceedings of the French Academy, this meeting is of opinion that the decision of the French Academy of Medicine, four years ago, ought not to have the slightest effect in prejudicing the cause of Hydropathy.

The Hydropathic treatment has been introduced into several large hospitals in various parts of France.

### DEATH'S PREMIER.

(From the French.)

It chanced upon a certain day,  
That Death, whom all of us obey,  
Wishing a little more support,  
Held by the Stygian lake his court.  
Another PREMIER was wanted—  
One who at least should not be taunted  
With lack of subjects. Forthwith came  
*Fever and Gout*—the latter lame;  
And *War*, who writes in Blood his name.  
Were ever three who could so kill?  
Heaven, Earth and Hell attest their skill.  
King Death thereon, in great delight,  
Raised a loud chuckle at the sight!  
When who should enter?—General *Plague*,  
His claims were anything but vague,  
And doubtless would have won the day,  
Had Dr. Chambers stayed away.  
Death for a moment held the scale,  
As doubtful who should most prevail;  
But ere he could his speech begin,  
Drunken *INTERFERENCE* staggered in;  
*Fever and Plague*—*War*—*Doctor*—*Gout*—  
Looked at each other—then ran out!

## Guide to Temperance Hotels.

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- LIVERPOOL.**—S. CAMPBELL'S Temperance and Commercial Hotel, 8, Great Charlotte Street, Queen Square, near St. John's Market, (within one minute's walk of the Railway Station.)—London, Liverpool, Provincial, Scotch, and Irish Papers daily.
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N.B. Every information will be furnished to his friends (either on personal application, or by post-paid letter, enclosing a stamp,) respecting the departure of packets and vessels to all parts of America.

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The walks, drives, and scenery in the neighborhood are exceedingly pretty, and it is within one hour's journey, by the Northern and Eastern Railway, from London; the Roydon Station of which is within sight, and within seven minutes' walk, of the house. The hill on which the building stands is of gravel. A PROSPECTUS will be forwarded, on application.

N.B.—Dr. Johnson may be consulted at his rooms, 18, NEW BURLINGTON STREET, LONDON, on Tuesdays and Saturdays, from 12 o'clock until 3.

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\* \* \* Prepay all letters, and enclose stamp for answer, when needed.

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\* \* \* Also published in numbers at 1s. 6d. each. Nos. 1, 2, 3, and letter-press to No. 3, sent per post, on enclosing the price to Dr. Lees, Leeds.

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The amount for the entrance fee may be sent in postage stamps. The entrance fee will be increased as the society progresses.

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A Sub-Committee will meet on the 30th of September, to receive surveyors' reports on property purchased or built by means of this society, and to attend to any other business that can be transacted before the monthly meeting.

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### Notices.

A SUGAR-EATER may safely consume any moderate portion of sugar, without fear of alcohol being in it, notwithstanding what the good Bishop of Norwich says. The Bishop may be very learned in *divinity*, but he is exceedingly unlearned in *chemistry*. [He may also take his *tarts*, for the *flavour* is not alcohol—that has evaporated; but certainly the quotation from the apostle is a sad perversion of his meaning. He was speaking of *good* "meat offered to idols"—not of a physically pernicious substance like alcohol. Brandy put into sauce, certainly makes it objectionable.] The Bishop of Norwich and others are fully answered in the *Illustrated History of Alcohol*. If teetotalers would read more of temperance literature, they would be able to answer these questions, without applying to oneself at every turn.

No. 4 *History of Alcohol* is in the press.

QUESTIONS.—1. "To what extent may a man take intoxicating drinks without being called drunk?" The effects called drunkenness are sooner exhibited in one person than in another.

2. "Whether we can call a man a drunkard, who only takes a glass, or two glasses, at one time?" Not unless it produces what is meant by drunkenness.

3. "Whether when a man is moved to the slightest degree with intoxicating drinks, he may be called sober, or not?" No—if *sobriety* denotes a natural, proper state, then the *slightest* departure from that state is an *advance towards drunkenness*—which, indeed, is a similar state in its *greater degrees*.

### Orders for Advocate received.

Acknowledgments for sums above 3s., received at Leeds, to the 21st.

T. Laws, 2s. 6d.; T. Dalton, 8s. 8d.; T. Ibbetson, £3. 4s. 2d.; W. Gartside, £2; W. Towndrow, 11s. 6d.; J. Ryan, 9s. 6d.; J. Chapman, 21s. 7d.; J. Parsons, 10s.; J. Pattinson, 3s. 6d.; J. Taylor, 13s. 6d.; J. Anthony, 6s.; D. Bailey, 10s.  
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In the August *Advocate* the sums of £5 from Halifax and £1 from Rawtenstall were erroneously said to have been received by Dr. Lees, instead of by Mr. Millington.

### PUBLICATIONS RECEIVED FOR REVIEW.

- 1.—*The Student's Vigil*. By Thomas Beggs. 5s.
- 2.—*On the Principle of Association in Mankind*. By J. Dunlop, Esq.
- 3.—*Anti-Duel*. By John Dunlop, Esq.
- 4.—*The Temperance Emigrants: a Dream*. By John Dunlop, Esq. 1s. 6d.
- 5.—*A Legacy to Cornwall*. By John Sherer. 1s. [This work contains some valuable things.]
- 6.—*Letters on the Temperance Question*, addressed to a Minister. Zeigler, Edinburgh. 2d. [Admirably adapted for its purpose.]
- 7.—*Teetotalism not Anti-Scriptural*. A Sermon by the Rev W. B. Flower, B.A., Curate of Knutsford. [Beautiful in its composition, strong in its argument.]



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**Guide to Temperance Hotels.**

(*Advertised thus, if under three lines, for 12s. per year.*)

**BIRMINGHAM.**—CORRETT'S Boarding and Coffee House, opposite Town Hall, 48, Paradise-street.

**BIRMINGHAM.**—JOB WILKINS, Commercial Temperance Hotel, 45, Moor Street. Stabling, &c.

**BRADFORD.**—J. GOODCHILD, Temperance Hotel and Commercial House, Manor Hall, Kirkgate, near the Postoffice. Entrance round the corner.

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**An Appeal to the Humane.**

Mr. JOHN PASCO and family, late of Paternoster-row, London, being now in a state of destitution, at Charlotte Town, in Prince Edward's Island, without the means of returning to England, R. G. Ibbett begs respectfully to make this appeal to the benevolent friends of the temperance cause, in order to raise the means of effecting their immediate return, and begs to state that the smallest donations will be thankfully received by Mr. Brittain, 11, Paternoster-row, and by their humble servant, R. G. Ibbett, auctioneer, 7, Bridgewater-square, London.

[We cheerfully insert the above advertisement, free of cost. The name of John Pasco stands identified with the early movements of the temperance cause in London, as the publisher of the *Intelligencer*, and millions of tracts and other publications. It is well known that Mr. P. struggled hard in his attempts to do what even large bodies have failed to accomplish; but at length he was compelled to yield to pecuniary embarrassment, and became an exile in a foreign clime, where himself and a large family are now suffering from extreme destitution. The sum required to defray the expense of the journey is about £20, which it is hoped will be contributed. Remittances may be made by post-office order, or postage stamps for small sums.—Ed.]

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# THE NATIONAL TEMPERANCE ADVOCATE

THE ORGAN OF THE BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE,  
AND OF THE IRISH TEMPERANCE UNION.

No. 6.—NEW SERIES.]

DOUGLAS, NOV. 1, 1844.

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THE TRUTH-SEEKER will be started on perfectly independent principles, unshackled by interest or party, and conducted without fear or favor. Its columns will be open to all communications on the subjects of which it treats, written in a fair and philosophic spirit, whether for or against the doctrines of its conductor. The motto of the Editor is that of M. Antoninus—"I seek after TRUTH, by which no man ever yet was injured."

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N.B.—If this work be well supported, occasional SUPPLEMENTS will be presented gratis to the yearly subscribers, so that the periodical will probably be cheaper than the present nominal price.

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### Advertisements.

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On Wednesday, January 1, No. 1, price Twopence, Edited by a Teetotaler,



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#### THE THIRD

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The First and Second Temperance Building Associations having met with most extraordinary success, and being now full, and closed against the admission of new shareholders, the Third Temperance Benefit Building Association will commence on Wednesday, 4th December, 1844, when the first monthly subscription will be payable from 7 to 9 o'clock in the evening; and at 8 o'clock precisely, the first advance of money to shareholders will be made; every shareholder who joins this society before that meeting, will be entitled to apply for an advance.

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An early application for shares must be made, as it is the intention of the Board of Directors to close the Society, as soon as convenient, after 500 shares are subscribed for.

N.B.—The Second Temperance Benefit Building Association, which commenced 9th September last, was on the 11th Nov. inst. declared closed, having up to that time registered 621 shares, and awarded £1500 to its shareholders.

12th November, 1844.

On the 1st of every Month.

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**Notices.**

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**Orders for Advocate received.**

*Acknowledgments for sums above 3s., received at Leeds, to Nov. 22.* R. Palmer, 4s. 6d.; E. Tisdall, 5s. 3d.; Mr. Ibbetson, £2. 18s.; T. Giles, 4s. 6d. *At Douglas, to Nov. 23rd.*—Lockhart, Kirkcaldy, 1s.; Hartley, Southampton, 1s. 6d.; Mellor, Delph, 1s.; Ross, Tain, 2s.; Hopwood, York, 1s.; Dunning, 3d.; Askill, Inverness, 1s. 6d.; Taylor, Torquay, 1s. 4d.; Atkins, Norfolk, 1s.; Timæus, Leominster, 1s. 6d.; Hilton, Brighton, 2s. 6d.; Ryan, Devonport, 9s.; Osborne, Cheltenham, 1s.; Guest, Rotherham, 10s. 6d.; King, Sheffield, 20s.; Corbett, Rotherham, 1s. 4d.; Pattinson, Alston, 3s. 6d.; Dalton, Sheffield, 10s.

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*Per J. Addeghaw.*—York Union, £5. 19s.; Clithero Society, £1. 4s.; Stopper Lane do., 8s.; Settle do., 16s.; Long Preston do., 8s.; Guisburn do., 8s.; Accrington do., 16s.; Colne do., 16s.; Skipton do., 16s.; Oakenshaw do., 6s. *Per J. Millington.*—Norwich Society, 16s.; Bury St. Edmunds do., 16s.; Cambridge do., 24s.; Northampton do., 16s.; Sutton do., 8s.; Doncaster do., 39s.

**PUBLICATIONS RECEIVED FOR REVIEW.**

- 1.—*A Drinking Education.* By Thomas Hudson, Agent of the National Temperance Society. 1d. Houlston and Stoneman, London. [An useful and amusing exposition of the various pernicious influences of our drinking-customs on the rising race.]
- 2.—*Advice to Smokers,* by a Medical Practitioner. 2d. Britain, London. [An excellent series of short essays, by a Fellow of the Royal College of Surgeons, who thoroughly understands the subject of which he treats.]
- 3.—*An Historical Sketch of the Church and Intemperance.* By T. Tregaskis, Sec. of the West Cornwall Temperance Association. Boards, 1s. W. Britain, London. [A work which gives a curious insight into the prevalence of intemperance in the church, and thereby gives a conclusive answer to those who imagine that Christians have no need of total abstinence to maintain the purity of the church. It is necessary to the church itself for its own sake, and also necessary to the church in its aggressive character.]
- 4.—*A Selection of Temperance Hymns and Songs.* Compiled by the late Rev. F. Beardsall. Published by G. Hesketh, Bridge-street, Manchester. [A new, enlarged, and corrected edition of a well-known work, got up in neat and varied bindings.]
- 5.—*The Hoel, the House, and the Palace.* An Allegory. By T. Smeeton, Ipswich. Gilpin, London. 1d. [A very talented and efficient tract, which cannot fail to do much good.]
- 6.—*A Plan for the Perusal of the Entire Scriptures once every Year:* intended for private study, Bible classes, temperance and other meetings. By a Clergyman. 2d. each, or 1s. 6d. per doz. Hatchard and Son, Piccadilly, London.
- 7.—*The National Temperance Magazine,* No. 8, August. 6d. [A good No. on the whole, especially the article "Philosophy of Consciousness"; but there is some sad stuff talked by S. F. in page 307, about "alcohol, a good creature."]
- 8.—*A Christian Advocacy of the Importance and Utility of Abstinence from Intoxicating Drinks.* By James Cox, Wesleyan Missionary. 4d. [We warmly recommend this excellent pamphlet to our readers, especially for circulation amongst Wesleyan ministers. It is a thorough-going exposition of the whole question.]
- 9.—*A Lecture on Christian Missions and Temperance.* By the Rev. John Peden. Zeigler, Edinburgh. 3d. [A powerful lecture, proving that intemperance is a great barrier to the progress of the gospel, and calls for a special remedy.]
- 10.—*Rules of the East Cornwall Order of Rechabites.* 3d.

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Thomas Thompson . . . . .	0 5 0	A Friend . . . . .	1 0 0
Francis Bignall . . . . .	0 5 0	Wm. Winspear . . . . .	0 12 0
Joseph Hall . . . . .	0 5 0	Wm. Pickwell . . . . .	0 10 0
Mrs. Hall . . . . .	0 5 0	Celia Wilcocks . . . . .	0 10 0
R. T. Roe . . . . .	0 5 0	Eliza Fothergill . . . . .	0 10 0
George Shipley . . . . .	0 5 0	Thomas Watkinson . . . . .	0 10 0
Wm. Holt . . . . .	0 5 0	Francis Plummer . . . . .	0 10 0
Joseph Woodhouse . . . . .	0 5 0	Simeon Hutehinson . . . . .	0 10 0
Wm. Marshall . . . . .	0 5 0	Michael Barton . . . . .	0 10 0
Sundries . . . . .	2 17 0	Thomas Weightman . . . . .	0 10 0
<i>Oldham.</i>		Wm. Weststaff . . . . .	0 10 0
Jesse Ainsworth . . . . .	10 0 0	John Walker . . . . .	0 10 0
Mrs. Cooper & Sons . . . . .	10 0 0	Henry Lecman . . . . .	0 10 0
James Holliday . . . . .	1 0 0	James Mason . . . . .	0 10 0
Joseph Riley . . . . .	1 0 0	Thomas Bedford . . . . .	0 10 0
James Wild . . . . .	1 0 0	— Smithies, sen. . . . .	0 10 0
W. Braddeek . . . . .	1 0 0	T. B. Smithies, jun. . . . .	0 10 0

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Thomas Allis . . . . .	0 7 6	Collection at Otley . . . . .	1 8 4
George Snow . . . . .	0 5 0	Louth Society . . . . .	1 0 0
John Noble . . . . .	0 5 0	"A mita" . . . . .	1 0 0
Rev. W. Les . . . . .	0 5 0	Mr. Cottam, Retford . . . . .	1 0 0
Henry F. Brown . . . . .	0 5 0	Baldow Society, near . . . . .	1 0 0
Wm. Walker . . . . .	0 5 0	Bradford . . . . .	1 0 0
Wm. Laycock . . . . .	0 5 0	Collection at Guiseley . . . . .	0 12 1
James Hollins . . . . .	0 5 0	Card, per J. Lawton, . . . . .	0 11 0
A Friend (J. R.) . . . . .	0 5 0	Upper Mill . . . . .	0 10 0
Robert Dodgson . . . . .	0 5 0	Mr. Davies, Liverpool . . . . .	0 10 0
— Robinson . . . . .	0 5 0	Collection at Mexbro'. . . . .	0 10 0
Wm. Smith . . . . .	0 5 0	Retford . . . . .	0 6 9
Henry King . . . . .	0 5 0	Subscription at Baydon . . . . .	0 5 0
Small sums . . . . .	1 17 0	Edm. Thompson, Armin . . . . .	5 0 0
Leeds Temperance Soc. . . . .	50 0 0	Dr. F. R. Lees, Leeds . . . . .	1 0 0
N. N. . . . .	10 0 0	Mr. Thompson, per Dr. . . . .	0 5 0
John Wade, Hull . . . . .	5 0 0	Lees . . . . .	0 5 0
W. Rowntree, Scarbro' . . . . .	5 0 0	Mr. W. Thornthwaite, . . . . .	1 0 0
Burnley Soc. & cards . . . . .	2 8 11	London, per Dr. Lees . . . . .	0 5 0
Devonport Society . . . . .	2 0 0	J. Gunniss, Spilsby . . . . .	0 5 0

**Temperance Provident Institution,**

39, Moorgate Street, London.

(Enrolled pursuant to 10 Geo. IV., c. 56.)

The brilliant success of this Institution, and the remarkable exemption from loss which it has enjoyed, justify the Directors in urging upon their temperance friends the duty, as well as the desirableness, of securing a share in its benefits. Only one death has occurred during the last twelve months, out of 1250 assurances.

*Examples.*—A person aged 50, by paying 10s. per quarter, will secure £50 on attaining the age of 55, and if he should die before that age, the £50 will be paid, within six months of his death, to any person he may leave it to.

A person aged 25, by paying 13s. per quarter (a shilling per week), can secure an independent income or annuity of £20 per year, to commence at the age of 65, and continue during life. And if he should die before the annuity commences, or wish to withdraw his money, the whole of his payments will be returned without deduction.

NO ENTRANCE MONEY.

The first quarter's premium is all that is required on admission.

NOTICE.

The Directors hereby give notice, that as a compensation for the capital accumulated by the present members, and in consideration of the present prosperous condition of the Institution, a charge will be made for *Entrance Money* on all assurances effected after the 31st December. The last day for accepting proposals free of entrance money will be Friday, Dec. 27th, and the first premium must be paid on or before Tuesday, Dec. 31st, or the assurance will be subject to the charge of entrance money.

Every information will be given on application to

THEODORE COMPTON, Secretary.

**Notice to Subscribers, Postmasters, &c.**

This Journal is privileged with a FREE POSTAGE from the *Isle of Man* to every part of the United Kingdom; but cannot be re-posted.

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Within seven days of publication, the postage per copy is as follows, to other foreign countries: Holland, (and through Holland to the German States, Austria, Prussia, Sweden, Id.; to Russia, Portugal, Switzerland, Italy, Turkey and the Levant, China, Syria and Egypt, 2d. each; to the Cape, Id.; to Western Africa and the United States, 2d.; Madeira, 2d.; South Australia and New Zealand, Id.

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# THE NATIONAL TEMPERANCE ADVOCATE

PUBLISHED UNDER THE SUPERINTENDENCE OF THE SUB-EXECUTIVE COMMITTEE, AS THE  
ORGAN OF THE BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE,  
AND OF THE IRISH TEMPERANCE UNION.

No. J.]

DOUGLAS, JANUARY 1, 1845.

[PRICE 1½d.]

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## Advertisements.

All orders for advertisements (with payment or reference) to be addressed to Mr. James Richardson, care W. Brittain, 11, Paternoster Row, London.

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The East Cornwall District is enrolled, and working harmoniously, fearlessly, and prosperously; having discarded the financial plan of the A. M. C., and adopted the one sketched and recommended in "Judge's Letter to the Rehabiliters of Cornwall"; where will also be found a letter from Griffith Davies, Esq., containing his opinion against the uniform system of monthly contributions.  
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 Address—R. Lees, Douglas, Isle of Man.

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39, Throgmorton Street, Bank.

Empowered by special Act of Parliament, 5 and 6 Wm. IV. c. 76.

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**MANAGER**.—Mr. J. R. Macarthur, 3, Taymouth Terrace, London Hospital, London.

**SECRETARY**.—Mr. R. Jessurum, 159, Aldersgate-street, London.

The object of this Society is to create a fund, by the subscriptions of the shareholders, from which money shall be advanced to shareholders to purchase freehold or leasehold property.

The property so purchased is taken as security for the amount advanced.

The rent received by the shareholders from the property so purchased by them, is applicable to the repayment of the amount advanced.

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The first and second Temperance Building Association having met with most extraordinary success, and being now full, and closed against the admission of new shareholders, the Third Temperance Benefit Building Association did commence on Dec. 18th, 1844, when nearly 200 shares were taken. On Wednesday, Jan. 15, 1845, the second monthly subscription will be payable, from 7 to 9 o'clock in the evening; and at 8 o'clock precisely, an advance of money to shareholders will be made: every shareholder who joins this Society before that meeting, will be entitled to apply for an advance.

Parties desirous of taking shares, will particularly oblige by forwarding a request for the number required, three days at least before the meeting.

The entrance money may be remitted in postage stamps.

Further information may be obtained by applying (if by letter, post-paid, with stamp for a reply) to the Manager or Secretary, at the Office, 159, Aldersgate street.

An early application for shares must be made, as it is the intention of the Board of Directors to close the Society, as soon as convenient, after 500 shares are subscribed for.

N.B.—The Second Temperance Benefit Building Association, which commenced on the 9th Sept. last, was on the 11th Nov. declared closed, having up to that time registered 621 shares, and awarded £1500 to its shareholders.

Published on the 15th of each Month,

### The Truth-Seeker, Temperance Advocate, and Journal of the Water-Cure:

Devoted to fair and free discussion on the important subjects of Temperance; Hydrinism, Dietics, Physiology and Health; Animal and Agricultural Chemistry, Education, National and Social Economy, Mental and Moral Philosophy, Biblical Criticism, the Wine Question in relation to Teetotalism and the Sacrament, and other controverted subjects of interest and importance.

The TRUTH-SEEKER is started on perfectly independent principles, unshackled by interest or party, and conducted without fear or favor. Its columns are open to all communications on the subjects of which it treats, written in a fair and philosophic spirit, whether for or against the doctrines of its conductor. The motto of the Editor is that of M. Antoninus—"I seek after TRUTH, by which no man ever yet was injured."

The TRUTH-SEEKER will be sustained and enriched by the literary contributions of many eminent writers on Temperance and the Water Cure, including the author of 'Anti-Bacchus'; Dr. E. Johnson, author of 'Noces Philosophicae' and 'Life, Health, and Disease'; Dr. Wilson, Gully, Dickson, and other distinguished authors and physiologists.

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The subject must be treated concisely, though completely, under three divisions:—

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It is desired that each Essay be marked with some initial, and accompanied by a sealed note, containing the real name of the writer, which will be opened only after the adjudication has been given.

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The advertiser offers the further sum of £2 for the second-best Essay on the above subject.

### Guide to Temperance Hotels.

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39, Moorgate Street, London.

(Enrolled pursuant to 10 Geo. IV., c. 56.)

TRUSTEES.—W. Janson, Jun., Esq., Tokenhouse Yard.  
R. Warner, Esq., 19, Charterhouse Square.  
Edw. Webb, Esq., Clapham.

The Fourth Annual Report of this Institution, presented to the members on the 3rd Dec., may be had on application, together with tables, tracts, and every information. (If by letter, enclose two stamps.)

Theodore Compton, Secretary.

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Tea do. do.	5 6 ... 13 6	...	13 6	... 17 6
Table Forks do.	16 6 ... 30	...	35	... 42
Dessert do. do.	12 6 ... 25	...	28	... 32

C. Watson begs the public will understand that this metal is peculiarly his own, and that silver is not more different from gold, than his metal is from all others; on its intrinsic merits alone he wishes it to be tested; and from the daily increasing eulogiums he receives, he is convinced that nothing can prevent its becoming an article of universal wear.

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A set of three paper Tea Trays, including the largest size made, 35s.; very richly ornamented all over. 50s. a set of three, and up to £14. Japan Tea Trays, 7s. 6d. a set, and upwards. A five-quart London-made bronze Tea Urn, 35s.; with the newest patterns, up to 5 guineas. A set of six patent raised London-made Dish Covers, 18s. 6d.; best imperial raised, 35s. 6d. set of six; elegant silver shape, 52s. 6d. set of six. Ivory Table-knives, 11s. per dozen; Desserts, 9s.; Carvers, 3s. 6d. per pair. 3½-inch handsome balance handle, table, 18s. per dozen, dessert, 14s.; carvers, 6s. 6d. per pair. 4-inch balance handle, largest and best made, table, 20s. per dozen; dessert, 16s.; carvers, 7s. 6d. per pair. Ditto with Watson's Albata Plate handles, equal to silver, table, 22s. 6d. per dozen; dessert, 18s.; carvers, 8s. 6d. per pair. Forks, half the price of the above.

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The scale is established on the ready-money principle. We have no plate-glass or other expensive decorations, for which the public are usually taxed. The entrance to our warehouse is a passage, the second house on the right from Cheapside.

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**Agency**—We have been induced to appoint one agent, and one only, in every town in the kingdom, for the sale of these Teas, which, for the convenience of retailing, will be done up in leaden packages, from one ounce to six pounds. Applications from respectable parties, (where no agent is already appointed,) to be made to *Mansell and Co.*, 2, Bucklersbury, Cheapside.

### Notices.

Several subscription-lists, &c., are deferred for want of space. THE EDITORS of the *Advocate* are sorry Mr. Tatham has had so much trouble in enlarging the report of the *wine-question* discussion at the Settle teetotal anniversary; and the more so, because disquisitions of the sort he enters into are uninteresting, if not incomprehensible, to a large proportion of temperance readers, and on that account are considered by the Committee to be inadmissible. The paper has been handed to Dr. Lees, who may perhaps notice it through some other channel.

The Editors are obliged by OINOPOTES (i.e. wine-bibbers!) communication, and, if their space permitted, would gladly present his entire paper to their readers; yet, limited as they are in this respect, they feel it just to themselves (lest they should lose subscribers) to guard their friends, by quoting his proofs of the danger there is in eating bread made either wholly or in part from barley!—"A few years ago, in my own neighborhood, when wheat was very dear, some of the poor people mixed a portion of barley flour with their wheaten flour in making bread, and when the hot weather came on, numbers died from it, by a variety of diseases; typhus fever, &c.!!!! We should have concluded that the prevalence of such diseases arose from deficient food—that if they had had plenty of barley bread, &c. (was it not barley bread our Lord made and used?), the chief cause of disease would have vanished: but OINOPOTES refers the mischief to the kind of bread, and forgets all about the deficiency!—though, it is probable, that in dear times much flour (both of wheat and barley) of an inferior quality would be consumed.

C. WOODHEAD, Sheffield. Your *Advocate* was sent, but directed to "W. M. Sumner's, 246," &c., instead of "W. M. Lawrence's"—owing to the address being written carelessly in stead of distinctly, which it ought to be in all cases. Names of persons and places ought to be very clearly written by our correspondents, if they would avoid errors.

CAUTION against Nicholas Welford, joiner by trade, who has a beardless youth with him, whom he calls his son. Both pass as teetotalers in villages where they are not known: if found out, they challenge any lecturer to discussion on the juggling system of teetotalism; if they can get a hearing, they commence a tirade of abuse against temperance hotels and agents; when they have done, they will not stop for an answer, but get out as soon as possible. He sometimes takes a room, and then challenges any one to discuss; and when they wait on him to make arrangements, he declines, saying, "he cannot take rooms and pay all expenses, and allow them to speak in it." The friends are cautioned not to allow him to sell tracts, or make collections for himself and so-called son.—T. NORCLIFFE, Society's Offices, 22, Dale-street, Manchester.

HARD WATER. "My neighborhood affords no other than hard water. Does it answer the purpose of soft water? If it be injurious to health, it ought not to be used as a common beverage; hence the necessity of some liquid as a substitute. I shall be glad if this will elicit a reply from some medical gentleman, relative to the comparative effects of these two waters, on the human constitution.—R. H. I."

BRAUTON, DEVON, TEMPERANCE HALL. A balance of £50 of the cost of this Hall is due. It cost £30. Several working men, reclaimed drunkards, are responsible for it, and much pressed for the payment. The case is urgent, and they are compelled to appeal for aid, to prevent its being sold, to the generous friends of the cause. Subscriptions will be received by Mr. Hopwood, 3, Low Onsegate, York.

Errata.—Page 63, col. 2, line 10, for 'friends' read 'funds.'  
 " 75, col. 2, line 45, for 'Southate' read 'Southgate.'  
 " 77, last line but two, for 'drank' read 'drunk.'  
 " 77, col. 2, l. 34, for 'Pabraham' read 'Tabraham.'  
 " 78, col. 1, line 2 and 11, for 'Smk' read 'Link.'  
 " 79, for 'Banish it from your shops' read 'shins.'  
 " 80, col. 2, line 41, for '24s. 2d.' read '£24. 2s.'

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No. II.]

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# THE NATIONAL TEMPERANCE ADVOCATE

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No. III.]

DOUGLAS, MARCH 1, 1845.

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Notices.

CAUTION.—Mr. Powell, of Hadspall, begs to caution the Temperance and Rechabite Societies against a person of the name of Black, a seller of books, and sometimes a teetotal advocate! He states that at Wern he was seen drunk, fighting with a publican, and left 15s. owing to another!! When will Societies cease to allow every vagabond who offers to speak at their meetings?

Mr. Woodhead, of Holmfirth, wishes us to caution the temperance public against a man named Mellor, who professes to be a teetotaler, and has obtained a considerable sum of money from the friends, being, as he said, unable to work, on account of a cancer in his tongue. He is a worthless character. During his stay at Holmfirth, he was in a public house a considerable time; and when he left the neighborhood, he took with him a cloak belonging to the Vice-President of the Society, who had shown him much kindness. He is about 35 years of age, middle size, light complexion, and rather pale-looking.

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In our last No., the Huddersfield Society was stated to have subscribed £10 to both the Gratuitous and the £10,000 Fund. This was an error. The subscription ought to have appeared in the Gratuitous Fund list only.

FURTHER SUBSCRIPTIONS FOR T. MATHEW.

(Received by James Beckhouse.)

Table with 3 columns: Name, Amount, and Total. Includes entries for Cuthbert Clifton, Thomas Birkbeck, J. Tatham and Son, R. Ingram, F. Ellis, W. Harrison, R. Clapham, and C. Broadhead.

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# THE NATIONAL TEMPERANCE ADVOCATE

PUBLISHED UNDER THE SUPERINTENDENCE OF THE SUB-EXECUTIVE COMMITTEE, AS THE  
ORGAN OF THE BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE,  
AND OF THE IRISH TEMPERANCE UNION.

No. IV.]

DOUGLAS, APRIL 1, 1845.

[PRICE 1½D.

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[Selections from correspondence addressed to the Editor.]

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ANOTHER.—'It is gratifying to observe that the article by Archdeacon Jeffreys—'What is the Gospel?'—has been so well received, and we are indebted to the Truth-Seeker for bringing it out. It is to be published by the Western Scottish Temperance Union as one of their series of tracts.'

FROM WICK, SCOTLAND.—'Your first numbers have excited very considerable attention here, and I hope will be productive of much good. I now doubt the quantity only ordered.'

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nothing. B. Parson's Defence—seven somethings. Stanzas 'To Nature'—truly poetic; and Scapiana very judiciously scaped together. 'The Water Cure,' Letter 1, is, perhaps an excellent M.S. marred in the printing. It illustrates truly, that 'The best aid schemes of' wine and men 'are all agley.'

Hoping for little work (for I really feel keenly interested in its welfare) will go on and prosper, I am, &c., yours in the cause of cold water and truth, T. B. A.

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ORGAN OF THE BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE,  
AND OF THE IRISH TEMPERANCE UNION.

No. V.]

DOUGLAS, MAY 1, 1845.

[PRICE 1 $\frac{1}{2}$ d.]

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FROM EDW. JOHNSON, M.D., author of '*Life, Health, and Disease*.'—"*I am much obliged to you for the notice of my 'Nucleus Philosophicus.' It clearly and perfectly expresses the fundamentals of my work. I wish I could imitate the conciseness (and therefore force) of your style. But I cannot, though I often try. I am quite conscious that I bury my meaning under a tumbler of words, and yet, though I know it, I can't help it. I am always so fearful that I should not be understood, that the very anxiety to make myself clear, only seems to make me the less intelligible—"dum clarus esse laboro obscurus fio." As I said, I like your notice, but shall await your promised analysis. I never read Hobbes' work. From your analysis I promise myself hints for the new edition already called for."*

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**Notices.**

**REV. JAMES COX.**—The Advocate to Mr. Swiney has been regularly posted; but Mr. Wm. Robinson's name is not on the list. It shall be sent for the remainder of the year, gratis; also Mr. Clarke's.

**J. B.**—The communication shall appear in our next. Some person sent to the office of the Executive Committee, six postage stamps, requesting the last Report of the British Association to be sent. It was forwarded to G. Kerr, 2, Taunton-street, Newtown, Montgomeryshire, but has been returned. If the individual will send his name and address plainly written, a Report shall be forwarded.

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# THE NATIONAL TEMPERANCE ADVOCATE

PUBLISHED UNDER THE SUPERINTENDENCE OF THE SUB-EXECUTIVE COMMITTEE, AS THE  
ORGAN OF THE BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE,  
AND OF THE IRISH TEMPERANCE UNION.

No. VI.]

DOUGLAS, JUNE 1, 1845.

[PRICE 1½D.]

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THE LONG-PLEDGE TEETOTALER says:—"In The Truth-Seeker, Dr. Lees bids fair to conquer the world." p. 14. "The Truth-Seeker is full of truth, scripture, argument, and common sense. It should, and doubtless will, take the lead of all other temperance periodicals." p. 32.

THE TEMPERANCE PIONEER (organ of the Devon Association) says:—"The Truth-Seeker is a work of highly superior character." p. 6.

THE MONTHLY SATELLITE says:—"The Truth-Seeker is really a superior work, and much more scientific in the character of its articles than most periodicals of the kind. It will supply a desideratum on the subjects it treats of; and from the well-known talents of the editor, together with the gentlemen associated with him as contributors, its readers may expect solid entertainment, and its proprietor, we hope, good encouragement." p. 109. "The numbers of this talented periodical before us, fully justify our anticipations regarding it. It is, in fact, the best publication in the temperance field." p. 125.

THE NATIONAL TEMPERANCE ADVOCATE, edited by the Subcommittee of the British Temperance Association, says:—"Judging from the specimens before us, we can heartily recommend this periodical to the support of our friends. The first No. contains an address by the editor, which bears the impress of a master-spirit unfettered by the foolish conventionalities and prejudices of the age, and at the same time manifests a strong and sincere attachment to Truth—simple, unsophisticated Truth." p. 119.

THE GENERAL ADVERTISER says:—"The principles of The Truth-Seeker are such as the candid must approve. The work promises to exhibit a very creditable array of talent, and the variety of its matter must render it interesting. We hope Dr. Lees will be well supported in his praiseworthy undertaking."

THE HULL TEMPERANCE PIONEER [a neat, cheap, and well-conducted journal, edited by Doctor Firth.] says:—"The Truth-Seeker has struck out a bold outline. It proposes to extend over a wide range of subjects; and to those who pant after controversy, it affords a proper medium. The first and second numbers contain some able articles. We are glad the editor leaves himself untrammelled, and wish him much success." p. 63.

FROM MERTHYR TYDFIL, WALES.—"I am glad to find that the world is not totally bereaved of its heroes. True, the heroism of old was displayed in the field of battle; yet true heroism was never exhibited, save in protecting the oppressed. In the present age, heroism is needed in the field of literature, to protect suppressed Truth and oppressed Truth-Seekers. I trust, therefore, that every sincere soul will render its support to a publisher who, in this compromising age, possesses the moral courage to pursue Truth beyond the pale of sects and systems, and who dares to publish that Truth to the world, whencesoever it may come—a man who is willing to run all risks in the protection of truth against a phalanx of prejudice, bigotry, and intolerance. The inquiring public do not want a taste for your publication, but only a knowledge of its existence. Let all, then, who love the Truth, inform their friends of the existence of your Truth-Seeker, and canvass for subscribers. I can only say, for my share, that every one to whom I showed your work was desirous of subscribing for it, and I therefore send you the addresses of a goodly number. Nor is this surprising. They are animated with your vigorous appeal, and, if the work be well supported, they anticipate a great moral reformation by means of your valuable publication. The reflecting public are completely tired of the old sectarian papers,—eternally harping on one side of a question, and hood-winking their readers to every other view but their own. Hence, the answers to correspondents are—'The public taste will not receive this thing'—or, 'It does not accord with the design of the publication to admit the other thing.' True party-organs—looking after their own profit—and monopolizing the truth! Others seek to amuse their readers, or tickle their fancy. But how few—nay, is there any!—who lay all the facts before the public, and seek to furnish their readers simply with the materials of forming a sound judgment for themselves! Unless they are afraid that they cannot keep in advance of the people, it must be from still worse motives that they seek to think for them. But I trust the dawn is at hand, and the day fast approaching, when we shall have our theology purified, our philosophy made plain, our physiology exhibited, our logic expounded, and last, not least, our teetotalism worthily championed against the world.—L. R. LUMLEY."

## IMPORTANT DOUBLE NUMBER OF THE TRUTH-SEEKER.

Dedicated to John Campbell, D.D.

SEVERAL assaults having recently been made upon the principles of TEETOTALISM, as distinguished from mere abstinence for expediency's sake, by Dr. Campbell of the Christian Witness, and others, the editor of the Truth-Seeker has determined to meet those assailants, and to expose the objects of their organized conspiracy to put down complete and consistent teetotalism.

For this purpose an extra double number of the Truth-Seeker will be published in July, containing a thorough exposure of their aims and arguments.

[The price of this No., 32 pages quarto, will be

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It is hoped that the friends of THOROUGH-GOING TEETOTALISM throughout the kingdom, will make an effort to circulate this important No. gratuitously, amongst the pastors and the body of which the Christian Witness is the organ, and that copies will be placed in the hands of editors of religious and other papers. TEETOTALERS, DO YOUR DUTY! Vindicate your great and sacred cause, and let the warfare be carried into the camp of the enemy. This extra No. will contain, amongst others, the following articles:—

1. The Province of Reason; by THOMAS ARNOLD, D.D., late Professor of History in the University of Oxford; with comments on a tract by W. Cooke, on the same subject.
2. Truths for the Times, or the People and the Priesthoods; by DR. F. R. LEES, F.S.A. Scot. &c.
3. Self-Reliance; by 'YOUNG ENGLAND,' author of 'Tracts for Manhood.'
4. Words of a Believer; from the French of the ABBE DE LA MENNAIS, ex-Secretary to the Roman Pontiff.
5. Reflections on Truth; by B. D'ISRAELI, author of 'Coningsby.'
6. The Wines of Palestine; errors of 'Chambers' Journal' and 'Christian Witness' exposed.
7. On Christ's Passover Wine; by Professor HITCHCOCK.
8. The Wine of the Lord's Supper, &c.; by Prof. MOSES STUART.
9. On Ancient and Modern Passover Wines; by several learned and living Jews.
10. Dr. Campbell's Expediency Creed, criticized; by DR. LEES.
11. Review of a Tract, by W. H. Rule, Wesleyan Minister, on 'Sacramental Wine.'
12. Account of the Two Prize Essays on the 'Sacramental Wine Question.'

N.B.—The Publisher cannot undertake to supply orders which arrive later than the 5th July.

Communications to be addressed as usual.—DR. FREDERIC R. LEES, LEEDS.

The friends of free and fearless discussion are desired to embrace this occasion for expressing their wishes as regards the permanent enlargement of the Truth-Seeker, and as to what efforts they are prepared to use for increasing its circulation in their various localities. 'Lovers of darkness' are seeking its suppression—let the friends of truth and light conspire to defeat them.

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**CAUTION.**—We beg to put the friends of temperance on their guard against the impositions of a young man about 24 years of age, dark complexion, who is now traveling the country in the garb of a sailor. He professes to be a teetotaler from New York in America, will speak at meetings when permitted to do so, beg money, and tell many falsehoods. He called at the Temperance Hotel, Fleming-gate, Beverley; and having taken a fancy to a silk handkerchief, the property of the landlord, he put it into his pocket, and forgot to take it out again. Beware of the impostor.—Eds.

Several articles and reports must stand over for a month.

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# THE NATIONAL TEMPERANCE ADVOCATE

PUBLISHED UNDER THE SUPERINTENDENCE OF THE SUB-EXECUTIVE COMMITTEE, AS THE  
ORGAN OF THE BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE,  
AND OF THE IRISH TEMPERANCE UNION.

No. VII.]

DOUGLAS, JULY 1, 1845.

[Price 1½d.]

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## THE ELEVENTH ANNUAL CONFERENCE OF THE BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE.

THE EXECUTIVE COMMITTEE will meet on MONDAY, July the 7th, at 2 o'clock in the afternoon, in the

FREEMASON'S LODGE, MYTON-GATE, HULL.

THE CONFERENCE will commence its sittings on TUESDAY, July the 8th, at 12 o'clock at noon, in the Saloon of the

MECHANICS' INSTITUTE, GEORGE-STREET.

On THURSDAY, July 10th, there will be a

SPLENDID GALA,

IN THE ZOOLOGICAL GARDENS.

Tea will be provided on an extensive scale—addresses delivered by many of the most popular advocates of the cause—and in the evening there will be a GRAND DISPLAY OF FIREWORKS.

Delegates, on their arrival in Hull, will receive all requisite information as to lodgings, &c., at any of the following places:—

Ward's Hotel, 47, Myton-gate;  
Alcock's Do., Sewer-lane;  
Pexton's Do., Blanket-row; and at  
The Freemason's Lodge, Myton-gate.

N.B.—The Railway Directors have consented to allow persons visiting Hull on Thursday, to return by any of the trains on Friday. One fare there and back.

## THORPARCH SPA.

JOHN WOOD informs the public generally, and his temperance friends in particular, that he has opened a Coffee, Eating, and Lodging House, opposite the Postoffice and near the Baths, at the above delightful watering-place, where he will be happy to accommodate, on the most reasonable terms, all who may favor him with a visit.

Good stabling, post and saddle horses, genteel carriages, &c.

**BRITANNIA LIFE ASSURANCE COMPANY, 1,**  
Princes Street, Bank, London. Empowered by special act of Parliament, IV. Vict. cap. 9.

### HALF CREDIT RATES OF PREMIUM.

Persons assured according to these rates are allowed credit (without security) for half the amount of the first seven annual Premiums, paying interest thereon at the rate of five per cent. per annum, with the option of paying off the principal at any time, or having the amount deducted from the sum assured when the Policy becomes a claim. Policies may thus be effected at lower rates than are generally required for the term of seven years only; whilst the holders have the same security for the payment of their claims, whenever death may happen, as if they paid double the amount of premium, which would be charged for assurances effected in the usual way.

*Extract from the Half Credit Rates of Premium.*

Annual Premium required for an Assurance of £100, for the Whole Term of Life.

Age.	Half Prem. for 7 yrs.	Whole Prem. aft. 7 yrs.
30	£1 1 9	£2 3 6
35	1 4 11	2 9 10
40	1 9 2	2 18 4
45	1 14 0	3 9 8
50	2 2 6	4 5 0
55	2 12 9	5 5 6
60	3 6 8	6 13 4

P. MORRISON, Resident Director.



BRITISH HONG-KONG TEA COMPANY.

IN consequence of the rapid extension of their business, the Company have opened those large and commodious Premises, Nos. 12 and 13, Nicholas Lane, King William Street, City, as a Wholesale and Retail Establishment, for the supply of none but genuine and superior Teas and Coffees, at the very lowest possible rate of profit.

The Company direct particular attention to their highly esteemed *Catty Teas*, now sold by five hundred country Agents.

BLACK TEAS.

Strong Congou .....	£0 4 0
Superior Pekoe Flavor .....	0 4 6
Black wiry leaf, rich Souchong Flavor .....	0 5 0
Imperial Pekin .....	0 5 6

A mixture of the finest and scarcest Teas cultivated; nothing superior to it can be imported.

GREEN TEAS.

Bright leaf, Hyson kind, fresh and strong .....	0 5 0
Picked Hyson, choice flavor .....	0 6 0

A Tea of rare and excellent quality

True heavy Pearl Gunpowder, of the finest quality .....	0 7 6
---	-------

These Teas are packed in lead, so as effectually to preserve their strength and flavor, in packets containing two ounces, a quarter, half, or one pound.

Families and other purchasers, who prefer loose Teas or Coffees, may be supplied direct from the Wholesale Establishment. Parcels of seven pounds will be sent carriage free to any of the large towns of England and Wales, and, through their consignees, to the principal ports of Scotland and Ireland. The Company's *Explanatory Pamphlet*, containing a full description of Teas and Coffees, with prices, will be sent, post free, on being applied for.

AGENTS are appointed in most of the towns in the Kingdom; others will be appointed in every place where there is not one already. The terms of the Agency may be had on application. Address, *British Hong-Kong Tea Company, 12 and 13, Nicholas Lane, King William Street, London.*

MIXED TEAS.

Hong-Kong Mixture .....	£0 5 4
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Those who prefer Mixed Tea, will find this unequalled for strength and flavor, by any combination that has yet been offered to the public, at the price.

COFFEES.

The following genuine and very superior Coffees may also be obtained of the Agents, in Catties of a quarter, half, or one pound each.

Choice Jamaica .....	0 1 8
Rich Turkey Flavor .....	0 2 0

*Life Assurance for the Million.*  
**TEMPERANCE PROVIDENT INSTITUTION,**  
 39, Moorgate Street, London.  
 Enrolled under 10 Geo. IV. cap. 56.

PATRONS.

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| Sir Wilfred Lawson, Bart.     | John Dunlop, Esq., F.S.S.  |
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| Sir Arnold James Knight, M.D. | Rev. W. W. Robinson, M.A.  |
| Rev. James Brewster, D.D.     | Rev. R. Shuckburgh, M.A.   |
| James S. Buckingham, Esq.     | Rev. Thomas Spencer, M.A.  |
- And most of the principal supporters of the temperance cause.

TRUSTEES.

- William Janson, Jun., Esq., Tokenhouse-Yard, Underwriter.  
 Robert Warner, Esq., Jewin Crescent, Brassfounder.  
 Edward Webb, Esq., Clapham, Gentleman.  
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THIS is the only Office in which Teetotallers are exempt from losses occasioned by drinking. Upwards of 1600 Assurances have now been effected, and only nine claims made on account of death! The whole of the Profits are divided amongst the assured.

Age.	Premium to assure £100 at age 60 or at death.		
	Annual.	Half-yearly.	Quarterly.
20	£2 4 6	£1 2 7	£0 11 5
30	3 2 9	1 11 11	0 16 3
35	3 17 4	1 19 6	1 0 2
40	4 18 9	2 10 9	1 6 1

This institution was established by some of the leading friends of the temperance cause, with the view of extending the benefits of Life Assurance to working men.

Teetotallers may assure for any amount; and it is confidently hoped, from the steady increase of the Society, that it will ere long realise the desideratum of *Life Assurance for the Million.*

*Patronised by Her Majesty, H. R. H. Prince Albert, the Royal Family, and Nobility, and the several Sovereigns and Courts of Europe.*

**ROWLAND'S MACASSAR OIL**, for the growth and preserving and beautifying the Human Hair. Price 3s. 6d., 7s., family bottles (equal to four small) 10s. 6d., and double that size, 21s. *Caution.*—The words *Rowland's Macassar Oil* are engraved on the wrapper of each genuine bottle; and on the back of the wrapper 1500 times, containing 29,028 letters. Without this, none are genuine.

**ROWLAND'S KALYDOR**, for improving and beautifying the Skin and Complexion. Price 4s. 6d. and 8s. 6d. per bottle, duty included.

**ROWLAND'S ODONTO**, or Pearl Dentrifrice, renders the Teeth beautifully white, and preserves the Gums. Price 2s. 9d. per box, duty included. *Caution.*—Unprincipled shopkeepers, for the sake of gaining a trifle more profit, vend the most deleterious compounds as the genuine Macassar Oil, Kalydor, and Odonto. It is therefore necessary, on purchasing either article, to see the word *Rowland's* is on the wrapper. For the protection of the public from fraud and imposition, the Hon. Commissioners of Her Majesty's Stamps have authorised the proprietors' signature to be engraved on the government stamp thus—A. Rowland & Son, Hatton Garden, which is affixed on the Kalydor and Odonto. Sold by them, and by chemists and perfumers.—All others are fraudulent counterfeits.

SILVER SUPERSEDED,

And those corrosive and injurious Metals called *Nickel* and *German Silver*, supplanted by the introduction of a new and perfectly matchless **ALBATA PLATE.**

**C. WATSON**, 41 and 42 Barbican, and 16 Norton Folgate, aided by a person of science in the amalgamation of metals, has succeeded in bringing to public notice the most beautiful article ever yet offered;—possessing all the richness of silver in appearance, with all its durability and hardness, with its perfect sweetness in use, undergoing as it does a chemical process by which all that is nauseous in mixed metals is entirely extracted; resisting all acids, may be cleaned as silver, and is manufactured into every article for the table and sideboard.

	Plain Fiddle	Threaded Fiddle	King's Pattern	Albert Pattern
Table Spoons per doz.	16s. 6d. ...	30s. 0d. ...	35s. 0d. ...	42s. 0d.
Dessert do.	12 6 ...	23 0 ...	28 0 ...	32 0
Tea do.	5 6 ...	13 6 ...	13 6 ...	17 6
Table Forks do.	16 6 ...	30 0 ...	35 0 ...	42 0
Dessert do.	12 6 ...	25 0 ...	28 0 ...	32 0

C. Watson begs the public will understand that this metal is peculiarly his own, and that silver is not more different from gold, than this metal is from all others. On its intrinsic merits alone he wishes it to be tested; and from the daily increasing eulogiums he receives, he is convinced that nothing can prevent its becoming an article of universal wear.

C. Watson's handsomely *Illustrated Catalogue and Price Current* is just published; and families who regard economy and elegance, should possess themselves of this useful book, which may be had gratis, and post-free from the above address.

PATENT PARAGON CAMPHINE LAMPS.

The great fault which was last year found with the *Vesta* from its great smoke and emission of black smuts, is happily entirely obviated in the *Paragon*, which surpasses in brilliancy and whiteness of light anything hitherto seen, giving the light of 16 wax candles at the cost of 4d. per hour. The largest stock in London to select from is at C. Watson's Warehouses, 41 and 42 Barbican, and 16 Norton Folgate. The spirit, analysed and recommended by Dr. Ure, is delivered by C. Watson's carts, at 4s. per gallon in screw cans.

TEA TRAYS, TEA URNS, KNIVES AND FORKS, DISH COVERS, &c.

At C. Watson's, 41 and 42 Barbican, and 16 Norton Folgate;—established half a century.

A set of three paper Tea Trays, including the largest size made, 35s.; very richly ornamented all over, 50s. a set of three, and up to £14. Japan Tea Trays, 7s. 6d. a set, and upwards. A 5-quart London-made bronze Tea Urn, 35s.; with the newest patterns, up to 5 guineas. A set of six patent raised London-made Dish Covers, 18s. 6d.; best imperial raised, 35s. 6d. set of six; elegant silver shape, 52s. 6d. set of six. Ivory Table Knives, 11s. per dozen; Desserts, 9s.; Carvers, 3s. 6d. per pair. 3½-inch handsome balance handle, table, 18s. per dozen; dessert, 14s.; carvers, 6s. 6d. per pair. 4-inch balance handle, largest and best made, table, 20s. per dozen; dessert, 16s.; carvers, 7s. 6d. per pair. Ditto with Watson's Albata Plate handles, equal to silver, table, 22s. 6d. per dozen, dessert, 18s.; carvers, 8s. 6d. per pair. Forks—half the price of the above.

## Notices.

**NOTICE.**—The friends of temperance in Lincolnshire are respectfully informed, that Mr. T. B. Thompson, Agent of the British Association for the Promotion of Temperance, will visit that county about the middle of July. Societies requiring his services must make immediate application to the Executive Committee, 3, Low Ousegate, York.

**CAUTION.**—Teetotal Societies are cautioned against an impostor named Huggins, and his wife, who profess to be teetotalers, and have given several lectures at Ross, Hereford, and Loughborough, on the 'Spirituality of Teetotalism,' 'War,' 'Deism,' &c. Several benevolent persons believing their statements, collected money for them at Hereford, which kindness was ill requited by their leaving their lodgings (where they had been staying nearly a month) unpaid; and the man, if not his wife, was intoxicated at Ledbury, having drunk at several public-houses where the van stayed on the road. A respectable member of the chapel in which he lectured at Hereford, whose authority we cannot doubt, met him in the street at Ledbury, apparently in liquor, recognized him as the teetotal lecturer, and took some pains to ascertain the fact, which on enquiry was fully proved against him, and borne out by the driver of the van in which he rode. The latter expressed his surprise when he saw him drinking at a public-house on the road, saying, 'I thought you were a teetotaler, Mr. Huggins.' His reply was, 'What are all these beautiful apple-trees for? I only lecture on temperance.'

### SUBSCRIPTIONS TO THE AGENCY FUND.

Guisbro' Society	... (per John Andrew)	... ..	£1	4	0
Ayton Do.	... Do.	... ..	0	16	0
Middlesbro' Do.	... Do.	... ..	0	8	0
Harlepool Do.	... Do.	... ..	0	8	0
Stockton Do.	... Do.	... ..	0	8	0
Darlington Do.	... Do.	... ..	0	8	0
Middleton Do.	... Do.	... ..	0	8	0
Stanhope Do.	... Do.	... ..	0	15	0
Shotley Bridge Do.	... Do.	... ..	0	16	0
South Shields Do.	... Do.	... ..	0	7	6
North Shields Do.	... Do.	... ..	0	8	0
Newcastle Do.	... Do.	... ..	0	16	0
York District Union	(per T. B. Thompson)	... ..	11	17	6
John Wade, Esq., Hull	(per F. Hopwood)	... ..	5	0	0

### THE BROKEN PLEDGE.

*If it were but a solitary case, is it of no consequence? But it is not a solitary case.*

'Brother, we come with pitying love,  
And not to grieve thy sull'ring heart:  
Say, will the task too painful prove,  
Thy warning story to impart?  
Grant that a beacon it may be;  
And God be merciful to thee.'

'Twas thus to one who once had known  
The drunkard's rescue, and had broke  
The band that bound his tyrant down—  
A gentle deputation spoke,  
At morning hour, for then alone,  
Scared reason visited her throne.

Sunk was his cheek, unner'd his arm,  
And ev'ry sudden sound that came,  
Rais'd in his feeble mind alarm,  
And shook the poor inebriate's frame;  
E'en speech was trembling on his tongue,  
Ere desp'rate zeal his fibres strung.

"Talk not," he said, "of mercy now:  
I cease to hope, and cease to pray;  
What mercy can they think to know,  
Who rush to well-known danger's way?  
How can the tale for which ye press  
Add pain to full—full wretchedness?"

Oh! had I died a guiltless child!  
And quench'd the unsuspecting joy  
That fondest parents' hearts beguil'd,—  
They said I was a lovely boy:  
They told me much of Heaven and truth,  
From childhood to accomplish'd youth.

My father, in those days of hope,  
Was to his son an erring guide:  
He sat me on a slipp'ry slope,  
And told his Tyro not to slide:  
He gave the cup by which I fell,  
And charg'd me not to love it well.

That needless cup! I drank, and drank,  
I could not drink and love it not,  
From year to year I deeper sank,  
And marr'd my wife's, my children's lot.  
These need not *task* description's pow'rs:  
Who cannot paint a state like ours?

Who cannot? rather say, who can?  
'Tis true the passer-by might see  
I was but relic of a man—  
Worn relic of a woman's sin.  
But who can paint the scene within—  
The depth of sorrow and of sin?

'I warn thee,' said a faithful friend,  
'Fast thou art hastening to the grave;  
I would a fam'd prescription send—  
Well used, 'tis all but sure to save.'  
I gravely promis'd—begg'd the scroll,  
He wrote, 'Abstain from Alcohol.'

Oh! horrid was the burning fire,  
That ceaseless crav'd its feeding draught!  
I sternly met the keen desire,  
And cooling potions only quaff'd.  
They who have fought a fight like mine,  
Alone can know my dread of wine.

Resolv'd what'er the conflict cost,  
My awful promise to fulfil;  
Month after month, though tempted, toss'd,  
Had found me firm, triumphant still,  
When—hear, ye Christian preachers, hear,  
I broke it in the house of pray'r!

She was my tempter—even she  
Who most had mourn'd for sins of mine;  
She murmur'd that her spouse should see  
Atoning blood's 'symbolic wine.'  
I never felt—I never could  
Our poison typify that blood.

Oft would I pray her to refrain,  
Nor drive me from my peace astray,  
For me 'twere sin to taste again  
The cup that stole my heart away.  
If good to her it would impart,  
It could not to my fearful heart.

'Twas vain to say 'I do believe  
My christian way is to abstain,  
Should I such shadow once receive,  
'Twould peril all my precious gain.'  
To taste—to look, were to rebel;  
She urg'd me till I tried—and fell!

That madd'ning touch at once enchain'd!  
Religion's mocker, rage renew'd;  
So the fierce tiger long restrain'd,  
Grows furious at the scent of blood.  
What cost the draught? I thought me in  
A hundred-fold of Esau's sin.

From that dark hour I never felt  
A moment's strength to turn from wine.  
My heart may ache, but will not melt;  
No mercy cheers my life's decline.  
I feel my spirit sink away:  
Behold its temple in decay.

Yes, O ye friends of human kind!  
Go warn, and where ye can, prevail!  
For some will cavil, some will mind  
A poor backslider's dismal tale.  
Go, warn the zealous, zealously,  
To leave each brother's conscience free.

Say to the bold and ardent young—  
'Abhor the cup of woe and strife  
While by the adder yet unstung,  
And tranquil flow the streams of life,  
For none can measure—none can name  
Its power to fire another's frame.'

Say to the wand'r'er who hath been  
Restor'd, and tasted peace again—  
'Regard the monitor within  
Before the words of wisest men,  
When these bestow their eager cares  
To make thy conscience yield to theirs.'

'Ah! some will say, 'haste to forsake  
Thy scruples, and regain thy stand;  
Fanatics they must be who make  
Divisions in religion's band.'  
Plead—plead with these, in gentle might;  
But firmly keep thy christian right.

Religion calls for morals pure;  
How can a favor'd one like thee,  
For man's advice again endure  
The cup of immorality?  
Jehovah never did design  
That cup for consolation's wine.

Ask Abra'm's sons if, when the Jews  
Supp'd with their Lord, the Nazarene,  
Strong wines fermented they would use?  
And where such record may be seen?  
'Christian,' they cry, 'hast thou forgot,  
Our nation's law allow'd it not?'

You have my tale—go seek the stray,  
That mercy's God may be your friend.  
From dangers met in mercy's way,  
The God of mercy will defend;  
And never, never, may you be  
Companions of the lost like me!

Down to the pit—to mis'ry down!  
Sounds milder than that word *Abstain*;  
I would not for a monarch's crown,  
Essay that dreadful work again.  
Though deep perdition yawn below,  
Give me the cup!—*Abstain!* Oh no!"

GULIELMA.

## DOUBLE NUMBER OF THE TRUTH-SEEKER.

SEVERAL assaults having recently been made upon the principles of **TEETOTALISM**, as distinguished from mere abstinence for expediency's sake, by Dr. Campbell of the *Christian Witness*, and others, the editor of the *Truth-Seeker* has determined to meet those assailants, and to expose their fallacies.

For this purpose an *extra double number* of the *Truth-Seeker* will be published in July.

[The price of this No., 32 pages usual size, will be 4d. SINGLE COPY; THREE COPIES, 10d.; OR FOUR COPIES, 1s. Sent to any plainly-written address, *post-free*, on receipt of cash.]

It is hoped that the friends of **THOROUGH-GOING TEETOTALISM** throughout the kingdom, will make an effort to circulate this important No. *gratuitously*, amongst the pastors and the body of which the *Christian Witness* is the organ, and that copies will be placed in the hands of editors of religious and other papers. **TEETOTALERS, DO YOUR DUTY!** Vindicate your great and sacred cause, and let the warfare be carried into the camp of the enemy. This *extra* No. will contain, amongst others, the following articles:—

1. *The Province of Reason*; by THOMAS ARNOLD, D.D., late Professor of History in the University of Oxford.
2. *Trutins for the Times*, &c.
3. *Self-Reliance*; by 'YOUNG ENGLAND,' author of 'Tracts for Manhood.'
4. *Words of a Believer*; from the French of the ABBE DE LA MENNAIS, ex-Secretary to the Roman Pontiff.
5. *Reflections on Truth*; by B. D'ISRAELI, author of 'Coningsby.'
6. *The Wines of Palestine*; errors of 'Chambers' Journal' and 'Christian Witness' exposed.
7. *On Christ's Passover Wine*; by Professor HITCHCOCK.
8. *The Wine of the Lord's Supper*, &c.; by Prof. MOSES STUART.
9. *On Ancient and Modern Passover Wines*; by living Jews.
10. *Dr. Campbell's Expediency Creed, criticised*; by Dr. LEES.
11. *Review of a Tract*, by W. H. Rule, Wesleyan Minister, on 'Sacramental Wine.'
12. *Account of the Two Prize Essays* on the 'Sacramental Wine Question,' by Mr. RAPHAEL DE LINDE, M.A., and Mr. P. MEARNS, Divinity Student.

N.B.—The Publisher cannot undertake to supply orders which arrive later than the 5th July.

Communications to be addressed as usual—DR. FREDERIC R. LEES, LEEDS.

The friends of free and fearless discussion are desired to embrace this occasion for expressing their wishes as regards the permanent enlargement of the *Truth-Seeker*, and as to what efforts they are prepared to use for increasing its circulation in their various localities. 'Lovers of darkness' are seeking its suppression—let the friends of truth and light conspire to defeat them.

**TRUTH-SEEKERS AND TEETOTALERS—DO YOUR DUTY!**

### OPINIONS OF THE PRESS.

THE ODD-FELLOWS CHRONICLE says:—"This promises to be a work of much interest and value. The name of the talented editor is sufficient guarantee for the ability with which it will be conducted. The introductory address is an eloquent exposition of sound principles." p. 72.

THE CITIZEN says:—"The nature and especial objects of this journal are so admirably defined by its able editor in its opening article, and its intrinsic value is so great, that we will not insult our readers by supposing that, as a body, they are unacquainted with it. We hail it with a hearty welcome, as a valuable adjunct to the cause of truth and liberty. As a guarantee of the general excellence of its articles, it will suffice to say, that in addition to the valuable papers of the editor, it ranks amongst its contributors George Combe, B. Parsons, Drs. E. Johnson, Jas. Wilson, J. M. Gully, T. Beaumont, and other eminent and well-known writers." p. 30.

THE SCOTTISH TEMPERANCE JOURNAL says:—"The *Truth-Seeker* is a new periodical under the editorship of Dr. Lees. It has often occurred to us, that a periodical of this sort might be greatly serviceable, and we wish the distinguished editor much success." p. 154.

THE MONTHLY SATELLITES says:—"The *Truth-Seeker* is really a superior work, and much more scientific in the character of its articles than most periodicals of the kind. It will supply a desideratum on the subjects it treats of; and from the well-known talents of the editor, together with the gentlemen associated with him as contributors, its readers may expect solid entertainment, and its proprietor, we hope, good encouragement." p. 109. "The numbers of this talented periodical before us, fully justify our anticipations regarding it. It is, in fact, the best publication in the temperance field." p. 125.

THE NATIONAL TEMPERANCE ADVOCATE, edited by the Subcommittee of the British Temperance Association, says:—"Judging from the specimens before us, we can heartily recommend this periodical to the support of our friends. The first No. contains an address by the editor, which bears the impress of a master-spirit unfettered by the foolish conventionalities and prejudices of the age, and at the same time manifests a strong and sincere attachment to Truth—simple, unsophisticated Truth." p. 119.

THE GENERAL ADVERTISER says:—"The principles of the *Truth-Seeker* are such as the candid must approve. The work promises to exhibit a very creditable array of talent, and the variety of its matter must render it interesting. We hope Dr. Lees will be well supported in his praiseworthy undertaking."

## GUIDE TO TEMPERANCE HOTELS.

[Inserted thus at the rate of 12s. annually, if under four lines, paid in advance.]

EXETER.—Private Board and Lodgings, at No. 7, Bradnich Place, Upper Paul-street, near the Railway station.

HECKMONDWIKE, near Leeds.—W. Best's Temperance Hotel and News Room, Market Place. Respectable accommodation. Stable and Gighouse attached.

WIGAN.—P. GRANT, Temperance and Commercial Hotel, Rowbottom Square, Wallgate. [N.B. Entrance up passage next to Mr. Wall's, Printer, Minorca Buildings, Wallgate.] Coffee, Tea, Steaks, &c. at moderate charges, and on the shortest notice. Good beds and stabling.

### THE PERFECT SUBSTITUTE FOR SILVER.

THE material RIPPON and BURTON offer to the public has for the last ten years been found equal to silver in appearance and sweetness, and superior to it in durability. Of the prices of Tea Sets, Waiters, Candlesticks, and all articles hitherto made in silver.

Table Spoons and Forks, full size, per dozen—fiddle pattern, 12s.; threaded pattern, 28s.; Victoria pattern, 30s.

Dessert Do.—fiddle pattern, 16s.; threaded pattern, 21s.; Victoria pattern, 25s.

Tea Do.—fiddle pattern, 5s.; threaded pattern, 11s.; Victoria pattern, 12s.

Gravy Do.—fiddle pattern, 6s.; threaded pattern, 6s.; Victoria pattern, 7s.

A detailed catalogue, with engravings, will be sent (gratis), post free.

### FENDERS, STOVES, AND FIRE IRONS.

The largest assortment of Stoves and Fenders, as well as general Ironmongery in the world, is now on sale at RYPOX and BURTON's extensive warehouses, 39, Oxford-street, corner of Newman-street, (removed from Wells-street). Bright steel fenders, to 4 feet, from 30s. each; ditto, with ornolu ornaments, from 60s.; rich bronzed scroll ditto, with steel bar, 10s. 6d.; iron fenders, 3 feet, 4s. 6d.; 4 feet, 6s.; ditto, bronzed, and fitted with standards, 3 feet, 9s.; 4 feet, 11s.; wrought iron kitchen fenders, 3 feet, 4s. 6d.; 4 feet, 6s.; bright register stoves, with bronzed ornaments and two sets of bars, from five guineas; ditto, ditto, with ornolu ornaments, from £9 10s.; black dining-room register stoves, 2 feet, 20s.; 3 feet, 30s.; bed-room register stoves, 2 feet, 16s.; 3 feet, 24s. The new economical Thermo stove, with fender and radiating hearthplate, from £8 5s.—Fire-irons for chambers, 1s. 9d. per set; handsome ditto, with cut heads, 6s. 6d.; newest pattern, with elegant bronzed heads, 11s.

A variety of Fire-irons, with ornolu and richly cut heads, at proportionate prices.

Any article in furnishing ironmongery, 30 per cent. under any other house, while the extent and variety of the stock is without any equal. The money returned for any article not approved of.

Detailed Catalogues, with Engravings, sent (per post) free.

Established (in Wells-street) 1820.

### ORDERS FOR ADVOCATE RECEIVED.

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# THE NATIONAL TEMPERANCE ADVOCATE

PUBLISHED UNDER THE SUPERINTENDENCE OF THE SUB-EXECUTIVE COMMITTEE, AS THE  
ORGAN OF THE BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE,  
AND OF THE IRISH TEMPERANCE UNION.

No. VIII.]

DOUGLAS, AUG. 1, 1845.

[PRICE 1½D.

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carefully perused the Essays sent in, and now award THE FIRST  
PRIZE to Mr. DE LINDE, and the SECOND to Mr. P. MEARNS;  
both Essays being deemed excellent.

*Note.*—The adjudicators being unanimous as to the great su-  
periority of Mr. De Linde's Essay on the general question, which we  
believed to be what was desired, were nevertheless compelled to  
consult the Lady who offered the first Prize, in consequence of  
the terms of the advertisement regarding the obligation of the  
Christian Eucharist not being fully complied with by that gentle-  
man. This was done previously to the notes accompanying the  
Essays being opened. Her reply states that she regarded the  
omission as of little importance, the FACTS, not opinions or infer-  
ences, connected with the subject, being what she, and also the  
public, wished to see exhibited.

EDITORS OF THE NATIONAL TEMPERANCE ADVOCATE.  
York, June, 1845.

[These Essays are now in course of publication in 'the Truth-  
Seeker.']

AT the Second Annual Meeting of Members of the  
TEMPERANCE BENEFIT BUILDING ASSOCIATION and Ac-  
cumulating Fund, held 26th June, 1845.—JOHN GILES Esq. in  
the chair.—It was moved by Mr. George Miller, seconded by Mr.  
Charles Wade:—That the thanks of this meeting be presented to  
Mr. J. R. MACARTHUR, the secretary, for the able manner in  
which he has supported the principles and objects of the Temper-  
ance Benefit Building Association in the *Reverie Magazine* and  
elsewhere, thus complete'y establishing the confidence of the mem-  
bers in the Association.—Carried by acclamation.  
Moved by Mr. S. Castleiden, seconded by Mr. H. F. Payne.—  
That the above resolution be advertised in the Temperance Peri-  
odicals.—Carried unanimously.  
Moved by Mr. H. F. Payne, seconded by Mr. C. Stafford.—  
That a copy of the above resolution, engrossed on parchment and  
signed by the chairman, be presented to Mr. J. R. Macarthur.—  
Carried unanimously.  
JOHN GILES, Chairman.



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All communications and orders must be addressed to the Editor, **DR. F. R. LEES, LEEDS.**

### OPINIONS ON 'THE TRUTH-SEEKER.'

#### OPINIONS OF THE PRESS.

THE PROSPECTIVE (QUARTERLY) REVIEW (May, 1845) says:—"It is something very refreshing to see a fortnightly periodical intended for the people, and published at a low price, coming out under this honest and promising title. The choice and classification of the subjects to be handled by it, may indeed appear, at first sight, somewhat comical. But we suspect that the Editor knows for whom he is providing intellectual and moral nutriment better than they do who, with ourselves, may have smiled on reading the catalogue. He has, in fact, seized upon subjects which are at present interesting large classes of the improvable part of the community; and while the temperance movement wears of the sameness of its topics, and the sanitary-condition-of-the-people question asks aid from the people themselves, and priests are struggling to keep or to regain the monopoly of religious thought and instruction,—the bold Editor of this periodical steps forth to sustain the vigor, while he varies the monotony, of the first; to discourse excellent advice on the virtues of cold water, by way of assistance to the second; and to show the gentlemen who are filling dioceses with the merits of the surplice question, that other men are eliciting higher and better truth from Christianity, than the moaters of form and ceremony think of. The Editor speaks thus to his readers:—'Our aim is to furnish a fitting organ to the free and earnest worshippers of Truth; to that young and thoughtful band of spirits whose march and motto is 'onwards', who prefer sincerities to shams—who love realities too well to care for names—and who live by a faith in the Good and the True, so earnest and so excellent, that they can doubt neither the eternity of its object nor the authority of its obligation.' The spirit and independence with which the Editor adheres to his high purpose, will be shown by a notice to a correspondent, which we observe in the third number:—'We have no ambition to please the intolerant and the illiberal; against intolerance we declare a deadly and unceasing hostility. Looking at God and Truth, we shall disregard alike the frowns and the favors of men, and go on in the path we have marked out. If men can only bear their own opinions, they are not truth-seekers, but the worshippers of pride and prejudice.' We hail the appearance of this class of right-principled, philanthropic, and yet free publications, as one of the best means for the prevalence of a true spiritual Christianity; and we shall be rejoiced indeed to hear that the Truth-Seeker meets with an extensive popular support."

THE ODD-FELLOWS' CHRONICLE says:—"This promises to be a work of much interest and value. The name of the talented editor is sufficient guarantee for the ability with which it will be conducted. The introductory address is an eloquent exposition of sound principles." p. 72.

THE CITIZEN says:—"The nature and especial objects of this journal are so admirably defined by its able editor in its opening article, and its intrinsic value is so great, that we will not insist our readers by supposing that, as a body, they are unacquainted with it. We hail it with a hearty welcome, as a valuable adjunct to the cause of truth and liberty." p. 30.

THE MONTHLY SATELLITE says:—"The Truth-Seeker is really a superior work, and much more scientific in the character of its articles than most periodicals of the kind. It will supply a desideratum on the subjects it treats of; and from the well-known talents of the editor, together with the gentlemen associated with him as contributors, its readers may expect solid entertainment, and its proprietor, we hope, good encouragement." p. 109. "The numbers of this talented periodical before us, fully justify our anticipations regarding it. It is, in fact, the best publication in the temperance field." p. 125.

THE SCOTTISH TEMPERANCE JOURNAL says:—"The Truth-Seeker is a new periodical under the editorship of Dr. Lees. It has often occurred to us, that a periodical of this sort might be greatly serviceable, and we wish the distinguished editor much success." p. 154.

THE NATIONAL TEMPERANCE ADVOCATE, edited by the Subcommittee of the British Temperance Association, says:—"Judging from the specimens before us, we can heartily recommend this periodical to the support of our friends. The first No. contains an address by the editor, which bears the impress of a master-spirit unfettered by the foolish conventionalities and prejudices of the age, and at the same time manifests a strong and sincere attachment to Truth—simple, unsophisticated Truth." p. 119.

THE GENERAL ADVERTISER says:—"The principles of the Truth-Seeker are such as the candid must approve. The work promises to exhibit a very creditable array of talent, and the variety of its matter must render it interesting. We hope Dr. Lees will be well supported in his praiseworthy undertaking."

[Selections from correspondence addressed to the Editor.]

FROM NEWCASTLE.—"I cannot forbear expressing my high approval of the excellent spirit and able manner in which the Truth-Seeker is conducted. A straightforwardness of action, an uprightness of intention, a strong love for truth, and a nobleness of principle, characterize the various details contained within its columns. The religious community have long needed a publication like yours, for the free discussion of great principles, untrammelled by any sect or party. I trust your efforts will be crowned with abundant success, and that you will still continue to hold on your way, consulting no interests but the interests of truth and piety.—*M. MOON, late Teacher of Ayton British School.*"

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### NOTICES TO CORRESPONDENTS.

Several interesting communications are unavoidably deferred till our next.

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# THE NATIONAL TEMPERANCE ADVOCATE

PUBLISHED UNDER THE SUPERINTENDENCE OF THE SUB-EXECUTIVE COMMITTEE, AS THE  
ORGAN OF THE BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE,  
AND OF THE IRISH TEMPERANCE UNION.

No. IX.]

DOUGLAS, SEPT. 1, 1845.

[PRICE 1½D.

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THE EDITOR OF 'THE TRUTH-SEEKER' TO THE FRIENDS OF TRUTH.

**G**REAT numbers of our subscribers have expressed their desire to see this journal *enlarged*, but, as others justly observe, this would place it out of the reach of many of the **INDUSTRIOUS CLASSES**, whose improvement and elevation we earnestly seek to effect.

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To accomplish the object of our enterprise, we shall divide the magazine into three separate departments—*viz.* **LITERATURE, PHILOSOPHY, and CRITICISM.**

In the first department of Literature will be comprehended all articles which bear upon the social, moral, and spiritual unfolding of man; and these articles will be written in an attractive and popular style, appealing alike to the sympathies and the intellect of the reader. Tales will likewise be given occasionally, from the pens of distinguished writers, illustrative of existing wrongs and evils, embodying noble moral principles, and infusing hope and love into the common heart. We shall find room also for sketches of men who, by their virtue and valor, have surmounted the difficulties of life, and done furtherance to the cause of humanity.

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It will be our effort likewise to guide and direct the confused elements of thought and opinion, which are simmering, or clashing, in our midst, and to preach the almost forgotten gospel of reverence towards God, and trustful repose in his government and laws.

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The President of the Direction-General of the Ducal Domains }  
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**ROWLAND'S MACASSAR OIL,** for the growth and preserving and beautifying the Human Hair. Price 3s. 6d., 7s., family bottles (equal to four small) 10s. 6d., and double that size, 21s. *Caution.*—The words *Rowland's Macassar Oil* are engraved on the wrapper of each genuine bottle; and on the back of the wrapper 1500 times, containing 29,028 letters. Without this, none are genuine.

**ROWLAND'S KALYDOR,** for improving and beautifying the Skin and Complexion. Price 4s. 6d. and 8s. 6d. per bottle, duty included.

**ROWLAND'S ODONTO,** or Pearl Dentrifice, renders the Teeth beautifully white, and preserves the Gums. Price 2s. 9d. per box, duty included. *Caution.*—Unprincipled shopkeepers, for the sake of gaining a trifle more profit, vend the most deleterious compounds as the genuine Macassar Oil, Kalydor, and Odonto. It is therefore necessary, on purchasing either article, to see the word *Rowland's* is on the wrapper. For the protection of the public from fraud and imposition, the Hon. Commissioners of Her Majesty's Stamps have authorised the proprietors' signature to be engraved on the government stamp thus—A. Rowland & Son, Hatton Garden, which is affixed on the Kalydor and Odonto. Sold by them, and by chemists and perfumers.—All others are fraudulent counterfeits.

## THE SINEWS OF WAR.

WE beg to remind the auxiliaries and friends of the British Temperance Association, of the present position of the Committee. A great amount of labor lies before them, a considerable portion of which cannot be *delayed* without serious injury to the cause of truth and temperance. At present, however, they are nearly without funds, and the subscriptions under the revised rules will not be available until January, 1846. Under these circumstances the Committee earnestly appeal to the friends of the Association to enable them, not only to *continue*, but to *increase*, their operations during the remainder of the year. As the state of the funds was fully explained at the Conference, it is only necessary to *remind* the delegates and friends who were then present, of the position in which their Committee is placed. Abundance of work to be done, but little money to do it with.

### TO THE EDITORS OF TEMPERANCE PERIODICALS, COMMITTEES OF DISTRICT AND NATIONAL UNIONS, AND TRAVELING AGENTS.

THE numerous impositions practised on Societies, and the consequent injury to the cause of temperance, from the employment of men utterly destitute of moral character and principle, renders it absolutely necessary that steps be taken to afford Local Committees correct information respecting the parties proper to be employed in the advocacy of our great cause of truth and righteousness. To effect this desirable object, the British Temperance Association, at its late annual meeting, adopted the following resolution, viz. :—

"That this Conference, looking at the importance of forming a National Registry of Advocates, and the great injury which Societies have sustained through the employment of Agents of improper character, strongly recommends that no Agent shall be engaged, unless his name shall have been inserted in a list to be authorized and issued by the Committee of this or some other National or District Association; and further recommends the Editors of all Temperance Periodicals to give publicity to the names of all Agents appearing in such lists."

In pursuance thereof, the Committee of the Association have determined to insert monthly in *The National Temperance Advocate*, the names of all Agents forwarded to them with proper credentials from a National or District Association, and would earnestly exhort the Committees of other Associations having the superintendence of periodicals, to do the same. Agents wishing to have their names inserted in the '*National Registry*,' must send them, with credentials, to 3, Low Ousegate, York; and the Committees of Local Societies are urgently requested to employ none as a traveling advocate whose name does not appear therein.

By order of the Committee,  
F. HOPWOOD, Secretary.

## Reviews.

THE TRUTH-SEEKER. Lees and Robinson, Douglas, Isle of Man. 2d.

The two Extra Nos. of the *Truth-Seeker* ought to be in the hands of every lover of truth. They contain a mass of valuable information on the sacramental wine question, with a complete *exposé* of the much-talked-of analysis of wines from the Levant, by Professor Hitchcock. Garbled extracts of what the Professor has written, have been given in several publications, for the purpose of supporting the views entertained by the sticklers for alcoholic wine at the table of the Lord. We, however, direct attention to the concluding paragraph, which is as follows:—

"I should hope that at the present time very few intelligent men could be found, who will suppose this conclusion to be unfavorable to the cause of temperance. That rests on broader foundations than the per centum of alcohol in ancient wines. It is based, first, on the principle that this alcohol is injurious to the human constitution when in health; and secondly, on the great principle of love to our neighbors, so admirably expressed by Paul:—'It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.' Even,

then, could we prove the non-alcoholic character of the ancient wines, it would be unwise to make that fact the principal argument for temperance, when experience and scripture furnish us with so much better ones. And as to the idea that the scriptures sustain men, at this day, in the use of alcoholic wine, if we admit that most of the wine of antiquity is of this description, I cannot conceive how any one can adopt such an opinion, unless he reads the Bible through a wine-glass."

THE CHRISTIAN WITNESS AND THE TEMPERANCE QUESTION. By W. A. P.

Decidedly the best reply to Dr. Campbell's nonsense that we have yet seen.

PRIZE ESSAYS. Ipswich New Series, Nos. 49, 50, each 12 pages.

Two useful tracts, addressed to very interesting portions of the community—No. 49, to Sabbath-school teachers; No. 50, to Sabbath-school children. We say to our friends—*Circulate, circulate, circulate.*

AN APPEAL TO THE PIOUS IN FAVOR OF TOTAL ABSTINENCE. By R. Tabraham, Wesleyan Minister. Price 2d. Houlston and Stoneman, London.

We heartily commend this lecture to the notice of the temperance public. They will materially serve the cause by circulating it freely amongst ministers and professors of religion. It appears from the preface that the worthy and laborious author has in his possession a manuscript poem on abstinence from all intoxicating drinks, with copious notes. He has been requested to publish, but considers the risk greater than he can prudently incur. We think the friends of temperance will bear him through, and therefore recommend him to set about obtaining subscribers. We will cheerfully take half a dozen copies.

ELEVENTH ANNUAL REPORT of the British Association for the Promotion of Temperance.

A detail of the Association's operations during the past year, with the resolutions of the Conference held at Hull in July last, the revised rules, &c. A copy will be sent on the receipt of four postage stamps. Office—3, Low Ousegate, York.

THIRD REPORT of the National Temperance Society. Houlston and Stoneman. 6d.

A very interesting document, containing details of the operations of the London Temperance Mission, progress of the cause in foreign parts, &c.

## Notices.

ACCOUNTS OF MEETINGS AND REPORTS should be very legibly written, and condensed. It is impossible to admit tedious accounts, and some we receive we can scarcely make out at all. 'A Visit to Drunkard's Land,' and some other articles, shall receive due attention.

In our report of the proceedings of the Conference, the resolution appointing Messrs. Atkinson and Thornton, of Leeds, auditors for the ensuing year, was omitted. It is inserted in the copy of resolutions attached to the report.

The notice of Mr. Frazer's 'Musical Evenings' is not exactly suitable for our columns, and in its present form, would be charged as an advertisement. The orders were destroyed.

## ORDERS FOR ADVOCATE RECEIVED.

At DOUGLAS, to the 26th August.—Ryan, 9s.; Dalton, 12s.; Ibbettson, 32s.; Wills, 9s.; Giles, 4s. 8d.; Brown, 5s. 9d.; Andrew, 4s. 6d.; Thomas, 2s. 6d.; Taylor, 2s. 8d.; Burne, 2s. 9d.; Parnell, 2s.; Mellor, 1s. 4d.; Manson, 22s. 1d.; Pattinson, 10s.; Howleston, 10s.; Corbett, 14s. 6d.; Ibbettson, 31s. 2d.; Prothen, 2s. 6d.; Owens, 9s. 4d.; Whittaker, 2s.; Auld, 2s.; Thorburn, 8d.; Tibbald, 1s. 6d.; Hall, 2s.; Roberts, 1s. 6d.; Bewley, 8d.; Veysse, 1s. 3d.; Wedgewood, 6d.

## NOTICE TO SUBSCRIBERS, POSTMASTERS, &c.

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WHEN RECEIVED GRATUITOUSLY, PLEASE TO CIRCULATE.

LONDON PUBLISHERS.—C. B. Christian, Wade's London Review Office, No. 1, Whitefriars-street, Fleet-street; W. Brittain, 11, Paternoster-row.

Printed by LEES and ROBINSON, 66, Athol Street, Douglas, Isle of Man. Published by R. Lees, at the Office, Thomas-street, Douglas, to whom ALL ORDERS must be addressed, and Post Orders made payable.



THE EDITOR OF 'THE TRUTH-SEEKER' TO THE FRIENDS OF TRUTH.

GREAT numbers of our subscribers have expressed their desire to see this journal *enlarged*, but, as others justly observe, this would place it out of the reach of many of the **INDUSTRIOUS CLASSES**, whose improvement and elevation we earnestly seek to effect. 'The Truth-Seeker and Temperance Advocate' will, therefore, be published as usual; and in order to accommodate *all parties*, instead of an enlarged or more frequent issue, we shall publish (in addition to the present) a new work with *partly* the same title, as announced in the following PROSPECTUS.

*New Magazine for the People.*

TO BE PUBLISHED NINE TIMES IN A YEAR,

(i. e. on the 30th of each of the Months of OCTOBER, November, December, January, February, March, May, June, and August,)

THE TRUTH-SEEKER IN LITERATURE, PHILOSOPHY, AND RELIGION.

Edited by Dr. FREDERIC LEES, F.S.S.A., author of 'Illustrated History of Alcohol,' &c.; and GEORGE SEARLE PHILLIPS, author of 'Aries; on Seeming'; and 'Taurus; on Regeneration,' &c.

The forthcoming Magazine is designed to raise the character of popular and temperance literature, and to assist the grand progressing movement of the age.

We think the time has at length arrived, when the higher truths of philosophy and morals may be proclaimed successfully to the people; and this conviction is founded upon their temperate habits, and the consequently thoughtful and aspirative disposition of their minds.

The great necessity, therefore, which is the primal condition of all educational efforts, namely, *that the soil should be prepared for the seed*, appears to us achieved—at all events to a very considerable extent.

To accomplish the object of our enterprise, we shall divide the magazine into three separate departments—viz. LITERATURE, PHILOSOPHY, and CRITICISM.

In the first department of Literature will be comprehended all articles which bear upon the social, moral, and spiritual unfolding of man; and these articles will be written in an attractive and popular style, appealing alike to the sympathies and the intellect of the reader. Tales will likewise be given occasionally, from the pens of distinguished writers, illustrative of existing wrongs and evils, embodying noble moral principles, and infusing hope and love into the common heart. We shall find room also for sketches of men who, by their virtue and valor, have surmounted the difficulties of life, and done furtherance to the cause of humanity.

Poems of a high order—unallied with the morbid sentimentality which characterizes so much of what is now called poetry—will alone find place in our pages. We shall strive always to cultivate the faculty of the beautiful in our readers, and to marry it to goodness, as to a bride.

It will give us real pleasure also to encourage the struggling and earnest in all their efforts for individual development; and this will in fact be a feature in our literary work—combined with inculcations of self-reliance, and sturdy battling with the huge Leviathans of thought, as absolute requisites to a brave and manly character.

It will be our effort likewise to guide and direct the absolute elements of thought and opinion, which are simmering, or clashing, in our midst, and to preach the almost forgotten gospel of reverence towards God, and trustful repose in his government and laws.

Under the second, or Philosophical and Theosophical department, a variety of papers on subjects of great and general interest, will be admitted. Amongst the subjects proposed may be enumerated Education, Social Economy, Intellectual and Moral Philosophy and Logic, Biblical Criticism, and Christian Theology—including inductive and catholic expositions of the latter, and examinations of the most celebrated writers against 'the truth as it is in Jesus.'

In defending Christianity—we mean the simple and sublime Christianity of Christ, not the complex and confused Christianity of the thousand sects of Christendom—our eulogy and our censure alike will be directed to doctrines and deeds, not to persons or parties. We do not wish in defending the truth, to discard the temper, of Christianity.

The Critical department will be devoted to the reviewing of books—not in the old cut and thrust style of the *Edinburgh Review*, or indeed of any review extant—but in the only true style of expounding the thoughts and views of the given author to the reader,—weaving our own affirmations in the web of our criticism.

Such is the rude outline of our proposed magazine. As we have said before, we believe the time has come for such an adventure, and that THE PEOPLE are in a great measure prepared to receive and to accept it as their own.

While we seek to present to the masses a periodical of which the matter shall be suited to their wants and worthy of the age, it is our desire to do this at a cost commensurate with the means of the operative classes. It will be printed on good paper, with a new and neat type, and contain 96 pages (royal 16 mo.) and beautifully illuminated cover, for the small price of *Eightpence*.

The TRUTH-SEEKER will have the privilege of being transmitted *post free* to every part of the world where the stamped papers can go: so that for the sum of *Six Shillings* per year, home subscribers can have the magazine delivered at their own residence on the day of publication. Each yearly subscriber may, if he think proper, deduct the cost of post-order.

LONDON PUBLISHERS: C. B. Christian, *Wade's London Review Office*, 1, *Whitefriars-street, Fleet-street*, and W. Brittain, 11, *Paternoster-row*, of whom, and through all booksellers, the unstamped edition can be got. (Books for review may be left to the care of Mr. Brittain.)

A very limited number of ADVERTISEMENTS will be inserted at the following rates:—50 words, 5s.; every ten words additional, 4d.

ALL ORDERS, for a year, or quarter (but for no less period), must be sent, *with post-order*, to the publisher, Dr. F. R. LEES, Leeds. *Early orders will secure attention.*

PORTRAIT OF FATHER MATHEW.

COPIES, from a splendid and accurate Portrait, in water colors, of this distinguished Philanthropist and Apostle of Temperance, may be had on application to the artist—*Mr. J. Mowbray Jackson, care Dr. Lees, Leeds.*

OPINION.

'Mr. Jackson's portrait of Father Mathew is a beautiful picture, and an admirable likeness.'—*Dr. Lees.*

Portrait, 22 inches by 18: ten guineas.

*In small Sto. price 5s.*

THE PHILOSOPHY OF THE WATER CURE; a Development of the True Principles of Health and Longevity. By JOHN BALBIRNIE, M.D., author of 'The Pathology of the Uterus and its Appendages,' &c.

'This is the most comprehensive, eloquent, and scientific work that has yet appeared on the water cure.'—*Dr. Wilson.*

Simpkin and Marshall, London.

## Reviews.

THE PRINCIPLES OF TEETOTALISM BRIEFLY STATED; with an Answer to some common Objections. By the Rev. J. Minton, M.A., Incumbent of Penkhull, Staffordshire. pp. 24. Houlston and Stoneman, London. 3d.

A useful tract, written in a plain but forcible style.

TOTAL ABSTINENCE FROM INTOXICATING LIQUORS REQUIRED BY CHRISTIAN LOVE. By the Rev. W. A. Popley, Burnham, Bucks. pp. 24. Robinson, Post-office, Maidenhead. 1½d.

We are truly glad to see so many reports of lectures, &c. by ministers of the gospel, issuing from the press. 'Tis one of the favorable 'signs of the times.' The lecture before us is deeply interesting and important. The statements and arguments it contains are, we believe, unanswerable. We trust our friends will read and circulate it.

## Doings of Strong Drink.

WHITTLESEA.—An inquest was held at the George and Star inn, on Wednesday, by W. Pratt, coroner, on the body of Jonathan Lenton, who was found dead on the morning previous. The deceased was formerly an agricultural laborer, but has for the last 29 years (through circumstances unknown) been in the receipt of considerable sums of money, which have been expended in dissipation, and caused a premature death. Verdict, 'apoplexy, caused by excessive drinking.'

FATAL EFFECTS OF DRUNKENNESS.—Yesterday morning, between two and three o'clock, a man named Arthur Wilmit, and his wife Mary, came home to their residence in Charles-street, Dury-lane, in a state of intoxication. Wilmit in endeavoring to carry his wife up stairs, who is a very heavy woman, slipped, and both of them falling down two flights of very steep stairs, were picked up in a state of insensibility. Medical assistance was procured, when it was ascertained that Wilmit's right arm was broken, and his wife's skull severely fractured. No hopes are entertained of the woman's recovery.—*Sun*, Sept. 16.

BRANDY DRINKING BY FIVE YOUTHS.—Last night at eight o'clock, Mr. Barker held an inquest at the City Arms, Millwall, Poplar, on the body of Henry Stroode, aged 17 years, sea apprentice on board the ship *Tigress*, now lying in the West India export dock. It appeared, that on Thursday evening, about eight o'clock, the deceased, with three other youths, were invited on board the *William Gillies*, by Wm. Wennecott, an apprentice of the latter ship, to partake of some brandy; they drank between them three bottles of brandy. Deceased, when he quitted the ship, appeared to be rather intoxicated, but he contrived to regain his own ship, where he was shortly afterwards seen by John Sutherland, the night watchman in the dock, in the act of taking off his boots, near the cat-head of the vessel. In the morning following, at about six o'clock, on one of the seamen of the *Tigress* going on deck, he found the deceased lying at the head of the ship quite dead and cold. Mr. Smith, surgeon, was called to deceased. He found he had been vomiting. Witness inquired into the state of the other lads, when he was informed another, named Dewes, was in an insensible state. He administered remedies; he was, after four hours attention, pronounced out of danger. Wennecott, who had provided the liquor, was seriously ill after the excessive potations, but was enabled to attend before the Coroner to give evidence. The other two boys fortunately escaped without any very serious consequences. Witness attributed death to determination of blood to the head, brought on by inordinate draughts of brandy. The Coroner admonished the youths on their conduct, and trusted that the result of their carousal would prove a serious warning to them for the future. Verdict, 'Found dead on the deck of the ship *Tigress*, apparently from the effects of an over-draught of brandy.'—*Sun*, Sept. 13.

## THE DRUNKARD'S WIFE.

[BY AN UNEDUCATED OPERATIVE.]

She was silently weeping, for midnight was past,—  
The sun had thrice set since her husband came last;  
But now, as a footstep strikes plain on her ears,  
She hastily rises and wipes off her tears,  
But ah! it recedes—even now it has gone—  
She returns to her seat, and there weeps alone.

Poor woman, thy lot is in misery cast;  
Thy once-joyous hours seem all over—past;  
Thy present is sorrow, thy future despair,  
Thy portion is pain, thy companion is care.  
Yet once she was happy—yes, once she was blest'd,  
Belov'd by her parents, by companions caress'd.

He made her his bride—Oh! wretched her fate;  
His treatment was cruel, his love turn'd to hate;  
Yet still did she love him, and thought him no ill,  
And all that he wish'd 'twas her joy to fulfil.

Three days he has made the low pot-house his joy;  
He cares not for home, for his wife, or his boy.  
But listen! he comes—that unsteady gait,  
That torrent of curses proclaim his sad fate.  
Yet hark! in the midst of her utter despair,  
The poor wife sings sadly a beautiful air,  
While the child at her bosom unconsciously sleeps—  
The husband he hears it, and mark! how he weeps.

The song she is singing he erst lov'd to hear,  
And oft as he heard, it would call forth a tear;  
But long since that tribute of sympathy died,  
His heart and his senses by drink petrified.  
But now, as the scenes of his earlier years  
Rush full o'er his soul, he is melted to tears.  
He enters his home—his wife from him flies,  
But soon she returns, while with sorrowful eyes  
He bids her dispel all her terrible fears,  
And bathes her fair neck with the penitent's tears.

Four seasons have past. In a neat little cot,  
Surrounded by comfort, lives this reform'd sot.  
His home is made happy—contentment dwells there—  
And oft as he pours out his soul in sweet prayer,  
He thanks his Creator that He should thus deign  
To reclaim a poor mortal by music's soft strain.

Birmingham. J. J. BROOKES.

## SUBSCRIPTIONS TO THE AGENCY FUND.

Hewden.....	(per T. B. Thompson).....	£0 6 6
Selby.....	Do.....	0 7 6
Bubwith.....	Do.....	0 15 0
Cawood.....	Do.....	0 7 6
Pudsey.....	Do.....	0 16 0
Grimley.....	Do.....	0 8 0
Lincoln.....	Do.....	0 16 0
Laceley.....	Do.....	0 8 0
Binbrook.....	Do.....	0 8 0
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Borncastle.....	Do.....	0 16 0
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Wakefield.....	Do.....	0 16 0
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Bramley.....	Do.....	0 8 0
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South-st. Society, Hull	Do.....	0 6 6
Leeds.....	Do.....	1 12 0
Woodhouse.....	Do.....	0 8 0
York Society.....	(per J. Baker)..... donation	5 0 0
Hull Christian Temperance Society	(donation).....	1 0 0
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Skipton.....	Do.....	0 16 0
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Chapel-town.....	Do.....	0 8 0
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## PETITION FUND

FOR OBTAINING THE PROHIBITION OF THE SALE OF INTOXICATING LIQUORS ON THE LORD'S DAY.

John Taylor, Bolton.....	£1 0 0
J. F. Smith, Bridgewater.....	0 10 0
Mr. Alderman Matterson, York.....	1 0 0
Wm. Winspear, York.....	0 10 0
R. B., York.....	0 5 0
Robert Roberts, Chester.....	0 10 0
A. M. Y.....	5 0 0
J. J. Gurney, Earham Hall.....	5 0 0

The friends of this movement are earnestly requested to send their subscriptions as early as convenient, that the Committee may be able to labor efficiently for the attainment of so desirable an object. Subscriptions will be thankfully received and duly acknowledged by James Backhouse, Esq., Treasurer, 3, Low Ousegate, York.



BRITISH HONG-KONG TEA COMPANY.

IN consequence of the rapid extension of their business, the Company have opened those large and commodious Premises, Nos. 12 and 13, Nicholas Lane, King William Street, City, as a Wholesale and Retail Establishment, for the supply of none but genuine and superior Teas and Coffees, at the very lowest possible rate of profit.

The Company direct particular attention to their highly esteemed *Catty Teas*, now sold by five hundred country Agents.

BLACK TEAS.

Strong Congou .....	£0 4 0
Superior Pekoe Flavor .....	0 4 6
Black wiry leaf, rich Souchong Flavor.....	0 5 0
Imperial Pekin .....	0 5 6

A mixture of the finest and scarcest Teas cultivated; nothing superior to it can be imported.

GREEN TEAS.

Bright leaf, Hyson kind, fresh and strong .....	0 5 0
Picked Hyson, choice flavor.....	0 6 0
A Tea of rare and excellent quality	
True heavy Pearl Gunpowder, of the finest quality .....	0 7 6

These Teas are packed in lead, so as effectually to preserve their strength and flavor, in packets containing two ounces, a quarter, half, or one pound.

Families and other purchasers, who prefer loose Teas or Coffees, may be supplied direct from the Wholesale Establishment. Parcels of seven pounds will be sent carriage free to any of the large towns of England and Wales, and, through their Consignees, to the principal ports of Scotland and Ireland. The Company's *Explanatory Pamphlet*, containing a full description of Teas and Coffees, with prices, will be sent, post free, on being applied for.

AGENTS are appointed in most of the towns in the Kingdom; others will be appointed in every place where there is not one already. The terms of the Agency may be had on application. Address, 'British Hong-Kong Tea Company, 12 and 13, Nicholas Lane, King William Street, London.'

MIXED TEAS.

Hong-Kong Mixture .....	£0 5 4
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Those who prefer Mixed Tea, will find this unequalled for strength and flavor, by any combination that has yet been offered to the public, at the price.

COFFEES.

The following genuine and very superior Coffees may also be obtained of the Agents, in Catties of a quarter, half, or one pound each.

Choice Jamaica .....	0 1 8
Rich Turkey Flavor .....	0 2 0

These Coffees are packed in packets containing two ounces, a quarter, half, or one pound.

Published on the 15th of each Month,

THE TRUTH-SEEKER :

DEVOTED to free discussion on Temperance, Hygiene, Dietetics, Physiology, Chemistry, National and Social Economy, Mental and Moral Philosophy and Logic, Biblical Criticism, and Theology.

Edited by Dr. FREDERIC R. LEES, F.S.A. Scot., &c.; author of 'The Metaphysics of Owenism Dissected'; 'Prize Essay on Deut. xiv. 25, 26'; 'Illustrated History of Alcohol', &c.

Assisted by the following and other contributors:

EDWARD JOHNSON, M.D., Author of 'Life, Health, and Disease,' 'Nucs Philosophicæ,' &c.

JOHN BALBIRNIE, M.A., M.D., Author of 'The Philosophy of the Water-Cure,' &c.

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P. MEARNS, Author of 'Tirosh' of the Second 'Prize Essay on the Sacramental Wine Question,' &c., now publishing in the Truth-Seeker.

'I seek after TRUTH, by which no man ever yet was injured.'—*M. Antoninus.*

LONDON Publisher, *W. Brittain, No. 11, Paternoster Row;* where books for Review may be left.

This Periodical is sent post free for six months for 1s., to any address within the Kingdom; or for a year for 2s., paid in advance. Its size is that of *Chambers's Edinburgh Journal.*

ADVERTISEMENTS inserted at the following rates:—50 words, 2s. 6d.; under 80, 4s.; under 100, 5s. Every ten words additional, 3d. Circulation, 4500.

All communications and orders must be addressed to the Editor, Dr. F. R. LEES, LEEDS.

Notices.

As the mail leaves the Isle of Man only twice a week during the winter, our friends must not feel disappointed if they do not receive the *ADVOCATE* so promptly as usual.

W. H. is perfectly correct. Mr. S., the keeper of a large Temperance Hotel in L., did apply for a spirit licence for his house, but his application, as well as a number of similar ones, was refused.

ERRATUM.—In our brief report of a meeting held at Lincoln, reported page 190 of our last number, J. Norton, Esq., is made to say, that £300 was subscribed in a short time, for the erection of a Corn Exchange, &c. It should have been £3,000!

ORDERS FOR ADVOCATE RECEIVED.

AT DOUGLAS, from Aug. 26 to Sept. 30.—Lees, 1s. 2d.; Dalton, 12s.; Thomas, 2s. 6d.; Robinson, 8s.; Giles, 4s. 8d.; Kevington, 5s.; Pybus, 10s.; Jones, 9s.; Gibson, 5s.; Willis, 9s.; Smith, 3s.; Albright, 3s.; Windeatt, 3s.; Davies, 2s.; Taylor, 17s. 6d.; Collard, 1s.; Pye, 1s. 6d.; Cocks, 7s. 6d.; Sykes, 13s. 6d.; Grassam, 1s. 6d.; Andrew, 1s. 10d.; Mellor, 1s. 4d.; Corbett, 10s. 9d.; Heywood, 5s.; Ibbetson, 29s. 6d.; Giles, 4s. 8d.

REGISTRY OF ADVOCATES RECOGNIZED BY NATIONAL OR DISTRICT ASSOCIATIONS.

John Addresshaw.....	Brigg.	George Lomax.....	Manchester.
T. B. Thompson.....	Leeds.	Thomas Smeeton.....	Ipswich.
Joseph Bormond.....	Bridlington.		

Agents wishing to have their names inserted in the 'Monthly Register,' must send their credentials to the Committee of the British Association, 3, Low Ousegate, York; and Societies are earnestly requested to employ none whose names do not appear.

SUBSCRIPTIONS TO THE GRATUITOUS FUND.

R. Purvis, Esq., Middlesex (a kind friend to temperance),	
per Dr. Lees.....	£1 0 0

SUBSCRIPTIONS FOR 1846.

Peter Whitehead, Rawtenstall .....	£5 0 0
William Rowntree, Scarbro' .....	2 0 0
Robert Roberts, Chester .....	0 10 0
William Morley, Hull .....	5 5 0
Ellen Morley, Do. ....	5 0 0

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# THE NATIONAL TEMPERANCE ADVOCATE

PUBLISHED UNDER THE SUPERINTENDENCE OF THE SUB-EXECUTIVE COMMITTEE, AS THE  
ORGAN OF THE BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE,  
AND OF THE IRISH TEMPERANCE UNION.

No. XI.]

DOUGLAS, NOV. 1, 1845.

[PRICE 1½d.

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## 'THE ANGELS HAVE LENT YOU THEIR VOICES.'

[Extract from an address of the Rev. Geo. Jones, chaplain of the United States frigate 'Brandywine,' before the Hawaiian Total Abstinence Society, Feb. 11, 1845.]

"In effecting physical changes, great force is necessary for a great result; but in moral changes it is different: the weakest things here are often made use of to confound the strongest. I was reading, not long ago, of the Quakeress, Mrs. Fry. This woman has traveled over England and the north of Europe, visiting the prisons, going into the mad-houses, and everywhere causing the cheerful light of religion to fall upon human woe. A weak woman, alone in a mad-house, among the wild and raving maniacs! Yet, there she has been among men, where their strong keepers have never dared to go alone. Her custom is silently to seat herself at one side of the mad-room, and taking out her Bible, to begin to read from it. In a little while the Babel of noises around is hushed; the soft tones of her voice have caught their attention, have fixed upon their hearts; they gather around, and seat themselves, and listen in silence; nor has she ever failed to subdue, in this manner, the wildest and most frantic among them. And I have seen affecting accounts of their attachment to her, and of the manner in which they part with her, and watch for her return.

"On a certain occasion, as she was about leaving a mad-house, she noticed a young man leaning in the door-way. She stopped to give him the parting salutation, when he put his hand up, and said—'Hush! the angels have lent you their voices.'

"My friends, do not say you can't do anything. Try; the angels will lend you their voices. You can accomplish a great deal. I tell you again, that in moral changes, the apparently smallest power often produces the greatest effects. This is a curious phenomenon, but so it is. Some years ago, there was in one of our cities a mechanic, without education, without influential friends, apparently without the means of influence in himself. This man has traveled over the country, and, warmed by a strong zeal in the cause of temperance, has effected wonders. I have seen him hold an audience of thousands in breathless attention, where men of learning, or of high rank, would have failed to do it. I am speaking of Hawkins, of Baltimore, of whom you have doubtless heard. There is Father Mathew, also; I have never heard him spoken of as an eloquent man, or a man of superior learning or talents. He was at first an obscure parish priest, and began his efforts in a very simple way; yet through his influence chiefly, 5,000,000 of Irishmen have signed the teetotal pledge, of whom, it is said, but one out of five hundred has been known to break it. The angels have lent him their voices, and given him their help; and so they will do to you, if you will but give yourself heartily to this great cause. Get the principle of teetotalism in your hearts—*kindness, kindness, kindness*; and then go, and God will assuredly go with you.

"The true spirit, the foundation-stone of teetotalism, is kindness. Be an example to the world, as you may easily be (for you are now not far from it), of a people who have, one and all, banished the demon, drink, from your midst; where, when the stranger comes, he may learn an important secret, hitherto unknown, namely—that the *truest hospitality and the truest courtesy may be shown, without, at the same time, enticing the guest to ruin*; and whence, when strangers depart, they will go, with hearts warm and full of admiration, to spread the secret among the nations of the earth."

**A LANDLORD OUTWITTED.**—A landlord of Manchester having got hold of a pledge paper, took the liberty of signing the name of one of his best customers. He came and proclaimed the same in the parlor, when the individual rose and said, 'well, it shall stand.' The man was as good as his word, and when I last heard of him he was a consistent member. The landlord thought he was carrying the joke too far.

## THE PIPE AND THE GOSPEL.

A Minister met a man who professed great love to the Gospel, and an anxious desire to see it spread and prevail in the world. The desire was commended; and Mr. A. enquired of his friend how he loved the Gospel, and what evidence he gave of his anxiety to see it prevail? 'A man who loves the Gospel is always willing to support it,' said Mr. A., 'and no doubt that is the case with you.' 'It is,' replied his friend. 'Then what do you give to support the cause of God?' 'I give sixpence a quarter for my ticket,' said he. 'Sixpence a quarter; that is two shillings a year. And what besides?' 'I always give to the quarterly collections,' replied the man. 'How much do you give to the quarterly collections?' said the minister. 'A penny a time,' was the reply. 'A penny a time; that is fourpence in the year,—is there anything else?' 'Yes, I always give to the mission, to the sermon, and the meeting.' 'That is very proper,' said Mr. A., who had paper and pencil in his hand; 'but what do you give at those services? For I wish to put down all you give to the cause of God.' 'A penny each time,' said the man. 'A penny each time; and those services come once a-year: that is twopence a-year for the missions. Is there anything else?' The reply was 'No;' he knew of nothing else. The items were added up, when it was found that *two shillings and sixpence a-year* was all that this individual gave to support the Gospel, although he professed to love it so dearly. The conversation continued, and Mr. A. remarked,—'You smoke tobacco, I see.' 'Yes, a little, sir.' 'How much?' 'Sixpence a week I allow myself for it,' said the man. 'And sometimes more, I presume,' rejoined his friend. 'Not often, except I have to work all night, or something particular occurs, and then I allow myself another half ounce.' 'Well,' said the minister, 'you allow yourself sixpence a week for tobacco; that is your lowest calculation. There are fifty-two weeks in the year, consequently you expend twenty-six shillings per annum for this article alone. Now let us compare the two—the Gospel and the Pipe—and we shall see which you love best. For the Gospel you give *two shillings and sixpence*, but for the pipe you give *one pound six shillings*. This shows which you love the best; for you spend *ten times* as much for tobacco in one year, as you do to support the Gospel of Christ.' The man was evidently ashamed when his strange inconsistencies were discovered and exposed, but like most others who are devoted to the pipe, he began to apologize, referring to his stomach, &c. One excuse was met after another, and at length his patience was overcome, and he began to complain; in a short time, however, his feelings calmed down, and Mr. A. reasoned with him so successfully, that he saw and confessed his folly, expressing at the same time, a determination to pursue a different course for the future, so that his actions might justify his profession, and afford indubitable evidence of his desire to see the Gospel spread throughout the world.—*Methodist Magazine.*

We insert the foregoing excellent article for the purpose of reaching the conscience of Christian wine, beer, or spirit-drinkers. The comparison above is between the Gospel and tobacco, but how greatly would the contrast be increased, and how much more pointed would be the application, had intoxicating drinks been selected. They are much more costly, and that not only when we compare the pipe smoker and whisky drinker, but when we compare the man who pays his five pounds, perhaps, for a box of cigars, with the fashionable consumers of liquors. They are much more hurtful than tobacco. Filthy, useless, and in some degree hurtful as it is, tobacco does not tempt servants to subterranean orgies; does not transform kind husbands and fathers into demons; does not drag down the mothers of families to unutterable ruin; does not rob parents of their promising sons, and substitute heartless grovelling bloated sots in their stead. But intoxicating drinks perform all these feats many a time and oft.

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In our report of the opening of the York Lecture Hall, for 'Mr. Counsellor Carberry' read 'Carbutt.'

If we were to comply with the request of our Osmotherly correspondent, we should require a much larger paper than 'the National Temperance Advocate.' He however may learn from the 'Nonconformist' and other London papers, the number of petitions presented, and also the aggregate number of signatures.

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AND OF THE IRISH TEMPERANCE UNION.

No. XII.]

DOUGLAS, DEC. 1, 1845.

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**TESTIMONIES OF THE TEMPERANCE SOCIETY.**

"At a Public Meeting held on Monday evening, 10th Nov., in the Mechanics' Institution, MANCHESTER (to which Dr. Campbell, &c. was invited), for the purpose of hearing from Dr. F. R. Lees, F.S.S.A., a vindication of his principles and character from an attack made upon him in the current number of the 'Christian Witness,' the following resolutions were unanimously passed:—

1. That this meeting of the friends of truth and freedom, having heard a full and detailed statement of the various assaults which have been made by the 'Christian Witness' upon the principles and proceedings of Dr. F. R. Lees, of Leeds, with that gentleman's able, dignified, and straightforward exposure and repelance of the same, feels it to be a solemn duty they owe to him, to themselves, and the public, to emphatically declare their deep and solemn conviction that the charges referred to are untrue, and that unless retracted and apologised for, the authors and circulators thereof ought to lose all public confidence as honorable and right minded men.

2. That the members and friends of the temperance movement here assembled, having heard Dr. F. R. Lees in defence of his 'principles and proceedings' against the attack of the 'Christian Witness' upon the same, do most cordially assure him that, as their undaunted champion and advocate, he still has their grateful confidence, esteem, and approval; and that so long as he shall maintain the same honorable consistency of Christian principle and devoted effort which has hitherto marked his multiplied and long-sustained labors on behalf of the temperance reformation, they are prepared and determined, whenever appealed to, to rally round and support him against all assailants and calumniators.

3. That the foregoing Resolutions be advertised in the 'Manchester Argus' for Saturday, Nov. 15th, and that all temperance journalists throughout the world be earnestly and respectfully entreated to manifest their love of justice and truth by gratuitously inserting the same in their respective periodicals.

Signed on behalf of the meeting,

ROBERT JONES, Chairman."

"At a Committee Meeting of the BOLTON YOUTHS' TEMPERANCE SOCIETY, held in the Temperance Hall, on Monday evening, Nov. 17th, 1845, the following resolution was unanimously passed:—

Moved by Mr. J. Bradshaw—seconded by Mr. W. Bewick—and

RESOLVED:—That this Committee hereby express unshaken confidence in, and high obligation to, Dr. F. R. Lees, the distinguished advocate and champion of total abstinence, for the able and triumphant manner in which he has defended the principle from the attacks of his enemies, both on the platform and through the press; and repudiate, as mean and contemptible, the slanderous insinuations published respecting him in the 'Metropolitan Intelligencer,' and sanctioned by the 'Christian Witness'; and beg to state their conviction that the unworthy remarks of Doctor Campbell are founded upon ignorance—entire and culpable ignorance—of the true character, position, and attainments of Doctor Lees.

(Signed) JOHN ENTWISTLE, Chairman."

"Mather-street, Temperance Hall, Manchester, Nov. 5th, 1845.

"RESOLVED:—That the friends of true and unqualified Temperance assembled under the auspices of THE MANCHESTER AND SALFORD ADVOCATES' SOCIETY, do hereby beg to tender to their highly-esteemed and talented champion Dr. FREDERIC R. LEES, a warm-hearted expression of their continued confidence in, and cordial approval of, his devoted, untiring, and multiplied efforts thro' the platform and the press, on behalf of that noblest form of Christian Philanthropy, the Total Abstinence Movement—in which, as a Leader, Defender, and Advocate, he has taken such a dignified and sustained such an honorable and praiseworthy position; and moreover, beg to assure him that they deliberately and indignantly repudiate, as base, unworthy, and malicious, the violent attacks—the mean and mendacious insinuations—and in their opinion, utterly unmerited censures—which have lately disgraced even 'the Metropolitan Intelligencer,' and have subsequently been adopted and sanctioned by 'the Christian Witness.'

Moved by Rev. JOHN STAMP:

Seconded by Mr. W. POLLARD, Wesleyan Local Preacher:

Carried unanimously.

(Signed) CHARLES MASON, Chairman, on behalf of the Meeting."

"At a meeting of the NORTH STAFFORDSHIRE TEMPERANCE ASSOCIATION Committee, held Nov. 20, 1845—

RESOLVED:—That it is the opinion of this Committee, that Dr. Campbell has made an unwarrantable attack on Dr. F. R. Lees in the 'Christian Witness.' The Committee of the above Association beg leave to express their entire approval of the thorough-going principles of teetotalism advocated by Dr. Lees, and their fullest confidence in him, and their approbation of the manner in which he advocates the principles of total abstinence.

In behalf of the Committee,

R. B. GRAY, Secs."

J. BRADLEY, J.

"Wesleyan School-room, Linthwaite, Nov. 21, 1845.

RESOLVED:—That the members and friends of the LINTHWAITE TEMPERANCE SOCIETY, in public meeting assembled, do hereby beg to return their sincere thanks to that indefatigable advocate of the cause of true temperance, Dr. Frederic R. Lees, for his devoted and praiseworthy efforts in behalf of that noble cause of truth and freedom; and they also beg to assure him that they still continue to repose the utmost confidence in him as a

defender of their principles from the mean insinuations and the wicked misrepresentations of their opponents; and that they indignantly repudiate as slanderous and malicious, the violent personal attack which has lately disgraced the columns of the 'Christian Witness.'

Moved by JOHN HIRST:

Seconded by WM. WHITE:

Carried unanimously.

JOHN W. WHITE, Chairman."

**SUBSCRIPTIONS FOR 1846.**

Wigan Society...	£2 0 0
Keighley do. ...	2 0 0
W. Dawson, Jun., Huddersfield ...	0 10 0

**SUBSCRIPTIONS TO THE GRATUITOUS FUND.**

Keighley, per W. Sugden ...	£2 12 0
Morton, per J. Hammond ...	0 5 0
J. J. Gurney, Esq., Earham Hall... ..	2 0 0
Preston ... ..	0 5 0

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