THE

London Temperance Intelligencer.

UNDER THE DIRECTION OF THE NEW BRITISH AND FOREIGN SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE.

No. 1.] FOR SATURDAY, OCTOBER 8, 1836. [PRICE ONE PENNY.

"Drunkenness debases and brutifies the intellect so much, that neither moral nor religious considerations have any great effect upon it."—MACNISH.



GRIFFITHS AS HE WAS,

With a bundle of matches in his hand, on his way to burn his employer's dwelling, when denied the means of gratifying his brutal propensity."—(See page 4.)

To address ourselves to the investigation of Intemperance, its cause, its nature, and its remedy, is the paramount object of the *Intelligencer* and its conductors. That this is no visionary disease of the body politic, is alike confessed by the pulpit and the press, by all who lay any claim to humanity or religion, who love the past glory of the queen of nations, or are anxious for her future political and moral prosperity; all deplore the rapid increase of this desolating evil, and its fearful attendants, disease, crime, and pauperism. Yet, in defiance of the woes of suffering humanity, they remain almost entirely silent as to the only antidote which can arrest the progress of the pestilence, and the only barrier which can stay the march of the spoiler.

To dispel this apathy, to rouse indifference, we have taken the field; let us hope not in vain, let us cherish the blessed anticipation, that the chilling incubus of negligence will give way to the warmer energies of love, love for the souls and bodies of those who are perishing in the midst of Christian professors. Why should this apathy exist on this subject? whence its anomalous origin? that alike from the legislator to the subject, those evils are perpetuated, over which they affect to lament. Alas, its origin requires very little skill to detect, or ability to expose; it is explained by that fearful dominion of the mammon of lucre, which rules from the chambers of the treasury to the purlieus of the gin-bar. This it is which daily influences thousands to speculate in the accursed traffic in intoxicating drinks, whilst the millions support and patronise this system of immoral merchandise, under the great delusion that these liquors are essential to the health and strength of the community. To attack the strong holds of error, to enlighten the ignorant, to awaken conscience from its lethargy on these subjects, the *Intelligencer* is published. In the spirit of love we address the head and heart of all; and we trust that every portion of the empire—every denomination of the Christian church—every section of civilized man—will feel the effect, and reap the benefit of our searching and impartial criticisms, of our varied and condensed store of information on the subject of the Temperance Reformation. To heal, and not to wound, is our object; let the good cheer us with their support and their prayers,

and they and we may witness that He, from whom all holy desires, just counsels, and good works do proceed, will bless the path of the *Intelligencer*, as the herald of joy to many a desolate heart and domicile.

The cause of intemperance is as plain, as the remedy we propose is efficient to arrest the evils which intoxicating drinks generate; the evils are numerous and formidable, their source single, although prolific in its fiend offspring. This source is the habitual moderate use of alcoholic stimulants as the national beverage. Abstinence from all that can intoxicate is as omnipotent to arrest the course of the enemy, as it is consistent with enlightened reason, with the dictates of common sense, of Christian charity, and with the holy doctrines of the gospel. *Abstain from all intoxicating liquor;* this will ensure the end desired—this is the only *modification* of *temperance* which can meet the pressing evil. "Go from the equator to our pole," (said the celebrated Montesquieu,) "and you will find drunkenness increasing together with the latitude. Go from the same equator to the opposite pole, and you will find drunkenness travelling south, as on this side it travels north." What is the reason of this, but that the inhabitants of the colder climates, with a perverted taste, have adopted the daily use of alcoholic drinks? while, from circumstances we shall hereafter consider, those countries which nature has supplied with the vine, are comparatively free from this scourge.

The hour has arrived when a firm, consistent stand must be made by all who desire to preserve social and political order; by all who love to maintain the glory of the British empire unimpaired, and who are anxious to mitigate the woes and sorrows of myriads of the children of our beloved country. This hallowed consummation can only be effectually accomplished by the principle on which we have taken our stand. We therefore address the patriot, the politician, and the philanthropist, but chiefly would we solicit the zeal and co-operation of those who are subjects of the kingdom of Jesus, who are interested in the triumphs of redeeming love. We preach no new gospel, but glory in the cross of Christ; at its base we bow, and, in the voice of one of old, exclaim, "Prepare ye the way of the Lord, make his paths straight:" this is the object of our labours. To you we emphatically say, Come up with us "to the help of the Lord against the mighty;" join the Rechabite band. Has not strong drink marred your efforts—thinned your ranks, and caused the name of our God to be blasphemed among the heathen? Is it nothing to you that the temples of the Lord are abandoned, while the palaces of death and blasphemy are thronged? Is it nothing to you that when the Mohammedan beholds his brother reeling in intoxication, he exclaims, "That man has left Mahomet, *and gone over to Jesus?*" that the Polish Jew takes up as a proverb the dissolute life of the professing Christian? that the chariot wheels of the demon of intemperance have been dragged in ruinous triumph? and that by the hands of our own sailors, over the ripening fields of promise, which the Lord had blessed in the sunny Islands of the Pacific? Are these things nothing? Are we to bow in base subjection to the iron rule of this foe to God and to man? or shall we shake off our sloth, and awake,—gird on our armour, and, mailed in the strength of holiness and faith, go forth to victory, "conquering and to conquer?"

These are the questions which ought to weigh upon the consciences of the followers of Him whose meat and drink it was to do the will of His Father in heaven. He has said, "Learn of me: if any man will be my disciple, let him deny himself, and take up his cross daily, and follow me." We summon the Christian world to show its fealty to its Master, in the spirit of fervent and devoted love, in a spirit surpassing the willing service of those mighty men of old, who, when they knew that their royal master thirsted for the waters of Bethlehem, broke through the opposing hosts, and bore unto him the cooling draught; which would count all things loss, that it might bring to David's Lord a tribute of immortal souls from the depths of moral degradation in which drunkenness is daily plunging thousands.

Christians! your course is plain, the thorny path is Zion-ward, shoulder the cross, it is the way of privilege and of blessing; its captivity is freedom, and its reward the palm of victory. You must range under the standard of Total Abstinence. Will you not do this, when you remember the example of the ladies of Britain, when the blood of the African claimed their compassion and sympathy? *they* spurned the sweets of the sugar-cane from their lips, that the chains of the captive might be broken. Will you still cling with tenacity to pernicious stimulants and narcotic liquids, while thousands are perishing through your influence and example? In the name of consistent holiness, of love, of humanity, we appeal. Will you not respond with the apostle, "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?" Sign the pledge of Total Abstinence, diffuse the principle, and then may we hope to see the gospel have free course and be glorified.

OBJECTIONS OF CHRISTIAN PROFESSORS.

"You go too far—we will not give up our Christian liberty to use wine, in accordance with the example of our Saviour."

While our principle pursues its healthful course among the outcasts of society, like some silent, hidden stream, which would be unobserved and unknown, were it not for the increased luxuriance and freshness of the herbage around it, we meet either with cold approbation or silent neglect from the wine-drinking part of the community; but when we come with our unflinching, unfashionable principles, with the same law for the rich and for the poor; when we lay our hands on the decanter, and say,

"Take this bauble hence;" then, indeed, it is quite another affair; and when driven from every other position, the advocates of strong drink betake themselves to the above retreat, as to their *Torres Vedras*, their entrenchment which cannot be turned.

We would approach this subject with all the reverence due to the sacred name of Him whose cause is blasphemed among the heathen through these very drinking customs of professed Christians. And we would grant our opponents all they can ask for, by allowing that Christianity is not a system of anchorite austerity, is not a religion which makes men godly by taking them out of this present evil world, or which aims at making them moral by removing from them all temptation to immorality, but, rather, by giving them internal strength to resist evil, a new nature, instinct with the energy of heaven, to rise above the dusky atmosphere of sin.

Christian brethren! *you* need not fear that we shall impeach the morality of the gospel. *Were* we so disposed, the result of our unparalleled folly would only be, to raise still higher that which has commanded the respect, the admiration of the veriest infidels. The character of Christianity, and more especially of Christ himself, like the diamond, contains in its own composition the materials of its splendid brilliancy and value; the hand of man never could add to its intrinsic worth, but, from every cut the gem receives, and from every rude assault the character of Christianity receives, the light of heaven is more beautifully, more richly reflected to us.

Would to God, *professing Christians*, whose cellars are filled with choice and costly wines, who fare sumptuously every day, who hate and despise the drunkard, while your own "eating and drinking with the drunken" confirms him in the habit; would that you *had* that regard to the example of our Lord which you profess—of Him who had not even where to lay his head, who took upon him the form of a servant, who endured hunger and thirst, weariness and watchfulness, insults and scorn from his mortal foes, whilst exposing the vices and the hypocrisy of the religious professors of that day; and who, be it remembered with grateful adoration, in that solemn hour of mortal agony, which he endured for us, refused the stupifying narcotic draught, usually given to criminals on the eve of crucifixion, to abate the throes of deadly anguish which they had to encounter. Would that *you* had so much of the mind that was in Christ, as to make you willing to sacrifice this *little* self-indulgence for the sake of your weak brother. Do *you* in your conscience believe that He, who was holy, harmless, undefiled, and separate from sinners, sanctioned the least approach to drunkenness, or to drinking habits? You repel the thought with horror. Then listen to us when we prove that the customs of Judea were *not* the customs of this country—that the wine of Judea was *not* the brandied wine used among us—that much of it was unfermented—that much that was fermented was of low quality, and even this drunk with water—that those who wished inebriation, were accustomed to go to seek mixed (that is, drugged) wine, or else to tarry long at the wine, to rise up early in the morning, to follow strong drink, to continue till night, till wine inflamed them—that the people were not then deluded with the notion that fermented liquor was indispensable to health; the example of the Nazarites, dispersed as they were through the nation, taught the Jews better than this. In a word, that you cannot reason from the customs of one country to the customs of another country. Who does not look with admiration and reverence on the example of our Saviour, when he continued the whole night on a mountain in prayer to God? Who would not look on a strict imitation of this, in a delicate person in this climate, as an act of suicide?

We thank you for reminding us of the example of our Saviour; we would have you not only look on it, but follow it; while it may cause a blush to tingle on our cheeks, it will be well for us if we turn it to good account. Cromwell, when shown the images of the twelve apostles in solid silver, exclaimed, "Coin them, and let them go about doing good." We would ask you in this age, when Bible Societies and Missionary Societies call on you for your support, to turn your choice wines into gold, and let them go about evangelizing the world; and we entreat you, whether you eat or *drink*, or whatsoever you do, to do *all* to the glory of God.

AMERICA.

To the new world all eyes are directed to contemplate the workings of its civil and religious institutions; but as our object is neither to promote republicanism nor to panegyrize monarchy, we may be permitted, maugre all politics, to point with delight and triumph to the progress of its Temperance Reformation. Although four thousand distilleries have been stopped, eight thousand merchants have abandoned the unholy traffic, and ten thousand rescued from a fearful death and judgment, they have not halted with dastard steps in the conflict; they have taken higher ground, and the parent society has adopted the pledge of Total Abstinence. On Thursday, the 11th of February, at the seventh annual meeting of the New York State Temperance Society, held in Albany, they abandoned the old pledge and adopted the following; it was carried by an overwhelming majority after three days' debate. We understand a thousand copies of the American Intelligencer, containing this discussion, are at the office of the British and Foreign Temperance Society, Aldine Chambers, and may be had on application to the secretary.

THE PLEDGE

"We whose names are hereunto annexed, believing that th use of intoxicating liquor, as a beverage, is not only needless, but hurtful to the social, civil, and religious interests of men: that it tends to form intemperate appetites and habits, and that, while it is continued, the evils of intemperance can never be done away: do therefore agree, that we will not use it or traffic in it: that we will not provide it as an article of entertainment, or for persons in our employment: and that, in all suitable ways, we will discountenance the use of it throughout the community."

Our readers will be much interested by the following ingenious comparison, extracted from the Rev. Mr. Colver's speech on this occasion.

It has struck me, that the situation of the drunkard might be illustrated by comparing it with what very often takes place in the settlement of the new country. Here are 15 or 20 families who set out to migrate west; they go into some unsettled township, and having erected their log huts, they throw around their temporary dwellings what is familiarly known among us people of the woods by the name of a brush fence. It is constructed to keep the cattle of the settlement from straying too far into the forest, and it answers very well for that purpose: now and then, to be sure, a lamb or a calf is taken, but the fence does good. The cattle do not stray so far, and though some sheep are lost, yet they are as nothing in comparison to what would have been lost had there been no fence. But after a time the settlers meet together, and they agree that it would be better to save all their sheep, and to protect all their cattle, and for this purpose they resolve to build a new fence, higher, stronger, and more solid, at some distance within the former. But it happens that there are some of the settlers who want their cattle still to range, and they don't like this, and they say to their brethren, "Now you are ultra, you are going too far, you will break up the interests of this settlement, you will divide the ranks of the settlers: by adopting this new plan, you are *casting reproaches upon the brush fence.*" [A laugh.] "No," reply the others, "we mean no such thing; we admit that the old fence did very well; it did much for our protection; but you know we lost some cattle: come with us, and help us—let us have a good, substantial, solid fence." "No, no," reply the malcontents, "we will do nothing unless you pass a resolution that you adhere to the brush fence." [Much laughter; the Chair called for order.] "No," say the others, "you must understand us,—we are perfectly willing to award to the old fence the praise of all the good it has done; but don't keep it up after we have got a better."

"Yes we will," cry some, who like their cattle to run, and don't mind the loss of a lamb now and then; "we are determined to keep it up." "Why, the expense will be greater to you than the profit. We want a surer fence, and if we can get it, why keep up this?" "Nay, but we will adhere to the brush fence." "Very well, if you like the brush fence best, we will not pull it down; but you must keep it up at your own expense." This seems to me to be the state of the question between the two pledges. Who is there among us, who acted under the old pledge, that has not been compelled, with pain, to see the lambs plucked away by the wild beasts of the wilderness? Who has not seen a neighbour, that he fondly hoped had been reclaimed, but who, in consequence of being suffered to stray in the suburbs of the wilderness, had in an unguarded hour been snapped up and carried away by the devourer? While I honour the old pledge for all the good it has done to the cause, it does seem to me that my good brother and his coadjutors might see, and ought to feel, that the advocates of the new pledge mean no harm to them. I do not know why we are to be charged with rending away support from the Temperance cause, unless there are some round about us, who, rather than not have their cattle run at large in the wilderness, are content to abide by the loss of some of them? If the hope and the desire is to bring these in, I must say that I think our friends are rather too kind. I think I see where the trouble lies. It is a want which we all feel. I mean the want of moral courage to face iniquity in high places.

TEMPERANCE AND COLONIAL REVENUE.

A fact for the Chancellor of the Exchequer.

COPENHAGEN, September 19.—It seems that the diminished consumption of *brandy* in the United States, in consequence of the formation of Temperance societies, has already caused a considerable increase in the consumption of colonial produce, especially in coffee and sugar; for the rise in the price of sugar is probably to be ascribed, in a great measure, to the increased consignments of sugar to North America which are made from European ports. We have learnt from Rio Janeiro that the North Americans buy up all the coffee there at such high prices, that it would be incurring a loss to send that article from that port to Europe. Ships bound to Hamburgh and England, which had nearly then full cargoes, could not even get a few hundred bags to complete them. The Americans freight, this summer, ships of all nations at Rio Janeiro, (among them many Danish vessels,) and pay higher freight to the United States than are usually paid to Europe.—*Hamburgh Papers, September* 23—*Constitutional, September* 29.

SKETCHES OF REFORMED DRUNKARDS.

TOM GRIFFITHS.

[*See frontispiece.*]

"Ye who delight the power of God to trace,
And mark with joy each monument of grace."

Readers,—It is for the homely hearts that tenant the cottages of the lowly, I write. If you merely seek in my sketch, or rather sketches, for (God willing) I mean to give such; if you search for thrilling accident by field and flood, I fear I shall give *you* little pleasure, and the highly seasoned dish of horrors, that you covet in this sketch, will find nothing to gratify its morbid appetite. But should purer thought, rising above the mists of fancy, and passion, and dissipated taste—should such lead you to scan the moral lineaments of one you may meet in your every-day walks, it may prompt you to deeds of love worthy of the name of a Christian. Are you one read in the lore of Zion? have you drank deep of the sweet waters of consolation which flow from Salem's sacred fount? has "mercy from on high" lighted your immortal mind, and lifted it into communion with Him, the High and Holy One who inhabits eternity? Then, reader, do I promise myself, poor Tom, if he excites not a tear, will call forth the hymn of praise from your heart, as well as your energies, that many *now*, as he once *was*, may throng the courts of the redeemed in time, and the rest of the glorified in eternity.

Thomas Griffiths for more than sixteen years had been one of the most abandoned votaries thronging the gin-palaces of our metropolis, and bartering health and happiness for the infuriating drug vended in those shrines of Moloch. Born in a professedly Christian country, the Caffre in his kraal was not more ignorant of the simple elements of religion, and alien to the grace of God, and a stranger to its commonwealth of love and hope. In St. Giles's—start not, as if the name of the *rookery*, redolent with crime and disease, were too much for your olfactory nerves; they are bone of your bone, immortal spirits, aye, men and women, who inhabit that loathsome nucleus of riot and wretchedness, in a land of Bibles and boasted civilization. Long has Tom been known chief among the chiefest of the vicious population of St. Giles's; the curse of his home, (if home it may be termed,) and the pest of the neighbourhood.

To this district of the metropolis the attention of Christian benevolence has long been laudably directed; the Samaritan arm of Dr. Pidduck and other philanthropic Christians has often allayed the momentary cravings of hunger, and clothed the naked limbs of the outcast; to the diseased, medicine has been administered, with all the promptitude which the most unwearied benevolence could suggest or execute; schools for the young established, tracts and Bibles circulated. But St. Giles's remained stationary; no fruit bloomed in this barren region, nor gave evidence of the fertilizing stream watering, with the "dews of mercy," its stagnant hearts; nay, the messenger of the gospel, often desponding, turned with despair from this moral wilderness, which seemed as impervious to the voice of love and redemption, as the flinty rock to the genial summer showers.

The Temperance Society about two years since commenced its operations in this cage of unclean birds. Mr. Donaldson, then its agent, began to give lectures; he had long been known as the indefatigable visitor of its haunts of misery. The population flocked to hear the "strange thing" night after night; the school-rooms were densely crowded; there might be seen a group worthy of the dark colours of Rembrandt or Salvator Rosa; furtive youth in rags, emaciated prostitution reeking with the poison of the satanic shop, and old drunkards cursing their chains, but hopeless in their slavery.

Many, very many, laid hold of the pledge against distilled spirits, as an anchor-sheet, but they soon lost their hold, *only* to sink *hopelessly* into the vassallage of Satan, and the gulf of intemperance. But the agent travelled before his employers, and, with the judgment of an experienced man, introduced *the pledge of total abstinence:* the effect was as rapid as it was pleasing to contemplate. However inveterate the strength of the propensity acquired for strong drink, the victims saw and acknowledged the safety, nay, the security *for them*, which the principle of Total Abstinence affords. Among many who recognised this truth and entered the life-boat, whose histories the *Intelligencer* shall yet communicate, Griffiths signed the pledge.

When drunken Tom registered his name, a laugh of scorn told the feeling of doubt it excited. If O'Connell was to become archbishop of Canterbury, it might excite more laughter, but less wonder. His old chums cried, "He'll *do* the Methodists, he'll start a good swag out of the swaddlers, and then for a spree in the Cock." Those who watched the triumph of the principle doubted, committing him to Him whose power is perfected in the weakness of his creatures: the odds were fearful; old habits, old mates, all were against him; but if the Lord be for us, who shall prevail? Hitherto his footsteps have been upheld in the paths of soberness and righteousness, and he has found wisdom's ways the ways of peace and pleasantness. But you ask, Who is old Tom, whence his origin, his education, his creed, and his employment? I shall briefly answer those questions. I cannot track his lineage through the book of heraldry, or in deeds of fame, but in the Milesian antiquities of Vallancy, and the sage of the round towers; the name claims a distinguished place amongst the Tory Rapparees of Hibernian celebrity. Tom was born in the Emerald Gem, where he learned to suck in whiskey

with the "Ave Maria" from the breast of his mother. As for his creed, with which I have little to do at present, for I eschew all polemics with their bitter acerbities. Tom was cradled in Mother Church, and the acme of his attainments in divinity was to bow to the priest and mutter the rosary. He early left the land of murphies and poteen in search of the roast beef of Old England, (don't blame him,) but alas, the only benefits he acquired by his journey was a confirmed love of blue ruin and Barclay's stupifying narcotic. For sixteen years he lived in lawless union with her *who is now his wife;* his sober moments were applied to *raising the wind* by either traffic or fraud, his chief acquaintance *my uncle* or *my host* of the Cock or Crown, his wealth the pewter pot of the tap or the poison glass of the gin-bar; and hunger, nakedness, and woe filled up the rest of his dreary pilgrimage. No happiness at his own hearth mitigated his accumulation of wretchedness; his partner too was his companion in sin and folly; she is still bound to the chariot of the demon, he is free; let us cherish the hope she too will follow his example before it be too late.

A few months had not elapsed before Griffiths appeared a new man; a new coat graced his shoulders, his demeanour and nature bore the impress of a mighty change; and this degraded, naked, houseless vagrant, stood transformed as if touched by the magic wand of Prospero. The doubters questioned, and the enemy slunk in silence before the apparent renovation of character and condition. Methinks I hear some say, the Methodists have done all this; it was the fruit of that mendicant curse miscalled charity. No, it was the result of his own labour and industry, it was the sweeter blessing of his sober toil and exertions. Did the work pause in the increased comforts of his cupboard and the lining of his purse? for Griffiths has *a purse and knows* how *to keep it:* do you who write down Temperance societies as a false gospel, do you ask this question? Reader, I challenge you to investigate this narrative; it is sobered to meet the most rigorous controversy; should you ascertain its truth, and this you may easily do, pray over it, and dash your feeble pen to the winds, lest peradventure you be "found fighting against God" merely to justify disappointed impotence. "*Verbum sat.*"

As Griffiths became sober, the awful realities of an eternal world, clothed with all their terror and power, broke upon his benighted and uneducated mind, and to learn the will of his God, against whom he had so deeply sinned, this absorbed all his thoughts and prayers. This man, bred a Roman Catholic, unable to read the page of revelation, applied a simple criterion to test the opposing systems; it was applied by one wiser than Griffiths, by Him who spake as never man spake; "The tree is known by its fruits." "I went," said he, "to St. Patrick's chapel, and as they came out after mass, the first word was, 'Jack, what will you drink?' I went to the priest, and found him on the Sabbath evening drinking rum at the free and easy in the Cock; this I thought could not be right. I went to the Bible-men, they taught me to be sober, I found them reading God's word, singing his praises, and they told me of Jesus who died for the love of poor sinners; where they go I'll go, that's all; or, to use the language of her of old when speaking to Naomi, "Thy people shall be my people." But Griffiths has gone further; "Onward" is his motto; he must judge for himself; and he resolved he would learn to read, to use his own words, that he might "read the great book for himself." He has accomplished the desire of his heart, to which he appropriated all his spare time; he can now profitably spend his hours over the page of sacred story, acquiring honied treasures. Is this nothing? The fruit is thicker and the cluster sweeter; his first act was to seek the sanction of Heaven in the solemn right of marriage with her who has long shared his follies, sorrows, and iniquities. Wherever he had obtained aught by fraud or falsehood, he has made the most praiseworthy sacrifices, and restored it *with interest.* He is now the humble member of a pious body of Christians, and his acts of benevolence in the lowly circle he *adorns* shed a halo of praise and glory around his Christian profession. Thus he walks blamelessly, with his eye on the rest of the weary, rejoicing in Him who has called him out of darkness into the marvellous light of the gospel. This is the abandoned fury who, a few years since, rushed, with a bundle of matches in his hand, to burn the dwelling of his employer because he was denied the means of gratifying his brutal propensity for strong drink. Let the sage propounders of sentimental crotchets pause and adore the work of God, written here too palpably to be erased by the sneers of the mocker. In writing this hurried sketch, it would be as foreign to my mind to puff the object, as it would be deeply to be deplored, if it should induce him to think he is *any thing* when he is *nothing*; all he is, or has, he received freely. Let him, should this meet his eye, with the writer adore the *free* mercy of Him who will have mercy on whom *he willeth.* The conflict is not over, he must not lay down the arms of his warfare, on his knees in his closet he will find victory. Go on, Griffiths, with the hope of the cross in your heart, and the pledge on your lips; the triumph is certain, the powers of hell will not prevail, and *you* and *I, even we* shall yet pillow where the weary are at rest, and the wicked cease from troubling.

Reader, a parting word.—This is no tale of fiction nor morbid fancy; it is a stern living reality. Are you, then, one who continues to indulge in the *little drop?* Your example contributes to swell the tide of intemperance which carried Griffiths, and is daily bearing many such nearly into hell, and which, had he not been snatched, would have sunk him, as sure as there is a God, into that pit the smoke of whose torments ascendeth for ever.

Pause—away with the little drop, and *lift the safety lamp* before the feet of those by whom you are surrounded. But are you more, one like Griffiths in the days of his transgression; do you still wander over the rocky crags; are you pennyless, and friendless, a bankrupt in character, in hope, and pocket? Listen—a brother's voice addresses you; up—the clouds are dark, the sun is obscured in the heavens; lay your hand upon the pledge, grasp its principle with dying tenacity; what *you* are, Griffiths once was; what *he is,* you may be also. Remember, man's extremity is God's opportunity; your Father "willeth not the death of a sinner;" begin, renounce the first evil, the secret is simple; carry nothing to your lips that will destroy your reason, and the clouds so cheerless may yet drop oil and fatness even on your paths. That such may be your portion is the prayer of a once hopeless drunkard.

A VOICE FROM SAINT GILES'S.

THE ADDRESS OF THE WORKING MEN'S COMMITTEE OF THE BIRMINGHAM TEMPERANCE SOCIETY.—This highly important document does honour to the heads and hearts of the good folks of Birmingham, and we regret to notice the oblique and cool reception it has experienced from those to whom it was addressed. From the zealous followers of John Wesley better things were to be expected; but let the authors of the address persevere, and again and again reiterate their call upon the Conference, and every other Christian body in the empire; such a course will be crowned with ultimate triumph. It would be well worthy the consideration of the working men's committee, if they would draw up *an address to the working classes of the British Empire.* Go on, men of Birmingham! foremost in every noble and good work, for the glory of God and the amelioration of suffering humanity.

AN ADDRESS

From the Working Men's Committee of the Birmingham Temperance Society,

Aaopted at a Meeting held on Friday, the 22nd July, 1836.

To the Wesleyan Methodist Preachers assembled in Conference at Birmingham.

Reverend Gentlemen,—We most earnestly but respectfully request your serious attention to the subject of the Temperance Reformation now so rapidly and extensively going on.

We would trust that the importance of the subject would be considered a sufficient apology for our thus addressing you; for

the eyes of a multitude are at this moment turned upon the Christian public, and more particularly upon the Wesleyan Methodist Society, on account of the bold, honest, and manly opinion expressed by its venerable founder on the subject of intoxicating liquors, and to be found in the rules and minutes framed by him, and other of his writings.

So much has been written on this subject, and so ably, that we would prefer referring you to it rather than occupying your time with our own observations. We would only request your kind and candid consideration to the following short extracts and observations.

More than three thousand medical men have expressed it as their settled conviction that ardent spirits, as a drink, is not needful or useful; that, on the other hand, it is exceedingly hurtful.

Besides the above, sixty-five of the most eminent medical men of our own town of Birmingham have lately subscribed a written declaration as follows:—

"Being of opinion that the habitual use of intoxicating liquors is not only unnecessary, but pernicious, we have great satisfaction in seconding the views of the Temperance Society, by stating our conviction that nothing would more tend to diminish disease and improve the health of the community, than an entire abstinence from inebriating liquors."

And you will recollect, that the venerable John Wesley declared to the world in his sermon "On the Right Use of Money" that it is sinful to make, sell, or drink ardent spirits as a beverage.

The Methodist Episcopal church in America, ever prominent in labours in the cause of Christ, especially where self-denial or suffering are to be encountered, is, as will be seen by the list of clergymen in America, pledged to abstain from all intoxicating drinks, (and which list has been published,) is foremost in this cheering work of purification of the church. We learn, also, that all the annual Conferences (except perhaps one) have recommended to the next general Conference so to extend the rules of their societies, and to restore the rules in their discipline, as to pronounce it immoral and unchristian to drink or traffic in intoxicating liquors, except in cases of extreme necessity; and it is said that the rule will undoubtedly be restored, at least in that country. The traffic in intoxicating liquors cannot long continue after the Christian church shall have withdrawn from it all countenance.

The late accounts from America state that about three thousand clergymen of different denominations, and not the fewest of the Methodist Society, both by their preaching and practice inculcate total abstinence from all that can intoxicate.

The Rev. Dr. Fisk, the president of the Wesleyan University in America, in his address to the members of the Methodist Episcopal church there, advising them to join the Temperance Society, (and which address is also strongly recommended by the Rev. Dr. Luchey of the same church,) says:

"It is not for your own sake that you should join in this work, but for the sake of the cause. Do you ask how this can help the cause? I need only point you to what has been effected by Temperance societies to answer this question. Do you ask, then, of what use is it *for me* to join a Temperance society? Every one who joins in good faith helps this work and strengthens the cause; every man who stands aloof strengthens, directly or indirectly, the opposite cause. There is a way to do good, 'a great and effectual door is opened,' and what saith the word of God? 'To him that knoweth to do good, and doeth it not, to him it is sin.'

"But here is one who makes another objection:—'I have belonged to a Temperance society ever since I was a member of the Methodist church, why then should I join another?' How many times has this been reiterated? If you are already a member of a Temperance society, embracing all that is embraced in these societies, you can have no objection, certainly, to joining another. It is no matter to how many such societies you belong if you can do good thereby.

"However much our church may have availed in checking and retarding the spread of intemperance, and I know she has done much, still I know, and you know, and the world knows, that the Methodist church has not, in *fact*, been a Temperance society in the modern acceptation of that word, nor have our rules been administered on that principle. We have had men who *manufacture*, men who *buy* and *sell*, men who *drink*, *ardent spirits*. But, further, was it ever known that a man was expelled for occasionally taking a temperate glass, as it used to be called? Such a thing may have been, but I have never known it; and perhaps you, my brother, who are contending that ours is a Temperance society, are the very one that likes to take a temperate glass, and are, therefore, in this way seeking an excuse for not joining a society which you fear will make more rigorous exactions upon your self-indulgence. Let us waive all these frivolous excuses, brethren, and engage in this work heartily as unto God."

You will doubtless agree with us, that, in every enterprise undertaken for the benefit of mankind, the Christian public, independent of sect or denomination, have a part, and a very important part, to perform, but more especially when that enterprise aims at the moral improvement of the world.

It is on this account we would earnestly express a hope that you will adopt some measures, such as may be considered likely to render us the most effectual assistance in the blessed work. We are all aware that the simple return to the rules of the venerable founder of your society would be of immense service to the cause of temperance; and that the simultaneous movement of so large a body of the church of Christ, could not fail to produce its effect in exciting to exertion other portions of it, and will thereby confer an endless benefit to it, and to the future destiny of its members, in a spiritual point of view. Thus may intemperance, one of the chief hinderances to the gospel of our Lord Jesus Christ, be for ever removed, and the word of God have free course and be glorified; in which gospel we wish to be fellow-workers with every one who loves our Lord Jesus Christ.

Signed, on behalf of the meeting,
JAMES STUBBIN,
Chairman, pro hâc vice.

ENGLAND.

It is a subject of no ordinary pleasure to the patriot and the Christian, to contemplate the progress of Temperance in our own beloved country. The drooping languor of the old pledge is every where giving way to the vigour and the freshness of the abstinence reformation. The British Association is working in the good cause with energy and success; it has more than our formal and cold notice, it has our warmest prayers for its prosperity. It is with pleasure we insert in this number its brief address; at a future period we shall give it a more enlarged notice.

BRITISH ASSOCIATION.

The Secretaries' Address.

TO THE PUBLIC.—We scarcely need to remind you of the drunken state of our country, and we are confident you will agree with us that a Temperance reformation is highly desirable. Temperance societies, by enlightening the public, and agitating the subject, have, in many instances, already effected much good; and, if conducted upon a correct principle, are adapted to produce a great moral change among the people.

In appealing to you, therefore, for a contribution in favour of our association, we might urge upon you liberality by motives of *humanity*, *philanthropy*, *patriotism*, and *religion*; but we think *self-interest* alone is a sufficient motive to induce you to render us your support. The whole expenses of drunkenness fall upon the temperate part of society. The losses of tradesmen from this cause are immense. And in the event of a commotion, who would like to be at the mercy of a drunken population! The decided improvement which has taken place in many districts, by the influence of Temperance societies, proves, that if we wish to be a peaceful, orderly, and contented

population, we must promote sobriety. We view Temperance societies as an insurance to every man's property; and, as the object of this association is to extend them throughout the whole country, we earnestly entreat the support of an enlightened public.

FRANCIS BEARDSALL,
GEORGE D. THOMPSON,
JOSEPH LIVESEY,
} Secretaries.

LONDON.—"The New British and Foreign Society for the Suppression of Intemperance." This Society was established on the 27th of August, upon the principle of total abstinence from all intoxicating drinks. This is the London British Tee-total in a new garb; we cannot permit our old friend, the British Tee-total, to depart without recording a tribute to its worth and usefulness; it struggled with no common difficulties and opposition; it successfully established the efficacy of the great principle at issue; but a more extended and systematic plan of operations was deemed necessary; and for this purpose, and to meet the increased demands on its notice and aid, the New British and Foreign Society has been established; the "Old Friends" still man the vessel. In the next number we shall give the address of the Society.

TOTTENHAM.—On Tuesday evening, the 19th, a meeting was held in the boys' Lancasterian school-room, Tottenham, for the purpose of forming an Auxiliary in connexion with "The New British and Foreign Society for the Suppression of Intemperance." About seventy persons of both sexes, including children, partook of tea and coffee; the well-known words, "Be present at our table, Lord," were sung, and after tea, "We thank thee, Lord, for this our food." Mr. Howard was called to the chair, and a series of resolutions were proposed by Messrs. Jansen, Edmonds, and Radley: two effective addresses were afterwards delivered by Mr. Smith and Mr. Donaldson, from London. Several signatures were obtained to the declaration of abstinence adopted by the Society. Mr. Donaldson, who has laboured for some years in the rookery of St. Giles's, as agent for the District Visiting Society, stated, that "though the District Visiting Society and Irish Society had laboured for ten years, and expended thousands of pounds, their agents were not able to exhibit one reformed man. The Temperance Society began to preach *moderation*, which had proved *botheration* to the poor drunkards. He had since advocated the principle of total abstinence, and the result was, he could produce at least ten sober, thinking, useful men, who had become changed characters."

THE COUNTRY SOCIETIES.

In Norwich, Mr. Davies, of the 17th regiment of Lancers, is nobly bearing onward the standard of Total Abstinence; his meetings are numerously attended. The west Mr. Teare has set on fire with "cold water."—The apples of Devonshire are now converted into bacon instead of cider.—In Bridgwater, the Jerry lords have begun the "brick-bat despotism of Alcohol."—We trust to be able to give a more detailed account of the persecution endured in the west from the satellites of the "good old beverage."—In Street and Taunton the cause has taken root under the fostering care and exertion of Cyrus Clarke.—In Oxfordshire and Berkshire, that indefatigable friend of the working classes, John Hull, Esq., is nobly sustaining and promoting the cause. The spirit of truth and knowledge is abroad; the millions will no longer bow in vassallage to the foe of their peace and prosperity. We earnestly invite the secretaries of all societies to forward us their reports as early and as briefly as possible for insertion.

To the Editor of The Intelligencer.

Tottenham, September 18th, 1836.

I am prompted by the excuse made for her drunken husband by his wife, to address a word to you on the present evil practice of constantly treating every one who comes to the houses of our gentry with what is called *good* ale. If these gentlemen saw one tenth part of the wretchedness and misery that prevails from drunkenness around them, and were aware of the seductive nature of the beverage they supply, it would not be long before they ceased to brew it altogether. It is an unfortunate circumstance for our country that *prejudice is so strong* in favour of the liquor which is made from malt (alias, *spoiled* barley) and hops, and that so much are we the creatures of *habit*, that ages have rolled by without one intelligent inquiry having been raised as to the nature and effects of this national liquid. It will eventually be a fortunate circumstance for us that the Beer Bill opened *wider* the flood-gates of intemperance, as it has led individuals to examine more closely into this subject. Mr. Livesey of Preston was the first to expose the *great delusion*, that ale is a highly nutritious beverage. The simple fact is, that five pennyworth of barley is all that is used in brewing a whole gallon of ale, for which is paid two shillings, but when he proves (and that beyond a doubt) that four pennyworth of the nutriment is *lost* in the *spirit* which the ale contains, he must satisfy all reasonable minds that the *only thing* men drink it for is its stimulating or intoxicating properties. The case that I set out with is the following. B. B. is a drunken jobbing butcher of our village, and all its inhabitants are blaming and condemning this good-natured fellow, who is completely sacrificed by the pernicious habits of society. His wife states that whenever he goes to Squire Gray's, of Botany Bay House, *the pint* of ale *he gets there*, gets up the rage for strong drink to such a degree that it generally ends in a drunken *bout*. He is living, at present, from necessity, with his parents, and has a wife and three children, who are all made miserable and unhappy by this fearful propensity. Now how can we effect a National Temperance Reformation, whilst the educated and enlightened of our land continue to patronise these customs, which are daily overwhelming in ruin and wretchedness thousands of families; I am sure that no paramount good can be accomplished, until all classes be made to feel the importance of the subject. This is only one case out of many that I could furnish, of the heart-rending consequences of the silly and useless habit of furnishing strong ale to those who wait or work at the houses of our gentry. Sixpence, to buy a loaf or a pound of bacon, would prove a substantial benefit conferred on such and on their families.

W. J. J.

The letter of our correspondent demands serious attention. The beer and ale question is the pivot upon which hinge the glorious hopes of England's Temperance Reformation. We can do no more in this number than glance at this point, and earnestly entreat of all to procure Mr. Livesey's lecture upon the malt delusion, which is to be had at the office of the *Intelligencer*. Let all be furnished with this lecture as quickly as possible.

VARIETIES.

DEATH OF A DRUNKEN CUSTOM.—In the village in which I reside, there is a cricket-club, and a number of persons occasionally take the bat to play. The custom was, if they did not get five runs of the bat, they forfeited a penny, which went to a drinking fund, to be spent in a public-house; this money is now applied to a fund connected with the club.

EXPERIMENTS IN AMERICAN VESSELS.—The happiest effects have resulted from the experiments tried in the American navy and merchant service to do without spirituous liquors as an habitual article of daily use; there being at present more than 1000 sail of American vessels traversing all the seas of the world, in every climate, without the use of spirits by their officers and crews, and being, in consequence of this change, in so much greater a state of efficiency and safety than other vessels not adopting this regulation, that the public insurance companies in America make a return of five per cent. of the premium of insurance on vessels completing their voyages without the use of spirits; while the examples of British ships sailing from Liverpool on the same plan have been productive of the greatest benefit to the shipowners, underwriters, merchants, officers, and crews.

POTEEN AND THE STARVING IRISH.

A few days ago the magistrates at Worship-street required bail from Daniel Fitzgerald, an Irish mariner, to keep the peace towards his wife for three months. This decision arose out of his having made a murderous assault upon his wife, shortly after her lying-in, at the christening of her child. It appeared that he had been inflamed with gin, (which, among certain classes, is deemed as essential to a christening as the water,) and was, except when drunk, a very good husband.

Illicit distillation is the grand promoter of drunkenness in Ireland. The magistrates, (landlords,) whose duty it is to suppress it, are interested in its continuance and success; for by it their tenants can pay much higher rents than they could otherwise afford. If illicit distillation were suppressed, by the restoration of the Old Town land fines, instead of the present penalties—if poor laws were enacted to improve the condition, and if education were extended, to control the passions and direct the desires of the people, drunkenness, from which so many other calamities flow, would rapidly diminish. —*True Sun.*

In Ireland no fewer than 30,000 persons have spirit licenses, grocers, as well as publicans, dealing in spirits. During Sir Robert Peel's administration, Sir F. Shaw and Dr. Lefroy, under pretence of diminishing intemperance, concocted a bill proposing to forbid grocers selling spirits for consumption on their premises; their real object being to annoy the 1000 grocers of Dublin, who have always given their votes and influence to Reform candidates. This bill, which likewise proposed to restrict the hours of business, was found by Lord Morpeth in the Irish Secretary's Office, and he adopted it, and introduced it to the House. The grocers by two several deputations remonstrated, but they were overborne by the tactics of Sir F. Shaw. The Chancellor of the Exchequer, however, contrived to slip into a subsequent money bill a clause, suspending the operation of those clauses of the other bill which were obnoxious to the grocers till the middle of 1838. The grocers admit the dreadful extent of drunkenness in Ireland, but they protest against their shops being closed, whilst those whose houses afford far greater inducements to drinking are left open and encouraged. The Irish correspondent of the *True Sun* observes :—"This attempt to suppress an evil practice is ridiculous, because the next house to the grocer's may be a publican's, and there the 'thirsty soul' may drink his fill. Nay, he is much more likely to get drunk at the publican's than at the grocer's; for in the tap-room of the former there is a fire, there are seats and company, there is singing and music, all of which are inducements to indulgence, and none of them are found in the grocer's shop, where a customer must drink what he calls for, and depart, as there is no accommodation for him if he delays." The same might be said of the London gin-palaces!

The Mountain Dew, Prince Hohenloe, and the Duke de Berri.—Two persons were brought before the magistrates, on Saturday, charged with having been found drunk in the streets. When asked their names, one of them, with an air of great dignity, said he was the Duke de Berri, and wondered "any could have the insolence to take into custody a scion of the house of Bourbon." Magistrate—"We must fine you notwithstanding." Defendant said, matters had gone very much astray since the radicals got into power, and things would never be right until the aristocracy were more respected. He was marched to Newgate for twenty-four hours in default of payment of the fine, and just when at the door of the board-room, he waved his hand in a very condescending manner towards the Bench, at the same time displaying a very democratic hole in his coat. The other defendant, who seemed to be suddenly excited by the display of authority made by the duke, when asked his name, declared he was Prince Hohenloe, and unless the magistrates dismissed the case, he would work a miracle, and put them into the watch-house instead of himself. This formidable threat had no effect, and the prince was committed to prison. A *gentleman*, who gave a fictitious name, was fined five shillings, notwithstanding his eloquent attempt to prove it was a piece of Algerine despotism to prevent any man doing what he liked with his own.—*Dublin Evening Mail.*

To Correspondents.

The length of our address prevents us paying all that attention to Correspondents in this number we could desire. We kindly suggest, "brevity is the salt of wit."—To a "Warm Advocate," we can only say, his hints shall be attended to, for which we thank him, and shall insert his letter; but we know many are apt to counsel soft words, who too often indulge in bitter ones against the truth. Our object is to promote the truth in the love of it. We shall impartially open our pages for and against, reserving our right of Review.—If the "Friends at Bridgwater" would furnish us with the facts of their case, we should feel thankful, as a very garbled extract from the *Dorset Gazette* is going the round of the London Papers.

DISSOLUTION BETWEEN HART AND PASCO.

J. Pasco begs to inform his Friends that he has removed to 90, Bartholomew-Close, West Smithfield, where he will continue the Temperance Tract Depository, at the Office of the New British and Foreign Society for the Suppression of Intemperance.

N. B. All orders to be addressed to "J. Pasco, Office of the London Temperance Intelligencer."

Shortly will be published, price Sixpence,

AN ESSAY ON THE NATURE AND PROPERTIES OF PORTER:

Wherein will be shown the Delusion of the popular fallacy, that Malt Liquor is a necessary article of consumption for the working classes.

To be had of J. Pasco, 90, Bartholomew-close.

Just published, price Two-pence each,

A CALL TO PROFESSING CHRISTIANS, ON THE USE OF INTOXICATING DRINKS.

Considerable allowance for gratuitous Distribution.

Published for R. Mempress, by B. Wertheim, 47, Aldersgate-street; and J. Pasco, 90, Bartholomew-close; and all other Booksellers.

HOPE TEMPERANCE COFFEE HOUSE,

No. 5, *Kent-street, Borough.*

Edward Greenwood announces to the Public, and the Friends of Temperance generally, that he has taken the above House, (lately used *as a Beer-shop.*) Those who may favour him with their support, may taste of cups which "cheer, but not inebriate."

N. B. The Temperance periodicals regularly taken in, and forwarded to any part. Also a Register will be kept for Teetotalers, of both sexes, seeking situations or employment.

Published by J. Pasco, 90, Bartholomew-close; and sold by Britton, 1, Queen's Head-passage, Paternoster-row; Berger, Holywell-street, Strand; Tyler, Tottenham-court-road; Livesey, Preston; Ellerby, Manchester; and all other Booksellers.

No. II. will appear on Saturday, the 22nd of October.

W. Tyler, Printer, Bolt-court, Fleet-street, London.

THE

London Temperance Intelligencer.

UNDER THE DIRECTION OF THE NEW BRITISH AND FOREIGN SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE.

No. 2.] FOR SATURDAY, OCTOBER 22, 1836. [PRICE ONE PENNY.

"Drunkenness debases and brutifies the intellect so much, that neither moral nor religious considerations have any great effect upon it."—MACNISH.

CALUMNIES:—THE VIOLENCE OF THE TOTAL ABSTINENCE ADVOCATES CONSIDERED.

"Authority scowled upon it, and taste was disgusted by it, and fashion was ashamed of it, and all the beauteous speculations of former days were cruelly broken up by this announcement of a better philosophy, and scattered like the fragments of an aerial vision, over which the past generations of the world had been slumbering *their profound and pleasing reverie.*" —*Astronom. Discourses*, ii. 55.

SUCH is the graphic and eloquent picture drawn by the master hand of Dr. Chalmers, of the opposition that the system of Newton encountered, when it burst forth, dispelling the crudities of the olden times; where is that opposition now? we can triumphantly ask. It has perished with its authors, and sunk to the tomb of the Capulets; while the Principia and the name of Newton flourish in immortal youth, wherever science and worth is cherished and patronised. In the world of morals, this lesson is equally painful and cheering, the career of the sage and the philanthropist, in every age and country, is a pilgrimage of scorn and suffering. His enemies, the patrons of old vices and venerable errors, are ever numerous, subtle, and formidable; whilst the half-and-half men "damn with faint praise" the ardour and energy which taxes their indolence, and demands the sacrifice of their evil habits and indifference. To grapple with the "hoar-covered vice of strong drink," requires no ordinary nerve; to meet the tide of prejudice in behalf of its habitual use, the advocate of Total Abstinence must be prepared to receive hostility from the quarter he least expected. "No cross, no crown," should be his motto. But the heritage of example bequeathed to us by "holy men of old," bids him not despair; this is a precious legacy of strength in the day of "small things;" the triumphant "cloud of witnesses" shed a blessed and cheering light over the thorny course of the fainting warrior's warfare.

The advocates of Total Abstinence need to have their minds animated by the contemplation of these facts; their opponents are no less crafty, virulent, and hostile, than those who assailed Luther, Whitfield, Wesley, and Howard. In their day and generation, they were denounced as "levellers, violent ranters, and mob demagogues," and the latter as a silly visionary, who sought to change the cell of the felon into a boudoir of luxury. Their works live after them, bright in the page of story, while they now enjoy the reward of their labours in that "city of rest," where the crown of victory succeeds the trial of their earthly conflict. Even the vaunted pledge against distilled spirits experienced the fate of every new effort to benefit mankind. The "semi-nostrum" was the theme of ridicule from John o' Groat's to the cliffs of Dover; from the dowager to the wash-tub they were up in arms for their "cordial," but it survived the sneers of the "Noctes," and the pharisaic anathemas of its little drop opponents.

And shall we, now that the Temperance reformation is based upon its legitimate foundation—abstinence from all intoxicating drinks, except for medical purposes; this, the only principle which can ever effectually accomplish the Temperance reformation of this country—shall we abandon the field, because we are met with the trite calumnies with which the pure and good of every age have been assailed? We emphatically say, No! and we trust our readers respond, No! and that all who desire the glory of God cry, No! for we are convinced it is the cause of religion, of humanity, and social and national order and prosperity.

To the advocates of Total Abstinence, we would affectionately say, Let your speeches be carefully characterized by the absence of all sectarian and political matter; let no trifling levity nor indelicate anecdotes degrade your speeches, nor familiarize the minds of your hearers with depraved scenes and habits. The truth, the whole truth, and nothing but the truth, should be spoken in the language of winning tenderness and affection.

These remarks are elicited by a correspondent, whose letter we deem it a duty to publish in this number, and we cannot but remark, while he counsels "baited breath," he is any thing but lavish of courtly phraseology in his strictures. What is written by a "Warm Advocate," with regard to the speeches of the London speakers, we know is circulated of the country speakers, with as little truth and justice. But this may teach all caution; the tongue we know is an unruly member; prayer alone can chain it. But the real "gravamen" of the offence lies deeper; it is in the sweeping thorough going nature of the principle; this is the "head and front of their offending;" this is the real culprit that excites the irritability of the sensitive and the fastidious. The term "Tee-Total," was not sufficiently classical and musical for "ears polite!" The "radicalism" of an eminent and highly useful friend to the cause, was another of the silly objections, notwithstanding our proclaimed determination, to know neither creed nor politics in this cause; individuals, men who ought to know better, can quietly, with a placid smile, term us "sans culottes, and low anarchists;" they should at least eschew the style of Billingsgate. We will not return railing for railing, but persevere in meekness to press upon the conscience of the people of God their duty. Will you stand still while 1182 beer-shops, and 4073 gin-palaces in our metropolis, vomit forth their death and pestilence? To use the language of the Honourable and Reverend Baptist Noel, in his letter to the Bishop of London—"These crowded gin-shops, dens of debauch, manufactories of disease and pauperism, with which our metropolis is disgraced." We will not be sneered from our course, the monster must be rebuked in a voice of thunder:

> Hinnom! thou slaughter valley, here behold
> Thy counterpart. Not Moloch's self e'er saw
> Such carousal of death: drunk with the wine
> Of overflowing vintage, lo! he riots here
> All wantonly!"

THE LATTER CLAUSE OF THE OLD PLEDGE, ITS OBSCURITY CONSIDERED.

"We agree to discountenance the *causes* and practice of Intemperance."

We presume that no Christian will doubt that the originating and primary cause of intemperance is, the fallen state of man, in which the soul, alienated from God, the only source of blessedness, seeks its chief good in the creatures, which the giver of all good has ordained to be used according to the purposes for which he designed them—to minister to the comforts of man, but not for him to rest in with supreme delight. That, since created good cannot satisfy the immortal mind of man, he seeks by the *abuse* of the creatures to satisfy the restless cravings of an aspiring soul. This is the first cause of intemperance; but the chief object of our inquiry and efforts, are the *secondary*, or *proximate* causes of inebriation, which make one country, one station of society, more intemperate than another. *These are obviously within our own power to remedy*, and to the destruction of these immediate causes of drunkenness, our efforts, as friends of temperance, must be directed. Pursuing the investigation, we say, that the abuse of the creatures of God, and their application to purposes of sinful indulgence, leads to debasement of the mind, leaves it void of judgment, and plunges men in mental darkness; this re-acts upon the mass of mankind, to the third and fourth generation, and produces errors both in theory and practice, which lead men blindfold into evil habits, and terminate in their natural and legitimate effects —sin and death. Ignorance is in a thousand ways the destruction of multitudes of our species, both for this world and that which is to come. The love of sinful pleasure, re-acting on the opinions of society in this land, causes medicinal and *nutritive* qualities to be attributed to intoxicating drinks, because they please the palate and gratify sense. The inebriates of Tahiti, with more reason, excuse the use of intoxicating "Ava," by alleging it "prevents corpulency," and truly, for it wastes and finally destroys the animal frame. This false estimate of the nature and use of strong drink tends powerfully to foster the habitual use of these beverages, and their being interwoven with every transaction of life. The population of England is thus entangled in intemperance; but let the delusion be *exploded*, and we shall soon find "in vain is the net spread in the sight of any bird;" and many captive delivered from the spoiler's toils, will exclaim, "the snare is broken, and we have escaped." The powerful mind of Milton grasped the principle of Total Abstinence, when he wrote,

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

Christians are the light of the world, and bound by the love of their neighbour, and by regard to the glory of God, to let their light shine before men: the world at large takes many lessons from them, as to what actions are according to the will of God, and thus the standard of morality is raised, in most respects, in countries which are called Christian, above that of heathen nations.

Christians are "the salt of the earth," but if the salt have lost its preserving quality, the whole mass must run into putrefaction. They ought long ago to have been faithful and self-denying enough to have protested against

these evils, and ascertained, by their own experience, the fallacy of the supposed *necessity* for strong drink; but having failed to do so, the moral standard is completely lowered, and intemperance sweeps over the land like an overwhelming flood. There is a phraseology in use among thieves, which designates the crimes they indulge in, without too offensively naming them in language which might startle the conscience. Let any thinking man contemplate the phrases in current use among the moderately drinking part of society, and see if they do not proclaim this debasement of the high standard of Christian morality: "A *little* too much," "*rather* fresh," "a *little* elevated," "made *rather* too free with the liquor," &c. &c.; which expressions tend to show, that the line of *moderation*, that undefined boundary, approaches, in common estimation, very nearly to absolute inebriation.

What would be the effect on public morality if all the Christians in the land were to sanction a moderate indulgence at the gaming table; a *little* permission to tell lies to promote the glory of God; occasional attendance at the theatre and the race-course; or if they were to introduce the practice of opium eating into their private retirement, or the dancing girls of the East into their festive assemblies? When, through unfaithfulness to their high calling, Christians sanction any particular vice, dreadful is the consequence! and of how much more pernicious tendency, than the customs we have named, is the moderate indulgence in strong drink, the hospitable pushing round of the bottle, or the absolutely indispensable custom of drinking healths, let the fall of Christian professors, let the state of our churches—of our population—let the regions of the lost, declare.

We therefore challenge contradiction, when we assert that the Temperance Reformation is like the emancipation of slaves,—the result of the benevolent spirit and elevated morality of the gospel, tending to bring Christians into that commanding position they ought to occupy. "I find I must give it up," said a worthy Methodist, the other day; "it is with beer as with sin, we cannot ask another to do without it, unless we do without ourselves."

We are, therefore, decidedly of opinion that the pledge to discountenance the causes and practice of intemperance, necessarily involves the explosion of that popular delusion which attaches nutritive properties to strong drink, and the abandonment of all liquors and practices which lead into temptation. We therefore conclude the above pledge is neither more nor less than a *Tee-Total* pledge, but expressed in such a manner that its extent is not understood by those who sign it, and wanting in the essential requisites —CLEARNESS AND SIMPLICITY.

THE NEW BRITISH AND FOREIGN SOCIETY, FOR THE SUPPRESSION OF INTEMPERANCE;

Established, August 29th, 1836.

COMMITTEE.

Mr. Barrett	Mr. J. E. Howard
Best	John Hull
H. Freeman	Meredith
George	Paine
Gilbert	Perkins
Giles	Smith
Glass	Stevenson
Grossjean	

TREASURER.—W. Janson, Jun. Esq.

SECRETARY AND COLLECTOR.—Mr. J. H. Donaldson.

BANKERS.—Messrs. Williams, Deacon, Labouchere, & Co. Birchin-lane, Lombard-street.

The condition of membership in this Society is personal abstinence from all intoxicating liquors, except for medical purposes, and in a religious ordinance.

In appealing to the public on behalf of the above institution it may be necessary to state, that it is the opinion of this committee, that nothing short of the practice we advocate will effectually arrest the progress of intemperance, especially in England; and that we are encouraged in the course we adopt by the happy effects of the advocacy of total abstinence from all intoxicating liquors in Lancashire, Yorkshire, Birmingham, the Potteries, and elsewhere. We therefore call upon a liberal and discerning public, to support us in our efforts to dispel the erroneous opinions which are cherished as to the beneficial properties of malt liquors, and other intoxicating drinks, the daily and habitual use of which is the main cause of the intemperance of our countrymen.

The means by which the Society seeks to attain its objects are, by personal example; by the medium of the public press; by the distribution of tracts; by frequent public meetings and addresses in tents and in the open air; by visiting the habitations of the intemperate and their usual haunts of dissipation, endeavouring, in the spirit of love, to dissuade them from their evil course, and to point them to a place of refuge in this Association, in which they will be assisted to stand against the drinking customs of society; and, lastly, by influencing the Magistracy and the Legislature to place as strong a barrier as possible against this overwhelming evil.

The Society is founded in strict accordance with gospel motives and principles; no sectarian differences of sentiment; no views contrary to the blessed doctrines of our common Christianity will be tolerated in its publications.

We call upon all classes of the community, but would most affectionately entreat our Christian brethren in particular, to join our solemn protest against the drinking customs of society, by subscription to its pledge, and pecuniary support, for which we appeal with confidence, but with urgent entreaty. To those who are most temperate in the use of intoxicating liquors we offer, on the adoption of our principle, increased health, increased means of usefulness, and increased income to devote to benevolent purposes.

The pledge of abstinence is already embraced by more than 45,000 persons in England alone, the greatest part of whom belong to the operative class of the community, and who find by experience that health, comfort, and peace are intimately associated with the entire dis useof intoxicating liquor; amongst these, many hundreds, if not thousands, are reformed drunkards.

Donations and subscriptions will be gratefully received by any member of the Committee; by the Treasurer, W. Janson, Jun., Esq., No. 4, Tokenhouse-yard, or Tottenham; by Messrs. Williams, Deacon, Labouchere and Co., Birchin-lane, Lombard-street; by Mr. J. H. Donaldson, Secretary and Collector, No. 12, Tysoe-street, Clerkenwell; or at the Depository, 90, Bartholomew-close.

Rules of the New British and Foreign Society, for the Suppression of Intemperance.

1. This Society shall consist of all, of both sexes, who sign either of the following pledges:—

"I do voluntarily promise that I will abstain from Ale, Porter, Wine, Ardent Spirits, and all intoxicating liquors, and will not give nor offer them to others, except under medical prescription, or in a religious ordinance."

"I do voluntarily promise to abstain from Ale, Porter, Wine, Ardent Spirit, and all intoxicating drink, except for medical purposes, or in a religious ordinance."

2. Any member wishing to leave the Society may do so on sending his or her request, in writing, to the Secretary: in such case, the Committee, if they think proper, may order the withdrawal to be read at the next public meeting.

3. In cases of delinquency, the member shall be visited by one or more of the Committee, and, if deemed irreclaimable, expelled by them. The expulsion may be read at the next public meeting.

4. The affairs of the Society shall be managed by a Committee, consisting of the Treasurer, Secretaries, Visitors, and others, who shall meet as often as may be deemed necessary for the transaction of business.

5. No contribution to be required or taken as a condition of membership, but the necessary expenses to be raised by collections, subscriptions, or donations.

6. No party politics, nor any sectarian peculiarities in religion, shall be introduced either into the tracts or into any of the speeches at the public meetings. The Committee shall have power, after due admonition, to expel from the Society any person who will not conform to this rule, or who shall otherwise disturb the peace and harmony of the meetings.

7. No person shall be allowed to address the meeting but by the appointment of the Chairman. Any person wishing to propose an objection or ask a question shall forward it to the Chairman in writing.

8. A public meeting of the members shall be held every year, to receive a report of the progress of the Society, and to transact any other necessary business.

9. The Committee shall be authorized to make such temporary rules, not inconsistent with the above, as may be deemed expedient; which rules shall be considered permanent only when they have received the sanction of two-thirds of the members at a public meeting.

10. While the members of the Society neglect no legitimate means which they can devise to counteract and diminish the vice of intemperance, they would desire to rest their hopes of success, not on human agency alone, but on the blessing of God, who can alone crown their efforts with the desired result.

11. That all Temperance societies on the principle of abstinence from all intoxicating liquors shall be considered auxiliary to this Society, and are requested to correspond from time to time with the Secretary of this Society.

ADDRESS TO ALL THE PROPRIETORS OF COFFEE-HOUSES IN LONDON AND ITS VICINITY, AND ELSEWHERE.

Sir,—Allow me to ask if you have ever considered the benefit that would arise to yourself and others, if your house were to be reckoned among the Temperance Coffee-Houses? Do you not think that if less beer and spirits were drank in your neighbourhood, there would be a greater demand for the far more wholesome beverages of tea, coffee, cocoa, &c.? In promoting this desirable object, and avowing yourself an advocate of the Temperance cause, you could add to your present business the sale of the tracts which have been published upon the subject, and other useful works.

If you only look at the wretched victims of intoxicating drinks that haunt the *pot-houses* and *gin-palaces* in your vicinity, and reflect upon the poverty, disease, and misery which their families endure, would it not, think you, be an unspeakable blessing if they could be reclaimed from their drunken habits, and made a comfort to themselves, their families, and their neighbours, instead of a curse? Your influence, and your example, may do much; and if successful, what a cause of pleasant reflection will it be to your mind as long as you live.

For my part, so convinced am I of the importance and duty of assisting in such a blessed work, that though I have for nearly *fifty years* been accustomed to take ale, spirits, and occasionally wine in moderation, and have adequate means to do so still, I have given them up entirely, and for ever, in order that I may be able by *example*, as well as advice, to assist in reclaiming the drunkard, in preserving *moderate* drinkers from the danger of drunkenness, and in lessening the misery of thousands, and tens of thousands of my fellow-creatures!

I have found, what hundreds of others have found,

1st. That drinking even wines and ales, as well as spirits, neither promotes the health, nor adds to the strength of the body, and are therefore *unnecessary;* but on the contrary,

2ndly. That they are injurious to the health, and gradually debilitating to the human system, (except in some very rare instances under medical direction.)

3rdly. I have found that in weakening the body, they at the same time impair, and if increased destroy the powers of the mind.

4thly. That their tendency is to debase the moral character, and progressively to sink the rational, immortal being below the beasts that perish, and to lead to the commission of every species of outrage and crime!

5thly. I have become convinced that half measures will not do, and that it is my duty, by total abstinence from these things, to set an example to others which may rescue some, and save others, from consequences the most fatally destructive.

Let me recommend you, then, fearlessly to announce your establishment as founded upon these *Temperance principles*. Procure some of the tracts upon the subject, from Mr. Pasco, who makes a liberal allowance to those who sell again. Exert yourself in promoting this good work, and be assured that the blessing of Heaven will rest upon you and yours.

A Tee-Totaler.

MEDICAL ADVICE, GRATIS.

The following letter was addressed by an eminent surgeon and author in the medical world to his friend, a gentleman as eminent for his intelligence as for his Christian piety, but who, from adopting the usual moderate use of alcoholic stimuli, in the same manner as his religious acquaintance, in the opinion of this medical gentleman, was suffering in his health:—

Scarbro', August 25th, 1836.

My dear Sir,—A friend informed me that when you were in Nottingham last you still had the troublesome affection of the throat, and I could not feel satisfied until I wrote to you on the subject. I want you to give a fair and full trial of total abstinence from all stimulating liquors, and also from tobacco in every form. I am fully persuaded that many chronic diseases are brought on and continued by their use. *I consider I shall do more in curing disease and preventing disease* in one year, *by prescribing total abstinence, than I could do in the ordinary course of an extensive practice in one hundred years.* I have already seen diseases cured by total abstinence that would not have been cured by any other means.

If all the stimulating drinks were banished from the earth, and tobacco also, it would be a real blessing to society, and in a few weeks they would never be missed, *not even as a medicine.* We could find good and effectual substitutes in preparations of ammonia and essential oils. It is a truth, and eight hundred medical men have given their signature to it in England, that there is no nourishment in spirit—in any drink—that it only flogs up the system, and of course weakens it; the spirit passes unchanged in its property through the brain, lungs, heart, liver, and every organ of the body, through every muscle and bone; every part of the system is washed with it; it is a poison, and no organ of the body wants it, but it keeps up a constant rebellion

against every part of it. No person for one moment can doubt that alcohol, which is the basis of all intoxicating drinks, can pass through parts of the body in a state of irritation or inflammation, but the parts must be further injured, and I have no doubt that *thousands fall into a premature grave, by the temporary relief from exhaustion it gives when labouring under these affections.*

Give total abstinence a *fair trial.* You have naturally, as a man, a strong resolution, and I really think you have courage to do it. I never knew total abstinence from alcohol injure any, although we have now about six hundred in Nottingham. I have had only one case of delirium tremens; this man might be numbered with the dead from the excess he practised, but he is now restored in his right mind and health to his family, and has been well and has abstained for eighteen months. You can form no idea of the comfort, peace of mind, and happiness arising from abstaining. TRY IT.

Yours sincerely,

JOHN HIGGINBOTHOM.

P. S. I have taken this liberty with you, having been your medical attendant, and am decidedly of opinion the plan I have now prescribed for you is the best, from the knowledge I have of your habits and complaint.

To the Editors of the Temperance Intelligencer.

GENTLEMEN,—As a constant attendant upon Temperance meetings, a reader of Temperance publications, and deeply interested friend of the universal cause, a hint or two may not altogether be useless. In the above periodical, to which I am looking with sanguine expectation, I sincerely hope all acrimonious, controversial, unfriendly, unchristian allusions to the Temperance Society may be avoided. Let each distinctly pursue their own course, and you will find your numbers greatly augmented from their ranks. The bitter, jealous feeling existing between the Tee-totalists and the Temperance members that I daily witness, elicits this advice.—Do not give insertion to anecdotes, facts with decidedly objectionable cuts, &c., of a low, vulgar cast, however pleasing to the illiterate, vitiated, and depraved: it excites in most disgust, and exposes the Temperance cause to injurious sweeping charges even from many of its energetic advocates. Let your pages continually admonish and instruct speakers, in their public addresses, never to use cant, low, slang terms, which amount to ribaldry—to let their speeches, anecdotes, &c., be strictly chaste and modest, and when speaking of the female sex, (which ought never to be but from necessity,) to do so in the most becoming and respectful manner and language. I have been perfectly disgusted with some of the lower class speakers, in their flippant familiarity in this respect, and have been pained to see many ladies put to the blush, and almost resolving to discontinue their attendance; notwithstanding they are ready to make very many sacrifices to progress the cause. Protest constantly against foolish, light, trifling writing, and jesting, if you expect and wish to secure the patronage, sanction, and co-operation of the great, the good, and the influential.

Yours respectfully,

A WELL-WISHER AND WARM ADVOCATE.

DIVISION OF LONDON INTO DISTRICTS.

To the Editor of the Temperance Intelligencer.

London, September 26th, 1836.

SIR,—Order is the first law of nature. This truth is alike seen in the operations of the ant and the elephant; of the minutest insect and the most gigantic inhabitant of our lower world. The friends of total abstinence in London should ever bear in mind, that where confusion reigns, little good can be effected. The metropolis is not like a small village or town, where the friends can be assembled by the tongue of bell or individual call, at an hour's notice. To work efficiently, actively, and usefully, small local associations should be formed, if possible, in every street, at least in every parish, and each association endeavour to get places for public meetings in their own districts. It is not essential that those meetings should be composed of orators and sages, to waste time and patience in splitting hairs; homely working men are the best advocates; rough hands and bronzed faces tell well, not chemical nonsense, spluttered in unmeaning verbosity; facts, not verbiage, should form the staple of true Temperance oratory. Let this systematic plan be put into immediate action, in connexion with the visiting and tract distributing operations.

These last form very important items of munition in our campaign against the destroyer. Every association should collect and establish a fund to defray its own expenses. If the blessed work is to be successfully consummated, it is by the most uncompromising love to perishing men, and the most affectionate explanation of our saving principle. Let each and every one identified, try to procure places for public meetings—chapels, or school-rooms. The folly of depending on one single person requires no comment. The books for signature should be ready on all occasions; every Tea-Totaler should carry one; let all work; the selfish ease of any who have put their hand to the plough, is treason in the camp against the blood of the thousands crying to us for help.

Yours,

A BACK-BONE TEA-TOTALER.

To the Editor of the Temperance Intelligencer.

Kingsland-road, October 10th, 1836.

SIR,—One of the most simple and convincing statements of the question respecting abstinence from malt liquor, is contained in the little tract, entitled, "The Great Delusion;" in which the author undertakes to prove that ale, instead of being, as some have maintained, a "highly nutritious beverage," does not contain more than one pennyworth in a gallon of the value of two shillings.

It is estimated that a bushel of barley weighs 53lbs., and that, when malted, nine gallons of ale can be made from it, of the quality usually termed sixpenny, or two shillings per gallon.

Let us suppose that the bushel of barley, instead of being malted, is ground, and being well dressed and cleared from every part of the husk, leaves only 30lbs. of fine flour out of 53lbs., the original weight of the bushel. Now, in order to form some idea of the comparative quantity of nutrition in a bushel of barley, and in nine gallons of ale, let us suppose two cases:—

In the first, we will imagine a sailor wrecked on a small rocky island under a tropical sun, where he finds, indeed, a spring of fresh water, but not a single particle of any thing by which the cravings of hunger can be appeased, or the powers of nature sustained. In the midst of his despondency, he finds, washed on shore from the wreck, a small cask containing 30lbs. of fine barley flour. This, as his daily necessity requires, he makes into cakes, and dries them in the sun, or bakes them, if he finds fuel and can produce fire: he quenches his thirst at the waters of the spring, and allotting himself 1lb. of flour per day, preserves his health and strength for thirty days.

In the second case, we will suppose another sailor, the only survivor of a shipwrecked crew, cast upon a similarly barren spot. It is his lot, also, to find a cask washed on shore. Upon breaking in the head, it proves to be a nine-gallon cask of ale, as strong as any one may wish. Alas! what support will this afford to his sinking nature? Will it even quench the thirst that a vertical sun has produced? Even if he had resolution to eke it out, at about a quart and a half-pint per day, for thirty days, were it possible for him to subsist so long without food, what would be the state of his body at the expiration of that time? Could he present any other spectacle

than that of a miserably emaciated and imbecile creature? Indeed, it is to be feared that long before the end of that period, if he did not die from famine, he would from intemperance.

As a matter of *Cost*:—

One bushel of barley, which contains nutriment sufficient to support a man, if necessary, for thirty days, costs only three shillings and sixpence. Whereas, if converted into nine gallons of ale, which would not contain more actual nutriment than sufficient for *one* day, the price to be paid will be eighteen shillings!!!

I cannot conclude this illustration of the subject better than in the words of the tract alluded to: "After this exposition, let those who have long deluded the country by proclaiming ale a highly nutritious beverage, either come forward and defend the assertion, or otherwise cease to deceive the people and to clamour for cheap ale."

With best wishes for the success of the important cause in which we are engaged, and for the *Temperance Intelligencer*, as a most promising and powerful assistant, I subscribe myself your friend, C.

FOR THE TEMPERANCE INTELLIGENCER.

October 4th, 1836.

"A rise in price" (of barley) "may also be contemplated, from the large quantities consumed, chiefly in consequence of the flourishing condition of employment in the manufacturing districts; for we apprehend there is no part of an artizan's expenditure so much increased by large earnings as the article of MALT LIQUORS. Indeed, the increased consumption of malt (especially in London) declares the fact."—*New Monthly for October—Agricultural Report.*

How numerous and how melancholy are the individual cases comprised in the above statement! And yet, can it be possible that the far greater portion of an artizan's increased earnings, is squandered in maintaining the splendid palaces of publicans, and the overgrown establishments of ale and porter breweries? Can it be possible, that, with enlarged means of subsistence, the wives and children of labourers, artizans, and manufacturers, are no better fed or clothed than formerly; and that their abodes are as wretched and comfortless as ever? Alas! they know and feel it to be too true, that not only are their former habits of drinking continued, but even their additional resources are mostly wasted upon these unnecessary, hurtful, and expensive indulgences. C.

A HINT TO TIPPLING PARENTS.

It is remarked by Burton, in his *Anatomy of Melancholy*, that, "if a drunken man gets a child, it will never, likely, have a good brain."

The passion for intoxicating liquors s sometimes hereditary. Dr. Gall mentions a Russian family, in which the father and grandfather fell victims, in early life, to their propensity to drunkenness. The son, although he foresaw the consequences of this pernicious habit, continued to abandon himself to it, in spite of every resolution to the contrary; and the grandson, who was only five years of age when Dr. Gall wrote, displayed even then a most decided inclination for spirituous liquors.—*Sur les Fonctions du Cerveau*, i. 410. As these facts can hardly be explained by referring to the influence of example, it follows, that a peculiar state of the organization, giving rise to the mental peculiarity, was, in this case, transmitted from one generation to another. In point of fact, Dr. Caldwell has shown much reason for considering the irresistible desire for intoxicating liquors as a symptom of cerebral disease, having its special seat probably in the organ of alimentiveness. As long as this disease exists, the desire is strongly felt, and every appeal to the understanding of the repentant and unhappy patient is in vain. "Am I asked," says Dr. Caldwell, "how drunkenness then is to be cured, and the tormenting propensity which leads to it eradicated? I answer, by the same means which are found successful in the treatment of other forms of insanity, where the cerebral excitement is preternaturally high. These are, seclusion and tranquillity, bleeding, puking, purging, cold water, and low diet. In this prescription I am serious; and if it be opportunely adopted, and resolutely persevered in, I freely peril my reputation on its success....If interrogated on the subject, the resident physician of the Kentucky Lunatic Asylum will state that he finds, in the institution he superintends, no difficulty in curing *mania a potu* by the treatment here directed."—*Transylvania Journal of Medicine* for July, August, and September, 1832, pp. 332, 333. See also *Phren. Jour.* vol. viii. p. 624. Dr. Caldwell admits, however, that it is only recent and acute cases which can be speedily cured; those of long standing are much less tractable, and occasionally the disease may be found incurable. He thinks, very justly, that nothing would tend more to diminish the prevalence of habitual drunkenness, than to have it *deemed and proclaimed a form of madness*, and dealt with accordingly. Hospitals erected for the reception of drunkards, and authority given to confine them there, would be among the most important institutions that could be established, and would effect an immense saving of life, health, property, and reputation. In regard to the hereditary transmission of this miserable tendency, Dr. Caldwell observes:—"Every constitutional quality, whether good or bad, may descend by inheritance from parent to child. And a long-continued habit of drunkenness becomes as essentially constitutional as a predisposition to gout or pulmonary consumption. This increases, in a manifold degree, the responsibility of parents in relation to temperance. By habits of intemperance, they not only degrade and ruin *themselves*, but transmit the elements of like degradation and ruin to their posterity. This is no visionary conjecture, the fruit of a favourite and long-cherished theory; it is a settled belief, resulting from observation—an inference derived from innumerable facts. In hundreds and thousands of instances, parents, having had children born to them while their habits were temperate, have become afterwards intemperate, and had other children subsequently born. In such cases, it is a matter of notoriety that the younger children have become addicted to the practice of intoxication much more frequently than the elder—in the proportion of five to one. Let me not be told that this is owing to the younger children being neglected, and having corrupt and seducing examples constantly before them. The same neglects and profligate examples have been extended to all; yet all have not been equally injured by them. The children of the earlier births have escaped, while those of the subsequent ones have suffered. The reason is plain:—the latter children had a deeper animal taint than the former."—*Transylvania Journal*, pp. 341, 342.

MADAME MALIBRAN AND PORTER.

Testimony of Dr. Belluomini, No. 79, Quadrant, Regent-street, on the subject of the illness of Madame Malibran de Beriot.

"During the course of the illness, there appeared only one slight affection of the alimentary organs, which entirely disappeared after the first medicine I administered. The functions of the stomach and the intestines went on regularly up to the last moment. The aversion she exhibited to taking nutritive food, was but an increased symptom of that peculiarity of taste which is so frequent with females *enceinte;* this false appetite had existed with Madame Malibran de Beriot more than two months. She had an aversion for meat, and all nutritious things; she disliked sugar and every thing that was sweet, and was fond only of oysters, fruits, and anchovies, and other slight food, and she sustained her strength with porter and other *artificial means*."—*True Sun, October 9th*, 1836.

PROGRESS OF TEMPERANCE.

METROPOLITAN.

SATURDAY, OCT. 8. James Teare arrived here from Southampton. On Monday evening he attended a social tea meeting, in Trinity chapel, Leather-lane. After the creature comforts disappeared, Griffiths, Dexter, Messrs. Donaldson and Teare, addressed the meeting; although this was not strictly a Tee-Total festival, yet it was a highly interesting meeting, and many signatures were obtained to the New Society's declaration.

On Tuesday, Mr. Teare attended the meeting of the Tottenham Auxiliary.

On Wednesday he attended Trinity-lane chapel, in which meetings are held twice a week; much good is doing in this demoralized portion of the metropolis.

On Thursday evening a meeting was held in Harp-alley school-rooms, which were crowded to excess, John Hull, Esq., in the chair. On this occasion, Mr. Charlton, from Bristol, Mr. Teare, and the Rev. Mr. Katerns, Baptist Minister from Drayton, addressed the meeting. This was one of the best meetings we have yet witnessed; Mr. Charleton's account of the progress of the Temperance cause in Bristol produced a deep sensation; and the effect of Mr. Teare's speech was of the most thrilling description; his visit to London will, we trust, be long remembered.

On Friday, the 14th, a meeting was held in the Welsh chapel, Jewin-crescent, for the formation of the North London Auxiliary, in connexion with "the New British and Foreign Society for the Suppression of Intemperance." Messrs. Donaldson, Smith, Grosjean, Charleton, and Teare, moved the resolutions, and addressed the meeting. The cause is on the wing in London; drunkards—fallen, hopeless, abandoned drunkards—are laying hold of the anchor of safety, in the declaration of Total Abstinence. Never in the history of man was there a more glorious effect produced; infidels, strangers to the house of God, are become its frequent visitors; and lawless outcasts become useful, industrious citizens. All eyes are attentively directed to its workings in the Metropolis; let love and affection animate all, and we shall live to witness those haunts of crime, the gin-shops and beer-taps, converted into useful bazaars for commercial enterprise and industry.

PROVINCIAL.

BARNET.—In this town, Captain Trotter, a Magistrate, as distinguished for his praiseworthy exertions in behalf of the poor, as for the popular estimation in which he is held by all classes in its vicinity,—this gentleman, who feels deeply interested in promoting the spread of Temperance principles, lately visited the North, in order to ascertain the workings of Tee-Totalism. Satisfied, by the most minute investigation, of its highly beneficial operations, he and the other friends of the good cause there were anxious to introduce it into Barnet; for this purpose, a deputation from "The New British and Foreign Society for the Suppression of Intemperance," were invited to explain the principles of total abstinence, with the view of forming an auxiliary. Messrs. Janson, Donaldson, George, and Conlan, attended from London. The meeting was held in the Lancasterian school-rooms, but the tumult consequent on a crowded and riotous audience, compelled the gentlemen who convened the meeting to adjourn it. Mr. George has since lectured there, but we would impress upon the minds of the friends in Barnet, first to form their society, and get rid at once of that dead weight,—the brush-fence pledge; we rejoice in their efforts; they may rely on it, to do good, they must form their society.

BATH.—On Friday evening, October 7th, we held a Tee-Total meeting in the Guildhall, Mr. Cox in the chair. Messrs. Brown, Orchard, Bowen, Davis, Tucker, and Cooke addressed the meeting with great effect; the lovers of alcohol would manifest the meek spirit it infuses, but they had to bow, overwhelmed by the effects of Tee-Totalism, manifest in the lives and condition of reformed men who addressed the meeting. We have four hundred members, and are daily increasing, in despite of that turbulent apologist and eulogist of the Jerry-shops, Owen Clarke. If the people in London have nothing to do with their funds but pay this man two hundred pounds a-year for puffing and panegyrizing strong ale, the sooner the public button their pockets the better. The *Bath Guardian* is friendly to our cause, and we do not yet despair of reaching the victims of port and champagne, who daily crowd our streets, and come here to drink the Bath waters. If some of the thousands who come here would confine themselves to the water of their native hills, they would not be seen crawling, with broken constitutions, to the pump-room of our city.

BRISTOL.—*Glorious News!* The good work is triumphantly effecting wonders; the visit of James Teare has been highly blessed here; the society musters 900 strong, and amongst those there are between sixty and seventy reformed drunkards. According to a very moderate computation, it appears that the consumption of beer and spirits in Bristol, has *declined* to the extent of, at least, *three hundred pounds per week* since the beginning of the summer. We have two meetings every Monday evening: one in the Merchant Tailors' Hall, and the other in the Lancasterian school-rooms.

DRAYTON.—This Temperance Union embraces the towns of Hellingdon, Drayton, Libson, Harmondsworth, Uxbridge, Hayes, Colnbrook, Denham, Iver, and the surrounding villages. At the head of this union stand John Hull, Esq., the Rev. Messrs. Katerns and George, and many other noble friends to their God and country; Mr. Clarke, one of the most popular Magistrates in the county, is amongst our warmest patrons; although he has not yet signed our declaration, he soon will, for the sake of his example and influence among the poor, by whom he is revered as one of their best friends and benefactors.

READING.—Reading has caught the flame; we have here more than a hundred and fifty members, and hold a meeting in the Lancasterian school-room; we have also got a Temperance Hotel. One of the most popular Magistrates in Berkshire is our captain and patron. We are going on well, and trust James Teare will visit us. The Rev. James Sherman, the late beloved pastor of Castle-street, now at the Surrey Chapel, was a zealous Tee-Totaler; it is to be hoped he will not forget the cause in the metropolis. Professor Lee, the celebrated hebraist, is another Tee-Totaler, and a zealous friend to the hallowed work of Temperance.

SLEAFORD, LINCOLNSHIRE.—Notwithstanding much opposition from *professing* Christians in this dark spot, we have adopted the pledge of the British Association, and have got six adult signatures, and eighteen youths'. We intend to establish a free night school, and to use every effort to make the principle known. Thus writes our correspondent, who anxiously wishes and prays that some of the Temperance Missionaries will visit Sleaford.

SOUTHAMPTON.—The society is daily adding to its numbers, many cases of reformation pleasing to behold.

Several Temperance Festivals have been lately held in the West Riding of Yorkshire. We hope to be able to give a report of them in our next: mind, these were all Tee-Total.

VARIETIES.

THE MAGISTRATES ARE TAKING THE HINT.

At the annual licensing of publicans and innkeepers, which is now nearly concluded throughout England, the county magistrates have firmly resisted all entreaty to increase the number of public-houses; and the borough magistrates, with few exceptions, have also refused.—*Watchman.*

PRODIGIOUS!

Towards the close of the Alton Bible Society's Social Festival on Tuesday, a Rev. Gentleman got up and addressed the

meeting: he said, "The increase of Total Abstinence is alarming, and the principle is unscriptural; it will lead to self-confidence, and finally end in infidelity." The *Staffordshire Observer* justly asks this sapient theologist to point out how *water-drinking* can lead to infidelity? Perhaps the life of the author of that trash, the "Age of Reason," will furnish the Rev. Gentleman with a solution A strait-waistcoat, we think, would bring this silly retailer of the peevish nonsense of the thing y'clept the *Christian Ladies' Magazine* to his senses.

THE POOR-LAW COMMISSIONERS TEE-TOTALERS.

The *Stamford Mercury*, of the 30th ult., informs us that an inquiry has recently been instituted before the Poor-law Guardians connected with that vicinity, as to the propriety of allowing *small beer* to the male paupers, at the rate of a pint each, twice a-week. It was answered, that the rules laid down by the Commissioners prevented the allowance, except in cases where the *health of the paupers rendered it necessary*; the medical attendant in such cases might then order it. The Stamford Poor-law Guardians have acted wisely; but we trust they have not docked the essentials, bread and beef. The principle of Total Abstinence from all intoxicating drinks, even in the most harmless form, has, in this instance, been admitted and confirmed. We hope that these motives will not confine the operation of this excellent measure merely to the poor, but that they will refrain from the use of these destructive liquors at all times themselves; so that the public may neither have to complain of an useless outlay of their funds, or to taunt them with inconsistency of character.

JUNIUS.

A MEDICAL MAN'S REASON FOR NOT TAKING WINE.

A patient in a convalescent state, inquired of his medical attendant how much porter he should take; he replied, "As much as I take—that is none." "But you take wine?" said the patient, "No, I do not; I have not taken wine or porter these nine months." "Have you given it up from principle?" inquired the patient. "No," replied the doctor, "but that my wife might have the company of my mind, as well as my body, during the evening." G. R.

GIN-DRINKING IN THE METROPOLIS.

From the Pentonville-hill to King's-cross, a distance of one hundred yards, there are three first-rate gin-palaces. On Sunday week, a gentleman took the trouble of ascertaining the numbers which were turned out from each gin-shop, at the hour of closing, eleven o'clock. From the gin-shop known as the Maiden-head, 93, including women; from the White Hart, 76; and from the Bell Tavern, at the foot of Pentonville-hill, 127! Out of the 296 thus vomited forth, 100 were quite drunk, another hundred stupified, and the remaining 96 had scarcely sufficient brains left to enable them to stagger home. What a sweet picture of the "Age of intellect!"—*Watchman*.

SUICIDE FROM DRINK.

On Saturday morning, Mrs. Stewart, wife of a porter, in Jollies-close, Castle-hill, jumped out of her window, several stories, and survived only a few hours. She had been drinking for some days past, and had gone out early that morning for the same purpose. When she came in, her husband, who was in bed, asked her whether she had been at it again, meaning whether she had been drinking. She replied, she had only had one glass: "You have been early at it any way," he rejoined, and immediately turned in his bed to finish his repose. The wife ran to the window, and, without any remark, precipitated herself into the street. She has left two children.—*Scotsman*.

MODERATION TAXES.

Sixteen persons, almost all young lads, were yesterday forenoon arraigned before Baillie Gilmour, accused of being drunk and disorderly at different times, and in different parts of the city, (Glasgow,) in the course of the Sabbath. They were fined five shillings each, the Magistrates stating at the same time, that there seemed to be, not only a necessity for increasing the number of the police, to put down such disorderly practices, but, also, that the fines imposed should be made heavier.—*Scottish Guardian*.

TABLE BEER.

An honest brewer divided his infusion into three classes:—strong-table, common-table, and *lament*-able. The last may be had in more senses than one, in all beer-shops.—*Patriot*. We say, the stronger the more lamentable, in our estimation. A drayman said to us, the other day, Since the beer-trade was thrown open, it was of no use to brew inferior beer; that they cannot make it too *strong* for the taste of their customers. A lady in St. Paul's Churchyard, whom he used to supply with table ale at 4*s*. 6*d*., was always complaining of the article, till furnished with the strong at 8*s*. She is now well satisfied. This *moderate* lady will soon find neither strong enough, until Brett's patent complete the consummation, and fit her for the notice of a few tracts from the Row.

PUFFING, POISON, DEATH, AND PESTILENCE.

The landlord of a gin-palace near Leicester-square, by way of luring the cockneys, has adopted the following novel expedient. He has had play-bills ornamented at the top with an engraving of the royal arms. The bills state, that my host is "sole Lessee;" that he is *responsible* for the management of the concern, and that he has procured an unrivalled association of the most *spirited* characters, whose inspiring influence will be at the command of an enlightened public. It then states, that among the *dramatis personæ* are included first-rate performers; Messrs. Champagnio, Burgundio, Claret, &c. Signors Oporto, Sherryano, Madeiro; assisted by Monsieur Brandy de Cogniac, Madame Rummania, Monsieur Ale, (from Berkshire,) Mister Samson Stout, from Cork and Dublin; and Master Porter, who stands unrivalled in strength.

To Correspondents.

We cannot but express our thanks to our numerous friends for their kind hearts and excellent matter.

"T. Stacey" in our next; as also the Bath correspondent.

We regret that our pages do not afford us space to give the report; but we intend to give a full report of a working-man's speech in each number, we shall therefore use it.

"Mr. C.," of Kingsland, has our sincere thanks for his kind wishes, and we trust he will continue his invaluable aid and support.

Let all interested in the good cause, exert their influence to get the *Intelligencer* into the coffee-shops of the metropolis.

If those anxious for the insertion of their report of meetings will but furnish them as early as possible, we will endeavour to insert them.

To "Crito;" Yes.

We do hope to go to press weekly; let our friends aid us, as we think London ought to be able to support a weekly Temperance publication.

In the next number, "A Sketch of a Reformed Drunkard," and the operations of the City Mission in the rookery, by "A Voice from St. Giles's."

We shall use Mr. Hudson's extracts; such are very acceptable.

"Mr. Frith" in our next; as also, Mr. Bryan's Address.

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J. W. Tyler, Printer, Bolt-court, Fleet-street, London.

THE

London Temperance Intelligencer.

UNDER THE DIRECTION OF THE NEW BRITISH AND FOREIGN SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE.

No. 3.] FOR SATURDAY, NOVEMBER 5, 1836. [PRICE ONE PENNY.

"Drunkenness debases and brutifies the intellect so much, that neither moral nor religious considerations have any great effect upon it."—MACNISH.

Under the Patronage of the New British and Foreign Society for the Suppression of Intemperance.

THE LONDON TEMPERANCE HOTEL,

159, ALDERSGATE-STREET.

M. HART solicits the attention and patronage of the town and country friends of the good cause. It is with feelings of gratitude he acknowledges the support he has hitherto received, and which he trusts the improvements made in the establishment will continue to merit.

Travellers and strangers visiting London will find the Temperance Hotel worthy of their notice and trial; it provides all the comforts, without any of the immoral nuisance to which they are subject in the Tavern and fashionable drunkery. It is situate in the thoroughfare of the Metropolis, and within a few moments' walk of the Bank and Post-office.

N. B. The daily and weekly newspapers taken in, both of town and country. The monthly periodicals, and also the Temperance publications, American and English.

Mind,—Temperance Hotel, 159, Aldersgate-street.

EDUCATION AND TEMPERANCE.

"But why do people now take coffee instead of gin and purl, and by what process are people's tastes now altered? Simply because they *have been informed, and clearly understand*, that health and comfort are secured by one mode, and that the practice of the other is not so serviceable to the body, and that it leads to habits fatal to their character and respectability."—*Penny Magazine, February 28th*, 1835.

"Educate the people," say some of our opponents, "and you will have no need of Temperance Societies." We reply, in conformity with the views of the celebrated M'Cullock, "Of all the means for providing for the permanent improvement of the poor hitherto suggested, there does not seem to be any thing that promises to be so effectual as the establishment of a really useful system of popular education. It is no exaggeration to affirm, that nine-tenths of the misery and crime which afflict and disgrace society have their source in ignorance—in the ignorance of the poor with respect to the circumstances that really determine their condition. Those who have laboured to promote the education of the poor seem, generally speaking, to be satisfied, provided they succeed in being able to make them read and write. *But the education that stops at this point omits those points that are really the most important.* A knowledge of the arts of reading, writing, and arithmetic may, and indeed very often does exist, in company with the grossest ignorance of all those principles, with respect to which it is most for the interest of the poor themselves, as well as of the community in general, that they should be well informed..... They should, above all, be impressed from their earliest years with a conviction of the important and undoubted truth, that they are really the arbiters of their own good fortune, *that what others can do for them is but as the dust of the balance, compared with what they can do for themselves;* and, that the most tolerant and liberal government and the best institutions cannot possibly shield them from poverty and degradation without the exercise of a proper degree of prudence, forethought, frugality, and good conduct on their part. The harvest may be late, but in the end it will be most luxuriant, and will amply reward the patriotic efforts of those who are not discouraged in their attempts *to make education embrace objects of real utility*, by the difficulty they may expect to encounter at the commencement and during the progress of their labours." In accordance with these sentiments, we reply, It is our constant endeavour to diffuse among the people knowledge which meets the case, and which is really useful to the community—knowledge of the real properties of intoxicating drinks. While the nation is enslaved to these, it is in vain that the schoolmaster is abroad—in vain that science opens her boundless fields of research, that knowledge spreads her charms, that intellectual refinement courts the attention of the millions. The possession of intellect, or even the cultivation of intellect, affords no security against drinking habits. The life of some of our most eminent statesmen, poets, classic scholars, the intemperance of our

most gifted and able artisans, shows this. Sunk in Circean debasement—brutalized and degraded by the narcotic poison, our working population will remain insensible to all the inducements you can offer them to cultivate their minds, till you persuade them to abandon the *drink and the company* at the beer-shop or the tap-room, for the class for mutual instruction and the lecture at the Mechanics' Institute.

"Promote the education of the people!" Why they are educated already—fearfully educated in *drunkenness*. Beset from the cradle to the grave by drinking usages—taught by the common consent of mankind, that strong drink is indispensable to the strength of the labouring man, and to the enjoyment of social intercourse—that friendship must be expressed by inducing our friends to swallow the alcoholic stimulus, who can wonder that we are a nation of drunkards! Does not the very babe sometimes imbibe from the breast which supports it, so strong a taste for spirit as to refuse the nourishment provided by nature if untainted by this drug? Do not the very children occasionally come to our schools in this metropolis with so strong a craving for drink as to be quite troublesome to their instructors? Behold that abandoned mother pouring the *little drop* down the throat of the child committed by Providence to her fostering care. She has learnt by experience that spirit destroys the appetite; and she looks on this practice as an economical expedient to suppress the cravings of hunger! And, then, as the child grows up, for fear it should lose its taste for the poison, look at the inducements which are offered in the gin-palaces for it to spend its chance pennies in the purchase of the *little glass*, prepared on purpose for such customers. Procure and examine, as we have done, the sweetmeats in the shape of little bottles, containing a tea-spoonful each of gin, rum, or brandy, which are manufactured by thousands in London; that the child whose unsophisticated palate loathes the liquor of death, may be deluded into a relish for it by the sweetness of the sugar-candy in which it is enveloped. And then consider, that these are only a sample of the many methods in which intemperance is engendered among the very children in our *Christian* land. Take a comprehensive view of society in connexion with this subject, and will you not agree with us in thinking that England's crest ought to be, a publican, supported by a brewer on one side, and a distiller on the other, with the motto, "I SERVE?" for from the highest to the lowest we are truly in bondage to these men; and by interest, by relationship, by appetite, by acquaintance, their influence extends through the length and breadth of the land. Our legislative enactments are formed to meet their wishes; our sermons are preached in such a manner as not to disturb them in their repose, and our newspapers stand in awe of their displeasure. It was a hard bondage to which the Israelites were subjected in making bricks in Egypt; still their taskmasters provided them with provisions in abundance. *Our* brick-makers, in many instances, are in so much harder bondage to the publican, and our coalwhippers almost universally, as to spend nearly their whole earnings at the beer-shop or the public-house, while their families are starving, and the children growing up like heathens. How is the population to be educated, unless we extirpate the root of the ignorance of the community? and this root is in the drinking customs of society. To these we would direct the attention of our friends, and request them to transmit a list of them to us for publication, as they furnish one of the strongest proofs of the necessity for our exertions.* We know that your zeal and perseverance have, in some cases, banished the annual treat of hot spiced ale or of wine to the Sunday-scholars; and we would say, Use every effort to enlist in our cause the sympathies of those engaged in the instruction of the young. When British wives and mothers, when the teachers of Sunday and day schools begin more generally to adopt our principles, we shall congratulate you on the success of our efforts. We shall hail the sight, as the sailor from the mast-head, who descries his long-wished-for home.

The very Spartans, in their generation, condemn us professing Christians, if we point not out to our children the effects and the dangers of intoxicating liquors. *They* gave the drink to their slaves, that in them their children might see the evils of intemperance. A large portion of our population exhibit to their children those effects of alcohol in the persons of their own parents, to whom they look up as to their natural protectors and best friends.

We would respectfully, but with earnestness proportioned to the subject, suggest to the friends of education, that they would do well to provide every public school with lessons, explaining in a familiar manner the nature and effects of intoxicating liquor, and especially on the malt-liquor delusion. Thus would they impart knowledge which would be of more practical benefit to the community, than an initiation into all the mysteries of science. Thus, like the American back-woodman, who cuts through the bark of the giant patriarchs of the forest, and, preventing the ascent of the sap, ensures their speedy decay and ultimate downfal, should we, by preventing the rising generation from imbibing the delusive notions now cherished in society, and following the present pernicious habit, do much to ensure the down-

* That excellent friend to Temperance, J. Dunlop, Esq., of Greenock, has already enumerated eighty-four of these in Scotland; and the number might doubtless be doubled from the fertile soil of England and Ireland.

fal of those drinking systems, beneath whose deadly Upas shade,—

"*Life* dies, *death* lives, and "strong drink" breeds
All monstrous, all prodigious things,
Abominable, unutterable."

THE TRAFFIC IN POISONED PROVISIONS.

To the Editor of the Temperance Intelligencer.

SIR,—As the following letter was sent to the Editor of the *Constitutional and Public Ledger*, and as he has thought fit to treat it in that manner which characterizes the spirit and conduct of the scribes of the Metropolitan broad-sheet upon the subject of temperance, it may be of use in the *Intelligencer*.

To the Editor of the Constitutional and Public Ledger.

SIR,—In your paper of the 26th September, I notice an article on a word or two that fell from the present Lord Mayor, in reference to the disposal of some provisions, with which arsenic had become mixed, among the ruins of the recent fire near London-bridge. His Lordship saw the danger of their being exposed for sale, and the propriety of adopting every precaution for the public safety; and, announcing his intention to communicate the circumstance to the Home-office, he was understood to say, "that the result of his experience told him that the poor, so eager were they for cheap bargains, would not hesitate to buy the bacon, although they knew it to be poisoned; and that the rich, so resolved were they not to be losers, if they could help it, would not scruple to sell these provisions with the *consciousness of their being poisoned.*"

You say, "A man must be either very poor, or very well off in the world, to afford to deliver such an opinion as this. What a revolting, hopeless, horrible picture does it present of the existing condition of society, in this merry England of ours! Is it an imaginary one? Is it real? Does it exaggerate the fearful destitution of one class, the *appalling avarice and heartlessness of another*—or does it present to our convictions a naked and loathsome truth, which the observation of many enables them to vouch for, as confidently as the Chief Magistrate of the City of London? Whatever be the degree of truth, this is certain, that the opinion delivered from the chair of Justice, carries the heaviest censure that could be passed upon the workings of the money-getting principle amongst us; you deprecate the *unnatural profligacy*, and *cold-blooded craving for gain*, which are painted to the shuddering imagination, in the bare supposition, that *poisoned food would be knowingly sold to the poor!*"

You say, "Let us follow the Lord Mayor's rich vender to the market-place, with his stores of poisoned bacon for sale. He is shocked at the thought of the food being poisoned; but his features brighten as a customer approaches, and he rubs his hands as he seals the bargain. The bacon is no longer his; he has disposed of it, under the calamitous circumstances advantageously, and he hopes it will be applied to proper uses; but if not, if the poor are to be poisoned by it, why his hands are clean, for the article, when bought, was the property of another. His convenient customers, who thus clear his conscience for him, clear their own in the same way. You then describe the inferior dealer, who buys the article in the way of trade, and sells it on the same principle. He sits down to dinner, after serving a few retail customers, with a heart as much at ease, with a peace of mind as Christian-like and humane, as is the larger capitalist of whom he made the purchase, and who takes an extra glass of wine that night, to the success of another *honest* transaction in the morning."

You then say, "What a contrast to the sleek content and self-love of this picture is presented in the scene which suddenly renders the wretched hovel the home of madness and death! Imagine—and we are not to contemplate the scene as a ghostly vision of the imagination, the mockery of a diseased fancy, but as a probability, a reality, an incident in actual life likely to happen, (so thinks the Lord Mayor,) unless prompt and active precautions be adopted—imagine such a wretched mother, and you give a gloomy description of the scene, while she shares the meal in feverish sullenness with her children, inwardly murmuring, they must take their chance." You say, "Wild and monstrous as is the romance of this picture, are we told that it might really happen in the very heart of the realities of London; that the poor would be conscious actors in it, and that the *rich would wilfully permit the enactment of it, rather than lose by a damaged lot, or forego a point of business?*"

You say, "Do not, for the sake of human nature, let it go forth to the common ear, that crimes so unnatural would be committed in a civilized community. Let us not make the exception the rule, or take for granted the readiness of the human character to *degrade itself below the brutal nature*, and to give up, in the most miserable and short-sighted selfishness, the sympathies that unite us to our kind. However humane the motive, it is unwise to impute to society this depraved, sordid, and almost hopeless character. In what light does such an imputation exhibit to our foreign cotemporaries the commercialists of this country? Facts are sufficiently humbling; truths that will not be disguised, but reveal the real state of our social system too plainly to the eyes of the world, to allow of our remaining 'the envy of surrounding nations;' these are enough."

Allow me to ask, are you serious in disbelieving the probability of such occurrences in London? or are you, under a feigned character, writing a cutting satire on the traffic in intoxicating liquor, and the very religious and highly philanthropic distillers and brewers, and the honourable company of *licensed* gin-spinners of the metropolis? You must be aware that, according to Sir Astley Cooper, *spirits* and *poisons* are synonymous terms, and that seven hundred of the most eminent medical practitioners in London have given it as their conviction, "that spirit is not only unnecessary, but injurious to persons in health; that it contains no nutritive quality; that its daily use is a strong temptation to drunkenness, occasioning many severe diseases, and rendering others difficult of cure; leading to poverty, misery, and death; and that its entire disuse, except for purposes strictly medicinal, would powerfully contribute to the health, morality, and comfort of the community." You cannot be ignorant that the *intoxicating ingredient* is the same, whether in Irish "kill the beggar," in Jamaica "kill the devil," in London "blue ruin," or in the stuff called porter and ale, if made of genuine malt and hops. But, my dear Sir, you quite overdo your philanthropy. The milk of human kindness flows too richly through your veins. You must know that the "*Scotch feelosofers*" have ascertained that, though nature bids man increase and multiply, it is evident she knows nothing about political economy, and, that the lower class, if they *will* increase, *must* be killed off. Our laws say, "Thou shalt not kill;" but this only means, thou shalt not kill without a license from government; this is evident by the licensed drunkeries of the metropolis, those *poison-shops*, which abound so much that, if you enter a fresh one every day, you would be ten years going the round!!!

Sir, you and I, capitalists, who are to benefit by this mode of disposing of the surplus population, had better be "mum" on the subject; for there are a set of "never-touch lads," called "tee-totalers," springing up among the operatives, who are beginning to *think;* and these fellows see that, if they button up their breeches pocket, they will soon carry through a system of "levelling upwards;" their skill and ingenuity will soon raise them; and they are in no fear that, if the fifty millions now wasted in these mind and industry destroying compounds, were turned into the channels of proper commerce, there would not be food enough for every little mouth Heaven might send them, even if they all multiplied as fast again as they do now, and they would have roast beef and plum-pudding without treble X and cream of the valley. But granting the truth of what these fellows say, don't you see that, unless they were *stupified* and *degraded* by government license "*to be drunk*," (on the pre-

mises,) they would get education for their children, and would soon be *treading on our heels*, and you and I should be much puzzled to keep for ourselves and our children our station in society? Believe me, my dear Sir, you are doing what you do not dream of in making these fools *think*; what right have they to think? Let shops be licensed by government for the sale of bacon and bread mixed with arsenic—let the people be told from the senate, and the pulpit, and the press, that it is a highly nutritious mixture, and that *because* it is given with excellent effect in agues, (as it is,) it must be most efficacious in preventing all kinds of fevers, and in keeping up the strength of labouring men—that it is good for wind in children, and for the rheums of age; and the population might be kept down by an article, which, with your leave, would not produce "madness," would not produce immorality; and the *arsenic trade would be promoted!!!*

Yours,

A CONSTANT READER.

The following address is the production of a zealous friend to the cause of Temperance, and a working man; we therefore give it insertion, lest we should incur the charge of partiality. But we beg to inform the writer and others, we will not give insertion to any articles containing political allusions against any class of persons or statesmen. This is our decided resolution, the propriety of which must be obvious to every true friend of the cause of Temperance. We therefore trust all our kind correspondents will grapple with the cause of the evil; and not with subjects for which we have no taste; and which, in this publication, are not only irrelevant and ill-timed, but foreign to the design we labour to promote, and injurious to the cause we hope to see prosper.

ADDRESS TO THE WORKING CLASSES OF LONDON.

Fellow-workmen,—None of you, who are disposed to exercise the power of reflection, can contemplate the rapid progress in every department where genius and talent have been called into action, without feeling the most intense anxiety that *all* may partake of the blessings which ought necessarily to result. But, to insure this, we must effect a great moral change in our habits and dispositions; or, as in past ages, the real advantages will be limited, and the retrogradation certain. That we, as working men, the great power by which such incalculable advantages can alone be produced, are deeply interested, is too palpable to require proof from me; and I feel convinced that there is no greater impediment to the consummation of this object, than our too general intemperate habits. Nothing is more obvious than the fact, that a great portion of misery in this country originates with ourselves; and however reluctantly this conclusion is acknowledged, the truth is incontrovertible. It is calculated that no less a sum than £1250 is spent in London *every day* by dram-drinkers; a sum is thus spent in the year to the enormous amount of £456,250, and this chiefly by the poor and ourselves. Now, although I love liberty, and feel and know that worthless sinecurists and profligate statesmen are pampering their vitiated appetites with a large portion of our hard-earned wages, let us fairly ask whether it is not madness to tax ourselves to this extent, and thus to complete our own ruin? In the United Empire, according to a late parliamentary return, 24,710,208 gallons of spirits, independent of those equally injurious *poisonous* drinks, ale and beer, was consumed in the last year. It is not surprising, then, between the two causes, that poverty and wretchedness supersede domestic comfort and national independence! Shall we any longer wear the badge of slavery, clad in the rags of poverty; and ourselves, wives, and children, continue half-starved, reduced to a workhouse, a prison, and many to a miserable death?

> "The drunkard kills both wife and child,
> Nor matters it a pin
> Whether he stabs them with his knife,
> Or starves them with his gin."

Many of the clauses in the New Poor Law Act are certainly destitute of Christian feeling, and, in my opinion, a disgrace to English legislation; but let us, by our sobriety, and consequent power to think and act, teach our *superiors* that we are resolutely determined, when poverty and misery attend us, not to be treated as *pauper-felons*—let us prove to our employers, that while we are sensible that their interests are inseparably connected with our own, we are "worthy of our hire," and resolved to maintain a just remuneration for our labour, and, in the true spirit of union, to use the admirable sentiment of some delegates who lately attended a meeting at Manchester belonging to a particular trade, "determined to assist each other, and advance the general welfare."

I shall, in my next letter, address you on the important subject of Temperance societies, and prove to you, in my own case, that, however weak-minded and selfish men, who have long profited by the sad neglect of the poor deluded drunkard, may sneer and ridicule the efforts of those invaluable societies, they are the only certain and effectual means whereby we can raise ourselves from moral degradation to comparative comfort and happiness.

GEORGE BRYAN.

1, *Camera-street, King's-road, Chelsea.*

THE EVILS OF FREQUENTING A PUBLIC-HOUSE.

> "There is a tree 'tis death to taste,
> And plants of virtue near it fail;
> Music is hushed—the land lies waste;
> Intemperance is that Javan vale."
>
> *Genius of Temperance.*

Reader, once more a voice from St. Giles's challenges your notice, and would fain interest your heart. Dismiss him not as the genius of misanthropy, who delights only in clouds and shades, and loves to pamper a sullen fancy, and commune amidst the wreck of all that is sweet and holy in the human heart and character. No: I love to let fancy rove over the green fields and verdant lawns, to track the fertilizing stream and sit upon its banks, amidst the hum of the evening insect tribe and the glowing beams of the declining sun. But, alas, my own, and the sorrows and the follies of man, immortal man, summon me from those Arcadian scenes of contemplation, to the startling vices and thrilling realities of misery, sin, and crime, with which life's sad volume is surcharged. 'Tis true, 'tis more the pity, 'tis true!

I was going to touch the faint portrait of such a family as Caledonia's hapless bard has drawn in his inimitable Cotter's Saturday Night; such a family as I too have seen in my pilgrimage, beneath the thatched cottage, where the demon intemperance was a stranger. But the postman's bell, with his packet, pleasing alike to the gentle maid and sallow-cheeked worshipper of the ledger, calls me to break the seal. It is no tidings from lands rich in golden ore, from friends cherished, or a home to which I can look to pillow my head when the sear falls upon my shattered frame. Alas, alas! it is headed with the words which call your attention to this article. Reader, the *evils of frequenting a public-house*, oh, they are as fearful as innumerable; an eternity of woe exhausts not their number!

J. G. was born under circumstances which fall not to the lot of the many who are doomed to ignorance, toil, and penury. Educated with hopes bright and cheering, his life presented a prospect of happiness and prosperity. Alas, that they should ever be blighted! The talents and the taste of J. G. were captivated by the art which gave to Mozart and Handel immortality. It is a sublime, a holy science, when consecrated to Him who is harmony in perfection. In his profession he attained no common character for skill and execution. The applause his talent obtained in public, his wit and generous worth secured in private. Such was J. G. when the vacant situation of organist in a populous parish in the south of London called him forth as a candidate.

To those who are acquainted with the "pomp of war" which characterizes the elections of our parish officials, from the man of lace to the evening lecturer, it is needless to describe the tactics of the various parties. Feeds and blue ruin do sad havoc in these *impartial* elections. J. G. was told it was worse than visionary to stand candidate, except he secured the support of a clique known by the name of the "Anti-gallican Mob," who held their parochial parliament at a well-known public-house. The *anti-gallican* was alike omnipotent at the pauper board and the vestry; their fiat was law, whether it related to those who were to receive the pauper loaf or the official chair; amidst the fumes of the "weed" and in potations deep, they ruled with sway imperial. J. G. secured their support; his election was carried; and, from that moment, he became *the slave*, the nominee of the anti-gallican, on whose capricious breath his bread, his situation depended. Did he dare to absent himself from their revels—did he meet the sneering inquiries, "Where have you been this month?"—did candour compel him to acknowledge the complaints of the pious rector, he was met with the "poser," "Did *he* elect you?" And thus the slave was bound in the fangs of the destroyer. He fell. The brand-spot of drunkard was stamped upon his brow, and its withering blight fell upon his good name and character, and he was dismissed from his situation. When the storm broke upon his head, where were the friends of the anti-gallican, who used to set the table in a roar over the "quarts of gin and bitters?" They shunned their victim as a reptile loathsome. "He is a drunkard," was the anathema of the publican. This was the note of pot-house friendship and support. His wife, the solace of his sorrows, was consigned to the grave. His was truly the prophet's fare—"bitter herbs."

One effort was made to restore him to his situation: his abilities were acknowledged; but the *distillers*, the *brewers*, would not sign his petition. Those hypocrites, those traffickers in poison, shunned the child of their own creation! "The tender mercies of the wicked are cruel: my soul, come not thou into their secret." A Christian gin vender, a *pious distiller!* These are precious anomalies in this age of cant and artificial morality: away with such a libel on Christianity and its holiness. But, "What became of J. G.?" reader, I hear you ask. Do you wonder that, stung with the ingratitude of the men for whom he had sacrificed fame, home, and happiness, the horrors of despair darkened his soul, and rendered life intolerable? Precious gospel of immortal hope, this is *your* season of power and consolation; when the flimsy props of earth are shivered, it *is then* you lift the wounded and bruised lone one to the bosom of his God and tender Shepherd!

Reader, tremble: so do I. With rash hand, J. G. sought to terminate his existence; but, thwarted in his first attempt, and grieved to wound the feelings of the kind couple in whose house he lodged, he rushed out to close the impious act in the Regent's Canal—the grave of many a drunkard. In this mood, he sallied forth along Tottenham-court-road, realizing the poet's picture of the outcast,

> "Wrapt in the gloom of his own solitude,
> Despair sat cow'ring in his hollow eye,
> And spread her dusky wings upon his brow;
> And dogs yelp'd at him as he pass'd along,
> And many a passer-by avoided him,
> As though his presence were a deadly plague."

Reader, such a volume of bitterness is a fearful portion, but this is the invariable blessing of the public-house; it is to be seen written in legible characters in the thousands of ruined debtors who throng our bankrupt-courts. Many thousands of such are to be seen prowling our streets; but He, "who neither slumbereth nor sleepeth," watched over the course of the wanderer. As J. G. moved restlessly along, at war with himself and Heaven, he caught the attention of a "Samaritan." Dr. Garman, of Tottenham-court-road, was on his walk of mercy to visit a patient, when the wild, haggard appearance of J. G. arrested his notice, and drew forth his sympathy. He addressed him, and returned to his house to soothe and prescribe for the apparent diseases of his mind and body. He there learned from him, in his own language, that "he stood before him a fearful monument of the effects of intemperance." The benevolent surgeon ministered to the mind "diseased," he poured balm into the festering wounds, and bid hope shed its gentle dews upon the desolate heart. Thrice blessed is such an angel of mercy, and in this scene of selfishness it is cheering yet to find hearts touched with Heaven's holiest attribute. Some would have drawled forth their homily on his imprudence, and shrugged their shoulders at the incorrigible vice, and delivered him to the furies of remorse and despair. But he lifted his brother from the dust, he pointed him to Temperance, and told him there "were yet springs in the desert that might be won."

> "There is a charm in pity! the mild look,
> The sympathizing sigh, the softened voice,
> The heart's deep feeling language cannot sound,
> Convey a blessing more approved than gold!"

It won its way to the heart of J. G.; he sought his home a wiser and an humbler man; but the God who watched over the footsteps of the prodigal, had not done with him; truly we must exclaim with the pious Cowper,—

> "God moves in a mysterious way,
> His wonders to perform."

On that evening, a meeting of the Temperance Society was held in the school-room, Pancras-street, Tottenham-court-road; T. H. Donaldson was there, and John Hockings, the Birmingham blacksmith. J. G. heard the arguments, and the powerful hand of the man of iron told upon his heart; he signed the declaration before he left the meeting. Months have rolled away; the lowly labourer of Birmingham has resumed his sledge; the eclat he excited has perished with the feeling that produced it; but one heart wears his name green in its memory. J. G. is now restored to society, and fills the situation of organist in a country church, an humble and an independent man. This is another of the fruits of Total Abstinence; fruits positive and genuine; there is no mistake about their nature and reality.

J. G. now stands amongst the most devoted to this glorious principle; he carries it into the ranks of fashion and splendid profligacy; it is a talisman; his earnings are devoted to its diffusion; may he long stand in the strength of Him whose grace is sufficient.

Reader, a parting word: "Are you one "who feels another's woe?" Start not from the abandoned outcast; evince neither disgust nor doubt as you approach him; win him tenderly to "the ways of peace" and sobriety; you know not the power of a look, a tone, a curl of the lip upon the jaundiced heart. Take up the principle, adopt, seal it with your signature; and you can recommend it with consistency and efficiency. Pause, be not confident, even of yourself; J. G. once was as moderate as you in the days of his youth; he shrunk from the character of the inebriate. Beware, play not with the Siren; let him that stands beware lest he also fall." Do you behold any abandoned sot? Follow him, resolve to place him in the life-boat; bring him to the meetings; place the tracts in his hands, and love will triumph, and you may live to enjoy the precious treasure of having placed the feet of your brother upon the rock of safety and salvation, to the ultimate praise and glory of God.

> "Know, this ark is charm'd
> With incantations Pharaoh ne'er employed,
> With spells that impious Egypt never knew,
> With invocations to the living God."

A Voice from St. Giles's.

A DELUDED VICTIM.

"A man named James Mitchell put an end to his existence, at Bristol, a few days since, by hanging himself in a drunken frolic. A verdict to that effect having been returned by the jury, it was stated by one of the witnesses, that the deceased, who had often threatened to hang himself, did not intend the experiment should terminate fatally, but merely to alarm the females of his family."—*True Sun, October 9th*, 1836.

A TEE-TOTAL REPORTER.

[It is with unaffected pleasure we insert the following letter: Cobbett's description of the gentlemen of the long quill is vivid in our recollection, and our own experience sadly convinced us of the fidelity of his rough portrait. It is of great importance to public morals and intelligence, that the reporters should possess sober heads and cool memories. But our space prevents any further remarks at present; but we shall return to the subject again.] *Edmonton, September 24th*, 1836.

SIR,—Although my habits have always been temperate, and somewhat abstemious, yet I am occasionally placed in circumstances in which I find it highly beneficial to act upon the principle of total abstinence, so far as fermented or intoxicating drinks are concerned. I have for some years been employed as a reporter for the public press, chiefly in connexion with various religious periodicals. At the anniversary meetings which are held in London, in May and June, I am very busily employed, having to attend, sometimes, to two meetings in one day, and then to spend a considerable portion of the night in preparing my reports for immediate publication; at these periods I uniformly abstain from the use of malt liquors, wines, or spirits. My drink at dinner is water, and at other times coffee. The result has been, much comfort during my fatiguing labours of body and mind; while many of my brethren, who drink plentifully of malt liquors, and prepare their reports with a bottle of sherry, or a glass of spirits and water by their side, complain of being *completely fagged*, and often unable to resume their labours at an early hour in the morning.

But though such has been my practice for years, it did not occur to me that what proved so beneficial under the excessive fatigues of six weeks, *would prove equally so* in circumstances of comparative leisure, for six months or throughout the entire year. Last spring, I determined to make the experiment; my success has, I think, been complete; I am better in health, and a little better in pocket. Hence I have inscribed my name in the books of your society, and feel that an obligation is imposed upon me to promote its prosperity to the extent of my humble powers. I shall rejoice if this simple testimony prove of the least service to the good cause.

Yours respectfully,
J. W. GREEN.

THE RIVAL SLAUGHTER-SHOPS.

The flourishing condition of the gin-palace system may be judged of from the fact, that there is a large number of architects and builders who make ample incomes by devoting themselves to speculating in these splendid poison-shops. Another splendid specimen of the gingerbread style of edifices which salute the sickened gaze on every side in our metropolis, may be seen in Bethnal-green-road, where a new temple was opened on Friday evening, under the sign of the Green Gate, by a Mr. Howard, the architect, and Mr. Lichfield, the builder. The facade is nearly as large as that of Goldsmiths' Hall; and, so far as frippery goes, nearly as ornamental. What with the quantity of brass, and the immense number of large burners, it seemed one blaze of light. From these expensive trappings, it may be judged what sort of enemies the proprietors put into their customers' mouths, to steal away their brains and empty their pockets; and our informant assures us that the people flowed in and out in a continual tide. A curious fact, as showing the way in which the palace-men gorge themselves upon the miserable vitals of the poor, was observed on this occasion. Above the Green Gate is another large building of the same description, the proprietor of which, to counteract the attractions below him, had actually hired a full military band, the black big drummer and all, who, seated before his door in a large waggon, were playing the finest and most fashionable pieces of music, in the most exquisite style, during the whole evening. Our tee-total friends Giles and Knight sent out their juvenile tee-totallers with their tracts and banner; and they divided the sport, to the great annoyance of the poison venders. This is the way to be clear of the blood of those deluded victims.

PROGRESS OF TEMPERANCE.

METROPOLITAN.

The principle of Total Abstinence is abroad in the metropolis, in all its blessedness and efficiency; there are two chapels taken, as places for central meetings: one, Trinity chapel, Leather-lane, in which meetings are held on every Monday and Wednesday evening; the other, the Welsh Methodist chapel, Aldersgate-street, on every Thursday evening. The friends of the cause from the country, on visiting the city, will know where to find the standard flying. On every night in the week, there are meetings held in the various parts of the metropolis and its suburbs; the visit of Mr. Teare has done, and is doing, immense good.

On the 19th inst., a meeting of the Eastern Association for the Suppression of Intemperance, was held in Zion chapel, Whitechapel, to form this Auxiliary to the New British and Foreign Society, on the principle of Total Abstinence from all intoxicating liquors. J. Janson, jun., Esq., took the chair. On this occasion, the resolutions were moved and supported by Messrs. Knight, Paine, Grosjean, Smith, Greig, (late of the 17th regiment of Lancers,) and Dr. Pye Smith, of Homerton Academy. This was a noble gathering; the feeling was intense, and the various speeches produced a deep sensation; many signatures were obtained at the close of the meeting. The appearance of the pious and talented friend of Temperance, Dr. Pye Smith, has done much good. The secretaries of this association are men of the true stamp: may the Lord crown their efforts by his blessing!

Eastern Association for the Suppression of Intemperance.

The following gentlemen are its Officers and Committee for the current year:—

PRESIDENT.—T. Livesay, Esq. TREASURER.—Mr. T. Ball.

COMMITTEE.

Dr. Pye Smith	Mr. Booth
W. Janson, Esq.	Mr. W. Ball
M. F. Kemp	Mr. Perring
Mr. Kencaide	Mr. Cook
Mr. Payne	Mr. Evans

SECRETARIES.—J. Giles and G. Knight.

Committee-room, No. 2, Queen's-row, Cambridge-road, Mile-end.

SOUTHWARK.—In this part of the metropolis the friends are indefatigable: the Hope Temperance Coffee-house, in Kent-street, lately a poison-shop, is the centre of the Temperance agitators in this quarter. On Thursday, the 20th, a meeting was held in the Friends' Meeting-house, Redcross-street, Borough, Mr. Meredith in the chair. Mr. Teare and Mr. Hull addressed the meeting; it was one of a truly interesting character; numerous signatures were obtained. The friends in this quarter are going to work in the right spirit, headed by their excellent chairman. On Tuesday evening, November 1st, they held their Temperance Festival, at Wilcock's music-rooms, St. George's-rooms, near the Elephant and Castle. In our next we shall give a full report of this heart-stirring festival, which has done great good to the cause in Southwark, and which reflects the highest credit upon the good taste of the friends who had the superintendence of the festival.

PECKHAM AND CLAPHAM.—In both of these places, some gentlemen, who are interested in the good work, have got up meetings; Mr. Hamilton in the former, and Mr. Johnson in the latter. Those meetings were numerously attended; Mr. Teare and the Editor of the *Intelligencer* attended at Peckham, and Mr. Donaldson at Clapham. In all cases, let those anxious to do positive, genuine good, form their associations upon the principle of Total Abstinence; they may rely upon it, they will have plenty of speakers in the reformed drunkards of their own society.

PROVINCIAL.

BRIGHTON AND LEWES.—If Mr. Teare will visit us here, his bomb-shells will do execution; we anxiously expect him.

DOVER.—We are anxiously on the look-out for a visit from

some herald of the cause in this quarter. From Margate to Deal, and from that to Dover, the coast is clear and ripe for total abstinence. The Moderation Society appeared once or twice here, but their pledge is only heard of by the sneers of those who smile at the Temperance men, who guzzle their wine, whilst they cry down blue ruin in public. This has done the cause serious injury. Let us have a visit from the consistent advocates of Temperance: you will do much good.

DRAYTON UNION.—James Teare held meetings in Harefield, Harlington, and Uxbridge, this week, and which have excited a great sensation. Some of the bull frogs are beginning to be obstreperous, but the work will triumph, for the poor are beginning to see how intimately the question is identified with their interests. In this quarter, the exertions of that truly benevolent man, John Hull, Esq., are beyond all panegyric; and it is equally pleasing to behold the zeal of our Baptist brethren, the Rev. Messrs. George and Katerns. Already have the blessings of humble plenty and Christian peace been brought to homes and hearts to which they have long been strangers; and this by the simple principle of teaching men to carry nothing to their lips that debauches their reason and brutifies their dispositions!

IPSWICH.—We are going on here nobly; we have more than 150 members. Mr. Grey, the Lancer, was a most useful advocate; he has left us for Leeds, where he is gone to reside, and where we trust he will continue to be highly useful. In our society, there are many cases of striking reformation: one, who kept a gin-palace in London for twelve years; another, who squandered a handsome fortune on the accursed beverage. The most prejudiced are daily joining our ranks; and we cannot omit to mention the effect of Mr. Buckingham's visit; it gave eclat to our cause. The friends of Temperance should rally around this injured and good man. —So say we.—EDITORS.

NORWICH AND YARMOUTH.—P. H. Davies, of the 17th regiment of Lancers, is bearing onward the standard nobly in both these places. On the 11th of September, a meeting was held in the town-hall of Yarmouth, the Rev. E. Pellew in the chair. Mr. Simpson, formerly of His Majesty's navy, and Mr. Davies, explained the principle of total abstinence. The meeting was numerously attended. The secretary of the old society, and many others, signed the declaration. Let the friends only work here in good earnest, and they will soon find in the reformed "fuddlers" of their town staunch recruits. In Norwich, the city Methodist chapel is kindly given to us for meetings, and the respectable of all classes are giving us their support.

PLYMOUTH.—We are stirring ourselves here; and trust in a few weeks to form a society upon the principle of total abstinence. Any thing short of this will do no good in the reformation of inebriates. A long pull and a strong pull, and our land shall yet be free of this terrible scourge, intemperance.

SOMERSET.—In Street, Wellington, Yeovil, and Taunton, Cyrus Clarke is working, notwithstanding much opposition. In Yeovil, a Temperance hotel is about to be established. In Taunton, we have got about 150 members, and about 70 or 80 juvenile ones. Fourteen drunkards have been reformed, some of whom have been the pests of our town, but now are blessings to their families, and giving great satisfaction to their employers, and now as remarkable for their religious character as they formerly were for their riotous and profligate conduct. We have had to sustain much opposition from the moderation people; but, in the strength of our God, we are resolved to use every effort, until there is not an inebriate in our town.

SOUTHAMPTON.—In this town the visit of James Teare has given fresh energy to the cause. Since our meeting on the 5th, in the town-hall, we are daily receiving signatures, and have many reformed inebriates. We regret that J. T. could not stop longer in Hampshire. Salisbury, Portsmouth, and Portsea, open a wide field for the advocates of total abstinence; but we trust he will be found of use in the modern Nineveh. I would earnestly advise every friend to the *cause to furnish* the *local magistrates with our tracts* and *publications;* and they will soon perceive how intimately connected the decrease of crime is with the progress of our cause. Before Mr. Teare left us, the Tee-Totalers of Southampton presented him with a well-executed map of England, as a testimony of their respect for his zeal and exertion in the great work of England's Temperance reformation. W. T. P.

VARIETIES.

The royal cellars at Windsor Castle have been lately replenished with choice wines, from humble port to imperial tokay. His Majesty, although rigidly abstemious, is *eminently hospitable.—Patriot.* It is to be hoped Mr. Teare will fling in one of his fire-rockets into the vaults, and interpose between the death-giving hospitality of royalty, and the aristocratic lovers of alcohol.

GIN-SHOPS.

On Sunday morning, the 23rd October, 427 persons, consisting of men, women, and children, came out of Norman's poison-shop, on Holborn-hill, between half-past nine and eleven o'clock. The people stared to see us take the numbers.—E. GREENWOOD. [This is the way to work; we trust the friends were well provided with tracts; such facts as this are useful.]—EDITOR.

IMPORTANT DISTINCTION.

"Tell me," said one of the little drop men to a Tee-Totaler the other day, "what is the difference betwixt a moderation man and a man of moderation?" "The contrast is striking, my friend," said the water-drinker: "A moderation man countenances the evil of drunkenness, by employing the cause; whilst the man of moderation evinces his consistency, and avoids even the probability of censure, not by a moderate use of intoxicating drinks, but by his frugality and discernment in the practice of total abstinence from them." "Then you contend," it was replied, "that the proximate cause of the evil of inebriation is in the liquors themselves, and not in the immoderate use of them?" "Decidedly so," was the rejoinder; and as no man, morally speaking, can be allowed the use of evil in moderation, we, as Tee-Totalers, agree to abstain from all intoxicating liquors, and to discountenance, not only the effects, but the causes of intemperance. JUNIUS.

TEMPERANCE COFFEE-SHOPS.

Let the friends of Temperance, in town and country, support these houses of temperate refreshment. We feel great pleasure in calling attention to the Temperance Star Coffee-shop, Bunhill-row, conducted by our old friend, Mr. Snow, in which debates upon the great question are held on every Monday, Wednesday, and Friday evenings. In this seat of the bard, visitors will be refreshed with a good cup of Mocha, and may hear much both to instruct and benefit. The Hope, in Kent-street, we trust will meet with the support its zealous proprietor merits. The London Temperance Hotel presents many advantages to those who visit the metropolis. if attention, order, and comfort merit patronage, Mr. Hart is sure of the support of all who desire to avoid the immoral nuisance of the hells and fashionable drunkeries of London.

A MODERN DISCERNER OF THE THOUGHTS AND INTENTS OF DEPARTED SPIRITS.

While a friend was lately expostulating with a religious grog-seller, (who at one time was opposed to the traffic,) on the impropriety of dealing in ardent spirits, he observed, that Mr. Wesley denounced the venders as "men of blood." "Oh!" exclaimed the infatuated transgressor, "If Mr. Wesley were to rise from the dead he would now see he was wrong; things are altered now-a-days. He would see the

utility of those lawful beverages, and consequently would rescind that rule against our traffic, and expunge from his sermons that paragraph in which we are so awfully denounced, and declare himself in our favour!" Deluded man! And has intoxicating liquor lost its destructive influence? If not, the judicious Wesley would still be in arms against the *men of blood.* Has intemperance, with its direful train of diseases, woes, and crimes, decreased? No! quite the reverse. Then the faithful Wesley would still exclaim against the *poisoners-general, the wholesale murderers, who destroy mankind, both body and soul.* What was once said in reference to Richard Baxter and some strolling players, who were about to perform in a barn where he was accustomed to preach, may with very little alteration be applied to John Wesley and his grog-selling professors—

"Were Wesley here,
He, in his pious rage, would scold them,
And make their pews too hot to hold them."
Isle of Man Guardian.

TEMPERANCE DRINK.

Treacle and water is a drink much used by agricultural labourers in the Tropics; and has been used by some Tee-Totalers in this country very much to their satisfaction. Those who wish to have it rather warm to the stomach, may put the water boiling-hot overnight on some bruised ginger, in a pint cup, and cover it down till the morning; and then mix the treacle with it. The other night I saw a man taking, to his cheese and bread, a basin of treacle and water, with a burnt toast in it, which he seemed to relish very much.—*Preston Advocate.*

DRUNKENNESS IN IRELAND.

The committals for drunkenness last week amounted to one hundred! Besides which, there were no less than five inquests held at the Bridewell, before Henry Hardy, Esq., coroner—the deaths in each case arising out of indulgence in ardent spirits. —*Cork Constitution.*

BUSINESS FOR THE BEAKS.

In Hatton-garden office, this morning, there was nothing but cases of drunkenness, not one of which possessed the least *public* interest.—*True Sun, October* 26. So the wretchedness and misery of the victims of strong drink possessed no public interest. What a humane sage is this penny-a-liner!

THE PINK OF MODERATION.

The far-famed Martin Power, a "Sky farmer" of great notoriety, but of Bachannalian fame still greater, is now 72 years of age; for the last 50 years of which he has drunk on an average (for it frequently exceeded) 30 glasses of whiskey per diem; on one occasion he drank 23 pints of cider in less than an hour—on another, he and four others, between four o'clock in the evening and daybreak the following morning, in a house where they were hired to make cider, consumed 63 gallons of that beverage, together with two quarts of spirits, of which, our life on it, our friend Martin had not the least share. On another day he drank to himself four quarts of raw whiskey, and no later than Saturday he became "a case" for his Worship the Mayor, having taken, according to his own admission, 40 glasses, an excess of 10 beyond his usual compliment. Our hero was never known to be ill an hour, or in bed after four o'clock in the morning—'tis not a fortnight since he walked a distance of 40 miles, and his youngest child is but four months old. Now, calculating the 30 glasses a day for 50 years, (as to the other items we will throw them in as a "tilly,") the total will be found to be 137 hhds. 23 gallons, (about as much as would float a man of war,) the average cost of which might be, at the lowest calculation, 8s. per gallon, as for many years of the above period it was 16s.—thus, then, on the "leprous distilment" this man has expended £3421 12s. which, if realized, would make an independent man, whereas at the present moment he could not command, perhaps, the odd shillings of that amount! There may be some of our readers sceptical of the foregoing facts, but we can assure them that the "character" is well known to us, and that what we have recorded has been corroborated by his own acknowledgment, and the assurance of the gentleman in whose employment he now is, and of whose family he has been an ancient follower.—*Clonmel Advertiser.*

NEW TEMPERANCE PUBLICATIONS.

Several new publications are about to be started: one of them will be entitled, *The Leeds Temperance Journal.* We wish them success, as the field is wide enough for all; they have our best wishes for their success and prosperity.

TO CORRESPONDENTS.

We thank Mr. Livesey for his parcel, and shall use the articles sent; his judicious advice and suggestions we receive with pleasure, and shall act in accordance with them.

"Moderator" received; the subject is hardly worthy of notice any further.

To "C.;" Mr. Teare is in London, and will remain for some time in the Metropolis.

"Mr. Baker," received; and transferred to the publisher.

It is to be desired that all communications be sent direct to the Editor, and not to private individuals; for, in such cases, we cannot be responsible that any notice can be taken of such letters.

The poetry received shall be used.

The "Sketch of J. G." has compelled us to abandon, in this number, our "Sketch of the City;" but, God willing, in our next it shall be given.

Our correspondents in general must bear with us; in time, we will give their letters and useful matter publicity.

"Junius to the Alton Reverend," in our next.

We thank "Omega" for his suggestion; and are glad to find the sketch of Griffiths has done good; that is our chief reward.

The *Manchester Star* has just been received; and if they require it to be known, they ought to publish where it may be had in London.

The list of Pasco's Tee-total Tracts in our next; we earnestly recommend the Preston one, called "Traffic," and the "Dialogue between a Porter-drinker and a Tee-Totaler," just published by Pasco.

HOPE TEE-TOTAL COFFEE HOUSE,

No. 5, Kent Street, Borough, London.

EDWARD GREENWOOD announces to the Public, and Friends of Temperance, that he has taken the above house, (lately used as a beer-shop.) Those who may favour him with their support may taste of cups "which cheer but not inebriate."

N. B. A Register is kept, for Tee-Totalers of both sexes seeking situations or employment. All applications, if by letter, to be post-paid.

Published by J. PASCO, 90, Bartholomew-close; and sold by BRITTAIN, 1, Queen's Head-passage, Paternoster-row; BERGER, Holywell-street, Strand; HERBERT, 36, Exeter-street, Sloane-street, Chelsea; BAKER, Tract Depot, Nottingham; PALLISER, Leeds; OLIPHANT, Edinburgh; LIVESEY, Preston; ELLERBY, Manchester; and all other Booksellers.

No. IV. will be published on Saturday, November 19th.

W. Tyler, Printer, Bolt-court, Fleet-street, London.

THE

London Temperance Intelligencer.

UNDER THE DIRECTION OF THE NEW BRITISH AND FOREIGN SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE.

No. 4.] FOR SATURDAY, NOVEMBER 19, 1836. [PRICE ONE PENNY.

"Drunkenness debases and brutifies the intellect so much, that neither moral nor religious considerations have any great effect upon it."—MACNISH.

TEE-TOTALISM AND WAGES.

Working men of England! let us set ourselves to the examination of the effects of our system on wages with clear heads, with unbiassed minds, ready to admit the force of sound argument.

Labour is the property of the working man, and, like every other description of property, liable to fluctuate in value, just in proportion to the quantity brought into the market. When the supply exceeds the demand, as in farming districts in winter, the *price* of labour is reduced, that is, wages fall; when the demand exceeds the supply, as in harvest, the price rises—wages are high. In the latter case the buyers, i. e. the farmers, in the former the sellers, i. e. the workmen, bid against each other.

The principles which influence the price of labour are, therefore, very simple. To raise wages, that is, to increase the price of labour, either the *demand* must be increased or the *supply* lessened.

Capital is the *accumulated proceeds of labour*, for "*labour was the first price, the original purchase money that was paid for all things; it was not by gold or by silver, but by labour, that all the wealth of the world was originally purchased."

Capital always produces a demand for labour, and this will be just in proportion to the *profitable investment* of money in any country. When new channels for commerce are opened, or the home market is improved, fresh hands are required, and higher wages given.

Now what are the circumstances (in addition to natural advantages) most essential to the prosperity of the monied interests of a country. They are,—1st, Liberty. 2nd, Security of Property. 3rd, Skill. 4th, Industry.

In respect to all these, the habitual use of strong drink is highly prejudicial.

1st, Drinking habits are most fatal to *liberty*. A population of intemperate persons would as much require the strong arm of despotic power to keep them from injuring each other, as a set of maniacs would the strait waistcoat. The drunkard will sell his vote for beer, and an intemperate people are always in the end a slavish people.

2nd, Drinking interferes in a thousand ways with *security of property*. This is so obvious as to need no comment. General experience, and the columns of our newspapers, the evidence given before the Committee of the House of Commons on drunkenness, and the causes of shipwreck, abundantly prove this position.

3rd, Drinking habits diminish the *skill* of a community, by acting most powerfully and injuriously on the brain. "It is a defective brain which makes an idiot, and a diseased brain which causes delirium and insanity; and all the various states of mind produced by alcohol and opium, &c., arise from the *disordered action which these articles produce in the brain*."* "The healthy condition and proper exercise of the brain are far more important than of any other organ of the body; for we might as well expect good digestion with a diseased stomach, or good music from a broken instrument, as a good mind with a disordered or enfeebled brain." "If we do admit that the brain is the organ by which the mind works, we must acknowledge the necessity of guarding this organ *most carefully*." The mighty mass of mind which now lies buried among the working classes, may be judged of from the development of talent in every place from which Tee-Totalism has begun to dash aside the cup of Lethe. The report of the Select Committee of the House of Commons enumerates, under the consequences of the present drinking system, "destruction of mental capacity and vigour, and *extinction of aptitude for learning*, as well as of *disposition* for practising any useful art or industrious occupation."

4th, Strong drink destroys *industry*.

A medical writer in the "Christian Observer" calculates that the custom of drinking *one* glass of wine a day is attended, on an average, with the loss of an hour of time.

Now the material is *time*, the machinery is *industry*, the product is *profit*, and the working up of time by industry into profit is the life of social prosperity. From the master who spends his afternoons in pushing round the bottle, to the operative who wastes half the week at the alehouse, the national *time* is wasted, its *industry* crippled, and its *profit* destroyed to an immense extent. The Report before referred to estimates that there is a "loss of productive labour in every department of occupation, to the extent of at least one day in six throughout the kingdom."

But Tee-Totalism not only removes *impediments* to national prosperity, but powerfully and directly *produces* wealth and demand for labour in the country.

Since population is continually increasing, a community must not only be rich, but thriving and industrious; ever accumulating wealth, and finding out fresh channels for its investment, if wages are to remain high. What is it which makes a people thus

* Smith's "Wealth of Nations."

* Dr. Brigham.

prosper? An eminent political economist* tells us, it is "to the desire to rise in the world, to improve our condition, and to obtain a constantly increasing command over the conveniences and luxuries of life, that society is indebted for every improvement." The habitual use of alcoholic beverages destroys all these springs of industry, and imposes on the public the burden of a crowd of drunkards, willing enough to *consume*, but indisposed to *produce*,—the drones in the social hive,—like the Dead Sea, ever receiving tributary streams, but imparting no fertility,—idle themselves, and the cause of idleness in others. Tee-Totalism aims at converting all these into sober men, and with daily increasing success. What do these men, when reclaimed, do with the money once worse than wasted? They begin to live better; the butchers, bakers, grocers, cheesemongers, &c., &c., receive a larger share of their earnings. These shopkeepers find their trade increase, keep more shopmen, spend, themselves, more freely, and the increased activity of trade thus produced reacts on every class. Then the reformed drunkards, instead of parting with all their moveables to the pawn shop, and glutting the market with second-hand goods, *acquire a taste for the conveniences of life;* buy chairs and tables, drawers and clocks, beds, &c., &c., creating great demand, and thus raising wages in all these trades, and enabling the men in them to become better customers to others. They also procure better clothing for themselves and their families, thus most abundantly improving the *home market* for manufactured goods, giving increased animation to all these different branches of England's industry; and this activity gradually ascending upwards, proves an immense advantage to every part of the social system; so that, were the whole †£50,000,000 now wasted each year poured into the channels of healthful commerce, it is probable there would not be a single person willing to work, and yet unemployed in England!

But some persons will object to the force of this conclusion, that if money be circulated, it is of no importance in what manner it is spent. We answer, that the use of inebriating liquor is *essentially* destructive to the security, the industry, the skill, the moral character of a nation, and that it saps the very *foundation* of its prosperity. It is a sound maxim in political economy, that* "all consumption may be held to be productive, if it occasions, whether directly or indirectly, the production of the same or of a greater quantity of equally valuable products, and *unproductive, if it has not that effect.*" We hold this *last* to be peculiarly the case with regard to the trade in these mind-and-industry destroying liquors, and consider that it would be far better for the public good to pension off every brewer, distiller, and publican—far better to destroy our post-office establishment, to break up our water companies, and employ all the individuals connected with the poison trade in the "unproductive" labour of carrying our letters single-handed, or supplying us with water by pailsful, than to suffer them still to manufacture immorality, and retail pestilence. Great, to be sure, would be the lamentation among those who pander to the love of strong drink, were their "occupation gone;" but equally vociferous might be the outcry among the carrion crows and vultures, which act as scavengers in tropical cities, were their *useful* avocations superseded by the cleanliness of English customs; and still greater the wailing among those classes who subsist upon the vices of the community, were the population to become moral. But who could regret such changes as these? Whether we turn the pages of history, or consult the open book of present experience, we shall be abundantly sensible that there is no connexion whatever between the prosperity of the brewing, distilling, or retailing business, and the welfare of the people. "In the 3rd Henry VIII., c. 8., it is remarked that most cities, boroughs, and towns corporate had fallen into decay, and were no longer inhabited by merchants and men of substance, but principally by *brewers*, *vintners*, fishmongers, and other victuallers." In these "good old times," wine* "was used at breakfast with beer, and we are told that a quart of each was the usual quantity served to two persons." The poor were at the same time badly clothed, living in wretched hovels, and feeding on rye and oat bread; and so execrable was the state of morality, that Harrison assures us that "72,000 great and petty thieves were put to death during that reign."

The present state of Ireland may be adduced as a fearful instance of a wretched population, which yet seems the proper and appropriate locality for that dry rot of the constitution, the trade in intoxicating drink. Expending in this manner probably more than the whole sum raised in poor rates in England, and yet inundating us with swarming, half-starved multitudes to enter into competition with our working men.

Oliver Goldsmith declared as the result of his *widely extended* experience, "In the towns and countries I have seen, I never saw a city or village yet, whose miseries were not in proportion to the number of its public-houses. In Rotterdam you may go through eight or ten streets without finding a public-house; in Antwerp almost every second house seems an alehouse. In the one city, all wears the appearance of happiness and warm affluence; in the other the young fellows walk about the streets in shabby finery, their fathers sit at the door darning or knitting stockings, while their ports are filled with dunghills."

How much, then, is Britain the better for its one *drunkery* to "about every twenty families?" (See the Report above referred to.)

We have thus shown that Tee-Totalism greatly increases the *demand* for labour: the remaining question is, in what manner does it affect the *supply?*

We hold it as a truth of great practical importance, that, *in a sober population*, high wages contribute to the *general* good. Servants, labouring men, and workmen form the majority of

* M'Culloch.

† According to a late calculation, the consumption and cost of intoxicating liquors in the United Kingdom, in one year, was as follows:—

British spirits . .	20,778,558 galls.	£4,975,444	£12,467,134
Foreign ditto . .	5,147,602	3,331,276	5,085,928
Wine	5,965,542	1,775,955	4,474,156
Malt liquor . . .	422,886,912	5,196,947	28,192,460
Total .	454,778,614	15,279,622	50,219,678

The quantity of malt liquor is calculated from the quantity of malt (after deducting that which is used in distillation) for which duty is paid—supposing twelve gallons to be required to the bushel, and the whole averaging 4d. per quart. The duty upon malt liquor is calculated from the duty upon malt and hops. The *probable cost* of Foreign Spirits, is calculated—Rum averaging 15s. per gallon, Brandy and Geneva 30s., all British spirits at 12s., and Wine at 15s. It is not easy to form a clear idea of so large a sum, but the imagination may be assisted by thinking of seven ton of £5 Bank of England notes; or of between 300 and 400 cart-loads of sovereigns; or of halfpence extending fifteen times round the earth!

* Morewood.

every community, and society can never be in a healthy state while the greater part are in a distressed and degraded condition. It is highly reasonable that those who produce should become sharers in the product of their labours to such an extent as to enable them to subsist in comfort.

But to induce the capitalist to divide the profit freely with the workman in the shape of good wages, the latter must possess the power of withholding his labour, in order to effect an equitable adjustment. This is just as much a necessary right as the power which the possessor of goods has to retain them in his own hands till a favourable turn of the market. But the attempt to exercise this power is often attended with lamentable effects, ruining in some cases both masters and men, and enabling the foreigner to step in and engross the trade; and as that eminent writer Smith, in his "Wealth of Nations," says, "In all such disputes the masters can hold out much longer. A landlord, a farmer, a master manufacturer, or a merchant, though they did not employ a single workman, could generally live a year or two upon the stock which they have already acquired. *Many workmen could not subsist a week;* few could subsist a month, and scarce any a year without employment. In the long-run the workman may be as necessary to his master as his master is to him, but the necessity is not so immediate." The drinking man, then, is in the situation of the tradesman who has bruised apples or spoiling fish on hand, and who must sell at any price—he must accept any terms, however severe: this class forms the KNOBSTICKS. The Tee-Totaler, who lays by only half what the other spends in drink, is like the large capitalist, who holds his goods till a better season.

A Tee-Total population would be always in receipt of good wages, and that, probably, without the occurrence of one of those volcanic eruptions called *a turn-out*, so frequently disastrous to all concerned; for the ability to withhold an over supply of labour being seen and acknowledged, there would be no need for the present frequent and convulsive attempts to bring this power into operation.

But Tee-Totalism not only *raises wages*, it also tends to lengthen *the period during which a man can earn good wages*. Labour is the working man's property, and, as such, he ought to watch with great jealousy over every thing which may injure its value. But now many men sacrifice the prime of their lives, impair their health, and bring on premature old age, through their being stimulated by intoxicating liquor to do much more in one day's work than their strength would otherwise allow, or by protracting the hours of labour for the consideration of an extra allowance of their favourite drink. Is not this *infatuation?* which injures, *first*, themselves; *second*, other workmen, by throwing an over-supply of labour into the market; and *third*, the public, by casting themselves on it in early decrepitude.

"The diminution of the *physical power and longevity* of a large portion of the British population; the decline of health, and the progressive decay of the bodily and mental powers, which evils are accumulative in the amount of injury they inflict, as intemperate parents, according to high medical testimony, give a taint to their offspring even before its birth," according to the high authority of the Committee of the House of Commons, complete the miserable picture of the national effects of drinking habits.

We assert, then, that Tee-Totalism removes those impediments, which, from its prejudicial influence on liberty, security of property, skill, and industry, the habitual use of strong drink throws in the way of England's prosperity;—that it also *directly* improves trade by creating a demand for the necessaries, the conveniences, and the luxuries of life, where this did not previously exist, and by checking an immense amount of *unproductive* consumption;—that it would ensure good wages to the operative classes, without the injurious and harassing struggle which now too frequently exists; and that it increases the value and duration of the working man's powers of labour;—in a word, that it tends to raise wages, *by increasing the demand for labour, and by giving power to regulate the supply.*

Working men of England! the writer is no stranger to honest industry, is no dealer in abstract theory, but personally interested in Britain's manufacturing prosperity. We show you the way to a healthful independence, and we do not say *go* in it; we say COME with us, and we will do you good. Will you not strike from your hands the chains of an ignoble servitude, and say "Yes! we will be—*will be free*, and all unite with the many thousands now enrolled in the warfare against the greatest enemy of our country—*strong drink.*"

TEMPERANCE WINES.

MR. EDITOR.—I have the honour and the satisfaction of belonging to the same fraternity as yourself; but in my daily intercourse with my family, and connexions in business, I stand alone as a Tee-Totaler. This, on my own account, grieves me nothing, though it concerns me much on account of others.

Not being a housekeeper, I usually dine on the Sunday with some one or other of my relations, to whom I take, as a weekly present, a few of the tracts on Total Abstinence. Although my precepts and example have hitherto failed in preventing the circulation of the wine decanters after the removal of the cloth, yet I do not despair, for I perceive *King Alcohol* is less in favour than he used to be, and *Sir John Barleycorn's* (I beg the baronet's pardon, I mean *old Toby Philpot's*) slow poison is giving way, in several instances, to the beverage of our common ancestor.

Now it has occurred to me several times that we might successfully practise a *ruse de guerre* in our battles with the *Great Bacchus;* and as he has played off so many mischievous tricks upon us when we were his votaries, there would be no harm, but on the contrary much good, in adopting some innocent, perhaps beneficial contrivances, to please the eye, and gratify the palates of those who still continue to wear his chains.

In short, Sir, dismissing all ambiguity, I am desirous of setting up our chemical and medical Tee-Totalers as WINE MERCHANTS. I see no cause why the friends of Total Abstinence should not have a variety of beverages, as agreeable to the taste, as beautiful to the view, and as diversified in character, as all the wines of France and Spain, with Germany and Italy into the bargain!

You may laugh, Mr. Editor, and so may your readers; but let me request a little attention, after your laughter is over, to the stock of articles I have got for our chemical and medical friends to begin business with.

In the first place, we can have saccharine productions of great variety in flavour and quality, from the compressed juice of the grape, purple and white, British and foreign; currants, gooseberries, raspberries, strawberries, and mulberries; then of apples, pears, plums, nectarines, peaches, and apricots, the produce of

our own country, and the oranges, lemons, citrons, tamarinds, &c., &c., of other countries.

All these may be boiled with sugar to the consistency of syrups, and with an agreeable mixture of aromatic spices, so as to keep for some years. From these syrups, delicious beverages may at any time, and in a few minutes, be made, by the application of cold or warm water, according to the season of the year.

Even the wort from malt may be treated in the same way, and honey, also, for those who fancy unfermented mead.

Many of the above syrups can be had already of the druggists; and also syrup of orange peel, of cloves, of carraway seeds, and ginger, with those of tolu, of roses, and of violets.

So you see, Sir, there is no want of materials for the Tee-Total wine trade. All that will be necessary is, the combined skill of the chemist, the taste of the wine merchant, and the judgment of the medical man. The duty of the latter would be to consider the peculiar qualities of these articles alone, or compounded with each other; and also to dictate labels expressive of the different cases in which they would be useful; thus :—

Vinum Zingiberis.—Excellent for pains in the stomach.

Vinum Mori.—Beneficial to coughs and sore throats.

Thus, Sir, the decanters of Tee-Totalers may exhibit as splendid an appearance as those of old Bacchus; smiling with delicious beverages that invite the taste, and yet destitute of aught that can inebriate. Thus, too, after dining at Temperance hotels, instead of the waiter saying, "Will you take ginger-beer, Sir, or soda water, or lemonade?" the sum-total of all he has *now* to offer, he will place on the table a list of delicious beverages as long as his arm, and will say, "Which WINE would you like to take?"

I hope, Sir, this bright suggestion of mine may be speedily acted upon. It offers a prospect of profitable speculation; and its productions will be acceptable to many who are young, and some who are old. Amongst the latter is one who is obliged in this cold weather to put up with sweetened

GINGER AND WATER.

November 8th, 1836.

To the Editor of the Temperance Intelligencer.

SIR.—I have been rather surprised that the shop-windows of those persons who sell all kinds of periodicals, from the "Lives of Notorious Highwaymen" up to the "Penny and Saturday Magazines," have in them none of the tracts of the Temperance Society. Many of the publications exhibited in these repositories are certainly very exceptionable; but where the "bane" is, it would be desirable that the "antidote" should also be found. Has any attempt been made to get the Temperance works into these channels? If not, would not such a measure be desirable? If it has, and the people who keep these sort of shops are hostile to the cause, I should think it would be advisable to select suitable spots in populous neighbourhoods and considerable thoroughfares. Perhaps the following stations would be desirable :—

1. Tooley-street, near its junction with Bermondsey-street.
2. In the vicinity of the Bricklayers' Arms.
3. In the vicinity of the Elephant and Castle.
4. In the vicinity of the Obelisk, St. George's-fields.
5. On the Surrey side of Westminster Bridge.
6. Near Charing Cross.
7. St. Giles's, near the junction of Tottenham-court-road with Oxford-street.
8. At King's Cross.
9. Near the Angel, Islington.
10. Somewhere in Old-street.
11. At Shoreditch.
12. Spitalfields, in the vicinity of the Market.
13. Whitechapel, near the turnpike.
14. Commercial-road.
15. Shadwell; or Ratcliffe-highway.

These arrangements may take time, but, I should think, ought to be kept in view. Perhaps members of the Society living in these places would look out for suitable situations.

In addition to these measures, the Committee might recommend, (through the "Intelligencer,") that those members of the Society who have shop-windows should devote a corner to the exhibition of a notice that the Temperance tracts might be purchased within.

Such steps as these would soon double or treble the sale of the "Intelligencer," and of the tracts.

Yours very truly,
C.

ADDRESS TO THE WORKING CLASSES OF LONDON.

In my preceding letter, I addressed you on the misery we inflict on ourselves and families by intemperate habits. My object in so doing was to warn you from pursuing a course which has embittered most poignantly the last five years of my life; and I assure you, nothing but the severity of my own sufferings, and an anxious desire to rescue others, induced me to discharge that duty.

The benefits to be derived from the establishment of Temperance societies are much greater than the generality of men, on a first impression, seem disposed to admit; but as the object, motive, and results become known, their importance and efficiency are rendered at once apparent. Of all offenders against the laws of God, the drunkard is permitted to pursue his degrading career with the least direct effort to arrest his awful progress. He is discarded by his former friends, shunned by the world, and viewed often by professing Christians as too far sunk in depravity, or too callous and indifferent for them to reform. Hence many, when conscience strikes them, seek, in delusion, the grave as their bed of rest. At such times it is that Temperance societies are presented to his notice. He goes to their meetings, signs the pledge, the members visit him, give him the hand of fellowship; he rallies, attends the house of prayer, becomes a new creature, and a living monument of the mercy of God. In many cases they seek the abodes of their deluded fellow-men, and leave them not till they have succeeded in effecting their reformation. This, then, is the value of such societies. Having signed the declaration, he at once associates with the sober-minded and truly Christian members of society. A union, a brotherhood, is thus formed, which will not cease to exist until an exchange is made for a world where sorrow and temptation are not known. But you, perhaps, have not tasted the dregs of this bitter cup. You say there is no necessity for signing it; you can form your own resolution. Believe me, so long as you keep the company of those who indulge in excess, the chances are considerably against your ever faithfully maintaining your resolution. The whole object is to wean you from such companions, and to introduce a new and better circle of friends. Some men who drink more than many who exhibit its effects, say, "You never see me the worse; I always know when I have had enough." Now this is not exactly true. They may not evidence it so much, because they have habituated themselves to drink so systematically, that it does not operate in a similar manner; and unless you intend to try how far you can adopt the same dangerous system, it is necessary that a scale should be made, in order that you may keep within the limits of what they term moderation. Again, many suppose a little beer or ale is necessary; but it is clearly proved that the quantity of nutriment which they contain is so small that neither can impart strength. Ale or beer may excite, just as a spur does a horse, but they do not yield nourishment; for the alcohol or spirit destroys the little virtue it possesses. There is a little tract, entitled, "A Dialogue between a Porter-drinker and a Tee-Totaler," which I earnestly request you to read on this subject. Some of our members have entirely discontinued the use of beer for years, and they declare and challenge any men of their age to the perform-

ance of the most laborious work. This is a point I urge on your attention; for, if you are satisfied on this subject, surely every scruple must vanish. My health was much impaired; but I feel, and those who know me acknowledge it, that it is daily improving. The comforts of life increase, and the result, I trust, will be forgiveness from God. Be not discouraged by those who love a little drop, who do not possess nerve, or who are not disposed to seek strength by prayer. Study yourselves, your wives and children. Let it not be said we are an intemperate nation—that the national industry is lost in its profligacy; but that we have, with our advance in knowledge, progressed in Christian graces and general intelligence.

GEORGE BRYAN.

11, *Camera-street, King's-road, Chelsea.*

To the Editor of the London Temperance Intelligencer.

SIR.—Should the following statement of facts be considered by you as deserving a place in the "Temperance Intelligencer," I shall feel obliged by its insertion.

Yours respectfully,

JOHN P. PARKER.

On Sunday afternoon, October the 9th, I was endeavouring to instruct seven children belonging to the alphabet class in Jurston-street Sunday-school, when one of the children remarked, that his "little baby was quite blind with the small pox," and added, "Grandmother almost let him down last night." "How was that, my boy,?" I inquired. "Because she was drunk," was the reply. "And does your father ever get drunk?" "Oh yes." "And your mother?" "Yes." "And so does my father," cried a second little boy. "My father never gets drunk," said a third child. My curiosity being excited, I questioned the whole of the children respecting their parents, the state of their habitations, and their domestic comforts, and elicited the following particulars in answer to my inquiries:—

JOHN LONG. Father a drunkard—child sleeping at night upon the ground on a mattress, covered with a blanket.

THOMAS APPLETON. Father and mother drunkards—child sleeping with his brother upon a blanket filled with flocks—no bedstead, but an old door placed upon chairs—very scanty covering.

WILLIAM MORLEY. Father a drunkard—child sleeping at night upon a sack doubled and placed on the ground—covered only with the clothes worn by him through the day.

GEORGE HOLMES. Father and mother sober—child sleeping at night upon a bed and bedstead, with sheets, blankets, &c.

THOMAS HALL. Father and mother sober—child sleeping at night upon a bed and bedstead "to himself," with comfortable covering.

WILLIAM PENNY. Father and mother sober—child sleeping at night in the same bed with his parents.

GEORGE SARGEANT. No father—mother having three children to support by washing and charring—a sober and industrious woman, but very poor.

What a contrast between the condition of the family of the drunkard and that of the man of sobriety. "Without natural affection, vile and implacable," the drunkard can, without remorse, deprive those who are bone of his bone, and flesh of his flesh, of even the common comforts of bed and bed-clothing. He heeds not, he cares not—all is swallowed up by his brutalizing and insatiate thirst for liquor. The rigour of the winter's frost may seize upon and paralyze the limbs of his infant offspring; but what does he care? Even if death be the result of his inhumanity, so much the better; they were only so many burdens, so many drawbacks upon his resources; and he has a little more to spend in gin or ale—a little more to "enjoy himself" with at the public-house.

JOSEPH BURKIT AND THE CITY MISSION.

"Hail sovereign love! that first began
The scheme to rescue fallen man!"

The subject of this sketch richly merits a niche in the "Intelligencer," as a living monument of the mercy of God, and the efficiency of the principle of Total Abstinence. Joseph Burkit was born near Leeds in Yorkshire, where he was apprenticed to the business of a "heckler." He early left his native county, and entered the marines, from whom he deserted in a fit of drunkenness, and became a vagrant in every sense of that revolting term. For many years Joe tramped through the British empire, one of the most lushy coves that ever tenanted a lodging-house—known in vagrant slang by the epithet "Padenken." In all the science of Bamfylde Moore Carew and the mendicant tribe, Joe was an accomplished adept; and when his day's work was ended, few were more ready to spend the "bobs" he had started from the swells, in drink. In revelry, he was in his native element. Years of his life were thus consumed—a strolling cadger and outcast. About four or five years ago, in consequence of his increasing family and young children, he resolved to make London his resting quarters, and therefore anchored in the rookery. From this place, day after day, he might be seen issuing with two or three tender children, with clean pinafores, neatly and tidily dressed, going to pursue their avocation of begging. In hail, snow, and storm, they were to be met in the streets, their piteous voices chanting "The Lord will provide." Grossly as this beautiful hymn was prostituted, yet the sequel of this will show that the Lord, rich in his tender mercies, did provide; and I earnestly trust that for them and their parent he will provide, in time as well as eternity, a sweeter and better portion than vagrancy on the streets of London. This wretched man had fallen deeply into the drunkard's depth of guilt and woe; and once, when his sober and industrious wife made an effort to collect a little money to get into some sort of business, and save her children from the streets, in one sitting he spent the eight pounds she had carefully hoarded for this purpose. This poor woman tried every affectionate effort to reform her degraded husband. On another occasion, hoping to divert him from his dissipated course of life, she pawned her few clothes, and so raised twenty shillings, which she gave to him, on his faithful promise that he would go to Leeds, where he had formerly worked at his trade, and where he hoped to obtain employment. For security, she sewed two half-sovereigns in two buttons of his coat. He had only got a mile on his journey, before the old appetite obtained the mastery, and he brought the half-sovereigns from their hiding-place, and spent them in drinking. When they were gone, he sold his coat for four shillings, and his shirt and shoes for two-and-sixpence, all of which were deposited in the publican's till. After wandering as a "shallow" naked vagrant to Cambridge, he returned to his desolate wife and children. Such was the dominion this brutal appetite acquired over this man's nature, that when his means of carrying on his "spree" were exhausted, he would take his feeble unresisting children, at the chill and late (or rather early) hours of the morning, to the doors of the west end clubs, and track the bacchanalian aristocracy on their return from their haunts of fashionable debauchery and folly; many of whom, to satisfy the voice of an accusing conscience, think to lessen the guilt of perverted gifts by casting the beggar a shilling, which generally is only a premium for imposition, indolence, and iniquity. Thus did this poor misguided man live, (affording only employment to the mendicity officers,) a tax upon the benevolence of the public and the humane—in his drunken moods a fury and a scourge, constantly vowing suicide to himself, and destruction to his family.

Reader, Joseph Burkit had received a pious education in the days of his youth; he had been a Methodist; he had read God's word, and read in it that fearful truth, that "the drunkard, God will judge;" and again, that "the drunkard shall not inherit the kingdom of heaven." In the frantic moments of

this poor man's drunken paroxysms, the conflict was awful; but peace has visited the bosom of this long-lost stranger to its blessings. Great are the advantages of a pious education; its fruits may not appear instantly, but its general end is fertile in every good.

We now approach the turn in this infatuated inebriate's history. In the summer of 1835, the agent of the City Mission, Mr. Bullen, commenced his labour of love and mercy in the district of St. Giles's. Let me dwell for a moment on the magnitude and benevolence of this mission and its objects. It is one fully deserving the confidence and support of all who are interested in the glory of God, and the salvation of men. In the metropolis there are thousands who never enter a house of worship, and whose only place of resort on the Sabbath is the gin-palace or the public-house. Were they inclined to seek instruction, their rags and shabby apparel would only painfully expose them to be pushed about by those worshippers of silk and foppery, the pew-openers and beadles; or to meet the repulsive gaze of the lolling worshippers, who, clothed in fine apparel, negligently worship upon purple-covered cushions. To meet the wants of this destitute class, without violating their feelings—to seek out the haunts of the lost—to bring light to them that sit in darkness, the City Mission was instituted. It was a noble design, worthy of a mind allied to God, as catholic in its principle as it is exalted in its aim and object. It has all I have to give—my meed of homage—and while life throbs, it will be the subject of my constant prayer that the Lord may shower his Spirit on it. Reader, I have reason abundant for this; but for that mission, he who traces these lines would be a maniac drunkard in the dens of St. Giles's. Again let the anthem rise —

"Hail sovereign love! that first began
The scheme to rescue fallen man!"

The brief remarks that I offer upon the constitution of this society, its operations, members, and efficiency, are written in a spirit of love and respect for its directors and agents. The very first name at its head is an anomaly,—Buxton, the brewer. This is cause and effect; the narcotic drugs of Brick-lane establishment do their demoralizing work, and, out of the thousands profited by the deadly traffic, a ten-pound is given to the mission-box. I honour this really excellent man for his philanthropic labours; but consistency requires me to suggest, that if he would relinquish the trade in immorality, drunkenness, pauperism, and crime, his example would be abundantly blessed, and he would richly enjoy the satisfaction and peace attending such a sacrifice. In touching this subject, I know I tread on thorny ground; but I worship neither wealth nor names. Until he renounces the drunken traffic, the agents of the City Mission will be only looked upon as police in the rear of his beer-drays, to take care of the creatures his drugs debauch and madden.

Drunkenness is one of the most formidable obstacles the gospel has to encounter: if the City Mission is to be successful in its operations, let them set their face against its chief *cause*, (intoxicating drink,) and stain not their funds by casting them into the same bag with the blood-cursed product of crime, licentiousness, and death. This is the truth, and demands the serious and immediate consideration of the friends of the City Mission. It is this gross homage to wealth, wrung from the blood and tears of famished families, which brings a blight and contempt on the best efforts to promote *holiness* to God. If the society is resolved to proclaim the gospel, let its agents become Tee-Totalers; it will not do for them to be seen taking the drunkards drink *after they have been heard preaching against its evils;* nor will it do for them to be seen sending for their pint of porter, after they have been heard calling on the people to "keep holy the Sabbath day."

Let these pious but mistaken men take the principle of Total Abstinence in subjection to the gospel of Jesus. Let them exhibit it in their example, and then they will have fruits positive as the reward of their labour. Four hundred such men in London would indeed be "burning and shining lights;" the good they would accomplish is beyond the power of man justly to calculate. If they do not adopt this principle, they will experience the same fate as some societies I could name, the most of whose Scripture readers were *sacked for drunkenness*, and whose founders have the hardihood to rail against Temperance Societies! But I shall return to this subject in a future sketch of the *Irish Society and its failure*. In offering these strong remarks, I again deprecate any thing offensive to any individual member of the City Mission. I rejoice to know that some of its agents have adopted the principle, and others, who have had an opportunity of seeing its fruits, ought to cast aside their love of the *little drop*.

But I have wandered, reader, from the subject of this sketch. When the agent of the City Mission commenced his labours in the rookery, Mr. Donaldson was also at work with that *impotent instrument*, the pledge against distilled spirits. Joseph Burkit signed the delusive article, which buoyed him for a moment, and rendered his fall the deeper. About a week afterwards he was beguiled into a drunkery, purposing *only to take a pint of ale, which the pledge allows*, but he fell again into the mire; he rushed to his home in a frenzy to obtain more money from his wife, and after brutally using her, when he could not obtain it, praying God to strike him dead if he did not tear her to pieces. It appeared as if the prayer was about to be answered, for he fell insensible on the floor. After his recovery from the fit of illness, brought on by intemperance, Mr. Donaldson got him to attend a meeting held on the principle of Total Abstinence; he signed the declaration; a year has rolled over his head, and Joseph Burkit is a changed man,—an humble, a sober, pious disciple of Jesus, a kind father, and a gentle husband; his house became the temple of God; in it the prayer meeting of the City Missionary was held in this demoralized district. Would that I could carry you in fancy to the scene his room presented on the evening of last St. Patrick's day! While the streets of St. Giles's resounded with the yells of brutal riot, the fruits of Meux's and Buxton's maddening liquids, the house of Joseph Burkit presented a picture over which angels would gaze with delight, and the God of mercy with a smile of approbation! In this room about eighty of the poor were congregated, seeking the blessing of Heaven, and listening to the instruction of the pious and zealous City Missionary, as he proclaimed the mercies of the gospel. This was a new and bright era in St. Giles's, and I envy not the heart that could hear or witness such a scene with insensibility. Reader, it would require no ordinary hand to group that gathering; but one deserves note: there sat Jane Tear, the female tigress of the district, the most abandoned harlot of the rookery, the companion of the notorious *slasher;* there she sat, couched like a lamb, bathed in tears. Strong drink made her what she was; and here I would remark, if the Young Men's Society are resolved to effect that much-desired *moral* reform, they must adopt Total Abstinence, for strong drink is the chief source of prostitution. The house of poor Burkit has been the temple of refuge to many snatched from the streets, and from a life of profligacy and sin. His family and himself have been deeply tried in the furnace, but the Lord has sustained him in the ordeal through which he has passed.

Reader, a parting word.—Again I solemnly solicit your attention; is the principle which can produce such effects, is it "unscriptural?" Beware lest, in opposing it, you be found "fighting against God." Let the answer of the murderer of old not be found upon your lips, "I am not my brother's keeper," lest the curse of your brother's blood be your portion.

A VOICE FROM ST. GILES'S.

FOREIGN NEWS AND MISSIONARY OPERATIONS.

The following extracts from "the Letters and Journal of Daniel Wheeler," a member of the Society of Friends, now engaged in a religious visit to the South Sea Islands, will call forth the sorrow and indignation of our readers at the conduct of American and British professing Christians towards the inhabitants of those countries, which is but a sample of

the evils which uncivilized man has received from intercourse with the intemperate refuse of civilized countries. Mr. Wheeler seems not to have been aware that the great question of the Temperance reformation is looked upon in America as highly important, not only by the religious and the humane, but by the merchant and the underwriter, who, with characteristic shrewdness, have seen and adopted the principle of self-preservation from the use of intoxicating liquors, while, with unpardonable selfishness, they are willing enough to inflict this curse upon others. A "Temperance Ship" is not a *moral* designation, but a vessel which carries no spirits for the use of those on board. We trust that Mr. Wheeler, having seen and deplored the evils he has described, will feel it his duty to enrol his name on the Tee-Total list on his return, as a proof of the sincerity of his desire to banish intemperance.

Tahiti, May 20, 1835.—Mr. W. remarks on the inconsistent conduct of the crews of many of the American vessels which we have fallen in with here, that are called "Temperance Ships." I could not but view these with satisfaction, and with a degree of thankfulness, as likely to contribute by their example to the welfare of the islanders. But, alas, I now find, with horror and surprise, that the word temperance applies only to the ships, and not to their crews, *none probably of which are members of a Temperance society*, but are merely bound by articles that the voyage shall be performed without any spirits being on board, except as medicine if needed, and that their sobriety only exists because they cannot get the liquor; when on shore, and unbound by these articles, they are lamentably, in many instances, notorious for drinking to excess; and their immoral conduct at this place makes me shudder at the awful and woful consequences, both as regards themselves and the daughters of Tahiti. Although great exertion is made and promised by the Missionaries to stop this overwhelming torrent of iniquity, yet all their measures are abortive, *and can never be effected, unless co-operated with on the part of the masters of the shipping.* Notwithstanding the disuse of spirituous liquors is rigidly enforced at Tahiti, and no persons allowed to have it in their houses, or if the breath of any of the natives smell of it, a severe fine is imposed; yet this bane of the human race is still to be purchased on shore, and the supply is kept up by the American ships, clandestinely landed at times amongst the supposed empty casks which are sent on shore for water, (an instance of this kind took place a few days ago,) and by other methods. A considerable quantity was brought in last week by an American schooner from Valparaiso, and safely landed, but has since been discovered, the casks destroyed, and their contents totally lost. By what is said, I do not mean to infer that this shocking and gross immorality is confined solely to the crews of the American vessels, because those of the English are perhaps equally implicated, but with this difference, they do not assume the character of being "Temperance Ships."

"How dreadful and appalling the consideration, that the intercourse of distant nations should have entailed upon these poor untutored islanders a curse unprecedented, and unheard of in the annals of history: that one-fourth of the whole population is miserably affected with a disease brought amongst them and kept up by the licentious crews of their shipping! 'Will not, shall not, the Lord visit for these things?'

"We should rejoice to hear of any cause that would reduce the number of shipping which visit these islands for supplies, and to refit, as they only tend to diminish population, by bringing spirituous liquors amongst the people, and by keeping alive a disease, the ravages of which are destroying whole families, to an extent little contemplated in England, and truly painful and distressing to be an eye-witness to, and which is greatly aggravated by the use of ardent spirits. Surely something will be done to stop this desolating scourge of the human race. It is the suffering cause of an injured, afflicted people, and calls for the attention, and that speedily, of the legislature of every country, *but particularly of England and America, which are the nations principally implicated in this dreadful traffic.*

"Scarcely a ship arrives but what has for sale rum, muskets, and gunpowder, for all which the natives are extremely eager. And many of these are calle "Temperance Ships," and yet are engaged in producing madness amongst the natives, by furnishing the means of intoxication, and then supply them with weapons of destruction to complete their misery. If my friends at home could witness for themselves the state of many of the islands in those seas which we have visited, lamentation, and mourning, and woe, must inevitably be their portion. Trifling, indeed, must be every attempt to improve the state of those simple islanders in any manner, much more to Christianize them; that is altogether out of the question, whilst men calling themselves Christians are permitted to enrich themselves at no less a price *than the souls of the people* as well as their own, by the introduction of spirituous liquors amongst them. It is an absolute fact, incontrovertible, that Temperance vessels have landed larger quantities of spirits on some islands than any other class of ships. On every island the population decreases. The island of Bolabola is one that has suffered most of any by the introduction of spirits, as it has caused the people to distil their bread-fruit, and every kind of food capable of producing spirit. *I can never forget the abject wretched state of these people, with scarcely rags to cover them, in want of every thing, and nothing to purchase with; every thing consumed in buying or converting into spirits*, and the famished appearance of the more than half-naked children who abound, will long retain a place in my memory, in that love which must ever intercede on behalf, and plead the cause, of suffering humanity."

Such details as these may make us tremble for the authors of all this mischief in our own beloved country, and in America; and remind us of the awful description in the word of God of the fall of that city which "made rich all that had ships in the sea, by reason of her costliness," whose "merchants were the great men of the earth," dealing not only in all lawful merchandise, but in slaves and *souls of men.*

PROGRESS OF TEMPERANCE.

LONDON.

In the metropolis, more than fourteen meetings are held during the week. The New British and Foreign Society are going the right way to work. It *is not all pay, and no fruit.* It has engaged T. A. Smith, the celebrated London mechanic, as their Temperance agent. Mr. S. is a man of the genuine stamp, a Tee-Totaler of high water mark, who has long proved, through storm and sunshine, his fidelity to Total Abstinence, as one of its most eloquent advocates in the metropolis. He is now on a tour through the counties of Berkshire, Oxfordshire, Herefordshire, and Middlesex. We earnestly trust he will be made useful. The cause is rapidly spreading, in despite of the brickbats and *brutum fulmen* of the Jerry Lords and their deluded supporters. Let the friends of the cause act decisively and firmly, and they will triumph. The poison venders see their craft is in danger; they are already yelling in town and country. This is a sure and a good sign; up to the breach with every man that loves his country and his fellow-men! deluge them with tracts and meetings, and the *cannibal* system will soon be swamped. Let roast beef and barley puddings, for England's sturdy sons, be the watchword of every patriot and philanthropist in this noble campaign.

Southwark Auxiliary.—On Thursday evening, November the 3rd, a meeting was held in the Borough-road School, to form the Southern Auxiliary on the principles of Total Abstinence from all intoxicating liquors; there were about 800 persons present.

In the absence of John Hull, Esq., who was expected to preside on this occasion, Mr. Meredith was called to the chair. After he had stated in a most eloquent speech the object for which they had assembled, the following gentlemen addressed the meeting, and were loudly cheered:—Messrs. Gilbert, Teare, and Grosjean, and the Rev. Mr. Sherman of Surrey Chapel, whose impressive speech produced a great sensation. This devoted minister of the gospel will be an invaluable friend in this quarter; and his connexion with the Temperance question will greatly add to the usefulness of his ministry on this

side of the water. The resolutions of the evening were unanimously agreed to, and a Committee appointed.

The Southwark Temperance Festival was a glorious turn-out of the Tee-Totalers, with its music, speeches and good cheer; it was truly "the feast of reason and flow of soul;" it has taught the London mechanics they have no need of Meux's nor Barclay's "entire" to spend a happy and a festive evening. The addresses of the reformed awakened a feeling in every heart present; such meetings do great good, and it reflected great credit on the taste and zeal of the Southwark Tee-Totalers.

WEST END AUXILIARY FOR THE SUPPRESSION OF INTEMPERANCE.—On Thursday evening, Nov. 3rd, a meeting was held in the Friends' Meeting House, Peter's-court, St. Martin's, to form an Auxiliary to the "New British and Foreign Society for the Suppression of Intemperance."

Mr. Gilbert was called to the chair, and, after an eloquent address from the chairman, the following resolutions were unanimously adopted:—

Moved and seconded by Mr. Meredith and Mr. Glass, that, in consequence of the fearful increase of intemperance, this meeting deem it necessary to make an effort commensurate with the evils arising from the habitual use of intoxicating drinks, and for this end now form an Auxiliary (on the principle of Total Abstinence from all intoxicating liquors) in connexion with the "New British and Foreign Society for the Suppression of Intemperance."

Moved and seconded by Mr. Williams and Mr. Teare, from the potteries, "that this Auxiliary be called the West London Auxiliary for the Suppression of Intemperance, and that the rules and regulations of the Parent Society be adopted." This was an excellent meeting, and between forty and fifty signed the pledge at its termination.

TO CORRESPONDENTS.

In consequence of the length of our leading article, and the importance of successfully settling the question of "Wages," we are precluded giving our Country reports, many of which reached us too late for this number.

Our Correspondents must bear with us; in time we will give their letters and useful matter publicity.

"Mr. Grosjean" in our next.

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A CALL TO PROFESSING CHRISTIANS, ON THE USE OF INTOXICATING DRINKS.

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M. HART solicits the attention and patronage of the town and country friends of the good cause. It is with feelings of gratitude he acknowledges the support he has hitherto received, and which he trusts the improvements made in the establishment will continue to merit.

Travellers and strangers visiting London will find the Temperance Hotel worthy of their notice and trial; it provides all the comforts, without any of the immoral nuisance to which they are subject in the Tavern and fashionable drunkery. It is situate in the thoroughfare of the Metropolis, and within a few minutes' walk of the Bank and Post-office.

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No. V. will be published on Saturday, December 3rd.

W. Tyler, Printer, Bolt-court, Fleet-street, London.

THE

London Temperance Intelligencer.

UNDER THE DIRECTION OF THE NEW BRITISH AND FOREIGN SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE.

No. 5.] FOR SATURDAY, DECEMBER 3, 1836. [PRICE ONE PENNY.

"Drunkenness debases and brutifies the intellect so much, that neither moral nor religious considerations have any great effect upon it."—MACNISH.

DRINKING CUSTOMS AMONG CHRISTIAN PROFESSORS.

"Oh, this tyranny of custom, what a dreadful thing it is! It is the cruelest of all despotisms, and very few have the hardihood to withstand it."—*Chambers' Journal.*

This is one of the most serious obstacles we have to encounter: the custom of treating with strong drink is one of the chief auxiliaries by which intemperance is promoted; it is alike the vice of the mechanic and the merchant—the inhabitant of the squalid hovel and the tenant of the opulent mansion—the lady in her circle of elegance and silks—the washerwoman and the fish-fag in their region of rags and wretchedness. This vice, because apparently allied to the finer and kindlier qualities of a generous nature, under the plausible mask of *hospitality*, has hitherto continued to destroy its myriads, and assert its supreme dominion. Let us rejoice to think that its funeral knell is sounded, and that it will soon be deemed *an insult* to offer the *drunkard's drink* to any who value their reputation, the prosperity of their country, and the promotion of religion and piety.

To effect this great change, it needs only that the genuine followers of Christ should assume at once the position their great Master has peculiarly called them to occupy in this evil world: "Be ye not conformed to this world," is the precept of our great Lord and Master. It is the duty, the bounden duty, of all who desire to be conformed to "*His image*," to put away the "unclean thing" from their friends and their tables. When we hear good and "*true*" men say, "For myself I do not want it, but the Rev. Mr. B. or E. visits my house, and I cannot refuse bringing out the decanter, lest he should deem me ungenerous." When we hear this from the lips of the pious and the good, we cannot but say that we lament their unfaithfulness, and recognise its just rebuke in the victims of intemperance in their own families, which embitter their existence, and chastise their folly. But we trust a healthier feeling is abroad, and has reached *even* the latitude of fashion and foppery, correcting customs which have hitherto done their deadly work of mischief, of immorality and irreligion, among all classes of the community. Christians! we tell you this work has been pre-eminently blessed; it has led many a prodigal to the bosom of his God—many a scoffer to embrace the truths of revelation, to forsake the pot-house for the house of worship, the company of the depraved and the licentious for that of the serious and the religious. Although a few time-serving hirelings may pander to the taste of the wealthy traffickers in *alcoholic poisons* by opposing this great work, their motives will be seen even by them, and the premium be contempt. But of such we write more in "sorrow than anger," and trust the day is not far distant when even the "*latitude*" of Clapham, will be brightened by the sun of Total Abstinence.

To our friends in town and country, a parting word: We do feel a pleasure in finding our labours have been useful; it is for this we live, it is our reward, and we trust to merit the support we have received. We have neither resentments to indulge, nor a *sinking system* to support; we are *Tee-Total* in practice and principle; we have tasted of its blessings, and desire to impart them in a spirit of love to all, of every creed, clime, and colour. Go on, then; in every circle bear your unflinching testimony against this Apollyon; and the day is not distant when the white slave trade shall be consigned to the tomb, without the hope of a resurrection. Thus will your example send a wholesome and regenerating influence throughout the whole community. Go forth in the strength of the Most High, and you will prosper. In the prayerful spirit of faith, repose your confidence on his Almighty arm; for "he shall build the temple, and he shall bear the glory." Never,

never, forfeit the crown of victory by falling from the contest; and now that you have embarked in the warfare, remember, that the service admits of neither cessation nor repose, till you have finally and completely delivered your country from the firm and inexorable grasp of the destroyer of our people.

TO MEMBERS OF PARLIAMENT.

To the Editor of the Temperance Intelligencer.

SIR,—If the insertion in the *Intelligencer* of the following copy of a letter, addressed to a Member of Parliament, be likely to lessen the evils therein alluded to, it is at your service. I think the practices resorted to at elections tend in an awful degree to demoralize the population, and that a fearful responsibility rests on the leaders of either party: the demon of drunkenness then reigns unrestrained, and the unnatural appetite for strong drink is then fed to satiety. I hope the day will soon dawn on Britain when a mighty moral revolution shall have taken place, when the sons and daughters of our land shall have become sober, thinking, rational beings; and to hasten that period is the highest earthly ambition of your cordial co-operator,

D. G. P.

SIR,—In consequence of the rumour of an approaching dissolution of Parliament, I am induced to address you, on a subject which I believe to be vitally connected with the welfare of your constituents. It is not without considerable diffidence I presume so to do, and nothing but the most urgent calls of duty would prompt me to it. Pardon the liberty, Sir; it is a delicate subject to one soliciting and relying on, the suffrages of the people.

The present communication relates to the almost universally prevalent custom, among candidates for parliamentary representation, of taking advantage of the vicious and degrading appetites of the people, and by administering to those appetites, to enlist their aid, and obtain their votes. I do not attribute these corrupt motives to you, Sir; but the practice to which I refer, most certainly prevailed to a great and fearful extent at the preceding elections in the borough which you represent. I might refer to your principles, and your votes and conduct in Parliament; I might refer to your published addresses, and your speeches from the hustings, and by contrast show them to be at variance with those practices to which I allude; but I will not. Valuable may be political consistency, and highly to be prized may be the accordance of principles and practice in a representative; but however great, and however important these, if no other consideration but the lack of such prompted me, I should cast aside my pen, and these lines would never meet your eye. Oh no, Sir; effects, compared with which all these shrink into insignificance, result from this fatal generosity, this accursed kindness, (for generosity and kindness it doubtless is.) Could you, Sir, trace out, in all their ramifications, the effects of those proofs of kindness which were given on the past occasions: could you follow to the fireside of their own homes your supporters, and mark there the workings of — of what? of your own hand; could you witness in the domestic circles of the electors, your friends, the results which have ensued in consequence of dinners, &c., then given,—oh I am sure your heart (ever open to the pleadings of distress and the woes of others) would be harrowed up, and you would turn with feelings of horror from the contemplation of such scenes. Ah! how many who have pledged themselves over the bottles obtained by your "wine-tickets," have gone forth inflamed by the potency of the fascinating poison, and returned to their homes—drunkards: returned to the bosom of their family, to draw from the eye the tear, and from the heart the sigh of sorrow and of anguish. How many a tender wife and affectionate child have then beheld for the first time, the beloved husband and the revered parent, under the undisguised influence of intoxication! How many a peaceful home has been transformed into the abode of contention and of strife: where all was peace and harmony, there has been discord and dissention. I say not this, Sir, without having instances present to my mind which will fully bear me out; I have heard the regrets, I have heard, nay more, I have joined in the solicitations of tenderness and love, when children have been endeavouring in vain to dissuade their parent from attending on such an occasion. I repeat, could you witness the manifestations of grief, of anguish of heart, of sorrow of mind, of distress of soul, which have been called forth by such misdirected liberality, you would unhesitatingly resolve, that henceforth no part or parcel of such woe should have its source in you.

Another topic, closely allied to the former, I am almost afraid to touch upon, knowing that the abolition of this custom would in the present day be attended with some inconvenience. I allude to the practice of committee meetings being held in public-houses; but I cannot help saying that such a custom is more fatal in its tendency than the preceding; there are many young men who, in obedience to the calls of duty, (their duty as citizens,) attend on such occasions, who perhaps could not be drawn to a public-house by any inferior motive, and then and there imbibe a taste for that company and those pursuits which are the bane of respectability wherever formed. I do not say that I can enumerate instances of this also; but how highly probable is it that many a one may from such a circumstance date his first folly; that many a one has blasted his reputation, has destroyed his fairest prospects in life, has plunged himself into ruin, has clothed himself with shame, has wandered houseless, destitute, friendless, forlorn, through habits formed at an election committee. I would therefore entreat you, Sir, in reference to this, likewise, as far as it lies in your power, to endeavour to prevent, or at least to lessen, the extent of this practice.

I anticipate the thought which will arise on reading this, that you will endanger your success: but, Sir, if success depends on all this, surely defeat itself would be more glorious than victory. Are you the representative of the "free and independent electors" of the borough of ——? then they require not bottles of wine to connect themselves with your cause. Are you, on the other hand, the representative of the wine-bibbing, ale-drinking, spirit-loving inhabitants? then your elevation is shame, your honour is infamy, the post you occupy is the depth of degradation. If such be the body of individuals who conferred on you the seat you hold, I envy not your exaltation: if such be the power which raises to the benches of the House of Commons, then is the beggar on the dunghill more dignified than the speaker in his chair, and the senators of our land, are but the *fungi* of a nation's filth. But I hope such is not the case; and may I flatter myself that you, Sir, will test it at the next contest? and most sincerely do I wish you a triumphant issue.

In conclusion, Sir, I would again apologize for thus addressing you, and would again implore you to wash your hands from such a mighty, such a potent source of wretchedness and sorrow: I would implore you, as you desire to see the nation rescued—rescued from the greatest of all her curses, intemperance; as you value the health, the peace, the happiness, the welfare of your constituents; as you can sympathize in the emotions of the nearest and dearest relationships among mankind; I would implore you by the most touching, the most affecting feelings, by the highest, the holiest, the most sacred motives, to take this subject into serious consideration, and to act in reference thereto as conscience and duty dictate.

I am, Sir, yours very respectfully,

A TEE-TOTALER.

TO THE COMMERCIAL WORLD.

The Select Committee appointed to inquire into the causes of the increased number of shipwrecks, with a view to ascertain whether such improvements might not be made in the construction, equipment, and navigation of merchant vessels, as

would greatly diminish the annual loss of life and property at sea, and who were empowered to report their opinions and observations thereupon, together with the minutes of the evidence taken before them, to the House, have examined the matters referred to them, and agreed to the following resolutions :—

DRUNKENNESS AND THE USE OF SPIRITS.

Resolution 19.—That drunkenness, either in the masters, officers, or men, is a frequent cause of ships being wrecked; leading often to improper and contradictory orders and directions on the part of the officers; sleeping on the look-out, or at the helm, among the men; occasioning ships to run foul of each other at night, and one or both foundering; to vessels being taken aback, or overpowered by sudden squalls, and sinking, upsetting, or getting dismasted, for want of timely vigilance in preparing for the danger; and to the steering wrong courses, so as to run upon dangers which might otherwise have been avoided.

20.—That the practice of taking large quantities of ardent spirits as part of the stores of ships, whether in the navy or merchant service, and the habitual use of such spirits even when diluted with water, and what is ordinarily considered the moderate quantity served to each man at sea, is itself a very frequent cause of the loss of ships and crews; ships frequently taking fire from the drawing off of spirits, which are always kept under hold; crews frequently getting access to the spirit casks, and becoming intoxicated; and almost all the cases of insubordination, insolence, and disobedience of orders, and refusal to do duty; as well as the confinements and punishments enforced as correctives, both of which must for the time greatly lessen the efficacy of the crews, being clearly traceable to the intoxicating influence of the spirits used by the officers and men.

EXPERIMENTS IN AMERICAN VESSELS.

21.—That the happiest effects have resulted from the experiments tried in the American navy, and merchant service, to do without spirituous liquors as an habitual article of daily use; there being at present more than 1000 sail of American vessels traversing all the seas of the world, in every climate, without the use of spirits by their officers or crews; and being, in consequence of this change, in so much greater a state of efficacy and safety than other vessels not adopting this regulation, that the public Insurance Companies make a return of five per cent. on the premium of insurance on vessels completing their voyages without the use of spirits; while the examples of British ships sailing from Liverpool on the same plan, have been productive of the greatest benefits to the shipowners, underwriters, merchants, officers, and crews.

DIMINISHED USE OF SPIRITUOUS LIQUORS.

41.—The encouragement in His Majesty's navy of the system so happily followed both in the ships of war and merchant vessels of America, and in some instances of the merchant ships of England, with the best results in every case, of discontinuing the daily supply of spirits to the seamen as an article of necessary use, and substituting the more nutritious and wholesome beverages of coffee, cocoa, chocolate, or tea, so as to restrict the quantity of spirits supplied as stores to the amount required for special and urgent occasions, to be served under the direction of the commander and medical officers of each ship, and at such periods only as they might deem necessary."

We earnestly trust that the commercial world will contemplate this question, at least in its "business" character, and that they will put all their energies into action, that we may not only have "Temperance Ships," but that they may be manned by Temperance crews. The necessity of the latter, any who have perused our extracts from the Journal of D. Wheeler in our last number, must perceive; and the security it affords to mercantile property amidst the perils of the great deep, the increased premium of insurance, and these resolutions of the House of Commons, fully establish. Let the mercantile world, if alive to their true interests, aid us in destroying that intemperance which has wrecked more property and lives than the fierce hurricanes of the north, or the shoals and quicksands of the most dangerous coasts. This is indeed the Charybdis and Scylla of the modern navigator. Merchants of England! give us your hands in this noble cause, and then will your merchandise ride prosperously over the waves, freighted with richer blessings than the gold or spices of the East. All merchants interested in this great work ought to furnish the different vessels with the tracts and publications of the Temperance Society.

ORIGIN OF TOTAL ABSTINENCE IN LONDON.

To the Editor of the London Temperance Intelligencer.

SIR,—Having been requested by several friends to give an account of the origin of Total Abstinence in London, I send you the following brief history. If it will prove encouraging to others in the day of "small things," it will afford me much pleasure.

Yours sincerely,

FREDERICK GROSJEAN.

About the middle of August, 1835, a few friends of the Tee-Total cause met at 99, Regent-street, to consult what could be done to introduce the *lad* Tee-Total into this mighty metropolis. We began (by prayer) not to supersede the gospel, but, under the Divine blessing, to prepare a way for it in the drunkard's habitation. It was a truly interesting scene: we were about twenty in number, principally young men, and one lady, who had been in a great measure the cause of the meeting being called. The prophet could not have been more surprised to hear of seven thousand fellow-worshippers, who had not bowed to Baal, than I was to see twenty Tee-Totalers. We formed ourselves into a provisional committee; Mr. R. S. Nichols, now of Leeds, as Secretary *pro. tem.*, and passed several resolutions, one of which was to invite Mr. Livesey, of Preston, to visit London, as we were determined to begin well. He came, and with him His Majesty, the King of the Reformed Drunkards, and Slender Billy, *alias* Mr. Howarth; such a trio Temperance never produced before: a triple cord, by whose influence, extended through the length and breadth of the land, I trust the demon intemperance will be dragged out of our country, and consigned to outer darkness. We had several meetings; they then left us to work the vessel they had launched upon the troubled waters of London. We ventured on in our little barque, scantily manned as it was, but the hearts of its crew were of "true British Oak;" the rough waves of opposition dashed against her; the cold winds of fashion, habit, and appetite, blew angrily around; while moderation, afraid, frowned sternly; but the fury of the storm only increased the speed of the life-boat, and animated the courage of her seamen. Manfully did they work, each man *at his post*, until the vessel weathered the whirlwind, and *rode out from the breakers*. Our numbers daily increased, till the little band of twenty amounted to six hundred members. Not unto us be the praise; but unto Him who can make "the little one a thousand." We kept up weekly meetings in Harp-alley school-room, Farringdon-street; but these we were compelled to give up in that place, in consequence of the discordant sounds that were uttered, plainly proving the harp was out of tune. We then took refuge in Leather-lane; but there, alas! for want of our favourite element, water, during a fire, the building was injured. From thence we cruized to all quarters of the town, carrying the blessings of Total Abstinence wherever we went, and thus continued until the arrival of the late anniversary, when the New British and Foreign Society stepped forth in giant might to carry on the conflict. F. G.

[We feel great pleasure in giving this record from the pen of our unflinching friend; it may serve as a lesson to many who have to contemplate what the indomitable perseverance of a few noble-minded men have effected. Although sneered at by a few sages as *deluded*, they enjoy the reward of beholding the fruits of their sacrifices; and when the timid *inconsistents* will rot in obscurity, these self-denying Christians and patriots will be embalmed in the history of man as the benefactors of posterity, and the reward of the faithful steward be their portion through the countless ages of eternity.]

I ATTEND THE MEETINGS.

To the Editor of the Temperance Intelligencer.

On the 29th of October, while the snow was falling thickly, and the cold was very intense, two members of the Temperance Society arose from their beds, and business compelled them to face the boisterous weather. One, in walking from Westminster to the City, regardless of his pledge, and notwithstanding a cup of coffee might as readily have been had, stepped into one of the gin-palaces, and drank a small glass of rum to keep the cold out. He felt the deceitful glow of the liquor, and for a few minutes was enlivened, brisk, and fit for any thing. But ere he had reached his destination, the charm had ceased its influence. A languor and sluggishness had succeeded, and withal a mortifying recollection of his forfeited pledge. He could not settle to any thing; he was vexed with himself, and out of temper with every body else. He was impertinent to his employer, left his work, and went to a public-house, where a pot or two of heavy, with some old acquaintances, soon drowned all reflection. When he attempted to resume his work, his master discharged him; and he thus lost a situation where he received upwards of 30*s.* per week, and had many advantages. The other had to endure much more of cold and privation; for, instead of a walk from Westminster, he had to mount upon a stage-coach at eight o'clock, and continue travelling until six o'clock in the evening, through the bleak and cheerless fen country from Sleaford to Wisbeach; and as no time was allowed on this part of the route for dinner, a snack of cold meat for lunch was all that was provided.

The passengers called for glasses of ale, gin, rum, brandy, &c.; but the influence of these draughts was evanescent, and quickly followed by chilliness and increased susceptibility of cold; so that our Tee-Totaler found his abstinence plan a far better defence against the coarseness of the weather. He kept up a good-humoured conversation upon Temperance, and gained from nearly every passenger an acknowledgment that the plan was certainly very good—a capital thing if it could be adhered to—that they wished it was more general, and other such remarks, (which, by-the-bye, is a species of approbation many are willing enough to give, in order to avoid any further discussion, seeing that they must knock under, if they suffer it to be directed to them as a personal question.) That day was past, and many afterwards, including several dreary and fatiguing walks in the course of the journey; and our traveller returned without once transgressing, and consequently much more happy and determined in his course than if he had listened to the persuasions of mistaken friends, who produced all kinds of specious pretences and hollow arguments to induce a departure from such rigid temperance.

It will be at once seen that it is no trifling task for a person who has been on terms of drinking intimacy with old friends and acquaintances, and who has been considered as the prince of the pack, to come into contact with several knots of such associates daily, and remain firm, and behave consistently.

Upon comparing the conduct of these two persons, it may excite surprise that the operations of the pledge, voluntarily subscribed to by each of them, should have had such an opposite effect. Herein is the reason; the one who walked from Westminster had signed the pledge, and then had thought little more about it. He never attended a meeting, or took any pains to gather information upon the subject; and thus he became an easy prey when temptation came before him. The other had thought upon the subject—had not signed the pledge upon the spur of the moment, but after deliberation. He attended all the meetings and lectures he possibly could, and had become thoroughly satisfied of the fallacy of his previous notions, as to any nutritious or wholesome properties in alcoholic drinks; therefore, for him to abstain was no punishment. He endured no self-denial, nor felt the least disposition to partake of the grog, the ale, or the wine which was flowing around him. If you would confirm your resolutions, and strengthen your determination—if you would fortify your mind with arguments, and qualify yourself to support the principles, and contend for the practice of Temperance, attend the meetings—go to the lectures.

G. C.

LEGAL OPINION WITH REGARD TO TEE-TOTAL MEETINGS.

In pursuance of the following advertisement, a large meeting was held.

"Wellington. Mr. James Teare, from Preston, will deliver a public lecture on Temperance, at the Town Hall, Wellington, on Wednesday evening next, the 17th instant, at seven o'clock. It is confidently expected, from the interesting character of the addresses of this able advocate, that all persons who may attend this lecture will not fail to derive much gratification. August 13th, 1836."

The room in which it was held, though known by the name of the Town Hall, forms part of a building erected a few years since by a company of proprietors. The money was raised in shares, and the company are remunerated by the tolls of the market held in the same building, and by the sums paid for the use of this room.

The room, on this occasion, was hired by and at the sole expense of the gentleman who presided at the meeting.

Much noise and confusion were occasioned by parties hostile to the object for which it was convened. A man in a state of intoxication was so noisy as to render it necessary for the chairman to direct a constable to remove him from the room. With the assistance of some gentlemen, the constable succeeded in forcibly removing him from the room, and then set him at liberty to proceed home.

Quere 1. Did the constable act illegally in taking him out of the room, and in liberating him without taking him before a magistrate?

2nd. Had he not so liberated him, would he then have acted illegally?

3rd. Did the gentlemen who, at the request of the constable, assisted him, act illegally, seeing that they were not parties to any subsequent irregularity (if such existed) on the part of the constable?

4th. If the proceedings connected with the removal of the individual were irregular, what would have been the more proper mode of procedure?

5th. In what way should such meetings in future be summoned and held, so as the most effectually to secure them against a recurrence of such disorders; and, in the event of any noise or disturbance taking place, what course is it proper to pursue?

A meeting for instructing children in their moral duties is held monthly in a Dissenting chapel. These meetings are not called by advertisement.

Quere. Have the trustees of the chapel, or other members of the congregation, the power of excluding, on such occasions, any person whom they deem it inexpedient to admit?

1st. It appears from the foregoing statement, that the conduct of the disorderly person had a manifest tendency to a breach of the peace, and I therefore think the constable did no more than his duty in taking him out of the room; and that the constable having thereby effected his purpose, (*i. e.* prevented an actual breach of the peace,) did right in liberating the man.

3rd. If, as I think, the act of the constable was legal, the gentlemen who at his request assisted him were justified in rendering their assistance, provided they used no unnecessary violence.

6th. In summoning such meetings in future, the best precautions would be, to avoid making them public meetings—limiting the invitation to a particular society or class of persons, or members of a particular association, and such friends as those persons may introduce. The room would then be a private room, and strangers intruding may be, without violence, put out. Whilst the Dissenting chapel is used as a school-room, and not as a place of public worship, it appears to me that the trustees, or other persons having the ordering of the chapel, may exclude whom they please.

[The brutal treatment the Tee-Totalers have experienced in Barnet, and many other places, demands of the friends of Temperance that they claim the protection of the law for their meetings, in this vaunted land and age of civil and religious liberty.]

SUNDAY SCHOOLS AND TEMPERANCE.

To the Editor of the London Temperance Intelligencer.

SIR,—Allow me, through the medium of your excellent Journal, to offer a few observations on the most effectual mode of instilling the principles of the Temperance Society in the minds of the rising generation. The daily scenes of intemperance that are before our eyes, call upon us for greater exertions than we have yet made. Look at the mother putting the glass to the lips of her infant, not yet twelvemonths old! Look at the ragged boy, (who has imbibed the love for ardent spirit from drinking with his father,) sipping the *gin* out of the bottle, as he comes from the *poison-seller's!* See that tribe of ragged children, from the ages of eight to twelve years, running into the *gin-palaces* for *pennyworths* of ardent spirit! Such scenes as these are daily before our eyes, and ought it not to urge us on to take some effectual means to prevent others from being contaminated by this baneful vice? Allow me, Sir, to propose what I think would be the best means of instilling into the minds of the rising generation the principles of *Total Abstinence from all intoxicating drinks*—namely, to have an auxiliary to your Society in every Sunday-school in the kingdom; various benefits would acrue from this :—

1st. What is learned while young is always retained the longest and firmest.

This is admitted on all hands. Who are the best warriors, but those who commenced young? Who are the most hardy sailors, but those who went to sea young? Who are the most abandoned *drunkards*, but those who commenced young? Who are the best Christians, but those who began religion young? and I am sure that those would be the most *temperate men* who commenced young.

2nd. Those who commenced Temperance while young, would not have the same desire for intoxicating drinks as those long accustomed to them.

Working men who have left off drinking intoxicating drinks, tell us they can work as well or better without them. Ministers who have discontinued drinking them, tell us that they can go through their ministerial duties much better without them. And I am quite convinced that young persons do not require *any* intoxicating drinks whatever, and, if they were not to accustom themselves to it, would not desire them.

These few observations I would beg leave to press upon Sunday-school teachers particularly. Much good has been done by Sunday-school teaching, and much more might be done, were they to adopt the plan I have proposed, by sending out into the world youths who had been educated in the principle of Temperance. By inserting these observations, you will greatly oblige Yours respectfully,

W. C.

TEMPERANCE WINES *versus* COFFEE.

To the Editor of the Temperance Intelligencer.

SIR,—As a member of the New British and Foreign Society for the Suppression of Intemperance, I beg leave hereby to express myself unfavourable to the introduction of "Temperance wines," as held forth to us in the last number of the *Intelligencer*, believing that such a production would prove injurious to the good cause. Might not the use of these liquors create an appetite for them, and thus lead men to squander away their money? I trust we have an eye to this, as well as the prevention of intoxication. I infer that much money would likely be spent, from the writer's informing us that it offers a prospect of profitable speculation; but why speculate in such a commodity, when the money might be laid out to much better advantage in every sense of the word, and we should feel quite as well, if not better, without it?

I have spoken to several on the subject, who are all unanimous in the cry against any thing of the sort: indeed I fear it would soon lead to a division—a circumstance which ought to be guarded against. Allow me to remark, that my substitutes for porter are, water, milk and water, and milk; the latter of which I use a good deal of, as being much more palatable to me than ginger and water, and I am sure it is very nourishing.

Before concluding, I beg to draw your attention to a subject of importance, viz. the propriety of every member wearing a medal while attending the meetings, the chairman to announce the same at the commencement. Depend upon it, many more would, I think, join our ranks, if this was attended to properly; because those who are not members, not knowing who are and who are not, seeing the majority of the people move out without signing, immediately conclude that the principle is not generally approved of. I mention it, as having in some measure experienced this feeling myself, and consequently adhered to the principle for a considerable time before I was induced to sign the pledge. Yours, &c. J. T.

[In the sentiments of our correspondent we most truly concur; and as example is one of the most powerful auxiliaries in this hallowed cause, let the friends of Total Abstinence come to its advocacy with pure hands, *above* suspicion. But as there are many who would not, or could not, introduce milk and water at table after dinner, let them for once imitate the French, not in their frippery and foppery, but in the temperate introduction of a cup of coffee after dinner; this grateful beverage will answer all the purposes necessary. Let this be acted on; we know it has already in some houses, whose cellars are stored with the drunkard's drink, where we trust it will long remain, only to serve when the doctor deems it *absolutely indispensable.*]

THE ANTI-TEMPERANCE SOCIETY.

A company has been started, avowedly for the encouragement of intemperance. The design, however, is cloaked by the assurance that it is merely intended for the sale of genuine liquors, which, we must premise, are never sold by the Licensed Victuallers. The company have not yet put forth their "Rules and Regulations," but we can very easily anticipate them.

They will give the strictest injunctions to their servants not to allow any person to take more than he can carry; since the consulting physician to the company assures them that when a man cannot keep on his legs he cannot stand.

No person will by any means be permitted to drink a drop more than he can pay for; they will thereby benefit public morals, and promote the interests of the shareholders!!!

However, any person's coat, waistcoat, and even trowsers, will be accepted as security for the score; but the last-named article of dress will not be accepted during the winter months, nor in the presence of females.

It is intended to give rewards to their best customers; the first Monday in each month will be set apart as a day for competition.

Stretchers will be kept in readiness for the accommodation of the public, and a number of shells will be at hand to convey to the bone-house any one suspected to have drank himself to death.

Nothing will be sold but what is exciseable; consequently there will not be found a single drop of water in the company's establishments.

It is the intention of the company to purchase a burial-ground, and whenever a jury proves, to their satisfaction, that a party has died from the influence of their liquors, he or she will be most honourably interred, and followed to the grave by the committee.—(*From the Satirist, Nov. 6th,* 1836.)

THE INTEMPERANCE SOCIETY!

Fleet Street, November, 1836.

MR. EDITOR,—There was a Society formed some time since, but with which you probably are not acquainted, called "*The Intemperance Society*," held at the — and —, Fleet-street, near St. Dunstan's Church, and to which I most respectfully invite the Alderman and Common Council of the Ward of Farringdon Without to become members; they will find, I assure you, every kind attention from the landlady; for when their money is all spent in that clear and wholesome drink, GIN! they may, as is daily practised, walk off to the pawnbroker's with their trowsers, shoes, coat, hat, or in fact any thing that will fetch money for more gin, and then return and spend the produce; but here they do not stop, for the *very kind* hostess will further accommodate them by taking their tickets for the things so pawned, and allow them as much in liquor as she thinks they are worth. Not only is she so kind in this way, but absolutely provides them with an old pair of shoes, a coat, or trowsers, &c., to go home to their starving wives and families in; (which they technically term "Chapel Shoes," &c.;) but is so very feeling towards their wives and families, that she will not let them have any more on credit till they have redeemed the tickets.

Feeling assured you will thank me for the communication, I can only add, that should any part of this statement be disputed, I will bring forward a complete exposé of the names of the parties.

I am, Sir, Yours, &c.

ANTI-INTEMPERANCE.

NOTTINGHAM.

To the Editor of the Temperance Intelligencer.

Nottingham, November 7, 1836.

DEAR SIR,—I hail with pleasure the appearance of another luminary, shining upon the darkness which still envelopes the minds of many excellent men in reference to entire abstinence from alcoholic drinks, and believe that the *Intelligencer* will be the means of conveying very convincing information to thousands who, from various circumstances, would otherwise be destitute of that which is so necessary to precede their assisting in stemming the tide of drunkenness, which has in so many instances murdered every domestic and social enjoyment: I mean information upon the important subject; for it is a notorious fact, that very many are lamentably ignorant of the proceedings of, and consequently success attending the various Tee-Total Societies now established. We are going on well in Nottingham and its vicinity; we number 1060 members, most of which, we believe, are consistent with their pledge. Our meetings are generally crowded, and the advocates have the pleasure of seeing that they do not labour in vain. We have lately visited places from eight to seventeen miles distant, and hope societies will be immediately formed: some of our friends have been twice to Silesby, in Leicestershire, and much interest is excited; a clergyman in that neighbourhood presided at the last meeting, and we hope will take up the cause with spirit and zeal. At Oxton a meeting was held in the church; the clergyman presided, and signed the pledge at the close of the meeting. We begin to think the ministers of the establishment will outstrip their dissenting brethren in this labour of love. I trust your excellent publication will be put into the hands of the religious part of the community especially, and have a tendency to lead them into the honourable and useful field of labour, which already exhibits such fruits as will no doubt redound to the honour and glory of God. The Rev. Mr. Cheadle, another clergyman, has lately addressed two of our meetings, and much impression has been produced. The worthy vicar of Ruddington is zealously employed in advocating the cause of entire abstinence, and has the pleasure of seeing many in his own neighbourhood reclaimed, and made happy and useful in spreading the blessings around which they themselves enjoy. It would rejoice my heart if I could enumerate as many ministers of other denominations joining the Society. Several local preachers are labouring with us, but at present the stated ministers stand aloof from us. Query—Why?

I am, dear Sir, Yours respectfully,

EDWARD SMITH, Secretary.

PROGRESS OF TEMPERANCE.

LONDON.

In London there are more than eighteen meetings held weekly; the auxiliaries are nobly working in every part of the metropolis; and we speak much below the mark, when we state there are on an average thirty signatures obtained daily. The zeal and warm-hearted eloquence of Mr. Teare has been highly useful; he is nightly firing his bomb-shells with effect. The energy and devotedness exhibited in this cause by the friends in the East, West, North, and South of the metropolis, have never been surpassed in modern times. The Christmas festivals are to be got up in no ordinary style by each Auxiliary. It is to be hoped Mr. Buckingham will be in town, to preside on some of those occasions; this is a tribute his pre-eminent services are justly entitled to receive. The social meeting on every Saturday night, at the Temperance Hotel, is found to be a most powerful plan for arranging and supplying the meetings of each week. This meeting is commenced by reading the Scriptures; *so much for our infidelity*. On Sabbath morning the friends issue forth with their tracts, and aid the police in their duty, by attending the doors of the drunkeries. If the Lord Mayor and Magistrates have our operations placed in a proper view before their minds, it is to be hoped they will soon see the justice of appropriating a part of the drunkards' fines to the funds of the Temperance Societies in their districts. Let the friends apply for such to every Magistrate in time, by a plain, simple statement of their principles, objects, and operations.

CLAPHAM.—In this quarter the cause has received a temporary check for a season; it is to be deplored that opposition should be manifested by any minister of the established church, one of whom edified his hearers by a sermon on the effects of wine in *producing holiness*. In this Chapel of Ease, a number of wealthy brewers and distillers, who *pay for pews*, were so much edified by the homily on port and claret, that they are anxious for its publication. If this reverend foe of Total Abstinence should enlighten "the *latitude* of Clapham" with his lucubrations, it is to be hoped *The Intelligencer* will do them the justice of a notice. It is still to be hoped that the Rector, Dr. Dealtry, a man as remarkable for his attention to the interests of the poor, as for his talents and piety, will see it to be his duty to patronise this labour of love. At all events, the friends here are resolved to persevere in the cause of humanity, of love, and of God; and they trust the time will come, when all united in the love of Jesus will be found labouring in this reformation of our country.

PECKHAM.—Total Abstinence has unfurled its standard here; the outcry, as usual, has been great; but the friends of the cause are men of true metal, willing to bear reproach in the path of duty, even from those with whom they have heretofore taken sweet counsel. The old Society has long been established here; meetings used to be held monthly; but, as elsewhere, the principles were found inefficient. A portion of the committee, anxious to see the inebriate reclaimed, adopted the principle of Total Abstinence; and, prior to the formation of a Society, they have had various lectures and meetings, in which the principle has been fully discussed and explained by Mr. Teare and other friends from the metropolis. On Wednesday evening, the 23rd, one of the Editors of *The Intelligencer* attended, and in the Lancasterian School gave a lecture on the nature and properties of malt liquors. On this occasion, Mr. G. Verrill took the chair; after the lecture, Mr. Brown, a member of the Committee of the old Society, opposed the introduction of Total Abstinence into Peckham. He availed himself of the rash expressions of some

of its advocates, particularly Mr. Teare's remarks on the *swiftness* of Sampson in catching three hundred foxes. This, with some needless personalities, afforded him a text, from which he made an appeal that terminated in the visit of some of his hearers to the public-house on that same night. In consequence of the opposition, the meeting was adjourned to the next evening for a reply. On Thursday evening the school-room was crowded to excess; Mr. G. Verreuil opened the meeting, and, in a speech as remarkable for its Christian temper as scriptural argument justified the course he and the friends who co-operated with him had adopted. His reply to the Rechabite argument, that we should follow them in all things, was peculiarly happy and loudly applauded. As this was deemed a *hit*, its absurdity was ably exposed, and told with power on the meeting. Mr. Verrill showed that he was not responsible for the statements or arguments of any individual: that in labours he was indeed no idler, and that Total Abstinence had not injured him in health of body or mind. As some rude person called out he was a well-paid preacher, Mr. Brown got up, and in a most gentlemanly manner paid a merited tribute to his disinterested character and exertions. The announcement of his being an *unpaid preacher of the gospel was received with cheers*. The chairman concluded by an affecting appeal to his opponent on the effect of his opposition. Mr. Conlan followed; and as Mr. Livesey's lecture on the malt delusion had been questioned, he challenged its opponents to answer it. Mr. W. Cash, in a speech teeming with benevolence, repelled the idea that they could have any *sinister* object in view; but, in the hope of reclaiming the drunkard, they had abandoned the use of wine, that their example might have the full benefit of both consistency and principle. This meeting has done good; even the opponents of the principle shrunk from the responsibility of the effects their conduct has produced. It was a painful sight to see Christian men in the unhallowed strife of contention, but it is but justice to all parties to say, it was conducted in as good a spirit as the circumstances would admit: their opponents gave the Tee-Totalers full credit for both good temper and purity of motive. At the close of the meeting a few unruly persons threatened tumult, but by judicious firmness it was quietly suppressed. To the high credit of the ladies of Peckham, they were not frightened by a little noise, but stood by their fathers and brothers in this noble conflict for their country and their God.

Let the Tee-Totalers of Peckham instantly form their society, and man, woman, and child enrol their names; unity is strength. Let them not shrink from the cross; hearts now in the gall of bitterness will yet bless them as their best benefactors.—Eds.

Tottenham.—In Tottenham, after much opposition, the seed sown is ripening gloriously; some of the most abandoned drunkards in the town have become sober and religious men. The publicans are enraged at their loss of custom, but we wish them no injury, and desire to see them employed in more honourable and useful avocations. On the 5th of November they dressed up Guy, with a label, "Tee-Total Radley and Co.," but we envy them not a little sport, if they will only keep their pence in their pockets for their wives and families; but the brutal outrage committed on one of our reformed characters, W. Bunyon, who went to look for a person at a public-house to take his measure for a pair of shoes, has disgraced its perpetrators. But let none despair; after we have weathered the storm, those that sneered at us heretofore, now pause and admire the blessed effects of Tee-Totalism.

Chelsea.—On Friday evening, November 11th, a lecture, explanatory of the principles and objects of the Society for the Suppression of Intemperance, was delivered in the Wesleyan Chapel, York-street, Chelsea, by Mr. Grosjean. The lecturer, in a very pleasing and highly interesting manner, enlarged upon the causes of Intemperance under the following heads:—Interest, Appetite, Fashion, and Ignorance. The arguments drawn from each of these topics were irresistibly forcible, and must have carried conviction to every dispassionate judgment. The various illustrations of his subject afforded by the lecturer contributed to secure the unwavering attention of his audience. At the close of the meeting ten individuals came forward and signed the pledge of Total Abstinence from all intoxicating drinks, half of whom were *ladies*.

J. S. H.

Drayton Temperance Union and Festival.—This Union embraces the villages and towns of Drayton, Hillingdon, Uxbridge, Denham, Iver, Colnbrook, Langley, Sipson, Hayes, Harmonsworth, Harlington, Hayes, Harefield, and Ruislip. The plan is to appoint a Secretary in each village, who corresponds with the general Secretary of the Union, and arranges for the meetings in their respective localities. This plan is most efficient and useful; the Rev. Mr. Katerns, Baptist Minister, is the general Secretary, aided by his excellent brethren, Messrs. Bartlet and George; these good men are indefatigable, they hold meetings every week, and are striving to get up coffee-shops in the villages. And the life and soul of this Union, John Hull, Esq., must not be forgotten; this gentleman is a noble example of devotedness to the happiness of the working classes. On Tuesday evening, the 22nd, the Union held their first festival in the Boys' School-room, Drayton: notwithstanding the unfavourable state of the weather, between sixty and seventy members were assembled; many came a distance of five and six miles on this interesting evening. The Rev. Messrs. George and Katerns, the Rev. Mr. Ward, the rector of Iver, Mr. Farr, the Christian poet, and author of a New Version of the Psalms. The Hymn, "Rise and Shine through every Nation," was given out by Mr. George; when its last note was ended, Mr. Katerns moved that their captain, Mr. John Hull, should preside; this was seconded, and unanimously adopted. The comforts of the evening were furnished in abundance; the only defect was the absence of that kindly sociality, so necessary to render festivals a scene of love and fraternity. It is to be hoped all those who may get up such, will avoid this; and instead of having one here and there taking their cup in dull silence, they will group them, so that interchange of thought and feeling may be sweetly blended. As this was the first festival, no individual can be blamed; when the buns, china, and sweet things were removed, the still sweeter matter was abundantly furnished in the experience and speeches of the reformed characters. Mr. Hull commenced by quoting the commandment of Him who went about doing good, who said, "If any man will come after, let him deny himself, and take up his cross, and follow me." He ably proved that Total Abstinence was in strict consonance with this command. He said he regretted that many who made a *loud* profession of Christianity, did not come forward and head their ranks; but for himself, he was determined to do his duty to his God and his country. He then called the Colnbrook blacksmith: this man was formerly the terror of that town. The blacksmith, a fine muscular man, came to the platform, and stated that he was formerly well known as a drunkard, but he thanked the Lord he was now equally known as a sober man.

Before he adopted Total Abstinence, his home was without furniture; but now he had got half-a-dozen of chairs and tables, with comfortable bedding and clothing; his family were happy, and his employer had raised his wages four shillings per week; and, instead of the usual mulberry wine as a gift, he had promised him a piece of roast beef for his Christmas dinner. His children now learned to read the Bible. A few days before the meeting, as a poor drunken man passed the door, his little child said, "Father, go out and make that man a Tee-Totaler." Not deeming it prudent, in the evening, after the child said his prayers to his mother—a thing never done when he was a drunkard—the child turned to him and said, "Father, do you know what I prayed for to-night? I prayed that that poor drunkard might become a Tee-Totaler." This spoke volumes, and the meeting seemed to feel it. John Glyn, a working gardener, returned thanks to the chairman that he had introduced Tee-Totalism into the neighbourhood; two or three others equally spoke of the blessings and advantages they now enjoyed in consequence of Total Abstinence. They now read their Bibles, their homes were happy, and their health and character improved;

and it was their firm determination to spread the principle throughout the country. The speakers were all working men; one an iron-founder; another a labourer from the rail-road; and the testimony they bore to the principle was of the most delightful description. The insufficiency of the *pint of ale system* was completely established. The rector of Iver asked one of the speakers how he spent his spare time; did he read the Scriptures? The answer was of the most pleasing character. When he visited the public-house he never looked at the Bible, but that his evenings were now spent in the bosom of his family, and that he did not read the Scriptures, he found no command to do so, but he had found a command to *search* the Scriptures, and, in dependence on the Holy Spirit, that was his employment during the winter evenings. After the working men had spoken, Mr. Conlan, of London, briefly addressed the meeting. As this assembly was chiefly composed of members, there were but very few else present; but at its close three signed the pledge; one of these a gentleman belonging to the Pastoral Aid Society, who is employed in his labours of mercy in the parish of Iver. On the whole this meeting was worth an age of reproach and scorn; and the benevolent chairman seemed to enjoy the reward of his labours. They are resolved, if possible, to establish Village Coffee-shops, and to hold another festival early in summer. It is to be hoped the pious rector of Iver will join them; his example at the wine-table has already been felt and blest. This union is a model for all the country districts; let it be followed until the chain reaches from one end of the land to the other. In the language of the blacksmith, a long pull, a strong pull, and a pull altogether, and intemperance will vanish like the cloud of the morning.

Tee-Totalism.—Barnet.—Pursuant to a printed notice, a public meeting was held at the Wesleyan Methodist chapel, Hadley, on Wednesday evening, the 2nd instant, for the purpose of hearing a lecture on the principles of the "New British and Foreign Society for the suppression of Intemperance," and to form an Auxiliary Society thereto. Mr. Freeman was called to the chair, and, regretting that the office had not been committed to abler hands, bespoke a candid hearing for Messrs. Donaldson and Hart, who came from London to address the assembly. Mr. Donaldson commenced a very able address in his well-known style, in which he very happily shifts

"From grave to gay, from lively to severe,"

and delivered some very humorous anecdotes with good effect; after which Mr. Donaldson moved that an Auxiliary Society be now formed, to be called the "Barnet and Hadley Society for the suppression of Intemperance." No opposition being offered, Mr. Donaldson declared the Society formed. Mr. Hart next delivered an address in favour of the plan of Total Abstinence. Some slight dissatisfaction was offered, but, excepting a few noisy urchins, no interruption succeeded. He concluded by moving that Mr. Henry Freeman (treasurer,) John Playford (secretary,) and Messrs. George, Donaldson, and Hart (the latter three from London) form a Committee, with power to add to their number. Mr. Freeman addressed the meeting very impressively, and remarked, that whatever might have been said during the recent discussions that could be construed into disrespect to any innkeeper or brewer, it could not amount to a tenth part of the obloquy that had been cast upon him. He had been insulted, reviled, pointed at with scorn, even by the pot-boys as they passed along the street; but, conscious of the purity of his motives, and the advantages that Total Abstinence would confer upon society, he pitied his opponents, and forgave their conduct. What would have been their proceedings, if he had intruded himself into their meetings of jollity in public-houses, for the purpose of reviling and insulting them? Yet such was their mode of acting towards him. He was, however, gratified with the tone that had pervaded the meeting during the evening, and thanked his friends for their attendance.—The chapel was completely filled.

Llanidloes.—Dear Sir,—I am desirous of letting you know that the Tee-Total cause and institution captivates its hundreds in our town and neighbourhood. It not only civilizes our townsmen and neighbours, but it makes the poor rich, and the miserable happy. Prosperity attend it, is my humble desire. Llanidloes and neighbourhood presents to-day 974 true soldiers of Temperance. A Member.

THE BREWER'S COACHMAN.

Honest William, an easy good-natured fellow,
Would, a little too oft, get a little too mellow,
Body coachman was he to an eminent brewer;
No better e'er sat on a box, to be sure;
His coach was kept clean, and no mothers or nurses
Took more care of their babes, than he took of his horses.
He had this,—aye, and fifty good qualities more,
But the business of tippling could ne'er be got o'er.
So his master effectually mended the matter
By hiring a man who drank nothing but water.
"Now, William," says he, "you see the plain case,
Had you drank as he does, you had kept a good place."
"Drink water!" quoth William, "had all men done so,
You'd never have wanted a coachman, I trow,
They're soakers like me, whom you load with reproach,
That enables you brewers to ride in your coach."

Tayler.

FOR THE NEW BRITISH AND FOREIGN SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE.

Subscriptions received:—

	£.	s.	d.
T. T. Clarke, Esq., Uxbridge .	1	0	0
R. Lanyon, Lostwithiel . .	1	0	0
A Lady, by Mr. Hart . . .	0	16	6

TO CORRESPONDENTS.

"D" has been received, and his remarks will have their just weight.

The article headed "Rival Slaughter Shops." Its matter was extracted from the *Christian Advocate*. Neither Mr. Giles nor Mr. Knight had aught to do with its insertion; if the builders are aggrieved, let them apply in that quarter. The remarks of Mr. F. are as injudicious as impotent; let him speak to the parties; we will never make *The Intelligencer* the vehicle of personal spleen. Let love be the binding principle, and all will be right.

The Irish Temperance Gazette has been received; we wish it success, and trust it may become an honest and consistent advocate of Total Abstinence.

Mr. Smith's Journal in our next.

We particularly call attention to the social meeting at the London Temperance Hotel: all the true friends of the cause should be present every Saturday evening at eight o'clock.

On "The best and cheapest plan of getting up Coffee-shops" in our next.

Published by J. Pasco, 90, Bartholomew-close; and sold by Brittain, 1, Queen's Head-passage, Paternoster-row, Berger, Holywell-street, Strand; E. Fry and Son, Bishopsgate-street; Paul, 52, Paternoster-row; Herbert, 36, Exeter-street, Sloane-street, Chelsea; Baker; Tract Depôt, Nottingham; Pallister, Leeds; Bradbury, Jun., and Co., Deansgate, Bolton; Oliphant, Edinburgh; Livesey, Preston; Ellerby, Manchester; and all other Booksellers.

No. VI. will be published on Saturday, December 17th.

W. Tyler, Printer, Bolt-court, Fleet-street, London.

THE

London Temperance Intelligencer.

UNDER THE DIRECTION OF THE NEW BRITISH AND FOREIGN SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE.

No. 6.] FOR SATURDAY, DECEMBER 17, 1836. [PRICE ONE PENNY.

"Drunkenness debases and brutifies the intellect so much, that neither moral nor religious considerations have any great effect upon it."—MACNISH.

MODERATION.

The master of a village school, about five miles from London, proposed to his boys the propriety of leaving out in their rehearsal of weights and measures, the beer, or ale and wine measures, stating that, if they all became Tee-Totalers they would not want them.

There was a murmur against being Tee-Totalers. "Will you all be drunkards?" inquired the master. This produced a most indignant cry of "No!" "What then will you be?" "Moderation men," was the reply. "Well," said the master, "there are one hundred and thirty boys now in the room: and, my dear boys, if when you leave school you all begin to drink moderately, be assured that in twenty years more than half of you will be drunkards."

The boys would not believe the assertion. The master seeing this, said they could not certainly look into futurity, but an opinion of what the future will be, may sometimes be formed by taking a retrospect of the past. This being admitted by the boys, the master proposed they should appoint four boys, living in different parts of the village, that they should take one hundred and thirty names from the school register, as they there stood, of persons living in their respective neighbourhoods, and with whose habits they were acquainted, and that if half of these were not such as in all propriety must be called drunkards, he would recall his assertion.

The boys requested permission to enter upon the inquiry: they did so, and out of the one hundred and thirty names, *ninety-one were known to be open drunkards*—the rest, moderationists, that is, only now and then overtaken, excepting nine who are acting on the abstinence principle.

Should any master or committee think that this has arisen from a laxity, or want of religious instruction in the school, the writer begs that before they conclude they would make a similar investigation: for he would rejoice to hear, much as it might tend to the discredit of the school, that this was a solitary case.

The school was established in 1812. Signed G. R.

The master having mentioned this at a public meeting of the Society for the Prevention of Intemperance in the same village, some of the old scholars came to inquire how *they* had been classed, their brothers, &c.; and the result, the grievous result has been, that it is now nearer ten 13ths than nine 13ths.

Some may suppose the above village to have been neglected; but this is not the case, as perhaps few places, in proportion to the number of inhabitants, 7,000 or 8,000, abound more with benevolent institutions. About 900*l.* per annum is subscribed for education; 400*l.* per annum for district visiting, sick poor, Bible Societies, &c.; 850*l.* for chapels; besides a church and chapel of ease of the Establishment, and a very large annual amount of tithes, and church and poor rates. The school above mentioned has been well managed, having been from the first under the immediate inspection of one of the most active members of the central committee. And when we consider the calculation of the Hon. and Rev. Baptist Noel, that there are 500,000, or, according to the author of the "Great Metropolis," 300,000, who neglect public worship altogether in London and its vicinity, we must fear that the above is but too accurate a sample of the moral state of the metropolitan districts.

We give the above "alarming fact" a prominent place in this number, because we think statistical investigations into the actual state of the population of this country, in reference to intemperance, would develope results in many cases equally affecting, and in others even more so. The village referred to is not crowded with gin-palaces: it is beer which destroys the peace of these families, which separates husband and wife, destroys moral rectitude, and produces incalculable woe. Is a Temperance reformation, then, desirable in our country? All the world answer, "Yes." Then how is this to be effected? Is it by abstaining from our medium of intoxication, whilst others are countenanced; or is it by banishing all drinks which produce the evil we deplore? Surely common sense dictates the latter; for the immediate cause of intoxication, as Lord Althorp told the House of Commons, is *drinking intoxicating liquor*. Banish the cause, and we get rid of the effect. It will not be credited by those who know any thing of the past history of the world, or who are accurate observers of its present state, that the art of distillation has produced all these melancholy results; yet one might have supposed from some of the speeches of the advocates of the old pledge, that the spirit of intemperance had slumbered, like the genii in the Arabian Nights' Entertainments, which had lain quietly enough at the bottom of the sea, shut up in a vase, till the fisherman drew up the vessel, took off the cover, and, lo! a spirit, expanding its awful dimensions, filled the poor mariner with terror. Certainly the restless genius of mankind had not been idle in turning men into swine, till Almokanna, "the veiled prophet," (who drowned himself in aquafortis, the product of his own skill,) or some such bearded sage, first contrived the alembic and the receiver, and drew over the delusive *Alcohol*. Why should we banish gin, rum, and brandy, and retain the aristocratic beverages, or the besotting and brutifying liquid which claims pre-eminence as the national drink? What is it that is most to be deprecated, by those who wish to make a firm embankment against the pressure of overwhelming floods? Is it not the *little drops*, first trickling through the foundation, then opening a wider passage, then bearing onwards with resistless energy into one wide-spreading chaos of destruction? It is just so with the cause of the Temperance reformation in this land. Experience shows, that nothing stands long against drinking habits, and customs, and appetites, but a Tee-Total bank, with no *rat-holes* in it to undermine the work.

To carry forward this reformation, we think it not needful to make ourselves responsible for any theories in morality, in medicine, or in chemistry, which may not stand the test of accurate investigation; but to rest on the broad and unshaken basis of *fact*, of *common sense*, and last, not least, of *gospel love*.

What is rum, gin, or brandy? Intoxicating liquor. What is ale, porter, or wine? Liquor which intoxicates.

Gentle reader, where lies the moral difference between them? The question is surely one of *degree*.

To what purpose are these strong drinks taken? *To support strength?* Wonderful delusion! as though our gracious Creator had made *man* only, of all animals, dependant for his daily strength on substances which first cause the blood to flow more rapidly through his veins, and then to subside into a sickly collapse. *To promote digestion?* Then is the remedy much worse than the disease. Ask the medical faculty what is the cause of the prevalence of stomach complaints; will they not answer, "The use of intoxicating liquor?" To occasion a *moderate degree* of drunkenness? This, we fear, is the too frequent cause of the use of these things; and we must therefore say a few words about the *morality* of moderation.

The question, whether the use of intoxicating liquors be moral, resolves itself, we presume, into the question, whether it be according to the will of God? Now, gospel morality inculcates, that the first movement of the desire of the heart towards a forbidden object is sin. Drunkenness is forbidden by an awful interdict. What, then, *is* drunkenness? Is it not the specific effect of certain substances upon the animal, and through the animal upon the intellectual frame of man, inducing a voluntary resignation of the reins of reason, to the fierce driving onwards of appetite? To take intoxicating liquor, then, with *any* desire to produce the effect which gives it this name, *must be immoral*, unless we are much deceived in our views of morality: "Lust, when it hath conceived, bringeth forth sin, and sin when it is finished, bringeth forth death." Where is the morality of moderation in this sense? Moderation in evil! A man's moderately producing on himself, by means of the abuse of God's creatures, an effect forbidden by the Creator!

Objection 1.—"But the moderate use is needful as a medicine."

Taking this for granted, we have here no question at all as to morality. To take intoxicating liquor as medicine, with *no* desire but for its medicinal effect, involves no question of morality at all. No one thinks of discussing *moderation* or *morality* over a glass of salts or senna.

Objection 2.—"But we take it to do us good."

Then we humbly suggest to your consideration the facts we lay before you, to prove that, generally speaking, you are labouring under a mistake; but if this be your *real* reason we have nothing to say to you about morality.

Objection 3.—"But though we cannot say we think there is any benefit in these drinks, either as food or medicine, yet they are good gifts of Providence, and we like them, and take them *merely* to gratify the palate."

You remind us of the story told of the Turks in Asia Minor, who are *particularly* careful to have stamped on their cakes of opium, "Mash Allah," the gift of God! It does not follow that simply *because* compounds are easily manufactured, or substances distilled from the capsule of a plant, that they are intended for our use. Their effects must be the rule of our conduct. We dismiss our third-rate objectors, without impeaching their morality; but to the first, second, and third, we would respectfully say,

Are you *quite* sure that the desire for the specific effect of these liquors is not in the least interwoven with your strong reasons for their use? "*Wine is a mocker*; strong drink is raging; and whosoever is deceived thereby is not wise." "Look not thou on the wine when it is red, when it giveth its colour in the cup, when it moveth itself aright; *at the last* it biteth like a serpent." Our hearts are very deceitful; and wisdom dwells with prudence.

But to the Christian there is a rule of action beyond mere common-place morality. The glory of God in the highest, and love to his neighbour as himself, lead him to say, "All things are lawful unto me, but all things are *not expedient*." "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." "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." "Judge this, rather, that no man put a stumbling-block, or *an occasion to fall in his brother's way*," so "shall thy weak brother perish, for whom Christ died." "Happy is he that condemneth not himself in that thing which he alloweth."

We have thus disposed, to the best of our ability, of the *morality* of moderation. We have but little more to say, and that is on its *expediency*

Here we must avow our individual conviction, that the circumstances of climate, race, habits of life, &c., have great influence. That the man who has been intemperate is in greater danger from moderation than the individual who has not, is a notorious fact. A brand plucked out of the fire is easily rekindled. The *first pint*, as a drinker of half a century confessed, "the *first pint of beer* is like the first spark falling on the tinder; and we keep on adding spark to spark till our whole vitals are in a flame." We think that, to a certain extent, the same principle applies to differing *races* of men. The inhabitants of the *south* of France, notwithstanding the abundance of wine, are very temperate; but the soldiers from the north, it has been noticed on high authority, when quartered in those parts become very drunken. The Romans were not nationally an intemperate people; but the northern nations who invaded Italy were so enslaved to the love of liquor that whole armies are said to have been destroyed through it. The ancient Britons were temperate, but the Saxons quite the reverse. The folly of *moderation* in our own country, one should think was sufficiently apparent. "If you want a monument of this, look around." One should suppose the aim of our countrymen was to show their virtue, in similar circumstances to those in which Goldsmith pictures true genius, which he says, "walks along a line; and perhaps our greatest pleasure is in seeing it so often near falling without being ever actually down." But the misfortune is, that this line proves like Mahomet's fabled bridge to Paradise—finer than a hair, and sharper than a sword, which none but the faithful can pass over; all the rest falling, on one side or the other, into hell gaping beneath. Abstinence in this country expects a man, it is true, to run against the stream; but moderation would have him allow his bark to glide along to the edge of Niagara, and then to row back: "An all-sufficient job," we take it, as the American preacher said. Custom allows a man to indulge till the acoholic stimulus begins to affect his intellect, and *then*, when his moral power over himself is weakened, and exhilaration and appetite associated concur in leading him on to full inebriation, he is *then* to lay the curb on his propensities, he is *then* to summon all the energy of his principles. The poor fish *may* nibble the bait but *must by all means avoid the hook!*

THE RELIGIOUS PERIODICALS AND THE POISON ADVERTISEMENTS' SOCIETY.

The Temperance question is evidently working its way in quarters in which it has hitherto been noticed with indifference. The pressure from without is compelling the "rulers" to discuss, with respect, a subject in which the people find their happiness and prosperity so deeply involved. We cannot but notice with pleasure the controversy carried on in the columns of the "Christian Advocate" on the question of Total Abstinence. The conductors of that paper have our thanks for their impartial conduct on this subject; and we would rejoice in seeing the "Advocate" unstained by the puffs of the vendors in disease and poison. In this, the "Advocate" is not more to blame than the other religious periodicals of the day. It is a blemish, as monstrous as it is revolting, to find the "Saints' Everlasting Rest" advertised in the same sheet with "Heneky's Cordials" and "Brett's Brandy." "Men cannot serve two masters; they must hate the one and love the other." Would that the proprietors of the religious publications would follow this straight way; and we doubt not they would, in the end, find it more profitable than the wages of the gin mammon. We trust the day is not distant when Christian men will see it to be their duty to exclude from the pages of religious publications, professing to have the glory of God in view, advertisements which are extending the dominion of the prince of darkness, and spreading crime and blasphemy around. If not, it will become a matter of conscience with every friend of Temperance, to exclude such vehicles of immorality from their tables and circles, and let them remain in uncut glory on the shelves of their proprietors; for we promise them they will find the publicans but meagre and scanty supporters.

To the Editor of The Temperance Intelligencer.

Taunton, November 9th, 1836.

SIR,—Having read with pleasure and profit the accounts given in the "Intelligencer" of the progress of the Temperance cause on Total Abstinence principles, and being anxious to forward the good cause by every means in my power, I beg to forward you an account of its rise and progress in this important town.

About four years ago, that excellent man Mr. G. Carr, agent to the British and Foreign Temperance Society, arrived in this town, when, at a public meeting, it was resolved that a Temperance Auxiliary be formed, in connexion with the Parent Society. For some time after its formation the society slept; but some of the agents again visiting the town, we were stirred up to greater diligence. Monthly meetings were held, and very great numbers constantly attended Sometimes our hopes were raised by a solitary individual joining the society from the overflowing ranks of the drunkards; but these endured but for a very short period, moderation proving to them quite ineffectual, and oftimes an ensnaring enemy. In this way we continued until Barlow and Taylor arrived here. These persons were invited by the Moderation Committee, with the understanding that no person should in future be invited by them that advocated Tee-Totalism exclusively. Their visit paved the way for the great champion of Tee-Totalism, Mr. J Teare, and was the means of making some converts from the ranks of the Moderation Society. Shortly after, hearing that Mr. T. was in the neighbourhood, it was resolved to open a list of private subscriptions, in order to defray his expenses to this place; and, after having been invited, he paid us a visit—a visit long to be remembered by many who were privileged with hearing the delightful truths that dropped from his lips. At the close of the meeting a resolution was proposed to the following effect:—That the thanks of the meeting are eminently due to Mr T.; and that the meeting rejoice in hope of his speedy return to Taunton: which was carried with acclamations, and 21 persons signed the Tee-Total pledge that evening. In Mr. Teare's absence the little band of Tee-Totalers did what they could to strengthen each other's hands, amid no small degree of persecution, arising from a quarter they little expected, but which they wish to bury in oblivion. Mr. Teare's second visit was shortly after announced; and but for some misunderstanding as regarded his arrangements in Bristol, our second meeting would, I think, have passed off peaceably; but being obliged, on account of this misunderstanding, to postpone our meeting, the Moderation Committee in the mean time were called together, and the majority of them that were present determined on sending out a bill, stating, that the meeting about to be held had no connexion with the Taunton and West Somerset Temperance Society. These bills were stuck up in many of the public-houses and beer-shops; and the meeting that followed baffles description. It was held in the Wesleyan chapel; and from the commencement to its close, such a scene of riot and confusion has not been witnessed in this town for many years, not even at an election, and will ever be a disgrace to it. But the Tee-Totalers here, as elsewhere, not being so easily beaten off the field, having a single eye to the glory of God, and the interest of their fellow-creatures at heart, they persevered amidst evil as well as good report. A third meeting was held, at which Mr. Teare gave an excellent lecture, which was attentively listened to; having taken the precaution not to admit those that were intoxicated, or any that were likely in an uproarious way to disturb the meeting. These meetings were the means, under the blessing of Almighty God, of fixing the Tee-Total banners in such a position that I firmly believe not all the malice of the grand enemy of man, and all his agents combined, will be enabled to remove them. Feeling truly grateful to Mr. Teare for his excellent services, we invited him to a social tea-meeting, which he kindly attended. About 130 persons were present, and a delightful meeting it was. Mr. T. gave us an account of his visit to the Isle of Man, which was at once profitable and instructive. Since that time we have held weekly meetings, which are generally well attended. Our numbers at present stand thus:—Adults, 130, of whom 19 are reformed drunkards; from some of these we frequently hear some heart-cheering accounts at our weekly meetings;—Juveniles, 70, and we are constantly adding to our numbers. Most of those who are reformed may be seen on the Sabbath eagerly listening to the words of everlasting life in some place of religious worship. There were last Sabbath-day evening, at the Wesleyan Methodist chapel, within a few yards of each other, no less than eleven persons, who not long since were found wallowing in the awful slough of intemperance. Four of these have already joined that section of the Christian church, and another is about, this evening, to follow their steps: we may indeed exclaim, "What hath God wrought!"

One of our little number last week lost his aged mother by death; she was last Sabbath-day taken to her long home, being borne by six regular Tee-Totalers. The funeral was altogether conducted without the use of any intoxicating liquors; the first, I suppose, ever so conducted in this town. With best wishes for the success of the good and important cause in which we are engaged, and for the "Temperance Intelligencer," as a most promising and powerful assistant, I subscribe myself

Yours respectfully,

W. BRAMAN.

[If the editor of the "Congregational" will only read the following, it is to be hoped it will lessen his antipathy to the progress of Total Abstinence.]

TO YOUNG MINISTERS.

Ashton-Under-Lyne, October 31, 1836.

DEAR BRETHREN,—I have lately made a discovery, which has been very beneficial to me, and I think you would scarcely consider me as a brother if I did not tell you of it, that you might reap advantage from it also.

The case is as follows:—

Before I was married, I used frequently to take a tumbler of weak spirits and water, and on Sunday evening I took it a little

stronger, in ordre to compose me to sleep; yet, strange to tell, it had the contrary effect—it kept me tossing about, restless, through the night; and in the morning I was as unfit for study as for active labours, and I frequently exclaimed, "This *preaching* will kill me!"

After I had been married a short time, my wife advised me to leave off this tumbler on Sunday night, and I did so, and found myself the better for it. This induced me to leave it off on week-nights, and I found myself the better for that also. Still I took a glass or two of wine, especially on Sundays; and we had a bottle in store in the vestry, to take a drop when I came out of the pulpit, if I needed it. I thought this must be a good thing, *for almost every minister and every deacon recommended it.* At last I began to suspect that it was not so needful as was supposed, and I gradually left it off. But when I was engaged in preaching eight or ten, and even fourteen times a week, I found that the large congregations and heated chapels produced great exhaustion; and in order to recruit my wasted strength, I sometimes took beer, or porter, or wine at supper. *Then in the morning I had a little headache,* or felt *nervous,* or had a white tongue; yea, so white, that I spoke of it to a kind friend in Yorkshire, and he actually brought me a *tongue-scraper,* but never advised me to abstain from wine and strong drink. I mentioned this to another friend in Norfolk, who assured me that my incessant labours kept up such excitement, that I should have a *white tongue* as long as I lived.

But now the secret is come out. I preach oftener than most men, yet sleep well, have no headache, no white tongue, and very little exhaustion. The secret is this—*I never drink wine, or spirits, or porter, or beer, or cider, or any other fermented or intoxicating liquor;* the *pure water from the spring* is my beverage, and I never was so well since I became a preacher.

You will see what I mean by all this. Yes, dear brethren, it is that you may do the same, and find the same benefit. Remember, I make no invidious remarks on those who differ from me, but I wish you to consider two things:—

First—That nearly all the blemishes which have been found on the characters of ministers for the last fifty years have arisen, directly or indirectly, from the free use of intoxicating liquors.

Second—That the strongest man, and the handsomest man, and the most rousing preacher, were all three of them what is technically called *Tee-Totalers.*

I remain, dear brethren,
Yours to love and to serve,
RICHARD KNILL.

(*Evangelical Magazine.*)

TO THE REV. ROBERT HEYS, WESLEYAN SUPERINTENDENT MINISTER, KEIGHLEY.

REV. SIR,—We beg leave to thank you for the boldness with which you have brought forward your reasons for standing aloof from the Temperance Society, since you give us a fair opportunity of examining them, and replying to them.

You do not deem it just on the part of infidels to denounce and oppose Christianity without having read the Bible, or heard the gospel preached; and you will therefore allow us to complain of those who presume to judge on a question they have not examined, and to condemn parties whom they will not hear, on garbled and *ex-parte* reports.

1. Will you oblige us, by informing us what publications of the Temperance Society you have read, and whether you have attended any of its meetings? (You admit that there are brethren in Christ whom you might find there.)

2. Please to show how we "impose a burden upon men."

3. Bring forward *any part of "the Word of God,"* or *any principle of "sober and enlightened reason"* in subversion of our principles.

4. Prove that we "cast unjust aspersions on those whose character is perfectly unimpeachable."

You say, "When these gross violations of decency are exhibited in your public meetings, you make no attempt, through the chair, to bring such intemperate men to order." I was present at a recent meeting of the Keighley Society, in which the Rev. Chairman did rise to correct the strong language of one of the speakers against publicans.

Your latter *five* objections are of *one order*, and relate not to our principles, but management. We grant that Mr. Swindlehurst's personal mention of you in the meeting was irregular. If you cannot prove that our principles are not sanctioned by Scripture and reason, we shall be happy if you will join us, and rectify any part of our management or proceedings which you may think unchristian.

We are called upon by our religion to bear with some, who are brands plucked from the burning—reclaimed, by the blessing of God, to Temperance and faith in Christ, although the defective education of the ale-bench, and their zealous gratitude for deliverance from the vilest bondage, lead them into occasional errors. We strengthen such in their good resolutions, and encourage them in the path of rectitude, cheered by their manifest increase in respectability, and devotedness to the best interests of their fellow-men: such are most of those whom you reject and revile.

5. Show us two men who are more useful, *as Christians,* than those so contemptuously alluded to in your sixth objection; one a Methodist, the chief of the reformed drunkards, once the king of drunkards; the other a learned clergyman of the church of England, and very highly esteemed by those among whom he labours.

6. Are not our principles and efforts tending to the suppression of vice, and the restriction of Satan's empire?

7. Why does your opposition to us meet with the cordial approbation of a class of men who make a gain by the demoralization of the people, and whose houses are the nurseries and rendezvous of the vilest characters?

8. Please to explain the inconsistency of your conduct with the following quotations from the rules by which you profess to be governed; or else allow that the *venerable and excellent* JOHN WESLEY, as well as the Temperance Society, enjoined principles "which have no clear sanction in the Word of God, or in sober and enlightened reason."

Waiting your reply to these reasonable requests,
I remain,
Very respectfully yours,
W. S. NICHOLS.

Extracts from the Methodist General Rules.

"It is expected of all who continue in the societies, that they should continue to evidence their desire of salvation:—First, by doing no harm, by avoiding evil of every kind; especially that which is most generally practised. Such as the taking the name of God in vain; the profaning the day of the Lord, either by doing ordinary work thereon, or by buying or selling.

Drunkenness; buying or *selling spirituous liquors,* or *drinking them,* unless in cases of extreme necessity; *fighting, quarrelling, brawling, &c.*

DIRECTIONS TO THE BAND SOCIETIES.

"You are supposed to have the *faith that overcometh the world.* To you, therefore, it is not grievous,—

I. Carefully to abstain from doing evil: in particular,

1. Neither to *buy* or *sell* any thing at all on the Lord's-day,

2. To taste no spirituous liquor, *no dram* of any kind, unless prescribed by a physician.

7. To use *no needless self-indulgence,* such as taking snuff or tobacco, unless prescribed by a physician.

SECTION ON CONFORMITY TO THE WORLD.

"*Question.*—"Do not Sabbath-breaking, dram-drinking, &c. still prevail in several places? What method can we take to remove these evils?

Answer.—Let us preach expressly and strongly on each of these heads."

DIRECTIONS TO PREACHERS.

"After preaching, take a little lemonade, mild ale, (see Mr. Wesley's explanation on ale below,) or candied orange peel. All spirituous liquors, at that time especially, are deadly poison.

RULES RELATING TO SUPERINTENDENTS.

I. "Do we steadily watch against the world, the devil, ourselves? the besetting sin?

II. Do you deny yourselves every useless pleasure of sense? &c.

Do you use only that *kind* and *degree* of drink which is best for body and soul?

Do you drink water? Why not? Did you ever? Why did you leave it off? If not for health, when will you begin again? To-day?

How often do you drink *wine* or *ale? Every day?* Do you *want* or *waste* it?

(Those words in italics are so in the original.)

Extract from John Wesley's

PLAIN AND EASY RULES FOR PRESERVING HEALTH.

Chiefly transcribed from Dr. Cheyne.

"Water is the wholesomest of all drinks; quickens the appetite, and strengthens the digestion most.

Strong, and more especially spirituous liquors, are a certain, though a slow poison.

Experience shows there is very seldom any danger in leaving them off all at once.

Strong liquors do not prevent the mischiefs of a surfeit, nor carry it off so safely as water.

Malt liquors (except clear small beer, or small ale of due age) are exceeding hurtful to tender persons.

Drink only water if it agrees with your stomach.

(I may remark, water will not agree with your stomach while you use ale, wine, or spirits.—W. S. N.)

A BOATSWAIN'S SPEECH AT A TEMPERANCE MEETING.

Captain Lane rose, and the general expectation of a speech was disappointed by the following brief remarks:—

"Mr. Chairman," said he, "I do not feel myself able to treat the subject as it deserves; but there is a person in this assembly who has had occasion to think deeply upon it. He has been the boatswain of my ship for thirteen years; and, if you will put up with plain common sense, and allow a little for the language and manner of an old sailor, he will be willing to give you his views."

"Mr. Morgan," said Captain Lane, "our friends will be glad to hear you express your sentiments on the use of strong drink."

"Ay, ay, sir," said the old boatswain, as he rose; in his shaggy pea-jacket, and with his clean shirt-collar, and tidy black silk neck-cloth, loose grey locks, and sedate expression of face, he might have passed for the very patriarch of the flood. "Please your honour," said the old boatswain, "I've come down here by the captain's orders; and if there's any thing stowed away in my old weather-beaten sea-chest of a head that may be of any use to a brother sailor, or a landsman either, they're heartily welcome. If it will do any good in such a cause as this, that you have all come here to talk about, you may go down below and overhaul the lockers of an old man's heart. It may seem a little strange, that an old sailor should put his helm hard-a-port to get out of the way of a glass o' grog; but if it was'nt for the shame, old as I am, I'd be tied up to the rigging, and take a dozen, rather than suffer a drop to go down my hatches."

By this time, all eyes and ears were rivetted upon the speaker. He stood as firmly as a main-mast; and a well-carved image of him, pea-jacket and all, would have made a fine figure-head for a temperance ship.

"Please your honour," the old sailor continued, "it's no very pleasant matter for a poor sailor to go over the old shoal where he lost a fine ship; but he must be a shabby fellow that would'nt stick up a beacon, if he could, and fetch home soundings and bearings, for the good of others who may sail in those seas. I've followed the sea for fifty years. I had good and kind parents, thank God for both. They brought me up to read the Bible, and keep the Sabbath. My father drank spirits sparingly; my mother never drank any. Whenever I asked for a taste, he was wise enough to put me off. 'Milk for babes, my lad,' he used to say; 'children must take care how they meddle w th edged tools.' When I was twelve, I went to sea, cabin-boy of the 'Tippoo Saib;' and the captain promised my father to let me have no grog; and he kept his word. After my father's death I began to drink spirits; and I continued to drink it till I was forty-two. I got married when I was twenty-three. We had two boys; one of them is living. My eldest boy went to sea with me three voyages, and a finer lad——"

Just then, something seemed to stick in the old boatswain's throat; but he was speedily relieved, and proceeded in his remarks.

"I used to think my father was over strict about spirits; and when it was cold or wet, I did'nt see any harm in giving Jack a little, though he was only fourteen. When he got ashore, where he could serve out his own allowance, I soon saw that he doubled the quantity. I talked to him—he promised to do better; but he did'nt. I talked to him again, but he grew worse; and finally, in spite of all my talking, and his poor mother's prayers, he became a drunkard. One day, I saw a gang of men and boys poking fun at a poor fellow, who was reeling about in the middle of the circle, and swearing terribly. Nobody likes to see his profession dishonoured; so I thought I'd run down and take him in tow. Your honour knows what a sailor's heart is made of; what do you think I felt, when I found it was my own son? I could'nt resist the sense of duty, and I spoke to him sharply. But his answer threw me all aback, like a white squall in the Levant. He heard me through, and doubling his fist in my face, exclaimed, 'You made me a drunkard.' It cut me to the heart, like a chain-shot from an eighteen-pounder; and I felt as if I should have gone by the board."

As he uttered these words, the tears ran down the channels of the old man's cheeks like rain. After wiping his eyes on the sleeves of his jacket, the old sailor proceeded:—

"I tried night and day to think of the best plan to keep my other son from following on to destruction, in the wake of his elder brother. I gave him daily lessons of temperance. I held up before him the example of his poor brother; I cautioned him not to take spirits upon an empty stomach; and I kept my eye constantly upon him. Still *I* daily took my allowance; and the sight of the dram-bottle, the smell of the liquor, and the example of his own father, were abler lawyers on t'other side. I saw the breakers a-head; and I prayed God to preserve, not only my child, but myself; for I was sometimes alarmed for my own safety. One Sunday I heard the minister read the account of the overthrow of Goliath. As I returned home, I compared intemperance, in my own mind, to the giant of Gath; and I asked myself why there might not be found some remedy for the evil? For the first time, *Total Abstinence* occurred to my mind. I called in Tom, my youngest son, and told him I had resolved never to take another drop of intoxicating liquor, blow high or blow low. I called for all there was in the house, and threw it out of the window. Tom promised to take no more. I have never had reason to doubt that he has kept his promise. He is now first mate of an Indiaman. Now, your honour, I have said all I had to say about my own experience. Maybe I've spun too long a yarn already; but I think it would'nt puzzle a Chinese juggler to take to pieces all that has been put together on t'other side."

"Spin as long a yarn as you please, Mr. Morgan," said the chairman, and I hope it will be spun of as good hemp, and as hard twisted as the last."

(To be continued.)

COFFEE-SHOPS.

Mr. Editor,—The cry through the country is, "Get up coffee-shops, and places for cheap refreshment, where all persons who wish to avoid the nuisance and the temptations of the public-house, may resort." This, I think, can be easily effected in small villages, by any Tee-Totaler, at a very little out-lay, and which may not only promote the cause, but return him a considerable profit. To a d all who desire fully to effect this, I think I cannot do better than call their attention to the following extract from the June number of the "Advocate." They can easily accomplish their object by converting a front-room, with a few small boxes or seats, into a comfortable coffee-room. If they desire to add to their profits, they can also add the sale of the publications. But, above all things, let cleanliness and punctuality be pre-eminently conspicuous. In all cases let the friends of the cause patronise such places by sending to them, and taking every opportunity to make them known.

The following is the extract to which I beg to call the attention of all who are desirous to open such shops:—

"The inferiority of our coffee, compared to that which travellers get in France, is a subject of general remark. And though it is an article of every day use, in nine cases out of ten it is served up very *bad*. This arises, first, from the quality of the coffee itself, and, secondly, from the method of preparing it. I have seen many working people drinking the most wretched stuff for coffee; most of the farmers, and some tradesmen, have it very little better. Some will even put it into the kettle, and boil it, and serve it up thick with the grounds.

Mr. Capper, of Birmingham, has paid much attention to this subject, and to him I am indebted for most of the following suggestions. A tin containing a bag, and fitted up with a tap varying in size to meet the quantity consumed, is the simplest and most convenient utensil for making coffee. The bag must be of fine cambric; and the frame to which it is fastened ought to be an inch and a half or two inches deep. The *best* coffee, though a little higher in price, will be found the *cheapest;* and it ought to be ground very *fine*. The tins may be made to hold one quart, two quarts, or a gallon, according to the wants of the family. The coffee should be weighed, or measured in a glass, like those used by a druggist, with the different weights marked upon it. This regulation has been found to be a great saving over the present random method of throwing in the coffee. An ounce to a quart is said to make prime coffee: this can be varied according to the taste or circumstances of those who use it. Pour the boiling water upon the coffee, in such a way as to saturate the whole of it; let it stand for a few minutes, and the tin itself can either be carried to the table, or, which is more genteel, the liquor can be drawn off into a coffee-pot, and served up in the usual way. If it should have occasion to stand to the fire for some time, the bag containing the grounds should be taken out, as it tends to injure the flavour. If the quantity made is not sufficient, never put new coffee to the old grounds; but, according to the quantity wanted, let the second supply be made of fresh coffee. Each hotel ought to have about four of these tins, capable of making from one cup to two or three quarts. The tins should be clean and bright, placed on a row on the bar-table, with the proper quantity of coffee ready in the bag. With boiling water at hand, coffee may be ready in two minutes—just about the time requisite to serve a person with bread and butter."

In your next I will endeavour to forward you a calculation of the probable amount of profit, and the number of customers it would require, on an average, to produce it. But let all who intend to open coffee-shops keep a good stock of useful and entertaining publications on hand.

With best wishes for the success of the good cause, and the "Intelligencer," I am yours truly,

A Back-bone Tee-Totaler.

London, Nov. 23, 1836.

UNION.

To the Editor of the London Temperance Intelligencer.

Sir,—It is a common motto of the present day, that "Union is strength:" and though this is often meant to union in revolution, union in battle, &c., yet it is an indisputable fact, that union is strength, and, if applied to proper objects, will work glorious achievements. How is the beauty of the motto illustrated when we see Ministers of *all* denominations, on one platform, uniting together to fight for *one* common Lord and Master! How much of this unity is seen in your Society! You aim not at benefiting one sect, one denomination, or one class of persons, (except the class of spirit-drinkers,) but you endeavour to reclaim all from the pernicious effects of intoxicating drinks.

But there is another unity I should like to see—a unity with other societies, such as the London City Mission, the Christian Instruction Society, the Pastoral Aid Society, &c. Such a union as this would be the means of doing much good. It would both aid your Society and theirs. For instance: when the agents of the above societies are visiting the hovels of poverty and wretchedness, how many drunkards do they meet? and, if in a proper state to reason with, they may reason with a drunkard on the sin of drunkenness; they may tell him, that "no drunkard can enter into the kingdom of heaven;" they may tell him of all the awful denunciations of the Bible against drunkenness, "but, because of the hardness of his heart," not be able to move him; while they may tell him of the benefits arising from abstaining from intoxicating drinks, of the comforts to himself and family, of the improving his health, of the money he would save; and, by this means, persuade him to abstain from intoxicating drinks. Nor is this all: his mind would be able to receive the truths of the gospel, and the instructions of the visitors be made a blessing to him in the conversion of his soul. Let it not be thought that what I have stated here has not been done. Who has read the Life of Thomas Griffiths, in the first number of the "Temperance Intelligencer," without perceiving this? and there are many other instances upon record of the same facts. By abstaining from intoxicating drinks, they become moral men, and often from moral men become Christian men. Neither let it be thought that I think the abstaining from intoxicating drinks would convert men, (far be it from me to say so,) or that it precedes the preaching of the gospel. But I do say, that it is one of the means God employs to convert men; for if a drunkard become a Christian, he must first become temperate.

Let the friends of this cause, therefore, bear in mind, that "Union is Strength;" that, being united together, they may go on boldly in their work, nor all the darts of Satan himself shall be able to move them.

By inserting these remarks, you will greatly oblige

Yours respectfully,

W. C.

P.S. Allow me to recommend you to publish the "Intelligencer" weekly, from the commencement of the New Year.

ALCOHOL IN FERMENTED DRINKS.

"It was *at one time* maintained, that alcohol did not exist in wines, but was generated and evolved by the heat of distillation. On this subject M. Gay-Lussac made some *decisive* experiments. He agitated wine with litharge in fine powder, till the liquid became as limpid as water, and then saturated it with subcarbonate of potash. *The alcohol immediately separated, and floated on the top.* He distilled another portion of wine *in vacuo*, at 59 degrees Fahrenheit, a temperature considerably below that of fermentation: *Alcohol came over.* Mr Brande proved the same position, by saturating wine with subacetate of lead, and adding potash."—*Ure's Dictionary of Chemistry*, Article Alcohol.

THE LONDON TEMPERANCE INTELLIGENCER.

With the close of the year, "The Intelligencer" will be published weekly; and we trust this will afford the friends of Tee-Totalism pleasure, at least as an evidence that the cause is progressing. For ourselves we desire to look to His aid who alone can strengthen and crown our efforts with success. If we have disappointed some, we rejoice to know we have pleased others, and it is our desire to satisfy all. To the homes of the poor and lowly, we are anxious to become both useful and instructive—a welcome visitor; and although we seek to occupy a neutral spot amongst the various sections of the Christian world, yet we will yield to none in our love and homage to the glorious truths of our God and Saviour. To *His* gospel we bow, and, as much as possible divested of the acerbities of human passion and prejudice, to promote national prosperity, domestic bliss, and individual virtue and holiness. Should we contribute to the increase of these blessings, be the glory given to whom it belongs! It is true we are blamed for not attacking the British and Foreign Temperance Society. We trust we have not flinched from the great principle by which alone we are convinced that the Temperance reformation can ever be accomplished, and its victory secured. *Principles*, not men, are the subjects of our warfare; and although we believe that Society to be essentially *wrong*, yet we desire to treat our erring brethren with charity, and trust the day is not far distant, when its members, adopting Total Abstinence, will unite with us in "one Tee-Total band" against the destroyer, and the beauty of "Israel's united tents" be our possession.

As we publish weekly, from the commencement of the New Year, we have entered into arrangements which, we trust, will render the "Intelligencer" worthy the patronage of the Christian; for on Christian principles alone are we resolved to support this question.

And now, before we conclude, we would desire to thank our friends and correspondents for the support we have experienced, and, if spared, we trust to close our arrears with those who may deem themselves neglected. To those for us and against us, we wish a blessed Christmas and a happy New Year. May we all enter on the New Year with hearts more devoted to the glory of God and the salvation of perishing souls; that, in "good report and evil report," we stand, upheld by the Spirit of our Lord, and walk as he did—doing good. This is our lowly prayer: forget us not in yours.

All persons, in town and country, who desire to have the "Intelligencer" weekly, will lose no time in forwarding their orders to the publishers. In our next we will announce when the first part will be ready.

THE REV. JOHN GORDON AND THE TEMPERANCE SOCIETY.

A mistake having occurred relative to a challenge, stated, in a hand bill, to have been given by three gentlemen to the Dudley Total Abstinence Society, one of the individuals referred to (the Rev. John Gordon) has requested me, as Secretary to that Society, to correct that statement, as far as he is concerned.

I therefore feel it my duty to declare, that it appears Mr. Gordon did not send any such challenge, or authorize any individual to send it in his name, and that no correspondence whatever has passed between him and the Society on the subject. It further appears that Mr. Gordon had declared, in answer to an application made to him by a private hand, *that the good* which the Temperance Society was *stated to be doing*, in the prevention of drunkenness, *would restrain him from publicly interfering* in opposition to it.

E. B. Jukes, Secretary.

Dudley, Nov. 26, 1836. (*Christian Advocate.*)

PROGRESS OF TEMPERANCE.

LONDON.

The cause is daily triumphing in the metropolis. There is a work of miracles going on. In the midst of the apathy of Christian professors, the advocates are indeed watering the barren place; and the wilderness, beginning to blossom, the homes of the wretched are changed into homes of happiness; and "sweet home" is now sung by many a tongue that twelve, aye six months since, had no home, except the prison or public-house. Is this nothing, Christian men? Ask your hearts; and if they be not callous to all the emotions that are noble, pure, and holy, in Christian love and benevolence, rejoice. Come forward and give us the aid of your influence and example, and we shall live to witness a reformation in the morals, and a revival of religion, such as the most sanguine would shrink from announcing. In time, let us implore of you to step forward and seize the helm. The mass of *facts*, *living facts*, we can produce demand your notice. A committee of clergymen and Christian men should immediately investigate them, and give the Christian world the benefit of their decision. We challenge the ordeal from our greatest opponents.

Eastern Association.—This association is vigorously and energetically working; and, both by addresses and meetings, it is producing a powerful sensation in the east end of the metropolis. Its ranks are daily increasing. On Wednesday evening, the 21st instant, they hold their festival, in the extensive school-room, Friars'-mount, Church-street, Shoreditch. As this festival is to be got up on a grand scale, it is to be hoped, at this and every other, every genuine friend to the cause will be present, and not forget to wear the insignia of their noble order. This Christmas, London shall indeed see the festive season kept up in a different style, to use the descriptive language of a working man, "than seeing the industrious mechanic crawling from gin-shop to gin-shop, seeking for a mouthful of cold beef from the publican's cast-off joint."

Western Association.—The association is progressing with rapidity, and is disseminating the true principles of Temperance in the spirit of love and charity; and, during the last fortnight, it has held meetings every night except Saturday, all of which have produced a powerful effect. At the "Bible Christians' chapel," King's-cross, the interest has so much increased, that on last Monday many were obliged to go away, evidently much disappointed, as they could not obtain admission. We are trying to procure a larger place in this neighbourhood. Many of the reclaimed visit the "palace" doors on the Sunday morning with great success, for the people will not go in while they are there as they did before; and, in the neighbourhood of Holborn, the houses are now closed at the *time*; before, some of them were not closed at all, and many of them not until after the time. Last Sunday morning we were out, and met a publican, who drew our attention to a wretched and emaciated woman sitting on the step of a door. "That woman, Sir," said he, "has been a drunkard for three years, and it so preyed upon her husband's mind that he poisoned himself, and she is now a prostitute." I said, "Was she one of your customers?" "Oh yes," he replied, "she has drunk many a glass at my bar." Friends, on whose soul will the blood of this woman rest?

The association will have a grand festival on an extensive scale, on the 26th instant, at the Lowther Rooms, Strand. J. S. Buckingham, Esq., M P., is expected. Mr. Teare, and Mr. Smith the celebrated wheelwright and agent, will address the friends: John Hull, Esq., in the chair. Tickets 1s. each. The friends are advised to make an early application, as there is a great demand, and the number is limited to 500.

By order of the Committee,

Walter Smart.

VARIETIES.

Voluntary Agency.—T Dexter, a reformed character, the brother of the Rev. Mr. Dexter, Baptist missionary in Jamaica, is now in Essex on a Temperance tour. He is an elo-

quent and able advocate of Total Abstinence. As he is gone forth in single dependence on the Lord, it is to be hoped he will meet with that support he richly merits, and his necessities may require. As some persons have stated Mr. D. to be an agent of the New British and Foreign Society, we beg to say he is not; but he has the best wishes of its friends in London.

Temperance Almanacks and Publications.—As we have not been able to notice earlier the "Call to Professing Christians," and the "Essay on Porter," by Junius, their authors must be content with our brief note of approbation. The "Call to Professing Christians" is a powerful, scriptural appeal to the religious public; and the "Essay on Porter" is an unanswerable production. The brewers will have some hard work to meet this essay. We consider that it and Mr. Livesey's lecture on the malt delusion have settled the question: we earnestly hope they will be widely circulated.

The "British and Foreign Temperance Reformation Almanack," the "Leeds British Almanack," and the "Preston and the British Temperance Pocket Almanacks" are on our table, and each is entitled to recommendation; and although we desire to see them widely circulated, we cannot but notice the peculiarly valuable matter contained in the British and Foreign, as also in the Leeds sheet.

Youths' Society.—As London is still without such a society, it is to be hoped a Juvenile Association will immediately be formed. The youth of the metropolis are ripe for such an association; and if they would only unite the principle and declaration of the young men's moral reform, they would effect wonders. In order to see this in a clearer light, I wish the "Advocate of Moral Reform" was more extensively known and read. I believe it is to be had at the office of the "Intelligencer." It is an honour to Ireland, and worthy of the cause of purity and humanity.

Yours, A. T.

Mr. Teare.—We rejoice in correcting any impression which the report of the Peckham meeting might be calculated to make, reflecting on the advocacy of this zealous and truly indefatigable advocate; but, in justice to the opponents of Total Abstinence, we gave what he seemed to consider a finisher, but which, at the best, was but an inaccuracy. Mr. Teare, in his illustration of the effects of Total Abstinence, selected Samson, and, after dwelling on his strength as recorded in Scripture, he said, "Samson caught three hundred foxes; he must have run well; your ale-drinkers would find it difficult to catch a tame rabbit." As the Scriptures are silent as to the manner in which they were caught, Mr. Teare has as good a right to infer they were obtained by running, as his critic that they were *snared* by *traps*. If we know one advocate, more than another, of Total Abstinence to whom the cause is indebted for its success, that man is James Teare. He has our prayers that he may go on blessed and a blessing.

Tee-Totalism in Staindrop.—This cause, which is now so rapidly spreading over the whole kingdom, has at length taken root in Staindrop, where it is proportionably extending its genial and benignant sway. Its prosperity has far exceeded the expectations of its most ardent friends; and its future prospects lead them to anticipate a still more abundant harvest, until their labours are consummated in a glorious triumph. The society held its first public meeting on the 28th of July last, when two of the Darlington advocates (Messrs. Hutchinson and Robinson) favoured the meeting with their valuable assistance. After a lapse of three weeks, the celebrated Mr. Whittaker delivered his lecture, which caused considerable interest. Some who might expect the charms of eloquence, or the flourishes of oratory, were disappointed, and very justly; but those who went to hear the truth spoken in love, were both abundantly gratified and amply rewarded. At the last public meeting, held three weeks ago, Messrs. Buxton and Dixon, from Bishop Auckland, delivered two very able addresses, which produced a powerful effect. On Friday evening, the 7th instant, the members of the society, to the number of 77, sat down at the Temperance Hotel, to "that cup which cheers, but not inebriates," and at once enjoyed "a feast of reason and a flow of soul." After tea, addresses were delivered by Mr. G. Smurthwaite, (the respected Chairman of the society,) Mr. J. G. Thornton, the Secretary, (who gave a history of the Temperance cause in Staindrop from 1832 to the present time,) three friends from Barnard-castle, (two of whom were reformed drunkards,) and an individual from Redworth. Public meetings are held every three weeks, and the number of members at present are 65 above and 54 below the age of 17 years! Total 119. Thirty of these are from the village of Cuckfield. An association or union of the neighbouring societies is in contemplation, which, if carried into execution, would no doubt prove a powerful auxiliary to press on the cause, by sympathy, correspondence, and mutual assistance.

Llansantfraid.—New Chapel Ordination, Total Abstinence.—Nov. 17, 1836, the Rev. John Senner was ordained pastor over the society of Protestant Dissenters, at Llansantfraid, Denbighshire, near Conway, Carnarvonshire, North Wales. Mr. Davies, of Colwyn, commenced by reading and prayer. Mr. Williams, of Carnarvon, stated the nature of a gospel church. Mr. Jones, of Dwygyfylchi, asked the questions. Mr. Evans, of Beaumaris, delivered the charge to the minister. Mr. Roberts, of Capelgarmon, concluded the service with prayer. In the afternoon, Mr Jones, of Bangor, who had offered the ordination prayer in the morning, addressed the people. In the evening, sermons were preached by Mr. Parry, of Llanerchymedd, and Mr. Everett, of Llannost; then Mr. Jones, of Bangor, read Gen. xxxii. 24—32; made some general observations on the words, and the circumstance of Jacob when he was blessed by the Lord, at Penuel. Then he named the new chapel, which was opened the first time that day, "Peniel shall be the name of this house henceforth and for ever."

Mr. Jones, before he left the pulpit, exhorted them all to join the Total Abstinence Society, which is spreading far and wide in the north of Wales. "Suppose," said he, "I tell you of two vessels which are now loading at Bangor port (or any other port) both destined for the land which is flowing with milk and honey: one of the vessels, the first, has upon its stern, in yellow colour, "Temperance;" the other has in golden letters, "Total Abstinence;" the first is rather old, and is leaky—it lets in half a pint at once, but how many in a day I cannot say with any exactness; but I can assure you there is danger. Allow me to persuade you to leave the old ship Temperance Society, and enter into the new, the Total Abstinence: this is perfectly safe—herein you will be in no danger. All that are united heart and soul with this society, are safe in the midst of the intoxicating channels, and in all the liquid bays." The people understood the speaker right well. Scores of those who were rather inclined before, took courage and signed their names as members of the great society which abstains entirely from all kinds of strong drink. He concluded by prayer.

TO CORRESPONDENTS.

The Ipswich, Norwich, Guernsey, and Southampton reports came too late for this number.

The "Bath Guardian and Sam Sly" in our next.

A "New England Farmer" will be used; also "M. W. B."

Published by J. Pasco, 90, Bartholomew-close; and sold by Brittain, 1, Queen's Head-passage, Paternoster-row; Berger, Holywell-street, Strand; E. Fry and Son, Bishopsgate-street; Paul, 52, Paternoster-row; Herbert, 36, Exeter-street, Sloane-street, Chelsea; Baker, Tract Depôt, Nottingham; Pallister, Leeds; Bradbury, Jun., and Co., Deansgate, Bolton; Oliphant, Edinburgh; Livesey, Preston; Ellerby, Manchester; and all other Booksellers.

No. VII. will be published on Saturday, December 31st.

W. Tyler, Printer, Bolt-court, Fleet-street, London.

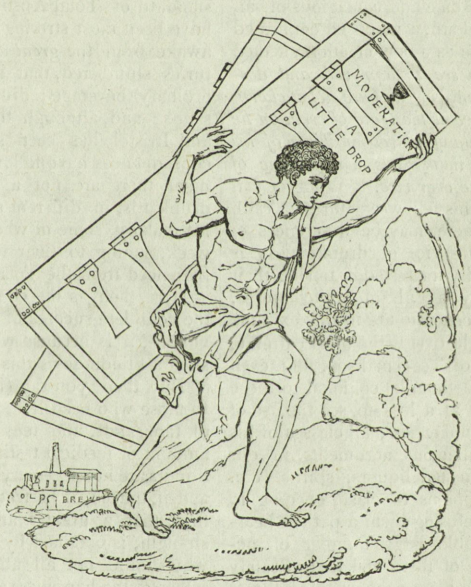
THE

London Temperance Intelligencer.

UNDER THE DIRECTION OF THE NEW BRITISH AND FOREIGN SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE.

No. 7.] FOR SATURDAY, DECEMBER 31, 1836. [PRICE ONE PENNY.

"Drunkenness debases and brutifies the intellect so much, that neither moral nor religious considerations have any great effect upon it."—MACNISH.



The readers of the "Intelligencer" cannot fail to recognise the triumphant news which the engraving in this number conveys. Tee-Total Sampson is bearing away the gates of the Gaza of moderate drinking. The breweries are in ruins. The giant Truth is dispelling the delusion. The London Tee-Totalers are resolved, in the strength of Divine grace, to realize this picture to the letter. It is not with societies we war, but with systems and vicious habits; and the cause of truth and holiness will prevail, and the scourge of our beloved land and people be annihilated. Let all join hand to hand and heart to heart; and thus united let every sacrifice be deemed as comparatively nothing when contrasted with the blessed prospect of "snatching as brands from the burning" the victims of intemperance; that the blessings of joy and peace may visit the habitations of cruelty. All admit that Total Abstinence, if adopted, would accomplish this; let none therefore hesitate a moment: the *sacrifice* is *trivial*, the glory immortal. Oh that all who name the name of Christ may live and labour for such a blessed object! ever remembering, "He that converteth a sinner from the error of his way, shall save a soul *from death* and shall hide a multitude of sins." May this blessed motive animate us until a drunkard shall be as difficult to find in our country, as it is now rare to meet with a village or town where there are not numbers of such lost and ruined characters. Let moderate wine and beer drinking be exterminated; and as sure as the giant shoulders of the ancient Nazarite, whose drink was from the brook, bore away the strong holds of the enemy, will we accomplish the freedom of our fellow-countrymen from the direst despot that ever cursed the human race. A long pull and a strong pull, and a pull altogether, and the victory is certain. Let this be the motto of every genuine Tee-Totaler, and a society to *protect moderate* tippling will soon cease to exist, and every good man blush at the long-cherished delusion which could induce him to support such a monstrous folly.

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THE BATH JOURNAL AND TOTAL ABSTINENCE.

THE PICTURE OF A DRUNKARD BY HIS FRIEND.

On the subject of Tee-Totalism, our correspondents have shown a little humour on the one side, and a little unguarded anger on the other; we leave them to settle their differences. If the labours of the Total Abstinence advocates can reclaim only one drunkard—if they can rid the world of only one of the pestilential beasts who disgrace the name of man, they will do a good to society worthy their zeal. We know of no way in which a drunkard can be reclaimed that would not be advisable. It appears to us, that annihilation were better than to be the vile slave of so beastly an appetite as that of the guzzler. A drunkard is worse than the most voracious, most hideous, most noisome beast the world knows. From the drunkard let every one keep himself, and his family, at the greatest distance; let him bestialise himself alone; let him be despised, if he will not be reclaimed: let him be shunned, as a being physically and morally diseased with the most loathsome and contagious of all maladies. If such a wretch as a drunkard, a practised confirmed drunkard, can be reclaimed, it will be as a new creation effected by man as heaven's instrument. *To see so depraved and despicable a beast as a drunkard drawn from his base debauchery, and raised to a sense of his importance in the scale of creation he was intended to occupy—made sensible of the responsibility of his station—made a sober, rational, and industrious man, is one of the greatest possible triumphs of virtue over vice.* Whoever can do this is entitled to the gratitude of his fellow-creatures. With the mode, however, of doing this, there may be differences of opinion among those to whom the vice of drunkenness is equally abhorrent, and who are equally interested in raising their fellow-creatures from so melancholy a gulf of wretchedness. If it can be shown to us, that those who are in this extreme can only be reclaimed by being brought over to the other extreme, we shall be satisfied with the use of Tee-Totalism; but, even then, we should only desire the system to be confined to those who stand in need of it. We are at a loss to see the use of inviting, to hear lectures against drunkenness, all classes of his Majesty's subjects, and, by very fallacious arguments, in our opinion, telling them that all fermented liquors, spirits, &c. are worse than useless, causing opinions to clash, exciting to speak those who differ, and then refusing them a patient hearing. We have ourselves a tolerable large number of acquaintances, our friend Sam Sly one of them, and we can safely say we do not know a single drunkard among the whole of them. We believe that it is not a vice common among the respectable and intelligent class of the people, and yet these are advised, if they would keep themselves from poison, never to touch any fermented liquor. The advice appears to us perfectly ridiculous. We cannot help, in opposition thereto, of recommending, with our correspondent, every one to use all things, but abuse none. If they would do this, they (particularly the wealthy) would adopt a more simple and wholesome diet, and many would eat and drink too more moderately than they do at present, but they would hardly shun a glass of wine as they would poison.—*Bath Journal.*

TO THE EDITOR OF THE BATH JOURNAL.

Widcomb Hill, 12th month, 8th, 1836.

SIR,—Although I will not waste my time, or your valuable columns, on a reply to "Sam Sly," yet I beg you to allow me a brief space for a few remarks on the editorial article of your last.

You very forcibly depict the condition of the drunkard, but there is one dismal portion of the scene hid from public gaze, and only fully known to the victims themselves; there are the wretched wives and starving children of the sot, draining the very dregs of the cup of woe, unheeded and unknown. Alas for our beautiful city, that in her borders there should exist, not a few solitary instances, but hundreds, many hundreds of families impoverished, degraded, demoralized, and rendered miserable by strong drink. And shall we make no effort to relieve this mass of misery? Shall we not lift a finger to move this heavy burden? Shall we, with the priest and the Levite, pass over on the other side, when the hand of mercy offers a mode of relief, which requires only a slight effort of self-denial to put it in practice?

"*It can't be done,*" has been too long the language of indolence, selfishness, and despair. "*It can't be done,*" appears, in some degree, to be your language. "*It can't be done,*" is the language of very many good and influential persons, merely because they do not know *what has been done,* and *what is doing.* True, indeed, it is, that the old Moderation Temperance Society effected (comparatively) little more than turning public attention to the subject, as the working classes felt scarcely any interest, and took no active part in its concerns (at least in this city,) and the result of their many years' labour appeared likely to be, "*It can't be done,*" and the six hundred thousand drunkards of England, and their families, were like to be left to perish; when, four years ago, a few working men of Preston, in Lancashire, extending the views of the old Temperance Society, raised the standard of Total Abstinence as an experiment, and its results have been most striking and satisfactory. Men are beginning to awake from the *great delusion* under which they have for centuries slumbered, that intoxicating liquors are beneficial as an ordinary beverage; drunkards have been reclaimed by thousands; and, although the introduction of the principle to Bath and Bristol has been so recent as June last, the same blessed consequences have followed. In this city, at the present moment, there are not a few, but a great number of confirmed drunkards, in different stages of convalescence from their dreadful malady, some of whom may be heard at our meetings, every week, stating to their fellow-men the advantages they have experienced from the Total Abstinence system.

Here, then, is the complete failure of the *Moderation* system, the complete success of the *Total Abstinence* system. If we do not see, it is because we have wilfully closed our eyes; and for such a blindness as this I know of no remedy.

But then you say (if it be so) let the abstinence be confined to those who need it. If, indeed, it be true, as the experience of thousands, and tens of thousands, concurrent with a vast amount of medical testimony, proves that it is, that intoxicating liquors are not necessary to the human frame in a state of health; and if, indeed, it be true, as the multitudes *who have tried it* affirm, that a greater amount of cheerfulness, and health, and strength, is obtained by abstinence from all alcoholic stimulants, why should not all abstain? Why should any deprive themselves of the happiness arising from a pure state of the blood, and a cool state of the brain, in order to perpetuate a custom, fraught with death and misery to our beloved country? But, especially, why should not the professor of religion abstain, when, by so doing, he can contribute most efficiently to the temperance reformation, by placing himself in a situation to aid the drunkard by his example and precept; and when, on the contrary, his single glass, his little drop, only serves to support and to sustain that system, the fruits of which are temporal and eternal woe to a large portion of our fellow-creatures? His single glass serves to make that system reputable which ought to be disreputable.

But, if the consideration of self-denial, for the benefit of others, the love of our country, the health and comfort of our bodies, all fail to excite us to abstain, there is yet one more powerful reason, viz., the expensiveness of the habit. To how much better purpose might the 50 millions be applied, which are annually spent in this country for intoxicating liquors; only 3*d.* a day amounts, in ten years, to the value of a cottage. This is a serious consideration to the labourer and artisan, and in this march of intellect day he will not be slow to discover this reason, among others, why he should abstain. It is not only a prospective, but an immediate benefit, we propose to him. The next Saturday night he feels it, and in a month or two he becomes confirmed in his new habits, and goes rejoicing on his way, glad to benefit his fellow-creatures by advocating the system from which he himself has received benefit. All this the parties interested in the continuance of the drinking system very naturally object to, and therefore frequent our meetings, or excite others

to do so, for the express purpose of disturbing them; and really it is rather unjust that you should indirectly blame us, when the whole cause of the disturbance is with our opponents, who would willingly keep the poor wretches in their present state. All the modern modes of persecution, and some savouring more of the barbarous ages, have been used towards us, and what is the deadly crime laid to our charge? What is the head and front of our offending? What says the bill of indictment? Why, that we are guilty of stating, in public, that pure water is the natural beverage of man, and best fitted, by the beneficent Creator, for his personal and intellectual weal; and, moreover, that we have been instrumental in converting drunkards from a state in which they were a pest, to be useful members of civil society. And will this indictment stand before the grand jury of our country, think you? But you also add, that we are guilty of "*inviting all classes of his Majesty's subjects*" to hear "*fallacious arguments*." One of these is the statement by working men, that they can perform their labour better without the use of intoxicating liquors, than with them: if this be a "fallacious argument," I certainly have no idea of a convincing one. No one ought to condemn the system, without having tried it for themselves; and then, if free from the bias of interest or appetite, they will assuredly become genuine Tee-Totalers.

You, also, do not do us justice in saying, that we excite those who are opposed to us to speak, and then refuse them a patient hearing. Now I appeal to you, whether, at the meeting alluded to, we did not patiently listen to the two *orators* who appeared on the part of our opponents, and whether any *one* of *our* speakers was patiently heard, although, as the room was our own, we had a right, in common courtesey, to expect thus much. Free and fair discussion we court, and are at all times ready to meet it; but we trust you will not countenance yelling and clamour, or even "humour," as a substitute for grave argument, on a subject so deeply interesting to the welfare of our country.

Precisely the same arguments that are used against Total Abstinence from alcoholic drinks in this country, would encourage the *moderate* use of opium in Turkey. You might abuse the wretched opium sots, and say, cannot you use these *good things* without abusing them? Opium and alcohol are kindred poisons, both unfit for the ordinary daily use of man; and if any reason can be given why man should not chew opium, the same reason will apply to the total disuse of alcoholic stimulants.

H. F. Cotterell.

TEMPERANCE IN CANADA.

Mr. Editor.—Your readers will doubtless be pleased to learn that the Temperance exertions in Canada are now based *almost exclusively* on the only sound foundation, that of Total Abstinence, and that the results are most cheering, as described in the following letter addressed to me by the highly respected minister of the gospel whose name is attached to it, and who has possessed ample means of personal observation. Yours,

J. E. Howard.

7, *Park-place, Camberwell-grove, December* 8, 1836.

Dear Brother in Christ,—When I had the pleasure of spending an afternoon with you, you requested me to give in writing a few facts which I had related verbally. A fear has been entertained that the Temperance cause might accomplish an immediate good to issue in a future evil, viz.:—that it might become a substitute for the preaching of the gospel, and even a substitute for religion. I am happy, however, to say, that in Canada the Temperance cause has been found, in several instances, a precursor to the spread of true religion. It went before, saying to men, "Do thyself no harm." Then came the gospel, saying, "Believe in the Lord Jesus, and thou shalt be saved." The following account I had from the individual himself, and give it as near as I can, in his own words. He had been a noted infidel for about 22 years:—

"When Christianity was presented to my attention I felt afraid it was true, and my principles false. My mind became uneasy; but recourse to the intoxicating draught relieved me of this uneasiness, and so I pursued my ruinous course. When the Temperance cause began to be agitated, I examined, adopted the pledge, and became totally abstinent. Brought under the sound of the gospel again, my mind became very uneasy, and rose in enmity against the truth. Had I not joined the Temperance Society, I should surely have had recourse to ardent spirits again, to drive away conviction. But I was now left to the unsoftened accusations of conscience. The truth, as it is in Jesus, now mastered me, and I became a new creature in Christ Jesus. To grace how great a debtor! I do attach importance to the Temperance cause, as having prevented me from having recourse to the intoxicating draught at a period so critical in my history."

As near, Sir, as my memory serves me, such was the recital of my friend Dr. ———, whom I baptized a few months after his conversion to God.

A very striking revival of religion took place in Breadalbane, upwards of two years ago. At one time intoxicating liquors were used extensively in this settlement, though not so much as in many others. Through the strenuous efforts of a few friends in that neighbourhood the Temperance cause triumphed, and scarcely any thing but cold water was drunk; and just before I left Montreal, a minister in that place, and who had the best opportunity of ascertaining the connexion, wrote to our Temperance Society in Montreal, declaring, that he considered the prevalence of Temperance as a happy forerunner to the revival. I may probably send you his letter, as printed in our "Montreal Temperance Advocate,"—should I reach Canada,—as also a number of other letters bearing on the subject; for we have been anxious to ascertain the truth on this subject, and have collected some interesting documents.

A very extraordinary revival of religion took place at Foxes' Point, Clarence. For some time before this revival nothing but cold water was used in the settlement. I mean, however, by the expression cold water, abstinence from all alcoholic draughts.

It is, however, but honest to state, that some very striking revivals of religion have taken place in settlements where the Temperance pledge was not adopted; yet, on inquiry, we have found the people have been acting on the principle without formally adopting it. I might mention many others, but my time prevents. I know one exception, and but one; it is called the Gore Settlement, Lower Province. The people here were much given to intemperance. Attempts were made in vain to establish the Temperance Society. Last winter a wonderful spiritual change took place in the people. A goodly number have believed the gospel; and since that time the Temperance Society has had great accessions. It is now becoming very common in Canada for persons turned to God to join the Temperance Society. The sanction of their example we conceive to be of considerable importance. I hope, my dear Sir, you will be encouraged to go forward. You may make what use you please of the facts which I have given. They are given in great haste; in substance they are true, but I do not pledge myself to verbal accuracy. I enclose you the last "Advocate" published at Montreal before I left.

I am, yours truly,

John Gilmore.

SIR FRANCIS BOND HEAD,

LIEUTENANT GOVERNOR OF UPPER CANADA.

We fancy we see *some* of our readers looking again, as if they doubted whether they had read correctly. But it is Sir F. B. Head, the very individual who is at this moment fixing all eyes, and commanding the admiration of all classes in both provinces, by the consummate ability with which he is conducting his administration. His very name is a tower of strength,—the bare mention of it is sufficient to put to flight the whole host of pseudo-defenders of the faith and periodical scribblers, that have ventured to lift their feeble pens against the sacred cause of Temperance Societies.

We extract the following from the account of the last anniversary of the Toronto Temperance Society :—" During the meeting the president (M. S. Bidwell, Esq.) stated that he had great pleasure in informing the society, that, having waited upon his Excellency the Lieutenant Governor, he was pleased to say, *that he would give his countenance and support to Temperance Societies in this province, and to every lawful and reasonable exertion made by them to abate the evils of drunkenness :* which information was received by the meeting with great applause."

This is as satisfactory as the members of Temperance Societies could wish ; yet, from another source, we can lay before our readers another testimony of this eminent person to the virtues of cold water.

About twelve years ago, Sir Francis (then Captain) Head, was engaged to go to South America, by one of the mining companies in London, to superintend their operations in that distant region. On his return he published his journal, entitled " Rough Notes, taken during some rapid Journeys across the Pampas and among the Andes." Although little labour has been expended on this work, as is evident from the title, it yet gives many indications of the same vigorous mind that is now swaying affairs in Upper Canada. It awakens such an interest in the reader as to make him regret that the " journey" ends so soon ; and, what constitutes the chief excellence of all journals of this kind, it gives one a vivid description of the country, and the mode of life of its inhabitants. Our readers are not to suppose that we are going to review it ; but as a proof of its merit, we shall merely add that Malte Brun, whose system of geography is confessedly *the* standard, quotes Captain Head's journal as one of his authorities in describing South America.

The Gauchos are the inhabitants of the Pampas. Riding is their principal, almost their only exercise ; and they will continue on horseback day after day, galloping over these immense plains under a burning sun, and performing labours which appear utterly astonishing to a stranger. Sir Francis points out in the following words the cause of this apparent inexhaustible capacity to bear fatigue :—" As the constant *food of the Gaucho is beef and water*, his constitution is so strong that he is able to endure great fatigue ; and the distances he will ride, and the number of hours he will remain on horseback, would hardly be credited." (Page 29.) As an evidence that this is not a random guess, he informs us that he resorted to this diet himself, and in a short time became as untirable as the Gauchos themselves, galloping from sunrise to sunset, in his journeys across the Pampas, at such a rate that none but a native could keep pace with him. He says, page 51, " When I first crossed the Pampas, I went with a carriage, and although I had been accustomed to riding all my life, I could not at all ride with the peons, (drivers of the carriage,) and after galloping five or six hours was obliged to get into the carriage ; *but after I had been riding for three or four months, and had lived upon beef and water, I found myself in a condition which I can only describe by saying, that I felt no exertion could kill me.* Although I constantly arrived so completely exhausted that I could not speak, yet a few hours' sleep on my saddle on the ground, always so completely restored me, that for a week I could daily be upon my horse before sunrise, could ride till two or three hours after sunset, and have really tired out ten or twelve horses. This will explain the immense distances which people in South America are said to ride, *which I am confident could only be done on beef and water.*"—*Montreal Temperance Advocate.*

A BOATSWAIN'S SPEECH AT A TEMPERANCE MEETING.

(*Concluded from page* 45.)

" Well, your honour," said the old sailor, " I've got all that I've heard here to-day coiled up in my store-room, and with your honour's leave I'll just overhaul it. The very first man that spoke, said he had lost two likely boys by the use of ardent spirits. That was saying something to the purpose. Then up got the gentleman that said he kept the tavern, and that folks might keep themselves and their boys at home. Cold comfort, your honour, for a poor man that's lost two children ! Now if a man holds out *a false light*, or hangs one to the tail of an old horse, and such things have been done, as your honour knows, and I lose my ship by mistaking it for the true light, I shouldn't be much comforted by being told that I might have kept my ship in port, or myself at home. Now, if a dram-seller, who happens to outlive a score of poor fellows who have drunk death and destruction at his hands, will still sell the poison that he well knows must kill a considerable number of those that drink it, he is the man that holds out a false light. The question he asks is a queer sort of a question, your honour, to be sure. Why hasn't he as good a right to sell spirits with a license, as the farmer to sell his corn without one ? I've been in countries where a man who bought a license, or an indulgence, as they call it, to murder his neighbour, might inquire, in the same manner, why he had not as good a right to commit a murder with a license, as his neighbour to sell his well-gotten merchandise without one.

" Now, your honour, I've heard lawyers say, that a man couldn't be forced to pay his debts if no claim was made within seven years. A man owes the amount just as much after, for all I can see, as he did before, and would be a great knave not to pay it. He may, therefore, as I understand it, be a great knave, according to law. I can't see, therefore, that this rum-selling business is an honourable or a moral business, because it is a lawful business.

" Please your honour, the gentleman whom I take to be a lawyer, because he said something about his clients, seems to be an ingenious and able man. Now, your honour, when I see an ingenious and able man talk, as it seems to me this gentleman is, I can't help thinking he knows he has got hold of a rotten cause. Just so, when an old seaman can't make a neat splice, the fault's in the rope, and not in him. He says the traffic is a lawful traffic, and we have no right to interfere with it. I hope, your honour, the gentleman doesn't mean to take the law of us if we refuse to drink rum ; and I suppose nobody wants to interfere in any other way. Dram-selling is not more lawful, I take it, than rope-making ; yet we are not obliged to buy a hemp cable, if we like an iron one better. The gentleman says we may drink rum or not ; and if we become drunkards, the fault and its consequences are our own. Now, your honour, suppose I should contrive some new-fangled sort of amusement, so very agreeable that very few would be able to resist the temptation to try it ; and yet, in the long run, it should be the cause of death to one out of every fifty ; how long should I be suffered to go on? We are praying not to be led into temptation, and yet we are constantly tempting others to become drunkards, and yet telling them it's their own fault after all. The gentleman says temperance is a good thing. My notion is, that it would be a bad thing for some lawyers, your honour. He says the law forbids selling ardent spirits to drunkards. It's a strange sort of a law that forbids us from giving any more rope to a man that has already hanged himself. Now, your honour, ought not that law to be altered, so as to forbid the dram-sellers from selling it to any persons but drunkards, who will soon die off, and leave none but temperate people behind ? The gentleman said we must apply to the legislature. If we get a good law, how long will it last, your honour ? I don't know whether there's a weathercock a top o' the state house ; but I've heard that the wind there goes all round the compass sometimes in four and twenty hours. Unless the law is put in force, what is it good for? Why it's like the Dutchman's anchor, that lay on the wharf at Ostend, when he was in a gale off Cape Hatteras. You might as well have a law, your honour, against the rheumatism. If people can be persuaded to leave off drinking entirely, that will be as good as a law written in their members ; and then, your honour, the dram-sellers may drink up the balance amongst themselves. Total Abstinence, it seems to me, is the only remedy, and the evils of intemperance will fall before this simple remedy alone, as the giant of Gath fell before a smooth stone from the brook, and a shepherd's sling."

PRESENT SITUATION OF THE BRITISH AND FOREIGN TEMPERANCE SOCIETY.

Since the establishment of the above society, an *Act of the Legislature* has very materially affected the causes of intoxication. I mean that which led to the introduction of such multitudes of beer-shops. The great competition thus produced has given rise to an immense increase of allurement from strong and intoxicating *malt* beverages.

Previous to the licensing of beer-shops, the temptation to get tipsy upon *ale* was rarely to be met with, at least in London. The demand for it was comparatively small, and the quality generally indifferent. Porter and gin were the favourite drinks; the latter having, I think, the advantage. But since the operation of this parliamentary measure, the great porter-brewers (who did not before this manufacture *ale*) and the pale beer-brewers in general, have given considerable attention to it. The porter-brewers do so, in order that their publicans may compete with the beer-shops, and that their own incomes may not suffer from any deficiency in the sale of porter. The pale beer-brewers and the keepers of the beer-shops, of course pay great attention to the article, as it is their only dependence; and certainly its alluring, intoxicating qualities cannot be disputed. The same kind of rivalry has been going on all over the kingdom, and thus a taste for ales has been generated where it did not before exist, and the quantity annually consumed is become enormous, while the instances of intoxication from them are a hundredfold more than they formerly were.

This statement, which is indisputable, being premised, let us see how it affects our friends of the old Temperance Society.

If the grand object of the members of that society in urging the abandonment of spirits, requiring a pledge to that effect, and setting an example themselves, was to diminish the *crime of drunkenness;* and if, at the present time, where one person gets drunk upon spirits, a hundred are intoxicated from malt liquors, can they be consistent with the above principle, unless they pursue the poisonous reptile which is eluding their grasp and is gliding out of the dram-bottle into the sparkling ale-pot? Will they still remain contented with declaiming against the produce of the distilleries, while Berkshire ale, Wiltshire ale, Goding's cannon ale, Charrington's ale, Yarmouth ale, Scotch ale, and fifty others, are triumphing in the multitude of their slaves and victims! The simple fact is, that there is a struggle for superiority between the evil genius of distillation and the demon of fermentation. The former is ruining its thousands, the latter its tens of thousands; and the old Temperance Society is in the *frightful* and, if persisted in, *criminal act, of aiding the most insidious and powerful of these enemies to God and man,* by directing its attacks *exclusively* upon the weaker.

Thus the British and Foreign Temperance Society is reduced to this dilemma; it must either abandon its attacks upon intemperance, *as such,* or it must extend its pledge, and include *malt liquors* in the prohibition. I hope and believe they will, ere long, adopt the latter of these alternatives.

But we must not suffer our good friends of the old society to rest here: we must help them on one step further, in order to secure *their own consistency* and *their public usefulness.* Only let us imagine a portly layman or a reverend divine addressing an assembly of operatives in some such language as the following:—

"I used to think, my friends, that the greater number of drunkards were made so by gin and other spirits; therefore I joined a society pledged not to use these articles, and exhorted others not to use them; but I now find that *beer* drunkenness far exceeds *spirit* drunkenness; therefore I have signed a pledge against *that* also, and I exhort you to do the same."

Will the man who uses this language and still retains his *wine decanter* be listened to for a moment? Will the mechanic, the manufacturer, and the labourer, give up the liquors which are cheap and attainable by them at the call of such a preacher? The expectation is absurd. There is, therefore, no halting-place for the members of the old society between the total abandonment of the wretched drunkard to the awful consequences of his state, or the adoption of the only consistent system for his deliverance, that of Total Abstinence from all intoxicating drinks.

I would, then, seriously entreat the influential men of the old society to assemble together, and calmly to consider whether the change which has taken place in the use of intoxicating liquors, and the duty they owe to their fellow-beings and to God, do not imperatively require *an extension of their pledge to all inebriating beverages.*

C.

PROGRESS OF TEMPERANCE.

THE FESTIVALS.

LONDON.—On Wednesday evening, the 22nd, the East London Association held its Grand Festival, at the extensive School-rooms, Friars'-mount, Shoreditch. This was a glorious triumph for tee-total; nearly 1,200 persons of the highest respectability were assembled, and took tea on this occasion. The school-rooms were brilliantly illuminated, and "the feast of reason and flow of soul" was kept up during the evening. Dr. Oxley and the veteran tee-totaler, Mr. Williams, were called to preside. The various speakers produced a powerful feeling—Messrs. Grossjean, Teare, Donaldson, Gilbert, Hockings, Rev. Mr. Hyat, and J. E. Howard, Esq., of Tottenham. This meeting gave the deathblow to the little-sup system, and the Western Festival has consigned it in London to the grave without the hope of a resurrection. The Tee-totalers presented a glorious aspect with their rosettes and medals—the death-knell uttered, as the little-drop practice was alluded to by each speaker, could be heard in that depot of pestilence, the Brick-lane Brewery. We can only give a brief sketch of the meeting; we shall endeavour to give an outline of the speeches; and so great was the demand for tickets, the Committee of both festivals had to limit the numbers. We trust we shall soon have a Temperance Hall in London, capable of containing some thousands. The scene was one which would gladden the heart of the philanthropist, and in which the Christian could indulge with unsullied purity. Our call has been nobly answered; the ladies of London are doing their duty, and every heart beats with emotions of delight as each reformed man in modest and joyous tones proclaimed his changed and happy condition. The indefatigable secretaries deserve the highest praise: they spared neither time nor labour to render the scene one of interest and attraction, assisted by their zealous friends. It was a pleasing sight to behold the Rev. Mr. Ball serving the holy interests of religion and morality as one of the chief servitors. The following brief report and description, we trust, will satisfy, and give our friends some faint idea of the spirit which pervaded this meeting:—

FESTIVAL OF THE EASTERN AUXILIARY OF THE SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE, held at the School-rooms, Friars'-mount, December 21, 1836:

Dr. OXLEY in the chair—who remarked; I was upwards of 40 years of age before I had tasted spirits. I have been as far north as Captain Ross and never saw any necessity for any thing of the sort. As there are many other speakers to address you, I will not detain you longer, as I shall have another opportunity, but do sincerely hope that what you this evening hear may prove of present and eternal benefit to many now present.

Mr. WILLIAMS, in a speech replete with much Christian earnestness, strongly advised a total abstinence from all intoxicating liquors, and stated that, although upwards of 60 years of age, and that he had to earn his bread by the sweat of his brow, for he was a carpenter, he never required any thing of the sort; but he was much better in health and happier in mind than if he used them, and he concluded by advising that, to effect the more full establishment of tee-totalism, there should be "a long pull, a strong pull, and a pull altogether."

The Rev. Mr. BALL stated thatthe felt happy at seeing so large and, he might say, so singular a meeting. We may, how-

ever, naturally suppose, that there are very many here to-night who are not total abstainers; neither were the many others now present but a short time since, who are now amongst our most strenuous advocates. Were all to leave off the practice which is now so frequent in this land, of using those articles which are not only unnecessary, but actually injurious to health, the so-frequent complaints we hear of the severe treatment of our poor, the weight of the poor-rates, instances of lunacy, and cases of crime would very shortly die off, and be heard of no more. We do not preach what we do not practise; we do not say, walk in this road, while we walk not in it ourselves. He had frequently heard and read of the conduct of our representatives in the House of Commons, at one time braying like asses, and at another crowing like cocks: this conduct was decidedly unlike that of gentlemen, but it is exactly such as we should expect to meet with in drunkards. I had occasion some little time since to consult a legal practitioner relative to an electioneering matter, when finding that as connected with my case there were two laws actually at variance one with the other, in answer to a remark of mine, he answered, "Oh! if there were not such discrepancies as these, what would become of our business?" May we not, therefore, hope that the time is fast approaching when this crying evil shall be entirely removed from the earth, and that peace and goodwill shall reign triumphant amongst men.

Rev. C. Hyatt, sen.—We are told that St. Austin expressed a particular regret relative to three things, viz.,—that he had not lived in the time of St. Paul; that he had not seen Rome in all its glory; or beheld Christ in the flesh. Great and desirable as all this might be, yet am I fully satisfied that none of these should be considered equally great and desirable with the prosperity of temperance societies. I feel extremely gratified that I have been permitted to attend this evening to witness the great crowd it has drawn together, and now would state that for years I have connected both in and out of the pulpit with the advocacy of this subject, and I have occasionally been asked why I do so so frequently; when my answer is, "so long as drunkenness continues in Shadwell, so long will I hold up my voice in favour of temperance societies." I do not know that I can go to the full extent of total abstinence, but I really do not know where to stop. Some little time since, in travelling in the county of Pembroke, I came to one town, and that a very large one, in which was a temperance society of great numerical strength, whose female members had come to a resolution that they would never marry any one unless the person was a member of a temperance society. Oh! thought I, if this plan were to be adopted in all parts of this country, how soon would intemperance disappear from amongst us. I regret that many of those who are in the habit of drinking to excess have received the earlier part of their education therein from females. Many a man when he has gone home fagged at night has been recommended by his wife to take a little wine or spirits and water, under the idea of its being good for him, and thus from this little beginning (although very kindly meant) has he eventually become a degraded, debased, lost, and brutalised drunkard.

The banners in the lower room, in front of the different windows, were as follows:—

One bearing the inscription "Education increases enjoyment."
Ditto "Innocent recreations assist health."
Ditto "Mothers are our nation's hope."
Ditto "Useful knowledge produces power and happiness."
Ditto "Ignorance produces moral and political evil."
Ditto (at the bottom of the room) "Union is strength."

Transparency representing "The Rise and Progress of Tee-totalism in London," having a splendid gin temple giving way (on the front of which appears the words "The Tower of Babel") at the approach of the Wesleyan Methodist, the Friends, the youthful Tee-totaler, and the Clergyman. Adjoining the Temple is another house with the name of "Whitbread" thereon, and in front a board with this inscription, "Beware of entering the Tower of Babel," the house supported by alcoholic pillars, which must soon give way, whereby all who go in to enjoy a small dram endanger their lives."

This room was tastefully adorned with festoons of holly, laurel, laurustinus, and innumerable other sorts of evergreens; while the different parts of the room presented a great variety of pillars, wreathed in a similar manner.

TEA ROOM.

At the upper end of the centre of the room was an admirably executed transparency of the Woman of Samaria at the Well, and atthe lower end another of Christ anointing the eyes of the blind; whilst in the windows were the following transparencies, one representing a Temperance Star, in the rays of which were the words, "Temperance, Love, Religion, Peace, Concord, Joy, Purity, Wealth, Chastity, Order, Virtue, Unity, Benevolence, Truth, Happiness, Faith, Hope, Charity," and beneath, in thick clouds of folly and delusion, "Ale, Porter, Malt, Intoxicating Wine, Moderation, Brandy, Rum, Gin, Intemperance, Poverty, Crime, Disease, Insanity, Sin, and Murder."

"The Good Samaritan," representing Tee-Total pouring the Balm of Temperance into the wounds of Intoxication. Appended to a tree adjoining is a board, bearing the following—"Caution. This road leads to certain ruin and death; it was here poor heedless Love-Drink was robbed of his money, of his health, his character, and conscience, and was sorely wounded in his reason and all parts of his body, by those atrocious thieves and murderers, Wine, Gin, Rum, Brandy, Cider, Ale, and Porter." While on a finger-post, hard by, is the direction "To the Banquet of Riot," and hither are repairing the sons of crime who have robbed the poor misguided wretch of his earthly all.

"Temperance dispensing to the daughters of frugality the gifts of Providence." Here Temperance is shown dealing out from her luxuriant store the plentiful fruits of the earth, and the health-giving waters of sobriety.

The Figure of an Angel bearing "Goodwill toward man," and holding the mirror of Truth, to which the Tee-totaler is pointing the attention of the poor drunkard; while on the wall of a mansion adjoining is written, "Wanted an unlimited number of Temperance Advocates, to assist in pulling down the gin-palaces, which endanger the public safety." A Church is shown in the distance, while in the front is seen a dilapidated "Temple of Ruin," bearing the words "Nabal Hurtall, Dealer in Wines and Spirits."

"The Crier," bearing a board with the inscription "O yes! O yes! O yes! Lost, for a long time, the Health, Peace, and Prosperity of the People of England; stolen from them by that notorious thief and murderer, Excessive Drinking. Whoever has found a better way to restore and preserve the same (than by total abstinence from all intoxicating drinks), and will bring it to the New British and Foreign Society for the Suppression of Intemperance, shall be well rewarded for the information. Lord enlighten the people!"

A splendid transparency of "Temperance," holding with one hand the reins of the chariot of "Perseverance," and in the other the goblet of "Health," and surrounded by "Religion" with the "Holy Bible," "Justice" with the scales and balance, and "Truth" with the mirror, whilst driving over the monster "Alcohol." In one corner, amongst barrels, labelled "Porter, ale, wine, brandy, rum, and gin," rises a board, inscribed "An immense stock of empty Butts, &c., the property of Bankrupt Publicans, to be sold for firewood, cheap." And amongst these, on the ground, are seen "Idleness, Falsehood, Swearing, Passion, Murder, and Strife." Motto—"Religion, Truth, and Justice, guided by Temperance, triumphing over the vices of Drunkenness."

At one end of the room was a splendid illuminated Rose and variegated Star, a variegated Star also in the centre, many Festoons of many coloured lamps, interspersed with Evergreens, and at the lower end a beautiful Flag, representing a negro bursting his chains, with the mottoes—"Liberty the bounteous gift of Heaven;" and "May those who study the freedom of others *never want it themselves*." This splendid decoration was kindly lent by Mr. Hart, of the Temperance Hotel, Aldersgate-street: whilst many of the banners were lent by Mr. Sarvent, the

Master of the School, whose assistance and urbanity can scarcely be too highly spoken of, and whose excellent forthcoming lectures on Astral Science will, we trust, be well appreciated by our eastern friends.

On the outside of this extensive building shone, in all the beauties of variety, a resplendent Temperance Star, whilst the inside contained about 1,200 or 1,300 persons, and the corners of the different streets bore their testimony by means of small transparencies, directing the way to the "Grand Temperance Festival."

The Benevolent Society's Chapel, Macclesfield-street.—The congregation assembling in this chapel have established a society on the principle of Total Abstinence. They have long laboured in connexion with the Christian Instruction Society, to diffuse the light of the knowledge of Christ, but they found intemperance the most formidable barrier to all their efforts. After trying the "do-nothing system," they have adopted Total Abstinence. Let other congregations imitate their example, and they will see the fruits added to their assemblies.

Peckham.—On Thursday evening, December 15th, the committee of the Association for the Suppression of Intemperance procured the Rev. R. Knill, who delivered at Hanover Chapel a lecture from the 1st chapter of Luke, the 15th and 16th verses, in which he ably shewed the benefits of Total Abstinence. The friends in this quarter are resolved to persevere in their labours of love; and the late excitement and prejudice, it is to be hoped, will subside, and all united in love will labour at every sacrifice to rescue the perishing inebriate from his awful condition, and preserve the rising generation from the horrors of intemperance.

Clapham.—The publicans are rampant with glee that they have found apologists in men who ought and are bound to denounce the very appearance of evil.

Hounslow.—The cause is flourishing here, and a society is established and holding regular meetings.

Barnet.—The friends of Total Abstinence have triumphed. The flag of the Jerry's was burnt before the magistrates. Thanks to the perseverance of Mr. Freeman, and the magistrates of Barnet.

Mr. Smith's Journal and Temperance Tour.

Tuesday, November 15th.—Held a meeting at Hayes, in the Independent chapel, John Hull, Esq., in the chair. The Rev. John George, and several reformed characters, addressed the meeting, and many signatures were received at its termination.—On the 16th delivered a lecture in the Baptist chapel, Harefield. The Rev. B Bartlett, minister of the chapel, in a judicious and eloquent address, recommended the adoption of the principle; and this he could do with some effect, having signed himself and being a zealous Tee-Totaler.—On the 17th a public meeting was held at Denham, in the girls' school, which was crowded. John Hull, Esq., presided on this occasion. John Glyn, a working gardener, addressed the meeting. —On the 18th I delivered a lecture in the British and Foreign Schools, Mill-end, near Rickmansworth. Our indefatigable friend John Hull took the chair here, for the sake of preserving order. The Rev, S. Benham, Baptist minister, undertook to act as secretary, and carry on the warfare in this part of the country.—On Wednesday the 23rd delivered a lecture in a large school-room, at Great Missenden. The church minister was present, but I regret to say he halted when I touched the wine-bottle; but I trust he may yet see it to be his privilege and duty to set the blessed example of Total Abstinence before his people.—On Thursday the 24th delivered a lecture in the British and Foreign school-room, Tring. Several signatures were obtained, and a secretary appointed.—On Monday the 28th a meeting was held in a large school-room in Thame, Dr. Wakeman in the chair. After I addressed the meeting, Mr. Simmons, in an able speech, declared the blessings he enjoyed in consequence of Total Abstinence. Five signatures were obtained at the close of the meeting.—Tuesday the 29th a meeting was held in the town-hall, in Watlington. Soon after I had commenced my address a band of infuriated men broke into the town-hall, extinguished the lights, and behaved in the most brutal manner, and the meeting was dispersed amidst tumult and confusion. There was little fair play to be expected here, as the publicans completely rule the roast in this town. This was the first time a temperance meeting of any kind was ever held in this place; even *moderation* has never lifted its half-and-half banner in this stronghold of the lords of brown wash. Notwithstanding this gross violation of English liberty, the friends there are resolved to persevere in the good cause; and I, in the strength of my God, will be ready to attend, let the consequence be what it may, whenever required. Rely on it persecution will do us no harm; it is the premium of victory.—On the 30th returned to London; and on the 1st of December went to Ipswich, and delivered a lecture in the Wesleyan chapel. T. Smith, of Woodbridge, was called to preside on this occasion.—On Friday evening delivered a lecture in the Mechanics' Institution, Mr. Roberts in the chair.—On Saturday evening delivered my concluding lecture in the Mechanics' Institution. R. D. Alexander, Esq. was called to the chair. At the close of the meeting this excellent gentleman signed the declaration, and gave five pounds to the Ipswich Society, being convinced during the evening by the arguments he had heard.

T. A. S.

Essex.—Mr. Dexter is now at Chelmsford, and holding a series of meetings in its neighbourhood under the direction of Mr. Francis Marriage, and other friends of the great cause of Temperance. Poor Owen Clarke seems sadly hurt that the advocate of Total Abstinence should appear at the same time that he went to Chelmsford, but he may rest assured that the London Tee-Totalers never thought of him when Mr. Dexter's mission was contemplated. Mr. D. has had to encounter some difficulties, but I rejoice the Lord has opened up a way for him, and he may be eminently useful in Chelmsford and its vicinity. Owen Clarke held a meeting in the town-hall of Chelmsford, and those who heard him will not soon forget his prosy oration. He did not condescend to notice Mr. D., although he had heard of him in London. Were he a man of the *right stamp* he would have hailed him as a brother; but O. C. may pocket his £200 and travelling items; the Lord will not desert the *faithful* who make His arm their trust.

A Back-bone Tee-totaler

In our next, Mr. Dexter's Journal. We trust it will give our readers pleasure to find that the arm of Divine love has brightened the path of the voluntary advocate.

VARIETIES.

Good News.—Tuesday, December 20th, 1836, a morning paper says, "The declining state of malt checks any extensive operations, and want of demand does not arise entirely from the large stock of old malt on hand, but, in part from the *diminished* demand for beer which some of the larger brewers are experiencing."

The rider belonging to a large hop-merchant in the Borough has written to his employers that his business is nearly over in the north. The foreman belonging to a large wharf near the City Basin, declares they have not sent off half the quantity of hops this year that they have been accustomed to in past years. The brewers' horses will soon have a holiday. "Onward"—let this be the motto for the coming year.

A Hint for Owen Clarke.—At a meeting of the committee of the Chatham Temperance Society, held at the Temperance Coffee House, Military-road, 9th of 12th month, 1836, it was unanimously resolved:—

"That this committee do henceforth recognize as members of the society, and as fellow-labourers in the promotion of Temperance, any individuals resident in this neighbourhood who may consider the pledge of abstinence from all intoxicating liquors as more congenial with their views, or as better suited to the exigencies of their case; and who may have accordingly signed such declaration; and this meeting does so the more readily in consideration of the unhappy relapse of the greater number of intemperate persons who have joined the society.

And it was also unanimously resolved:—

"That this committee cannot pledge themselves to facilitate in any way the views of any agent of the Temperance Society who may visit this neighbourhood, and *who may make it his practice designedly to impugn or discountenance the operations of Total Abstinence Societies;* having distinctly recognized as fellow-members those who may have signed the declaration of such institutions.

"The secretaries are directed to transmit a copy of the above to the committee of the Parent Society."

In conversation with a respectable chemist and dealer in British wines the other day, who is a Tee-Totaler in practice as far as relates to his own abstinence, and whose father was many years a Tee-Totaler, I enquired how it was that the medical men in the village did not come forward and help the Abstinence cause, as one or two of them had signed the Temperance pledge. "Why, George," said he, "don't you know it would take the wheels off their carriages?

G. R.

A Tee-Totaler enquired of the managing foreman and clerk of some repairs, &c. that are going on at a chapel in the village of ————, where there are not less than 20 men at work, how many sober men he could say were employed in this house of prayer? He said, he could not answer for one of them; that some of them would be off drinking as soon as he was out of the way; he would discharge them, but if he did he was afraid he should get worse. Query, whom do these men worship?

G. R.

OXFORD.—[The following extract is from the pen of a well-known friend of Christian truth and piety.]

I was much shocked and disgusted in passing through Oxford by the night coach to Cheltenham, on Friday the 9th instant. About 12 o'clock we stopped at the Angel, and took up five fresh passengers, (University men—some of our future M.P.'s and *friends of the poor*) every one intoxicated, and lewd in their conversation. I suspect our working Tee-Totalers will have the honour to teach these deluded *gentlemen* how to fear God and honour the king. There were many in the same condition to take leave of them.

At Marlborough-street, on Monday, a young man, named Eldridge, was brought before Mr. Chambers, charged with having threatened the life of his fellow-assistant, in the firm of Messrs. Godfrey and Cooke, chymists, Conduit-street, while in a state of intoxication. Eldridge was habitually given to intoxication, and during those times he was violent and vindictive. One of the firm said the connexions of the prisoner, now all dead, were very respectable. The prisoner had allowed a sum of 400*l.* to be placed in his charge; out of this sum he had received 40*l.*, a week ago, for clothes. When he got the money he went away, and spent every farthing of it, principally in drink Mr. Chambers said, the madhouse at Hanwell is half filled with persons whom drink has rendered insane, and the worst and most incurable cases there are those of drunkards. Prisoner: I cannot help it. Mr. Chambers. What! not help it? Why, that answer might do for a hog, who will naturally keep on gorging, if you put food before it; but such a reply from a human being is wicked and detestable. I shall call on you to find bail for your good behaviour. The prisoner's employer inquired what steps he would be justified in taking, in case further necessity occurred for placing the prisoner under control. Mr. Chambers replied that he was not authorised to dispose of lunatics, the Lord Chancellor being the proper person to make such an application to.

TO CORRESPONDENTS.

"G. S. C." His suggestions will be attended to; for such hints we shall always feel thankful.

The "Essay" from Nottingham will be inserted.

Our "Kent Friend" had better write to Mr. Parken, of the old society.

The "Lines by an Old England Farmer" in our next.

Let us beg of our country friends to transmit their reports of meetings and numbers direct to the office of the "Intelligencer."

To a "Lady in the Borough." The attempts of the parties to create division on this and the other side of the water are well known; but the *working* Tee-Totalers are resolved to go forward as the heart of one man.

BRISTOL TEMPERANCE HOTEL,
CORNER OF BATH-STREET AND THOMAS-STREET,
Opposite Bristol Bridge.

This establishment is conducted by JOHN GIRAUD, under the superintendence of a committee of the proprietors, and is adapted for the reception of Families and Travellers, who may have *private* sitting-rooms.

No intoxicating liquor is admitted on the premises. Coffee and tea, &c. &c. constantly ready. Dinners, steaks, chops, soups, &c. prepared on a short notice.

A moderate charge is made for servants, in lieu of the usual fees. There is a commodious coffee-room, in which the London and Bristol newspapers are taken in. Horses and carriages accommodated at premises close at hand.

Now publishing on the First of every Month,
Price One Penny,
THE ISLE OF MAN TEMPERANCE GUARDIAN,
Conducted upon Tee-Total principles:

Which may be sent, free of postage, to every part of the United Kingdom, at 1s. per annum. The "Guardian" will in future be printed uniform with the "Preston Advocate," and "Star of Temperance."

Isle of Man, WALLS and FARGHER; London, J. PASCO, 90, Bartholomew-close; Preston, J. LIVESEY.

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No. VIII. will be published on Saturday, January 7th.

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THE WEEKLY
London Temperance Intelligencer.

DEVOTED TO THE CAUSE OF ABSTINENCE FROM ALL INTOXICATING LIQUORS.

No. 8.] SATURDAY, JANUARY 7, 1837. [PRICE ONE PENNY.

"No one Crime on Earth destroys so many of the *Human Race*, nor alienates so much *Property*, as *Drunkenness*.—BACON.

DECLARATIONS

OF

The New British and Foreign Society for the Suppression of Intemperance.

I do voluntarily promise that I will abstain from Ale, Porter, Wine, Ardent Spirits, and all Intoxicating Liquors, and will not give or offer them to others, except under Medical Prescription, or in a Religious Ordinance.

I do voluntarily promise to abstain from Ale, Porter, Wine, Ardent Spirit, and all Intoxicating Drink, except for Medical purposes, or in a Religious Ordinance.



"The voice of one crying in the wilderness, prepare ye the way of the Lord, make his *paths straight*." Matt. iii. 3.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, thy God reigneth.

Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean." Isaiah lii. 1, 7.

WITH the First Number of the New Year, we proclaim our renewed decision and determination to "lift up our voice and cry aloud" against the "abomination of desolation" that is sweeping along, alike the curse of the priest and the people, the rulers and the ruled. In this career, we have taken the "forerunner" of Christ for our motto and our model, and in the power and spirit of truth and love, we say to all who acknowledge his Lord and Master for their's "prepare ye the way of the Lord, make *his paths straight*." From the first hand that planted the vine to this hour, "strong drink" has stained and cursed all that have made it their guest, and indulged in its soul-maddening and intoxicating properties. Who can deny or controvert this? Even the moderate "tippler" is coerced to confess its truth, and acknowledge the *fact*. Are we then rushing on a mad crusade when we apply the axe to the root of this noxious tree? Are we not warranted by all that is holy in religion, cheering in the felicities of humanity, or terrible in the woes of time and the terrors of a fearful eternity?

We say without hesitation, or speculating rashly, that the agency of Temperance Societies fills up the great moral chasm that alone renders the improvement of the human mind useful, and preparatory for the glorious advent of Jesus, when the spirit of *peace*, of *love*, of *holiness*, will reign wherever his name is known, or the glad tidings of salvation proclaimed. Has this been so? Is it so? Neither interest nor prejudice *dare answer* in *the affirmative*. Are not the feasts of the *loudest professors* blemished by the "spots of the unclean thing?" Has not the sensuality of the modern pharisees been the just theme of ridicule for the scoffer and the impious? The bottle and the bible have travelled together; they have and *are* found on the same tables, and in the same vestries. Are these truths? if they are, although strong, and as painful to us to write as our readers to acknowledge, we would affectionately, urgently implore of them, to cry aloud and spare not iniquity, whether it is found in silks or russets, in the meeting-house or the cathedral, in the titled peer or the rough-coated peasant. The present, the future happiness of souls are perilled; must we set tamely whilst thousands are daily passing into the gulph of perdition? No; we must call on all to "bring forth fruits meet to repentance."

Far be it from our minds to counsel invective and denunciation; it is not to "offend the weak" that we desire to see the "lights of the world" stand forth undimmed, in the lustre of their calling and profession; and should we be compelled, from a sense of faithfulfulness, to rebuke in strong terms, let none impute feelings or motives we publicly and solemnly disown before the Searcher of hearts. The evil, the desolating evil, is the object alone we attack, and whether men will hear or forbear, to this we will give no quarter. In the City * *, a few weeks since, where a new Church was opened, after the Minister had preached on that sublime text of scripture, "And the top-stone shall be brought forth with shouting grace grace unto it," the drunken shouts of revelry which characterised the laying the foundation-stone were the only appropriate emblems he selected as the theme of his *edifying* discourse. This is too bad; no wonder the congregations of such men are alike the shame and the libel of religion and morality. With the New Year, let us put off the vices of the past; let us gird up our loins and walk soberly; and let the evil no longer be sanctioned by them whose motto should be "holiness to the Lord." In every town, village, and hamlet, let the exertions of all be doubled, and wherever the "poison" or a pest house is found, there let the cry of "Total Absti-

nence" be sounded! Nothing else will do, it and it alone is the remedy, and if the disciples of Jesus *stand* faithfully, the voice of the singing-bird will be heard in our moral wilderness, and the seasons of refreshing again be found in the city of our God. The work, the glorious work is to be done; every Christian's hand to the plough; let not the paltry sacrifice of the wine-glass or small drop weigh with the follower of Him who "loved the lost even unto death;" the day is far spent, let us put off the deeds of darkness, and put on the armour of light.

"—— In our world, death deputes
Intemperance to do the work of age;
And, hanging up the quiver nature gave him,
As *slow* of *execution*, for dispatch
Sends forth *licensed butchers;* bids them slay
Their sheep, (the silly sheep they fleeced before),
And toss him twice ten thousand at a meal.
O what heaps of slain
Cry out for vengeance on us; time destroy'd
Is suicide, where more than blood is spilt,"

YOUNG.

ON WINE.

WINE and strong drink were evidently well known in every age of the Jewish history, but the class of intemperate persons appears to have been very small. It is probable that the common drinks of the country, and its state as regards temperance, would not be very dissimilar to that which we find in the East at the present day. The account given by the Rev. W. L. Pease, in the American Temperance Intelligencer, (a staunch Tee-totaller,) who made this question a subject of research during his Travels, is interesting. He says—

"Since I have been in Syria, I have made temperance a special subject of observation, so far as I could. As I have been through the length and breadth of the land, I have had a good opportunity for observation; and I am compelled to say, painfully humiliating as the admission is to me, as an American, *that I do not remember to have seen one native intoxicated.* I have seen but few shops for the sale of ardent spirits, and those chiefly on the sea-coast.

Coffee, pipes, *sweetened water*, *sweetmeats*, *and cakes*, a part of the whole, are presented to the visitor by the host. *This custom is uniform.* I have never been offered ardent spirits but two or three times, nor wine at all, (except at dinner) either in Cyprus or Syria. In the summer, the Arabs do not drink so much wine as at other times. The lady of a late consul, who has resided here about twelve years, told me that she had never known an Arab to drink wine at that season of the year on account of its inflammatory effects.

The *Commandaria* wine, which has gained for Cyprus its celebrity as a wine-producing island, is cultivated in the region of Paphos, Limasol, &c. It is best in those seasons when the grapes are few, as the vinous qualities are then more concentrated. It is to be found of various ages, from the new to that which is eighty years old. The oldest possesses the consistency of honey, and is very strong. Its colour then is dark. When new, it is of a reddish colour. From this time until 15 years of age, it becomes lighter: it then begins to grow dark again. I have tasted of that which was 8 and 15 years old, and never drank any equal to it. It resembles good madeira in taste; when old is quite oily and *intoxicating*. The wealthier Franks, so far as I know them, use this kind; and, in America, would be called "free drinkers." *The only grossly intemperate persons whom I saw, were Frank sailors, and other Europeans of the lowest class.* So great is the evil already, that I counted about 20 grog shops in the port of Larnaca, a place which contains about 2500 or 3000 persons. They did not appear to be frequented so much by the natives as by the foreigners, who were temporarily there. It is a lamentable fact, however, that the natives are beginning to taste the poison. In no other part of the island did I see grog-shops, not even in Nicorice, the capital, which contains 15,000 inhabitants.

"Wine makes men in Syria 'laugh, talk long, loud, and foolishly, sing, dance, and act foolishly.' This is the expressive description of its effects given by a young Arab friend, which I know not how to improve, Now shall we prescribe whiskey, *because* it intoxicates, and use wine, *though* it produces the same effects? I confess I can neither see logic, good sense, nor consistency, in such a course.

"It is true that the intemperance of these countries is not so disgusting, nor destructive of life as that of our own land; this I cheerfully admit, but it should be remembered that the people *do not drink wine on all occasions*, as was customary in America 8 or 10 years ago. *Coffee and the tobacco-pipe are substituted commonly in the place of the glass of wine, &c.* If you will refer to the estimated annual sales of ardent spirits and wine in Beyroot, you will perceive that five-ninths of the whole is arrak, &c., *and this in a wine country!* I do not know what proportion of this amount is drank by the people of the country—*perhaps* not half.

"I could not learn that the common people of Cyprus are in the daily habit of using wine at their meals: I know that they do occasionally. Those who are possessed of some property, drink it as the people of America were formerly accustomed to cider, &c. at dinner, but DILUTED WITH WATER, (I BELIEVE ALWAYS,) say one-third, sometimes more, sometimes less."

We see then that the alcoholic wines of Syria are abundantly capable of producing intoxication, and probably these were all included under the general name of strong drink in scripture. The word *shecer*, from *shakar* in the Hebrew, to inebriate, signifies any kind of fermented liquors, or strong drink. "Any intoxicating liquor," says St. Jerome, "is called sikera, whether made of corn, apples, honey, dates, or any other fruits." One of the four prohibited liquors among the Mahommedans in India is called sakar, which signifies inebriating drink in general, but especially date wine.

The practice so prevalent amongst the Jews of mixing their wine, was always with a view to make it stronger and more inebriating, by the addition of more powerful ingredients. The prophets have, in numerous instances, reprobrated this practice; and the pen of inspiration points out in a most striking manner, the effects of strong drink, and gives the most impressive denunciation against the love of it. "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine that is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again."

And also prohibits its use by priests: "The Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations." Why is this explicit prohibition of its use by the priesthood? "That ye may put a difference between the *holy* and *unholy*, and between the *clean* and *unclean*; and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses," Lev. x. 8—11.

By Nazarites. The command to such is "He shall separate himself from wine and strong drink," Numb. vi. 3, 4. By kings and princes (and by parity of reasoning, by all rulers, legislators, &c.) "It is not for kings to drink wine, nor for princes to drink strong drink: lest they drink and forget the law, and pervert the judgment of the afflicted," Prov. xxxi. 4, 5.

It is however most important to observe, how different are the habits of those nations to our own. Strong wines were never drank except by the higher class, by them only at dinner, and even then diluted with water. To these causes, combined with the temperament of the people, and their *taste*, which seems less disposed than ours to stimulating food and drink, we must ascribe their general sobriety.

In Spain and Italy likewise, though morals and religion are at a very low ebb, drunkenness is exceedingly rare. Such is the testimony of intelligent travellers now, and such appears long to have been the case, for in Howell's familiar Letters, 1655, Vol. ii. p. 71, we read "The countries that are freest from excess of drinking are Spain and Italy; if a woman can prove her husband thrice drunk, by the ancient laws of Spain, she may plead for a divorce from him."

By the early laws of Rome, women were forbidden to drink wine, and men were not allowed it till the age of thirty. Pliny tells us that "Wine has peculiar to it a property which does not belong to other liquors, that of turning sour." This proves that their wines were not so alcoholic as ours, yet still the wealthy possessed the means of intoxication, and resorted to most singular means to *produce thirst*, that they might drink the more—such as swallowing pumice-stone or hemlock juice.

One of the Lords of the Council among the Ashantees boasted to Bowdich, (seeming quite astonished at the Englishmen only drinking a bumper of palm wine,) that *he* would drink three pots (about fifteen gallons) before he went to bed. This could not be *very* intoxicating! We wish all the wine in this country were of the same description, or like that furnished the British legion in Spain, which is described as "a filthy compound of vinegar, pitch, and logwood." Were this the case, we should not have quite so much trouble with the "little sup" men, and might safely place excess in intoxicating liquor on the same footing as excess in eating. The observations of certain persons wiser than "seven men who can render a reason," that we might as well have societies against eating too much roast-beef and plum-pudding, would then be perfectly just.

Dr. Pease says "The *common* wines of Cyprus, which are used by the lower orders, are red, sour, and about as strong as *other poor wines*. Of similar temperate quality, or possibly even like the *unfermented* drinks, of which the ancients had so great variety, as described by Pliny, and to which we shall return at a future time, was doubtless the wine created by our Saviour at the marriage at Cana in Galilee, as is evident by the quantity produced, taken in connexion with the character of our Lord.

The Jews were in the habit of making date wine, probably like that which is still common in the larger villages of Nubia; it is not unpleasant to the taste, though *too sweet and thick to be drank in any considerable quantity*. It is obtained by the following process: as soon as the dates have come to maturity, they are thrown into large earthen boilers with water, and the whole is boiled for two days without intermission; the liquid is then strained, and the clear juice is poured into earthen jars, which after being well closed, are buried under ground; here they are allowed to remain for ten or twelve days, during which the liquor ferments; the jars are then taken up, and their contents are fit to drink; but the wine will not keep longer than a year, or beyond the next date harvest; if kept longer, it turns sour.

The bible strictly prohibits intoxication, and consequently, every step in the way to it, and all use of intoxicating liquor to this end; that it does not prohibit all fermented liquor to all nations is perfectly clear, for the bible was not given to teach us what to eat and to drink. General principles are given in scripture abundantly sufficient for the regulation of our conduct, and by these general principles we defend abstinence from all that can intoxicate as the only remedy for the present state of society. Had the bible descended to particulars, and specified *all intoxicating substances*, information would thus have been afforded to mankind, which, evil as is the heart of man, would have been much more likely to be turned to a bad than to a good account. Besides, a system of abstinence, without the assent of the understanding to its benefits, would have effected no more than the injunction which Mohammed is generally understood to have laid on his followers in the words "They will ask you concerning wine and lot; answer, in both there is great sin, and also some things of use unto men; but their sinfulness is greater than heir use." This prohibition has done little more than to change the character of the intoxicating substances employed, opium and other vegetable poisons being used by the Mohammedans to a terrible extent. In the early rise of this religion the restraint was strictly enforced on the soldiery. In the time of the Caliph Omar, eighty stripes were inflicted on the feet of those who took wine; and Ockley, in his history of the Saracens, says, many were so infatuated as voluntarily to confess their crime, and undergo the punishment.

That the drinking of wine was not so obnoxious to some of the *successors* of Mahomet, we have several examples among the caliphs. It is related of the Emperor Selim II. that he conquered Cyprus on account of its delicious wines, remarking on that occasion to Mustapha his generalissimo, "I propose to conquer Cyprus, an island which contains a treasure, that none but the king of kings ought to possess." The following story is related of Almohdi, the father of Haroun Alrachid, the hero of the Arabian Nights' Entertainments. That monarch being one day engaged in a hunting excursion, strayed from his attendants, and being pressed with hunger and thirst, was obliged to betake himself to an Arab's tent, in order to get some refreshment. The poor man immediately brought out some coarse brown bread and a pot of milk to the caliph. Almohdi asked him if he had nothing else to give him, upon which the Arab went directly to fetch a jug of wine, and presented it to him. After the caliph had drank a good draught, he demanded of the Arab whether he did not know him? The other having answered that he did not; "I would have you know then," replied Almohdi, "that I am one of the principal lords of the caliph's court." After he had taken another draught, he put the same question to the Arab as before, who answering, "Have not I already told you that I know you not?" Almohdi returned, "I am a much greater person than I have made you believe." Then he drank again, and asked his host the third time, whether he did not know him? to which the other replied, "That he could depend upon the truth of the answer he had already given him." "I am then," said Almohdi, "no less a personage than the caliph, before whom all the world prostrate themselves." The Arab no sooner heard these words, than he tremblingly carried off the pitcher, and would not suffer his guest to drink any more. Almohdi being surprised at his behaviour, asked him why he took away his wine. The Arab replied, "Because I am afraid that if you take a fourth draught you will tell me you are the prophet Mahomet, and if by chance a fifth, that you are Allah himself." This gentle rebuke so pleased the caliph, that he could not forbear laughing; and being soon rejoined by his people, he ordered a purse of silver and a fine vest to be given to the poor man, who had entertained him so hospitably. The Arab, in a transport of joy for the good fortune he had

experienced, exclaimed, "I shall henceforth take you for what you pretend to be, even though you should make yourself three times more considerable than in this instance."

Time rendered the crime of inebriety less uncommon among the Mahometans of the present day than formerly; but since their intemperance cannot be induced by social hilarity, it is always, with them, a solitary vice.

There is an anecdote told by Russel, in his History of Aleppo, corroborative of what is here advanced. It relates to a Sirdah of high rank at Aleppo, who was fond of indulging in the pleasures of the bottle. This man, says our author, was in the habit of retiring to one of the gardens near the town, to enjoy his wine more luxuriously in a kiosk. Returning one summer's evening from a debauch of this kind, he observed, as he passed near the Christian burial-ground, a Maronite sitting on a grave-stone, and smoking his pipe, who on seeing him approach at some distance, rose up, laid down his pipe, and at the same time attempted hastily to conceal something in his pocket. This, the Sirdah suspected, and justly, to be arrack; therefore, stopping his horse, he despatched one of his attendants to bring the culprit before him. The Christian was not only reproached for drinking thus publicly, but threatened with instant punishment, for having aggravated the crime by drinking on a tombstone. Upon his swearing by the Gospel that he had tasted no strong liquor for a week, orders were given to search his pockets; but he had taken care that no testimony should appear against him from that quarter, by dropping the empty bottle before he was seized. The Sirdah then commanded another of his attendants to try whether the charge might not be proved from the criminal's breath. "Breathe ye, Giaour," exclaims the Janizary, "breathe full in my face." The trembling culprit at first hesitated, but knowing the consequence of refusal, was at last obliged to comply. "I knew very well," said the Sidar, "I should detect this Jew of a Christian. Does he not smell abominably, Mustafa? Bring him nearer me. Don't you perceive his breath?" "Why, really," replies the half-drunken Janissary, "that there is a strong smell of arrack among us cannot be doubted, but whether it proceeds from yourself, Sir, from me, or from this dog of an infidel, may I perish if I can justly determine."

It is evident then, that the love for intoxication cannot be rooted out, unless the mind is convinced of the evil effects resulting from the practice. Mr. Pease tells us before Ibrahim Pasha obtained his present power in Syria, no one dared openly to bring wine or spirits into Beyroot, for fear of exciting the opposition of the Mohammedans. But now, the Pasha is said to use it on his table, and the inhabitants drink both wine and arrack, (native brandy,) I am informed that the Turks are more intemperate than the Christians. Now, instead of being obliged to go out of the city to buy their wine and arrack, and bring it in secretly, both Turks and Christians can bring it in openly, and drink it on the house-top. Some of the Mohammedans have even been heard to say, that though the commands of their prophet were generally worthy of regard, yet, that against the use of wine is an interpolation, and instead of saying, "cursed is the man who drinks wine," they say "blessed is he who drinks it." And similar in character is the statement of Morewood, that since the duty was laid on wine at Constantinople, it has proved a more productive source of revenue than that arising from all the other articles in demand.

(To be continued)

To the Editor of the London Temperance Intelligencer.

Bodmin, Cornwall, Dec. 12, 1836.

DEAR SIR,—I rejoice exceedingly at the cause of Tee-totalism taking root in London. I send you, and if you can at all use them I shall be glad, the inclosed papers. While writing I may venture an observation or two on religious newspapers. I occasionally see the Record, and very well remember its editor observing, some twelve months or so since, that they became members of a Temperance Society when they joined a Christian church. This is not to the purpose. Have they joined and pleaded for *the* Temperance Society? or do they still love a little sup of intoxicating drink of *some* kind to help them to open their eyes to their duty? I suggest the following:—In a recent number they copied from a provincial paper, a list of thirty *Reverends* who patronized a ball at Lincoln, and concluded some observations on their conduct thus, within the brackets is my own. "Well, let us concede to these clergymen that their view of what is becoming their holy calling is correct, and that our judgment [as to intoxicating drinks] is false, still the fact remains undeniable that thousands of the clergy, and hundreds of thousands of the laity, are "*offended*" by "this liberty" of theirs [in reference to drinking]. Let the practice be then ever so correct, by continuing it under these circumstances, they wound their weak consciences and SIN AGAINST CHRIST." The same say I.

But the Watchman and Methodist's newspapers seems literally patronized by wine and spirit merchants. I grant there is an excuse—*advertisments are paid for*. But the benefit of this excuse I deny to the editors of this weekly journal. In one column of a late number they praised the Bristol, &c. Temperance Herald (the first number of which they advertised); and in another column of the same paper they extol "Henneky and Co." for introducing the Masdeu wine. Compare a little of the paragraphs. "The first number, which is on our table, contains an able exposition of the principles and objects of Tee-Totalers. We cheerfully give publicity to a periodical which we consider a fellow-labourer with ourselves in upholding public morals. The value of Temperance Societies are no longer to be estimated by the 'rule of thumb;'" and much more to the same effect.

"The enterprising proprietors of the Gray's Inn wine establishment have fairly tested the effects of age. For the advertisement of G. H. & Co. (whose experiments in a domestic as well as in a commercial point of view are justly derserving that encouragement due to 'enterprize skilfully directed,) we refer our readers to another column." Only advertise week by week what Wesley reckons as mischievous as a "legion of Devils," and the editors will bespatter you with praise.

I have just been reading "The Leeds' Discussion." I am surprised at the coolness with which the advocates of moderation allow that Total Abstinence is necessary to reclaim the Drunkard. Why, Sir, in my humble opinion this is conclusive in favour of Tee-Totalism. Is the Drunkard to be coolly handed over to the Devil? Has his misery no claim on us? Is he not allowed to say, "Am I not a man and a brother?" Did our Saviour except him when he said, "preach the Gospel to every creature?" But if we preach to the Drunkard is it allowable to preach what we do not practice? Suppose, Sir, we were all converted to God except one, and his salvation depended on staving in our puncheons and smashing our bottles till not enough drink could be gathered up again to make our brother drunk, where is the man that would refuse? I am sure it could not be he who had considered the value of a SOUL. You may drink a little while you love it but little; when you love it much you must—what?—not drink a little still, but entirely abstain. If this be not absurd I do not know what is so.

HENRY MUDGE.

PROGRESS OF TEMPERANCE.

LONDON.—The cause is daily acquiring strength—the meetings number from 17 to 18 in the metropolis and its suburbs. The festivals have given an impetus to the principle of Total Abstinence of the most astonishing character: let the North London one only equal the two past, and the triumph will be complete. The Society has resolved on holding their annual Meeting in Exeter Hall, in May next. Let all the friends in

town and country muster on that occasion, if possible. Let deputations from the country be present, and a testimony go forth through the length and breadth of Europe against the foul enemy of the human race.

Festival of the Western Auxiliary.—This festival took place on Monday, December 26, at the Lowther Rooms, King William-street, Strand, when about 1200 persons sat down to tea; and afterwards held a meeting in the public ball-room, when John Hull, Esq., took the chair, and commenced the meeting by observing, that when he considered the horrors of drunkenness, he could compare it only either to Pandora's box, from whence proceeded all description of evil, or to the beast with seven heads mentioned in the Revelations.—Mr. Perkins related, that on the previous day he met with an individual wearing a ribbon, to which a medal was attached, when, upon asking him the reason thereof, he was answered, "A short time since I was a very great drunkard, but I am now a Tee-Totaler, and have on a new suit of clothes, and £9 in my pocket." With this man I called at many of the drunkards' visiting-houses, in most of which we were well received, and were told we were the sort of men that were wanted there, for they were in the habit of going to these places early in the morning, and, unless they were *pulled out*, could not easily be induced to leave until they had spent all. So, my friends, I advise you to do as I did, and you, perhaps, may be the means of reclaiming many.—Mr. Knight. Ministers of religion can now no longer be excused in closing their eyes against the evils of drunkenness; and if they do not come forward to the help of the Lord against the mighty, they must soon fall. Females, too, should particularly join us, for they generally suffer most, viz, from the intemperance of their husbands. It was the example of my wife that induced me to become a Tee-Totaler.—After a few words from Mr. Gilbert, Mr. Meredith next came forward, and said, "Something having been said relative to the conduct of ministers. I beg to inform you, that the Rev. John Clayton has signed the pledge for three months; and the Rev. Mr. Shearman has for some time been a member. Tracts I have found particularly useful in distributing; and I feel satisfied I should have been a Tee-Totaler much earlier had I had an opportunity of meeting with such publications.—John Cassell, of Manchester, next addressed the meeting in a speech which elicited much laughter: and was followed by Mr. Teare, who said, "I feel quite unable to express the gratification I feel at the scene before me;—we are determined to keep on till all the moderation people have come over to us, and if they don't come over boldly, we shall find them coming, like Nicodemus, by night. Amongst others that are coming, are Mr. Christy's hatters; and the other day I met one of them, who told me that he was a Tee-Totaler, and since he had been one, he had bought himself a new suit, and had saved money besides. I am very happy to say, that there are tea-meetings at almost all parts of the kingdom at this moment; at Preston there are about 2000 persons taking tea together; and there are also similar meetings at Manchester, Birmingham, and Bristol; and we have even had the patronage of the great, for the Archbishop of York kindly lent us the church at Wilsden, to hold a Tee-Total meeting in; and in America there are between two and three thousand clergymen who have joined us Well then, my friends, you have got patronage and example to look up to;—press forward with all your might, and never rest in the good work until there is not a single drunkard or moderate drinker to be found.—Mr. T. A. Smith. Complaints are often made of the drunkenness of others by other individuals, but particularly by religious professors; in answer to which we say, *remove* the *cause*, and the *effect* will *cease;* others again have said, you are always preaching against intemperance—why don't you attack gluttony? Well, I have answered, if gluttony produced one-thousandth part of the injury to society, the wretchedness, the lunacy, and the crime, I will follow it up as closely, and oppose it as strongly: and a third party say, they cannot do without it; but we tell them they don't know—they have not tried: let them but try, and they will soon be convinced of the truth of our arguments. In this great and good cause every one is able to render some assistance; some by the weight of their example; others by the circulation of tracts, and others by the distribution of the Temperance Intelligencer among their friends: therefore let none hesitate to do who have it in their power to do for the amelioration of their fellow-men. Mr. Conlan—You have heard to night how much good has been done, and how much good may be done, by a system of total abstinence. Give us then the weight of your influence, the benefit of your example, the power of your character, in adding to the strength of our cause. Hesitate no longer, when, perhaps, on you depends much of the future happiness, peace, comfort, and salvation of others;—circulate the knowledge of our cause wherever you go—follow it up in season and out of season—introduce it in all companies into which you may enter; and never forget that, perhaps, by your means your brother may be snatched from the depths of that misery and disgrace into which he has now fallen.—Mr. Grossjean, in a highly complimentary and richly deserved eulogy on the worthy chairman, now presented him with a silver medal, in the name of the Tee-Totalers; after which Dr. Oxley addressed the audience in a manner to which we can scarcely do justice. He stated that, within the last 25 years, the instances of intoxication that had come to his knowledge were most horrifying; only about six months since he assisted in conveying a man to Bedlam, whose insanity and reduction from a state of extreme opulence were entirely produced by this cause: and, when in the Isle of Man, he became acquainted with the circumstance of a lady of high intellect, fascinating appearance, and extreme beauty, reduced also to a similar state from the same cause. "My christian friends," continued the speaker, "To you who sign this pledge I would say, keep it. When I signed the pledge at the Rev. Mr Hyatt's chapel, I called upon a friend the same night, he wished me to take a glass of brandy and water as the weather was very severe, upon which I answered, 'I was a member of a Temperance Society; and before I could do so, I must go back and withdraw my name.' I really consider this Society likely to do more good than any other Society whatever; and this I do not say from any feeling of disrespect, for I have been on the committees of the Jews' Society, the British and Foreign Bible Society, the Tract Society, and various others. Under these circumstances I hope no person now present will object to enrol his name, as it will tend greatly to promote his happiness both here and hereafter."

Tottenham.—The progress of the cause here exceeds the most sanguine anticipations of our friends. We now number about 100 members; among these are some cases of the most decided reformation of character. On Monday evening, the 26th, we held our festival (it was a truly interesting scene) in the Lancasterian School-room; and on the next evening, the Rev. Mr. Davies, baptist minister, gave us a truly eloquent lecture, in which he declared he had abandoned the use of all intoxicating drinks.

Bow.—*Juvenile Tee-Total Society.* On Wednesday, the 28th, a number of friends interested in the promotion of Tee-Totalism, met at the house of Mr. C., High-street, Bow. Mr. W. Donaldson was called to preside, and opened the meeting by reading a chapter of the Scriptures and prayer. Master John Cooper, aged 9, addressed the meeting, and, with great point and ability, delivered the Twelve Reasons for Total Abstinence. Master Henry Garman, of Bow-road, aged 13, pronounced a Panegyric on the operation of Temperance Societies. The Toddy piece was then repeated by two of those interesting children; one as father, the other as the child. This was truly a most delightful treat. One of those dear little lads, Master Wm. Garman, refused a £5 note, which he was to receive on condition that he took

a glass of wine. The whole was concluded by the formation of two Societies, a Juvenile and a Female Society. Mr. W. Donaldson (I believe I may say, the late agent of the Temperance Society) was elected president, and Master Henry Garman, Secretary. During the whole of the proceedings a spirit of the most deep interest pervaded the minds of all present. Nine signed the Total Abstinence declaration. The address of Mr. Cooper made a very deep impression. He congratulated every father on the prospect of security which such a meeting omened for the rising generation. The cause is triumphing here amidst many difficulties. A Ladies' Provisional Committee has been formed at Bow.

MR. SMITH'S JOURNAL.—I have to submit to your attention a brief account of the meetings I attended last week:—On Monday 5th, I came from Ipswich to London. On Tuesday I went to Staines, and delivered a Lecture on the advantages of *abstinence from fermented liquors, &c.* The Rev. E. Craig presided on that occasion; he had never heard before of the "New British and Foreign Society;" and although he thought abstinence right for drunkards, he was not convinced he ought to sign the pledge. I was surrounded on the platform by moderation men, and had an audience quite hostile to our views; but I told the truth fearlessly, and *proved that all kinds of intoxicating liquors were unnecessary and injurious.* I made no open converts: some indeed promised to try;—they gave me a vote of thanks; and the gentlemen on the platform gave 15s. to indemnify our society for expences. Mr. Ashby, the brewer, gave all the assistance I had a right to expect from him, and I really think is more favourable to our views than any of the other "moderation" men of Staines. On Wednesday, the 7th, I went from Staines to Windsor; waited upon several influential persons, and no arrangements had been made for a meeting; but I procured the use of the "Mutual Improvement Society's room; sent notice round, and delivered a lecture in the evening to a small but interesting auditory, eight of whom signed the pledge. On Thursday, 8th, went from Windsor to Beaconsfield; saw various influential persons; delivered a lecture in the Girl's School-room to a small audience; obtained a vote of thanks, but neither money nor signatures; but the committee of the Moderation Society are going to take care of the pledge I furnished them with, and say they will throw no obstacles in the way of Tee-Totalism. On Friday, 9th, went to Haddenham; delivered a lecture in the Baptist chapel to a large and attentive audience; the Rev. Peter Tyler, Baptist minister, and five or six others, signed the pledge. After visiting various persons in Haddenham, I went from thence to Prince's Risboro', that I might take care proper arrangements were made for the Meeting on Monday. At Haddenham there was never any Temperance meeting held before.

Monday, December 19, delivered a lecture at the Friends' meeting-house, Chipping Norton. On Tuesday 20th, visited Abingdon, to arrange for a meeting at some future time; and in the evening attended a meeting of the members of the Temperance Society at Oxford, and delivered a short address to them. On Wednesday 21st, went to Witney; delivered a lecture in the Blanket Hall; at the conclusion of the lecture 30 persons signed the pledge; and after the public meeting was over, a consultation of the friends was held to adopt measures to carry on the cause. A coffee-shop is to be opened forthwith, and other active means adopted.—On Thursday, went from Witney to Langley; attended public meeting in the Baptist chapel; Mr. Hull occupied the chair; and addresses were delivered by the Chairman, by the Rev. John George, by J. Harcourt, J. Cassel, and myself. On Friday went to Colnbrook; held a public meeting in the British School. I was appointed chairman; and addresses were delivered by Mr. Dew, J. Cassel, and myself.

SUBSCRIPTIONS RECEIVED.

G. Wakeman, Esq.	£0	10	0
W. Albright	0	10	0
Friends at Staines	0	10	0
Do. Chipping Norton	0	10	0
Do. Witney	0	9	0
Henry Goring, Esq., Oxford	1	0	0
	£3	9	0

Mr. Smith, after being present at the London Festivals, left town for Reading, Newbury, Marlborough, Hungerford, Calne, and Bath; from whence, we trust, he will visit Exeter and Plymouth.

MR. DEXTER'S MEETINGS IN ESSEX.—After encountering many difficulties I held my first meeting on Wednesday, the 21st Dec. 1836, in the British School-room, Broomfield. T. Christie, Esq., in the chair. Room quite crowded.—On Friday 23rd, delivered a lecture in the Baptist meeting, Chelmsford. Mr. F. Marriage in the chair. Questions put by a wine and spirit merchant led to a protracted meeting, which passed off very harmoniously.—Next night, 24th, had a meeting at Springfield, in the School-room; the Rev. Arthur Pearson, rector, in the chair. Owing to this being Christmas-eve, the meeting was not very numerously attended.—Monday 26th, the Rev. John Bramstom, M.A., vicar of Great Baddow, presided at a meeting at that place; at the conclusion of which he expressed his approbation of the lecture in very complimentary terms.—Tuesday 27th, delivered a lecture at Stock chapel; Mr. Marriage in the chair. At the conclusion a Mr. Carpenter stated, that he had until now opposed the Tee-Total principle; but that in future he should advocate it, and hoped to sign the declaration before long.—Friday 30th, had a Meeting at Blackmore; Mr. Ashley Barret presided, who stated, that he had never before heard the Tee-Total principle explained; and that until lately he had never turned his attention to Temperance Societies at all, but that now he was so far convinced on the subject as to respond to the advice I had given, and hoped there would be many induced to give it a month's trial; and if any poor person present felt disposed so to do, in order that they might have a fair chance, he would find them in tea and sugar for themselves and families for that time.

The interest excited has been great; and, notwithstanding the unfavourable weather, the meetings, with one exception (Springfield), have been well attended. May that Being, who works all things for good, follow with his Blessings the feeble attempts made; and to His Name shall be all the glory. I expect to hold meetings at Chipping Ongar, High Ongar, Roxwell, Lea, Raleigh, and Southend.

WALES.—We are informed that all the Calvinistic Methodist ministers in Montgomeryshire have adopted the Total Abstinence pledge. The Rev. Mr. Charles, an Oxford graduate, who has seceded from the church, has been touring in the Temperance cause through North Wales, and made numbers of proselytes. The Aberswyth committee successfully prosecute their labours in this district.—*Watchman.*

A WISE RESOLVE.—The ladies of Lanfair, in Wales, have signed a declaration to receive the addresses of none but Tee-Totalers. The *Times* sneers at this, but if the editor does not take care, he will soon find the resolution practised in the Metropolis.

CAERMARTHEN.—A meeting was held in the English Wesleyan chapel, in this town, on the 25th ult. The speakers were, the Rev. Messrs. Warren, Reese, Davies, Richards, and Robinson, with Aaron Timmins, Esq., Mr. Alderman Jones, and Mr. George Bagnall. Considerable interest was excited, and the numbers added to the Society was increased to 445.

Varieties.

A RESPECTABLE member of the Wesleyans, in rather a large company of the same religious denomination, who had adopted the Tee-total declaration, was asked to take some brandy and water. His reply, "Oh no, I am a Methodist," brought the blushes to the cheeks of some of the party. On another occasion, the same individual, being about to conduct a female home on a cold evening, was asked to partake with her of some brandy and water to keep the cold out. "So I will," said he, "if you will prove that it is a case of extreme necessity." Wesley's admonition, thus timely brought home, produced its effect, and both the gentleman and lady braved the cold that night without the supposed defence of alcoholic stimuli.

A. ALBRIGHT.

Extract from an Address from the Irish Temperance Society of Boston, to their countrymen in America:—

"INTEMPERANCE is the enemy of all men—of the rich and the poor, the learned and the ignorant. It is certain ruin to the man who abuses it. It is possible, nay *probable* ruin to him who at all uses it. It is an enemy requiring fetters stronger than the iron. An enemy not fit for liberty; and if not fit for liberty, then not fit for life. It has already struck its flag, and calls for compromise; but Temperance, admitting of no neutral ground between good and evil, replies in the language of one on the carnage field of Waterloo, when Monsieur exclaimed, 'Quarter! quarter!!' 'We hae nae time for quartering, mon; ye may be unes content wi been cut in twa.' Temperance points its opponent to its countless throng of seduced and ruined victims, and significantly exclaims, 'Extermination, or nothing!'"

SMALL-DROP PERSECUTION.

SIR,—If I did not feel it a duty which I owe to the cause of truth and soberness, I should content myself by suffering in obscurity, but I am obliged for the sake of our cause to let the friends know some of the obstacles in the way of our success, I therefore give you the following statement:—

I have been a Wesleyan methodist nearly twenty years, and a local preacher sixteen years, during which time I have sedulously endeavoured to promote vital godliness to the utmost of my power; and I am happy to say, that during that period no one can lay any thing to my charge as a violater of any of the rules of methodism. In the year 18— I attended a Temperance meeting at Great Queen Street chapel, Lincoln's Inn Fields, on which occasion Cruikshanks, the Dundee carter, delivered an address, which convinced me of the propriety of becoming a member of the Temperance Society. I joined that night, and began to advocate the cause until 18—, when I was appointed agent to the British and Foreign Temperance Society.

As a Wesleyan, feeling very anxious that they should be benefited by my knowledge, I occasionally called the attention of my congregations to the alarming evils of intemperance, and urged upon all Wesleyans the necessity of attending their own rule, "drink no drams;" neither buy nor sell spirituous liquors, or use them, except in cases of medical necessity. And for so doing, a spirit-drinking steward complained of me to my superintendant, and to please him I have ever since been suspended from preaching in that chapel. Since then I have taken another step, and have become a Tee-Totaler; and now am so very obnoxious to the preachers, stewards, trustees, and leaders, that I am a "man wondered at;" and judge my surprise, when I attended our last quarterly meeting of local preachers, and was told that unless I would pledge myself not to preach what they called Tee-Totalism in our pulpits, I should be suspended from the plan. I would not give a pledge, and am therefore suffered to preach under a protest for one month, and then, if I do not bow to ecclesiastical authority (as one of the travelling preachers said) I expect to be cut off.

"Whether it is right in the sight of God to hearken unto you more than God judge ye," saith one of old under similar circumstances; and I say so now, and am resolved, let the consequences be what they may, that while drunkards are reclaimed by total abstinence, and drunkards are made by moderation, I will preach the one and condemn the other, and leave the event to Him who hath said, "It must needs be that offences come, but woe unto him through whom they come. It were better for him that a millstone be cast about his neck, and be cast into the sea, than that he offend one of these little ones."

J. H. D.

To the Editor of the Intelligencer.

London, 26th of 12th Month, 1836.

RESPECTED FRIEND,—Having much at heart the prosperity of the Temperance Cause, I shall be obliged by thy introducing into thy publication these hints to all the advocates of the cause:—Avoid personalities; do not attack brewers, publicans, or malsters; but run down intoxicating drinks as much as you please; point out the miseries of drunkenness, and the pleasures and happiness of abstinence from all fermented and distilled intoxicating liquors; and the duty of professing Christians and patriots setting a good example.

Thine, truly, JOHN HULL.

INTEMPERANCE SOCIETY.

December, 1836.

Mr. EDITOR,—I thank you for inserting the article in your last, signed "Anti-Intemperance," but must intrude upon you to publish the following facts relative to the same house:—You must know, Sir (what, perhaps, the officers in the parish do not find it *convenient* to know), that there is card-playing in that den of vice at all times in the night, amongst the most dissolute and abandoned characters, such as low cheats of every description, who make it an aphorism to congregate every Saturday evening, particularly, to fleece the poor drunken printers of the remainder of their week's earnings, not by play alone, but absolutely picking pockets! for, I assure you, a pressman of the name of Wm. B——y, about six weeks since, went there in a state of intoxication, with a sovereign and two shillings and sixpence wrapped up in a piece of paper, when those vagabonds enticed him to a game of cards, every game of which he lost; but when he arose to go home found he had his pocket picked of that which ought to have gone for the support of an industrious wife. The above, Sir, are facts; and "facts are stubborn things."

Trusting this may meet the eye of some of the respectable part of the parish, so that the evil may be looked into, it will then prove a source of satisfaction to,

Sir, yours, &c.

ANTI-INTEMPERANCE.

The Rev. Mr. SNOW ought to look after this den of iniquity.

THE BLESSINGS OF STRONG DRINK.

IN this column we give a few of the many terrible effects of strong drink, and have selected them carefully, that they may deepen the decision of every Christian to oppose the monster that is working such havoc among the human family. Here is to be seen the daughter, the murderer of her mother—the father despising the claims of his children, and plundering his wife. Let none object to this loathsome picture—we will hold up such until the *cause* is removed; and Christians do their duty by extending the remedy wherever a drunkery is to be found.

On Tuesday an inquest was held at the Guy, Earl of Warwick, Belton-street, St. Giles's, on the body of Harriet Tape, aged 50, whose death was alledged to have been occasioned by injuries received in a pugilistic contest with her own daughter, on Christmas-eve, at a public-house in Buckingham-street, St. Giles's (commonly called the Rookery). Immediately after the shocking occurrence took place, Elizabeth Tape was apprehended, and on Monday underwent an examination before the

Magistrate at Hatton-garden, and was remanded until Wednesday, to await the result of the present proceedings. It appeared from the examination of a number of witnesses of the lowest grade of society, that between nine and ten o'clock on the night of Christmas-eve, the daughter of the deceased was at the Hare and Hounds public-house, Buckeridge-street, St. Giles's, in company with some young men of dissolute character. She and her companions, at the time, were in a state of intoxication. During the revelry that was going forward, the deceased came in and insisted upon her daughter leaving the house; this the young woman refused to do, when the mother laid hold of her, and attempted to drag her out of the room; the daughter resisting, a scuffle took place, when the deceased fell heavily upon the floor. On being lifted up she was found to be quite insensible, and expired a few minutes afterwards.—In the cross-examination of the witnesses, it could not be ascertained whether the daughter had struck the deceased with her fists, or had jumped upon her whilst lying upon the floor.—In answer to a question from the Coroner, Thomas Harvey, the beadle, said, that the house was resorted to by the worst of characters; both the deceased and her daughter were of dissolute habits.—Mr. Buss, the parish surgeon, said that there was no marks of violence upon the body of the deceased. He was of opinion that she died of apoplexy, produced by excitement.—Verdict accordingly.

On Monday night, between the hours of nine and ten o'clock, Mrs. Sarah English, a female sixty years of age, came by her death under the following shocking circumstances:—It appeared that the brother of the deceased, who lived in the same house with her, in Virginia-row, Bethnal-green, was awoke by dense smoke in his bed room, and on proceeding down stairs he found the remains of his sister huddled up together, with her clothes on fire, and smouldering about her. He instantly gave an alarm, and the fire was extinguished; but life was quite extinct, and the body most frightfully disfigured, and would have fallen to pieces had not a shell been procured from the workhouse, in which it was deposited. The deceased, it appeared, had been much addicted to drink: and it is supposed that, being intoxicated on Monday night, she was about to proceed up stairs with a lighted candle, but having been unable to do so, she fell, and the candle falling on her, ignited her clothes, and she became a sacrifice to her ruling passion. In about an hour afterwards her husband and son came home in so extreme a state of intoxication that it was some time before they could be made sensible of their danger.

On Monday night an Inquest was held at the sign of the Sun public-house, in Noel-street, Wardour-street, Soho, on the body of John Wicksteed, aged 22 years.—Mary Bird, of No. 50, Berwick-street, stated that she had lived with the deceased, who was unmarried, for about a twelvemonth. He carried on the business of a book-binder. Early on Sunday morning the deceased came into the kitchen, and appeared to be very ill. He was sick, and witness asked him whether she should get him any thing; he made an indistinct reply. Witness left him in the kitchen, and went up into the parlour to light the fire, and hearing a heavy lumbering fall below, she went down again to the kitchen, and found deceased lying on the floor on his right side in a fit, and quite insensible. Witness perceived a large quantity of blood underneath him. The deceased was afterwards removed up stairs, and put to bed, where he had nine successive fits, and expired between two and three o'clock in the afternoon. He never recovered his senses, or spoke after the first attack. He kept his bed all day on Saturday, and lately was unable to take any solid food.—A letter from Dr. Elwid, who was called to attend the deceased, was read to the Jury, praying to be excused from attending on account of a prior engagement with a lady in her confinement. The doctor also stated, that he found the deceased labouring under the effects of a severe fall, which had fractured the skull, and caused an effusion of blood upon the brain, and produced death.—Mr. George Wicksteed, of No. 123, Wardour-street, Soho, stated that he was brother to the deceased, who was in the habit lately of drinking to excess, which witness believed was the *cause* of the fits he was subject to.—The Coroner remarked that the present was another of the melancholy instances, which were of nearly daily occurrence, arising from excessive drinking. Verdict—"Accidental death." The deceased had, within the last twelve months, become possessed of a third of fifteen thousand pounds left by his uncle, Mr. Wicksteed, the well-known gold beater and refiner, of Compton-street, Soho.

MEETINGS IN LONDON AND ITS SUBURBS.

At Half-past 7 o'Clock in the Evening.

Monday, January 9th.—Bible Christians' Chapel, Paradise Place, King's Cross.—Wesleyan Chapel, Saffron Hill.—Lancasterian School, High Street, Peckham.—January 16th, Gainsford Street Chapel, Rotherhithe.

Tuesday, Jan. 10th.—School Rooms, Fisher Street, Red Lion Square.—Welsh Chapel, Eldon Street, Moorfields.

Wednesday, Jan. 11th.—Infant School Rooms, Hart Street, Covent Garden.—Providence Chapel, Featherstone Street.—British School Room, Great George Street, Bermondsey.

Thursday, Jan. 12th.—Welsh Chapel, Aldersgate Street.—Bath Chapel, Eden Street, Hampstead Road

Friday, Jan. 13th.—Chesney Rooms, Foley Street, Mary-le-bone.—Infant School Rooms, Bird Court, Philip Lane, London Wall.

Benevolent Society's Chapel, Macclesfield Street, City Road, Third Wednesday of every Month.

TO CORRESPONDENTS.

Mr. Green; we fully concur in his recommendation of the Temperance Doctor, and trust it will be widely circulated by the Society; it can be had at the Office of the Intelligencer.

The Remarks, in a Weekly Paper, to which X calls our attention, we deem beneath our notice; the author of them has made the worst possible use of his intercourse with the Temperance friends.

Mr. Teare is now at Dover, and we trust will hold Meetings in Kent.

The Essay on Hospitality in our next.

If the Friends through London will forward us the List of Meetings before-hand, they may rely on them being published.

The Intelligencer is regularly published, and forwarded to the Country with the other Weekly Publications to all Booksellers.

TEE-TOTAL COFFEE HOTEL, COLNBROOK.

THOMAS HERCOCK, (the Reformed Blacksmith,) has Opened a Tee-total Coffee Hotel, at Colnbrook. Persons going from London to Reading, Windsor, or Bath, will find this a comfortable House of Refreshment. Also Temperance Publications sold by T. H.

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THE WEEKLY
London Temperance Intelligencer.

DEVOTED TO THE CAUSE OF ABSTINENCE FROM ALL INTOXICATING LIQUORS.

No. 9.] SATURDAY, JANUARY 14, 1837. [PRICE ONE PENNY.

"No one Crime on Earth destroys so many of the *Human Race*, nor alienates so much *Property*, as *Drunkenness*.—BACON.

DECLARATIONS

OF

The New British and Foreign Society for the Suppression of Intemperance.

I do voluntarily promise that I will abstain from Ale, Porter, Wine, Ardent Spirits, and all Intoxicating Liquors, and will not give or offer them to others, except under Medical Prescription, or in a Religious Ordinance.

I do voluntarily promise to abstain from Ale, Porter, Wine, Ardent Spirit, and all Intoxicating Drink, except for Medical purposes, or in a Religious Ordinance.



"Woe unto them that call *evil* good, and *good* evil; that put *darkness* for light, and *light* for darkness; that put *bitter* for sweet, and *sweet* for bitter." Isaiah v. 20.

"Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and makest him drunken; also that thou mayest look on their nakedness." Hab. ii. 15.

"Dearly beloved, I beseech *you*, as strangers and pilgrims, *abstain* from fleshly lusts, which war against the soul. Having your conversation honest among the gentiles; that whereas they speak against you as evil-doers, they may by *your* good works, which they shall behold, glorify God in the day of visitation." 1 Peter ii. 11, 12.

WOMAN'S HAPPINESS, INFLUENCE, AND TEMPERANCE.

"Domestic happiness, thou only bliss
Of Paradise that has survived the fall!
Thou art not known where pleasure is adored,
That *reeling* Goddess with a zoneless waist."

IN the language of a celebrated philosopher, "all the world is but the pupil and disciple of female influence;"—to exercise this noble talent in a manner the most productive of glory to God and the good of their fellow creature is the object of the following few brief observations, to which we would earnestly solicit the notice of every female mind:—

In every good word and work the Christian must cheerfully acknowledge woman has been and is his most able co-adjutor, often reproving his sloth by her zeal, and stimulating his energies by her willing sacrifices. In much has she rivalled her lordly competitor, his glory and his support. Let the influence of woman be withdrawn from our Bible and our Missionary Societies, and they fall lifeless to the earth;—by the irresistible zeal and influence of woman the anti-slavery question was sustained, and in the sinking hour it was borne above the waves until the accursed traffic was, at least, abolished in name. Is she to remain *neutral* on one of the most important questions that ever addressed the happiness, the sympathies, and the influence of woman? Is her hand and voice alone to be active in doing good to the slave and the Hottentot, and dead in the work of mercy among the sons of her own home and country? It must not be so; we trust it will not continue so any longer;—or is the question of Temperance one in which woman has no joys perilled, no bliss to taste or participate? We are satisfied, from the cot to the court—from the wife of the labourer and the mechanic to the titled dame, in every section of the social world, the voice, the heart of woman will answer, "Yes; we have hearts made desolate—homes made cheerless—our firesides are deserted for the tap and the parlour—the voice once music to our ears has become the sound of terror and the prelude of cruelty—and the cherished friend of our hearts has become an alien to our joys and sorrows; and the children of our affection are more than orphans to a father's love and protection." If this is not to be said by all, let every female in the circle of her acquaintance ask and seek out of how many it can be uttered, and the number will not only sicken the heart, if it has been hitherto unconscious of the vast amount of misery to be found in many an apparently happy dwelling; but if there linger one spark of love, of humanity in the individual that commences this investigation, no *sacrifice*, nor exertion will be considered too great to remove even a tithe of the sin, domestic and social misery intemperance has and is daily inflicting on the mothers and daughters of England.

What has women to do in the cause of Total Abstinence? Much; we had nearly said, every thing. Let her sign the declaration, and set her husband, and her lover, and all around her, an example. For, if ever there was a cause in which the heart and the energies of woman should labour, the cause of Temperance has peculiar claims on her notice and support. In urging those claims it is not our desire to harrow up the heart by opening that dark and blood-stained volume of woman's suffering and agony inflicted by drunkenness, her sleepless watchings, and brutal treatment. For all the remedy is in her own hand. Let her but brighten up her own fire, and deck her countenance with the

smiles *my lady of the tap wears at her expense*, and again the music of the honeymoon will gladden her heart. The secret is simple, and the love potion as plain as certain. Let them at once become Tee-Totalers, and their husbands and their lovers will soon imitate their example; and we shall no longer be sickened by seeing the smiles of the bride blasted before the first month is terminated.

It is with pleasure we find that the married and the unmarried are joining their husbands and brothers in this noble cause. In Wales, the ladies have gone the right way to work. In Birmingham and other parts of the North they have also adopted the same resolution to receive no addresses but from pledged Total Abstainers. This is right: had this long since been adopted, many a ruined and broken-hearted victim would now be walking our earth enjoying its blessings and joys. Brief as the reign of Temperance, many a pallid cheek it has mantled with the hues of health and joy; and many a wife now rejoices in the smiles of a sweet and happy home. A lady was in the ranks of the foremost in London, and in the midst of storm and difficulties. Some have stood by us in the conflict. Through the breadth and length of the land let their voice be heard—for their own sakes—for their children—for posterity—for the perishing of their own sex. In London alone there are eighty thousand poor and lost females, the victims of strong drink. Every village, every town is cursed and polluted with such apostates from virtue and from God. Every effort to reform and restrain such is idle, until the *principal agent* of this mischief is removed and destroyed—this agent is strong drink. Already has some excellent ladies at Bow formed a committee; that by tracts and visits they may spread the principles and obtain signatures. Many ladies in London are anxious to do the same. Let no time be lost in forming such a society in the Metropolis and every part of the Country. Our columns this day amply prove that this is needed in the *highest* as well as the lowest walks of life. The mother who merely opposes this glorious work because it intrudes on *her nursery prejudices*, is not only the *enemy* of her own peace, but the cause of much misery to all she holds dear in life and affection. Let every female at once take up the principle, and promote it with all her influence, as the cause of woman's happiness.

THE WINE QUESTION—*continued.*

The love of the Persians for wine has been celebrated from great antiquity. In the time of Cyrus, however, they appear to have been more temperate than the Medes, if we may judge from the description of Zenophon. He gives a lively dialogue as taking place between young Cyrus and Astyages, his grandfather, which shews that the effect of wine at the court of the Medes was greatly similar to the tricks of alcohol at the present time. Astyages asks his grandson, who had been mimicking the cupbearer, "why he did not taste himself" (as that officer did before), presenting the flowing bowl to shew that he had not introduced poison. The little boy says, "that he durst not taste the wine, as he saw that it contained poison." Astyages asked how he knew that? Cyrus says, "because, at the last entertainment, he saw that all the guests were ill, both in mind and body; for they did things which they would not let even children do; all cried out at the same time, and no one cared to listen to another—no one received any information from what was said; they sang in a most ridiculous way, and, without paying any attention to time or measure, they yet thought they were performing most admirably. Every one began to talk about his own strength; and when they stood up to dance, it was little use to talk about keeping time, for they could not even stand upright. The king forgot his royal dignity, and the others the respect due to his rank; all seemed on equal footing; and they never ceased their clamour." Astyages then asked the little boy whether his own father did not get drunk? "No, indeed;" says Cyrus, "when he has quenched his thirst he leaves off, and feels no harm."

That there was an abundant variety of choice and intoxicating wines for the use of the rich among the Romans we learn from Pliny, who, in addition to 115 kinds of drink, several of which were Tee-Total drinks, describes 80 sorts of generous wine. It was not, however, till about 600 years after the foundation of the Roman Empire that the vine was cultivated in Italy, and wine came into general use; and the drink of the soldiers who conquered the world and, probably, of the generality of the common people, was vinegar and water. In the decline of the empire, luxury in this, as well as in every other respect, was carried among the wealthy to the highest pitch. Tiberius Claudius, who was fond of the bottle himself, knighted Novellius Torquatus by the title of Tricongius, or the *three-gallon knight*, for drinking three gallons of wine at a draught, and without taking breath. Tergilla, another brute in human shape, boasted that he ordinarily drank two gallons at a draught; and the Emperor Maximin, celebrated for gigantic stature, "would drink six gallons of wine without committing any debauch!" Hortensius, the famous orator, "left to his heir about 10,000 barrels" of Chian wine, which he had stored in his cellar. They had various inventions to make the wine, either more delicious, by adding honey, aromatic spices, fruits and flowers, and sweet scented perfumes; or less intoxicating, by adding one measure in fifty of *sea water*, a singular infusion.

The liquors used at the ancient feasts of the Gauls were wine and beer, the last being the more common of the two. Diodorus Siculus says, that they became so fond of wine, particularly that manufactured in Italy before it began to abound in their own country, that they have been known to give a slave for a gallon. Their love of this liquor hurried them into great excesses, and whole armies are said to have fallen victims to their enemies through its direful effects. It appears that Charles the Great was forced to make some severe laws against it, one of which obliged the judges on the bench and the pleaders at the bar to continue fasting;* others forbade that any one should be forced to drink more than he wished, or that the soldiers in the field should invite any man whatever to drink, under pain of excommunication, or of being condemned to drink enormous draughts of water by way of punishment.

According to Strabo, a whole vintage has been exhausted at one feast among the Lusitanians. The coryphœus, or head guest at an entertainment, who conducted the eating as well as the drinking, always began first, and then presented to his next neighbour the cup, or rather pitcher, which thus went round the circle, for it seems they all drank out of the same vessel, and no man could drink before it came to his turn, or refuse when it did come: hence, in all probability, the custom of drinking to one another, which was, it appears, common to the Scythians, Persians, Greeks, and Romans, as well as to the Gauls and most of the northern nations. At their feasts, the Gauls, like the Persians, talked upon affairs of state as the cup went round; and as they generally sat till morning, the liquor was sometimes productive of much disorder, frequently terminating in desperate conflicts. These assemblies were usually accompanied with music, songs, and dancing; and the dancers, who were commonly armed cap-à-pee, beat time with their swords upon their shields. On some occasions the company dressed themselves in the skins of beasts, and in masquerade habits, many of which were very indecent; *but soon after the introduction of Christianity these practices were abolished.*

* It is related of Winceslas, king of Bohemia, that when he came to treat with Charles VI, at Rheims, in 1397, he got intoxicated every day with the wine of the country, and chose rather to forego every thing, than not indulge in this excess.

We thus see that in every age of the world the use of strong alcoholic wines has been productive of the most fearful effects; and surely if we declaim against distilled spirits, which are one intoxicating medicine, we ought not throw the shield of our protection over the more aristocratic and fashionable means of inebriation; nor especially when we hear as Link, in his Travels in Portugal, page 371, tells us, that "THE TASTE OF THE ENGLISH AND THEIR FONDNESS FOR DRINKING are evidently the cause that induce the Portuguese to mix so much brandy with their wines. *All that they manufacture have now some brandy added, even before fermentation!!!* Alas for CONSISTENCY!

HOSPITALITY.

SINCE the days when Abraham invited the travellers at the doors of his tent, and Lot entertaining strangers, received angels unawares, there have been many to admire, and, let it be hoped, many disposed to practice, a due fulfilment of the duties of hospitality.

It is, in all cases, "more blessed to give than to receive;" and to nothing does the maxim more strongly apply than to the intercourse between the host and his guest. If ever a man fully appreciates the pleasure of having a home it must be when he says the word of welcome. I question whether ever the weariest traveller, returning to the dwelling which called him master, rejoiced as much that he had a roof of his own, and a morsel to satisfy a sharpened appetite, as he did when he placed that morsel before his friend, and took his night's rest in his arm chair, that one more in need of rest than himself might sleep upon the humble pallet, which was to him a bed of down.

Those who have witnessed the apparent reluctance with which offers of entertainment are sometimes made, may doubt whether there is so much pleasure in being, as disconcerted housewives express it, "put out of the way" for the accommodation of others; but I have been in families where this very putting out of the way has seemed only 'a putting into a way of happiness.' Oh! the delightful bustle of preparation for a joyful event; the converting into bedsteads things intended for no such purpose; the laying mattrasses upon floors when nothing more convertible could be found; with cloaks for drapery, or no drapery at all; and last, the crowning contrivance of a bucket of clear water when it became impossible to raise another looking-glass. The expected ones, however much they might enjoy the prospect of a welcome, had no pleasure equal to theirs who gave it.

If the duties of hospitality are so pleasant, why, it may be asked, are they so often neglected? If the pleasure of entertaining friends be so great, why has that next best thing, the custom of entertaining strangers, fallen into disuse? Is it not that the exercise of hospitality has ceased to be the luxury of many of the middle classes of society? Not that "bad times"—that grand scapegoat of our nation—has made them too poor to fulfil its good offices, but that bad habits have made its supposed claims too expensive for them? There are numbers who could, without injury to their circumstances, afford the trifling addition to the social board, which the presence of a guest *really* requires, who find that the liquors consumed on such occasions make a serious item in their household account. It is not only what the visitor himself takes, that may be trifling, but a custom, which by many is mistaken for a necessity, demands that every member of the family should take a share of the beverage, lest his abstinence should seem to rebuke his friend's indulgence, or remind him that the luxury was unwanted, and procured solely on his account. Let it not then be said of the friends of Total Abstinence, that they are the enemies of sociability. I do not fear to assert, that in banishing what is called the social glass, they do more to promote family meetings, friendly meetings, and all kind of happy meetings, than that glass, anti-social, because expensive, ever has done, or ever will do. Any system which excludes liquors relieves many prudent housekeepers from the fear of either appearing inhospitable, or being more generous than just, and therefore carries the means of social intercourse into a very important, because a very large class of the community. To do this is not the *primary* object of the Friends of Abstinence, but it is one which, if attained, might of itself repay our efforts. Their grand design is to prevent intoxication. No! they will be very glad to promote sensibility by the way. They would not do this if they had stopped short at moderation. You must then either place liquors before your friend, or tell him that you think him an immoderate man.

The advocates of Total Abstinence do not contend that to take a trifling quantity of intoxicating liquid is *unlawful*,—they only maintain that it is inexpedient; that it has become one of those things from which we must abstain for the sake of our weaker brethren. Total Abstinence is the *only* safety of those who have *formed* intemperate habits; it is acknowledged to be so by themselves, and by those who understand the physical constitution of man. To urge Total Abstinence *only* on the intemperate would be in effect to render it disgraceful. It would be to say to every one to whom we recommend it, *we cannot trust you;* it would be to lose sight of the grand truth, that "example is the only lesson which many men will not despise, and which some men will not ridicule."

Considering only their effects upon social intercourse, the advocates of abstinence should surely be the last to suffer from the want of hospitality. It should be remembered that they have made themselves peculiarly obnoxious to the publican, and that to leave them to his mercy is to expose them to incivility, if not to denial. It is grievous to think that men who, without fee or reward, have walked many miles to attend a meeting, after exhausting themselves by speaking in a crowded assembly, have actually been obliged to return home on a moonless night, listening for the murmur of a river lest they should fall into it, and climbing up guide posts to feel out the directions they gave. Even those who do not approve the extreme to which the principle is carried, must believe that so arduous a work can only have been undertaken in a spirit of Christian love, and surely would not be guilty of intentionally neglecting the workmen. Some neglect the duties of hospitality from mere thoughtlessness—some from a hope that one whose means are greater will offer his services; and not a few from want of confidence in their own ability to make a stranger comfortable. Such may assure themselves that their friendly offers would neither be refused nor undervalued. Men who have sacrificed ease and comfort, and come abroad at their own expense, to persuade their fellow-workmen to restrain their appetites, cannot be fanciful about the gratification of their own, and a very homely bed will afford easy slumbers to those who are exhausted in a good cause. The plainest fare and the humblest lodging offered in a kindly spirit will be accepted with a grateful one. The great field of human capability is, indeed, "white unto the harvest," and when it pleases "the Lord of the harvest to send forth labourers," may they be regarded as belonging to Him who said, "Inasmuch as ye did it unto one of these little ones, ye did unto me." "He that receiveth a righteous man, shall receive a righteous man's reward;" and a little temporary inconvenience or personal deprivation is a very small cost at which to obtain it. A day will come when it may be asked of every Christian labourer, "when ye went without purse, or scrip, o shoe, lacked ye any thing?" Blessed be they who enabl such, like the seventy of old, to answer, "Nothing."*

* Luke xxii. 35.

THE DRUNKARD'S DEATH-BED.

Mr. Wilson's habits brought him, at length, to the brink of the grave. He was ill—dangerously so. His friends conversed with him, telling him freely of his danger, for they had no hope of his recovery; and also talked with him plainly of his former course. Of this, however, there was little need, for his mind began to wake up of itself, and he saw clearly the wretchedness of his case. His mother was very anxious on his account, and often conversed with him, in the hope of leading him to God. One evening he was lying pale and emaciated upon his bed; the setting sun shone calmly in at the western windows, and all around was quiet and reposed; his mother was the only person present, and there was nothing to disturb the peace of the dying man. Still he was uneasy; he had that within his own bosom which destroyed his peace; turbulent passions, troubled thoughts, distressing doubts and fears, produced a commotion within, an anxiety that took away all repose. As he tossed about his bed, restless and uneasy, and sighed from heaviness of heart, his mother inquired if she could relieve him. "Oh no!" he replied, "my bed is easy enough, but my conscience troubles me." "What is the matter, Samuel?" asked the mother. "Why, mother, I shall not live long, and I am afraid to die. I believe there is a God, and I am going to meet him; but how I shall meet him I do not know. Within a few days I have been thinking of my past life, and am troubled about it." "You know what Jesus Christ has said in regard to all who come to him." "Yes, I know that; but then think, mother, how I have conducted myself. O what a life I have led! If I had sinned through ignorance and heedlessness, it would be different; but when I have gone on so wilfully, in spite of what you have said, in spite of reason, and in spite of conscience, it troubles me to think of it. I know that God is merciful, but I had no right to sin as I have done." "But, Samuel, God is willing to forgive the most sinful." "Mother, I know that is said in the Bible; but wherever I turn, whatever I do, conscience points out some sin of mine; and whenever I think of God, it seems as if he must be angry with me, and what shall I do?" "Repent, and God will forgive you." "O yes, you may say so, but conscience is fully awake now, and she says nothing but, 'God is a consuming fire.'"

Mrs. Wilson went away to pray for her son, while he rolled in his bed in restless agony. The time once was, when he could believe the word of God, and trust to his pardoning mercy; but now, after so long a course of sin, his conscience told him only of his displeasure. Lucy sat up with him that night, and as she rested in her easy chair, with the lamp dimly burning by her side, the moon shining feebly in at the windows, and everything around perfectly quiet, she distinctly heard his uneasy breathing, his restless movement from side to side, and his deep-drawn sighs, as his thoughts troubled his repose.

The next morning, about eight, the doctor made his usual call; he found Samuel in his bed-room, with his mother by his side. The windows were open, the sun was shining brightly, the birds singing sweetly, and the morning was fair and beautiful. "Good morning, Mr. Wilson; it is too bad for you to be confined in bed such a day as this. How dow you feel this morning?" "I am not very well. I did not sleep much last night." "Let me feel your pulse." Samuel extended his thin, pale hand to the doctor, who felt his pulse with a serious expression of countenance. He gave the necessary prescriptions, and as he left the room, Mrs. Wilson followed him, for she had noticed his serious look. "What do you think of him this morning, doctor?" "He is very low, and I shall not be surprised at any moment to hear that he is gone." Mrs. Wilson returned to the bed-room, where she found Lucy sitting by her brother's bed-side, with her head resting upon her hand, for she also, from the change in the doctor's countenance, feared that her brother was soon to go. The thought of seeing him no more, even though he had proved a curse to the family, was painful and grievous. Mrs. Wilson had many friends, who were constantly with her to render what assistance might be necessary; but they were seldom in the room with the sick man, for they wished to keep him as quiet as possible. And besides, even Mrs. Wilson wished to converse with him, and she thought the conversation would be more free if they were alone. At this time none were present but the family. Mr. Wilson was lying upon his bed, which was in disorder from his restlessness during the night. His limbs were emaciated, his countenance was thin and white, his eyes were sunken in their sockets, and the skin was dark around them. As he tossed upon his bed, and as his glassy eye moved restlessly from object to object, he manifested that energy which arises from uneasiness and anxiety. Lucy sat, as I have mentioned, with a moistened eye at his bed-side. His mother entered the room in sadness, and seating herself upon the bed, looked mournfully upon her son. Without, the shining sun and the singing of the birds gave to everything an air of cheerfulness; within, there was the appearance of calm and quiet sorrow. But the patient's mind was disturbed by fear and anxiety. As he looked round the room, he felt the spirit of sorrow which was there; he quickly learned, by the serious look and moistened eye, how his friends viewed his case. He knew that they looked upon him as a dying man; and as he thought of the change that awaited him, his heart fainted within him. "O mother! what shall I do? but why do you look so at me? am I going to die? not yet; am I? Oh! I can't die now. Mother, I wish you would look more cheerful; you make me afraid when you look at me so seriously. What is the matter, mother? Do you think I shall die now? Why don't you speak? And Lucy, what is the matter with you? why don't you talk? you used to cheer me when I was sorrowful, but now you seem to give me up, to die alone." "The doctor says you may go off at any moment," his mother replied. "What! die to-day? oh, I must not die now, I am not ready. What shall I do?" "Should you like to see the minister?" "If it would do any good, I would. But how shall I die? What is it to die? Oh, mother, I am afraid of God. All my past life is distinctly in view, and conscience tells me that it has been a course of sin against God. I knew at the time, as I went on from day to day in drunkenness, that it was all wrong. Conscience told me plainly that I was sinning, and yet I continued to sin in spite of conscience. I have no excuse. I have sinned wilfully all my days, and now God is my enemy, and I must go and endure his displeasure. Oh, how strangely I have acted! not merely foolishly, but most sinfully; and all this merely to gratify my appetite. Oh, why have I done so?" Little more was said, and the three remained together in silence for a long time. The sick man was troubled by a consciousness of his guilt, and by the fear of God; and his mother and Lucy were grieved that he was so soon to die, and that too without a proper hope in the mercy of God, and without finding peace. The day passed, and he still remained with them, his body becoming more enfeebled, and his mind more agitated, as the hour of death approached. Lucy was with him all the day, and as she saw the signs of his distress, sorrow filled her own soul. She smoothed the bed-clothes, but some nervous, restless movement of her brother, disarranged them again. She gazed upon his countenance; instead of calmness and peace there was the appearance of settled despair. She sat in quiet by his bed, and frequently heard him sigh, and in a whispering tone ejaculate expressions of remorse. The evening came, and he found no peace. On the contrary, as he thought more of his past life, and of his future prospects, his distress increased, his mind seemed to be harassed by remorse, and goaded to desperation by the forebodings of a guilty conscience. How to meet his God he knew not; and yet the hour of death

was surely coming, it was just at hand, and he was unprepared. "Oh, mother," said he, with a look full of fear, "what shall I do? how can I die? 'tis a dreadful thing to meet an angry God; I know him not, but conscience tells me it is a fearful thing. I cannot meet him. And yet death *will* come. Oh! drinking has been my ruin! It has destroyed my peace and happiness in this life; has made me the curse of the family,—has brought my father to the grave in sorrow, and has imbittered all my days. And now I am going to God's judgment, I shall endure his displeasure; conscience tells me it will be so, and I know it is true. Oh, that I had heeded the voice of conscience, and reformed my ways! O, that fatal cup! Oh, that I had never tasted of its poison, and then I should have been saved from ruin. But I persisted in the drunkard's career, and now I must meet his doom."

About midnight he died in great anxiety of mind. In a few days the friends and neighbours of his mother came to bear his body away to its long home: his spirit had gone to its account.

PROGRESS OF TEMPERANCE.

This has been truly a merry Christmas with the friends of Temperance from one end of the land to the other: they have completely repelled the charge of interfering with the pleasures of the poor. The London festivals have done much good, and such has been the effect of the past ones, that they are to be followed by one on the 24th of this month in the Great Room of the City of London Tavern, which is to equal the Eastern and Western. The festivals in London, Bath, Bristol, Exeter, Southampton, and Leeds, fully settles this question. The public Press has, in these cases, rendered great service to the cause, by their notice, especially the Christian Advocate; and Mr. Green, who furnished the Report of the London festivals, *free* of expense, that it might be generally circulated. Our brevity of space prevents us from saying more on this subject. Let the friends of Temperance support every Paper that promotes the Temperance Reformation.

PECKHAM.—A Meeting of the Friends of Temperance was held on Monday evening last, at the British and Foreign School Room, High Street, Peckham; W. Cash, Esq. was called to the chair, and in a brief speech opened the business. The meeting was successively addressed by Mr. Edward Greenwood, Messrs. Smart, Crouch, and Williams, and by Mr. Verrill. Considerable interruption was experienced by the several speakers during their different addresses (the usual concomitant of ignorance, combined with prejudice); but on the whole, we trust, the Meeting had some good effect. Several signatures were obtained.

CROYDON.—On Monday evening the 2nd, a Meeting was held in the Friends' Meeting-house, Croydon; Jonathan Barret, Esq. in the chair. After an address from the chairman, soliciting a hearing for the speakers, Mr. Conlan, from London, addressed the meeting; when Captain Pilkington, the eloquent opponent of the murderous atrocities of war, delivered a most powerful address on the advantages of Total Abstinence; his pictnre of its effects on the condition of the labourer, as seen in the industrious, sober, faithful servant, and the idle, wretched, and ragged visitor of the ale-bench, was most striking. This excellent man referred to his own experience, as he not only abstained from strong drink, but *from animal food*, and yet was able to perform no ordinary labours, and his fine robust frame reflected no dishonour on the cause he so ably and powerfully advocated. Total Abstinence has in him an able, zealous advocate; and in very extensive tours through England, the friends of Temperance should avail themselves of his invaluable co-operation and services.—Mr. James Standing, from London, in a truly impressive speech, appealed to the young, declaring, but for the mercy of God in leading him to adopt this principle, he might have been, like many of his young companions, the victim of intemperance.—At the conclusion of the meeting, the Chairman signed the declaration, and 24 signatures were obtained.—On the next day, the friends from London attended the Friends' School, where the youth of both sexes were addressed on this absorbing subject. A Juvenile Society is to be formed, which, I trust, will include all in the establishment.—It may not be amiss to state, that at the Ackworth School, beer and intoxicating drinks are excluded, and I trust this will be the case in every *school* in the Empire.

DOVOR.—About the end of November, 1836, four persons met and formed themselves into a Society for the Suppression of Intemperance on the principle of Total Abstinence from all Intoxicating Fluids. Several meetings were subsequently held, but without any addition to the number of abstainers, and little more seemed likely to be affected.—On the 4th of the present month, James Teare visited Dover. A meeting was announced for the same evening in a Dissenting chapel; about 150 persons collected, and listened attentively to an impressive lecture. Three persons signed the pledge, and several copies of Livesey's Lecture were disposed of.—On the following evening near 100 persons sat down to tea, &c. at the Temperance Hotel; towards the close a short address was delivered by J. T.; and the company adjourned to Zion chapel, where about 300 persons were assembled. This was our best meeting. We heard the Tee-Total truth from J. Teare in convincing terms, and eleven names were added to the pledge.—Another tea-meeting and another lecture followed, on the Saturday evening, and additional names were obtained. We have now 22 members. On the whole we believe that a good impression has been made on the minds of the people here, and, next to the indefatigable exertions of J. Teare, we believe the circulation of Livesey's Lecture to have been the principal means. We have now a Temperance Hotel and a Coffee-house, and the Society will be properly organized for the attainment of its great object. E. W.

READING.—Here the Tee-totallers have come to the resolution of dissolving partnership with that *monstrosity, Moderation*, which appears to the Tee-totallers to be the chief hindrance to the progress of the cause. As soon as that incubus is fairly got rid of, we hope to be more extensively useful; already some fruit has appeared. After the Lecture last Monday, a gentleman said he *had got a charge* to bring against two of the reformed characters, namely, that they were seen lately going into the *Savings' Bank!* so that here, as well as at other places, our society might be called a Society for the encouragement of Savings' Banks. Some of the dissenting ministers are with us here, and much good may be done. T. A. S.

LEEDS.—The members of the Leeds Temperance Society have celebrated their Christmas Festival, and upon no previous occasion, has so much interest been excited in the public mind. On Monday afternoon, notwithstanding the extreme coldness of the day, nearly 300 members, wearing their medals and white rosettes, and accompanied by a band of music, and flags and banners, assembled in the area of the White Cloth Hall, and thence proceeded to walk in procession through the principal streets of the Town. Nearly 700 persons sat down to tea in the Music Hall, at 5 o'clock, and many more would have joined the party if accommodation could have been afforded.

BATH.—Our society numbers 700 members. On the 28th, we held our festival in the Guildhall; about 800 took tea on the occasion—it was a glorious exhibition. Mr. Teare was prevented, by the snow, from being present; he was much missed.

BRIDGEWATER AND STREET.—Tee-total is flourishing here. Notwithstanding all the difficulties of the past, we are going on extremely well, especially at Bridgewater, and also at Taunton, we are getting into the villages round; the Brianites have kindly afforded us the use of their chapels, and our Tee-totallers are so zealous, that they think little of walking 12 or 13 miles to attend a Meeting, and many of them characters that this time last year were notorious drunkards. Truth will triumph over error, provided her advocates are *faithful.*

BRIDPORT.—There is a society established here which amounts to 90 members. I trust that we shall soon be able to muster stronger. On the 16th of December, we held a Meeting, which I hope will make a great stir amongst the higher classes, and especially the Ladies, whose influence is so great, that whenever they take up a good cause, it is sure to prosper. Mr. Buckingham, that strenuous and very efficient advocate of the Temperance Reformation, addressed the meeting in his usual eloquent style; after which several persons expressed their determination to give the principle *a fair trial;* if they will only do this, I have no fear of the issue. T. P.

BEDFORDSHIRE.—On Thursday the 8th Dec., Mr. Conlan, from London, gave a Lecture in the old Methodist Chapel, in the town of Luton, at the desire of Mr. Higgins. This gentleman, on a visit to London, purchased Mr. Livesey's Lecture, was convinced of the delusion with regard to the nutritive properties of Ale and Porter, and he and his family have adopted the principle of Total Abstinence. The principle has in him a zealous advocate; and a number of most pious zealous local preachers signed the pledge, and are proclaiming it through the villages. The Publicans and Distillers are up in arms, but these good men are resolved to stand faithful. Mr. H. will accommodate any friends who may visit Luton and wish to avoid the nuisance of a drunkery; it is to be hoped he will open his house as a Temperance Hotel.

BRISTOL.—On Monday evening, Dec. 26th, the Society held its Festival in the Lancasterian School Rooms; no fewer than 900 persons sat down to tea. J. S. Buckingham, Esq. M.P. presided on this occasion; his speech was, as usual, eloquent and argumentative.—Mr. Robert Charlton, Ryan, and Collins, addressed the meeting; and the feeling produced was of the most intense description. The whole Report is contained in the Bristol Herald, to which we feel great pleasure in calling the notice of our readers as worthy of their support and attention.

CARNARVON.—The Society here numbers 700 and more, having many Societies in connexion with it in the surrounding villages. The Society here has adopted the following resolution:—"That we, the Tee-Totalers in Caernarfan, North Wales, do unite as brothers of the same principle with the New British and Foreign Society for the Suppression of Intemperance in London, to receive from them information, and to send them information." The number of members in the Principalities are 33,000. They intend to hold the meeting of the Association in Denbigh, on the 8th of February, when one or two members from every Society in North Wales are to meet. The Carnarvon Society was received into connexion with the New British and Foreign Society for the Suppression of Intemperance.

Varieties.

THE EXCELLENCY OF WATER.—"*Common Water* is a liquid of greater importance to man than any other, on account of its being a natural production, largely consumed, and admirably adapted for the dilution of our solid food, and to aid its perfect digestion and assimilation. I believe the most able physicians agree that it is by far the safest and most salutary beverage in which man can possibly indulge—being the best solvent and diluent of our solid food—that which best supports the tone of the stomach without exhausting its vigour, and which in reality furnishes, not only the most simple, but the most suitable supply to the secreting vessels, and towards maintaining the general humidity or elasticity of the body. Hence it arises, that those who use pure water only as their general drink are, all other things being equal, the most free from disease, and retain their vigour of life, and its different functions, to a more advanced age. It is also an agent of considerable *importance in the relief and cure of diseases.*"

"It is of some consequence to the health of every one, and especially to that of the sick and weakly that they should avoid hard water, and confine themselves to that which is *soft.*"

"*Toast and Water* is a nutritious and valuable diluent. The toasted bread renders the water exceedingly soft and agreeable, and tends very much to correct any other bad quality that may exist in it. Soda water from the soda powders (which should always be preferred to the bottled soda water) made with toast and water, is vastly superior to that made with plain water, being both more agreeable and more beneficial."—"In making toast and water, let the bread be cut very thin, and browned all over, but nowise blackened, put *boiling* water to it, and cover it up till cool."

MILK.—"*Milk* holds a very conspicuous place among the various articles of liquid food. It is one of the most valuable presents that nature has bestowed upon the human race, being equally wholesome, nourishing, and digestible, and well calculated as an article of diet both for children and adults."

"Milk does not generally agree with the perfect hypochondriac, nor the plethoric and corpulent; and disagrees, *particularly, with tipplers, and those addicted to strong liquors.*"*

"If new milk be too heavy for a weak stomach, it is much more wholesome to dilute it with lukewarm water, than to skim it. Skimmed milk is much inferior to the article in its original state."

"*Butter-Milk,* when it can be obtained, is highly valuable, particularly for consumptive persons, being very cooling and refreshing, and, at the same time, nutritious, when properly made. It ought to be quite new, and obtained from the whole of the milk employed in making butter, and not the cream only."

"*Gruel* is a wholesome and nutritious article, well calculated for the supper of all persons, and particularly for the delicate, when it does not become sour on the stomach. It may be taken with or without milk, and with salt or sugar; nutmeg, or some other spice, should in general be grated into it. Franklin mentions a case of an old Roman catholic lady, who had disposed of all her property for charitable uses, reserving only twelve pounds a year to herself (and of this small pittance she gave a part to the poor) who lived entirely on water gruel. She never experienced sickness. This is a sufficient proof how wholesome gruel is, and how little is necessary to maintain life and health."

"*Tea.*—Physicians are still divided in opinion respecting its real qualities; some considering it upon the whole a wholesome and beneficial diluent, while others look upon it as pernicious, and attribute, to its frequent employment chiefly, the visible increase of nervous disorders, and other complaints of debility. I think there is much reason to consider good *black* tea, when drank in moderate quantities, as wholesome and useful. It forms a refreshing antispasmodic beverage; but should not be taken either strong or hot, and the addition of milk and sugar renders it more wholesome. It is certain that all *green* teas is exceedingly pernicious, having a strong tendency to injure the stomach and bowels. Solid nourishment should always be taken with tea."

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* This fact in itself is a sufficient argument against the use of spirits, and fermented drinks.

"*Coffee* is sufficiently wholesome for occasional use, but does not sit so easy on the stomach; it is also more heating, and when taken immoderately, and very strong, impedes nutrition, weakens the nervous system, and produces all the bad effects of strong tea. On account of its more heating and indigestible nature it is clearly not so well adapted to answer the purposes of a diluent after dinner as tea, and the practice of serving up coffee after that meal should therefore be exchanged for tea. It should be made only of moderate strength."

"*Chocolate* is far more nourishing, less heating, and perhaps more wholesome than coffee, when properly made. It is commonly made too thick, and with too much milk, which renders it oppressive and cloying to the stomach. It is much better when made with water, and rather thin, and the milk added when poured out. In this form it is a light, nutritive, and wholesome beverage."

"*Cocoa* sits much easier on the stomach than chocolate, and the sedentary and studious may therefore often take it with advantage instead of tea."

"*Broths and Soups*, without fat, are undoubtedly wholesome and nutritive; but they must invariably be taken with bread. Scotch barley broth I consider a very wholesome diet. The following is an excellent mode of making it:—Take a tea-cupful of pot or pearl barley and one gallon of water; boil gently for half an hour, then add three pounds of lean beef or neck of mutton, some carrots or turnips cut small, a pint of green peas, if in season, and some onions. Let the whole boil gently for two hours longer in a close soup kettle, when the broth will be fit for use."

A reason against Total Abstinence.—At a breakfast where certain local preachers of the London district were assembled, the preacher said to a Tee-totaller, "Abstinence, brother, will do for people with short necks, but we have *long throats*, and it wont suit."

Fire in a Sermon.—A reverend gent. said to a brother preacher the other day, before preaching, "do take a little brandy and an egg, the latter will clear your voice, and the brandy put *spirit* in your sermon!" this was inspiration with a vengeance.

An Answer for the Dispatch.—We destroy the *pleasures* of the poor. "I have got a new suit of clothes, my rooms comfortably furnished, all my things out of pawn, and such a Christmas I never spent before. My wife wears as good a gown every day now as the one she was married in, besides I have saved upwards of ten pounds for a rainy day, and all this is the fruit of practising Total Abstinence six months. It has indeed interfered with the pleasures of an empty cupboard, a ragged coat, a broken reputation, and the misery of a heart-broken wife, who is now so happy that she nightly prays that the Tee-totallers may not quit until they "*interfere*," and destroy such *pleasures*, wherever they are to be found." J. P.

A Picture for the rational Tippler.—At a meeting of the Chester Temperance Society, William Mandell, Esq., a banker of that city, who was called to the chair, gave the following short history of two of his school-fellows:—One went into his father's counting-house, and attended lectures on mechanics. He soon became interested, and his genius promoted him to make small steam-engines and microscopes. From being a learner he soon became master of his art, and (added the worthy chairman) I was glad to have it in my power to recommend him to a situation for which his mechanical genius had fitted him, at a salary of 500*l*. Soon after, he very fortunately recommended himself to a lady, who brought him another 500*l*. a-year. He is now a happy, industrious, sober man. The case of the other was a sad contrast to the industrious and sober habits of his school-fellow. He kept a school for young gentleman, and gave lessons in mathematics. From taking a glass with his friends, he became fond of tippling, which proved his ruin, Those very friends who were the means of his forming this habit, were the first to forsake him. About this time he met with an accident which rendered it necessary to amputate his foot; next his leg was obliged to be taken off to save his life. He came to his end, and a fearful one it was. One morning when the servant came down stairs, she went into the parlour, and found her master, sitting indeed in his chair, but life had fled. The decanter was turned upside down, and the glasses the same, to signify that all was done. On the table was a note, on which he had written that bottle and glass were empty, and nearly gone, and being without the means of procuring more, the world had no charms for him, and (mark the false reasoning of the mathematician!) having power to take off a foot and a leg, he had power to take away his life.—*Christian Advocate.* Christian! read this and shudder at the habit you are found to patronize and defend.

The way to make good Porter.—The following is, we think, a new version of an old story with which most of our worthy Cockney friends are familiar. It is from a Practical Treatise on Brewing, just published:—"Talking of flavours, I must take the liberty of relating an anecdote which is said to have occurred during the last century. A Dutch house was at that time in the practice of getting whole gyles of porter brewed on purpose for them by one of the greatest houses in London. On one occasion one of their clerks was in London at the time of brewing, and went to see the process. He, unfortunately, poor fellow, tumbled into a copper of boiling wort, and before he could be got out again was actually boiled to death. There were no dome coppers in those days. The gyle of beer was sent over to Holland, and turned out to be very good. The next batch sent, however, did not turn out so well, and the Dutch house complained of it, saying it had not the same flavour as the preceding gyle. The answer returned by the London house was, that they had no means of giving them precisely the same flavour, unless they would send them over another Dutchman. So much for flavour."

Pastoral Invitation to Travellers.—An exact copy of Poetry on a sign now held out at an English shop in Guernsey:—

"George Shepherd leveth heare;
Attends his Flock with gentel care:
Sels good Rum and Brandy,
Olsow good Gen and Bear."

Certain preachers had better beware, or this label may reach their pulpits.

BLESSINGS OF STRONG DRINK.

A gin-drinking carpenter, named John Lowe, was on Thursday charged with having beaten his wife because she would not let him pawn his children's shoes to enable him to get an extra quantity of gin. Constance Low, the wife, stated that the defendant, who had been for many years in the habit of beating her, thought proper to seize two or three of his children for the purpose of unshoeing them, in order to pawn the shoes and purchase gin. Witness opposed this very *paternal* way of treating the poor children, and received for her opposition several thumps, which deprived her of the power of calling for assistance. The Lord Mayor—"Defendant, is it true that a man deriving a good profit from his employment can be capable of taking off his children's shoes thus to gratify his propensity for drink?" Defendant—"There was no occasion for a word, your Lordship; but there is no standing her jaw. I had no idea of touching the shoes." The wife—"He was pulling them off, and he would have them in gin in a few minutes if I had not prevented it. He has been these nine years using me ill, although we have six children,

and I support them, for he never makes an effort, except to take away whatever I have." The Lord Mayor—"And all for gin;" Mr. Hobler—"No doubt of it. If he could turn his wife and children into barrels of gin he would do it in an instant." The Lord Mayor directed that the defendant should not go near his wife, except for the purpose of paying her 10s. a-week, which, if he did not pay punctually, he should be locked up in prison.—What a pity his Lordship did not recommend this wretched man to totally abstain from the cause of his depravity, the remedy would be more efficacious than a visit to that school of crime, the City Compter.

A WARNING.—Something more than a week ago, William Byers and two companions were one afternoon at the pleasant village of Askham, near Lowther, on business in the horse-trade; and as this sort of business is very often tedious, they had protracted it till murky night had veiled the canopy of heaven in impenetrable darkness—no twinkling star to guide them in their path. When they left the village, the night was stormy and tempestuous, and as they had not strictly observed the rules of Temperance Societies, they began to cut many strange mathematical figures, known and unknown. Their way was down a gentle declivity to Askham bridge; now the bridge is narrow, and the parapets low. On arriving here the parties yawned and rolled heavily, and when Byers reached "the keystane o' the brig," he made a lee-lurch and rolled over the parapet, and fell about twenty feet plump into the roaring, boiling river below; for it was heavy and rapid, having been swollen by continued rain. Happy was it for Byers that his fall was so soft and easy: had it been at either corner of the bridge, instantaneous death would have ensued, as the structure is built on a rock, and the sides are broken, rugged, and precipitous. The alarm was given, "a man overboard," but his companions were helpless, powerless, and away went Byers floating down the stream, about to be launched into the great ocean of eternity, when, most lucky for him, Thomas Bordaile, tailor, of Askham, was wending his way home in an opposite direction, on the east side of the river, and about forty yards from the bridge, he heard the splash, and dashed into the stream up to the arm-pits, waiting to see what would come, and in less than half a minute down came the drowning Byers, floating unconscious on the wave; he caught him in his arms, and carried him more dead than alive safe to shore; he soon recovered, and owes his miraculous escape to the courage and humanity of a tailor.—Had this poor wanderer walked on the safe bridge, Tee-Total, he would have escaped his perilous bath.

MEETINGS IN LONDON AND ITS SUBURBS.

At Half-past 7 o'Clock in the Evening.

Monday, January 16th.—Bible Christians' Chapel, Paradise Place, King's Cross.—Gainsford Street Chapel, Rotherhithe.—Wesleyan Chapel, Saffron Hill.

Tuesday, Jan. 17th.—School Rooms, Fisher Street, Red Lion Square.—Welsh Chapel, Eldon Street, Moorfields.

Wednesday, Jan. 18th.—Infant School Rooms, Hart Street, Covent Garden.—Providence Chapel, Featherstone Street—Benevolent Society's Chapel, Macclesfield Street, City Road.

Thursday, Jan. 19th.—Welsh Chapel, Aldersgate Street.—Broadway Chapel, Westminster.—Irish Schools, George Street, St. Giles's.

Friday, Jan. 20th.—Chesney Rooms, Foley Street, Mary-le-bone.—Lancasterian School Room, Tottenham.

On the 24th Jan.—Grand Festival of the North London Auxiliary, at the large Room of the City of London Tavern. Tickets of Admission to be had at the Temperance Hotel, Aldersgate Street, and at the Office of the "Intelligencer."

TO CORRESPONDENTS.

Kidderminster in our next.—The Irish Temperance Gazette has not reached us.—We regret to find that the Manchester Star is discontinued for the present.—The Leeds' Herald we have not yet received.

The Tee-Total Chains and Buttons are to be had of Mr. Pasco; or Mr. Thomson, of Darlington.—Once for all we must beg leave to decline all future Letters not Post-paid, this tax is enormous.

The Hints from Exeter will be attended to.

ALMANACK.

The London British and Foreign Temperance Almanack, price 2*d.*; on fine thick Paper, 6*d.*; in Gold, 1*s.*

The author of this Almanack begs leave to state, that he had them published for the express purpose of spreading the principles of Total Abstinence; and when a sufficient number is sold to cover all expences, the profits will be given to the Society. To be had of J. Pasco, 90, Bartholomew Close; and of all agents of the "Intelligencer" in Town and Country.

In the Press, and speedily will be published, price 3*d.*

No. I, of a COURSE of LECTURES on the CAUSES, EFFECTS, and EXTENT of INTEMPERANCE, intended to shew that all Intoxicating Liquors are decidedly injurious to Mankind; and that the only effectual remedy to this aggregate of all evils consists in TOTAL ABSTINENCE. By EDWARD GREENWOOD, formerly a Practical Brewer for upwards of ten years, and now one of the Secretaries of the Southern Auxiliary of the New British and Foreign Society for the Suppression of Intemperance, on the principle of Total Abstinence from all Intoxicating Liquors.

London:—Printed and Published by J. PASCO, 90, Bartholomew-Close; and may be had of J. LIVESEY, Preston, and all the Agents of the Intelligencer, Advocate, and Isle of Man Guardian,

TEMPERANCE HOTEL AND COFFEE-HOUSE,
No. 7. Market Place, Dover.

WILLIAM CARPENTER solicits the support of the Friends of the Temperance Cause in this undertaking, which, as the Premises are capacious, it is his intention shall be made commodious and comfortable for those who may visit the Establishment. Board, and well-aired Beds for Travellers, Commercial Gentlemen, and Visitors.

CAUTION.—We have had many inquiries and complaints about certain persons, who are travelling the Country and professing to be the advocates of Temperance, but who are, in fact, impostors; some of them too idle to work, are imposing upon the friends of Temperance. We hope such individuals will not be encouraged, except they can produce satisfactory credentials; and we hope no Society will encourage any to go on such an errand without furnishing them with such testimonal.—*Star of Temperance.*

The friends of the cause will do well to attend to this caution. In Hounslow and other places, a person of the name of Duck, who is or was one of G. C. Smith's agents, has been collecting money for the New British and Foreign Society: of such parties we know nothing; and it is to be hoped, that should this scamp call on any who may read this, they will hand him over to the Magistrates.

Printed and Published by J. PASCO, 90. Bartholomew Close; and sold by J. BRITTAIN, 1, Queen's Head Passage, Paternoster Row; PAUL, 52, Paternoster Row; TYLER, Tottenham Court Road; HERBERT, 36, Exeter Street, Sloane Street, Chelsea; GOTOLEE, Church Parade, Hounslow; BAKER, Tract Depository, Nottingham; PALLISTER, Leeds; BRADBURY JUN. AND CO., Deansgate, Bolton; OLIPHANT, Edinburgh; LIVESEY, Preston; ELLERBY, Manchester; MORRIS, Bath; and all other Booksellers.

THE WEEKLY
London Temperance Intelligencer.

DEVOTED TO THE CAUSE OF ABSTINENCE FROM ALL INTOXICATING LIQUORS.

No. 10.] SATURDAY, JANUARY 21, 1837. [PRICE ONE PENNY.

"No one Crime on Earth destroys so many of the *Human Race*, nor alienates so much *Property*, as *Drunkenness*.—BACON.

DECLARATIONS

OF

The New British and Foreign Society for the Suppression of Intemperance.

I do voluntarily promise that I will abstain from Ale, Porter, Wine, Ardent Spirits, and all Intoxicating Liquors, and will not give or offer them to others, except under Medical Prescription, or in a Religious Ordinance.

I do voluntarily promise to abstain from Ale, Porter, Wine, Ardent Spirit, and all Intoxicating Drink, except for Medical purposes, or in a Religious Ordinance.



"Awake, ye drunkards; and weep and howl, all ye drinkers of wine, because of the new wine, for it is cut off from your mouth." Joel i. 5.

"For the grace of God that bringeth salvation hath appeared unto all men."

"Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." Titus ii. 11, 12.

TOTAL ABSTINENCE *versus* "THE HAMPSHIRE INDEPENDENT."

IT is with pleasure we perceive that the principle and operations of the genuine friends of Temperance are carrying terror and dismay into the ranks of the enemy: this is a good and sure sign they are doing their duty faithfully and consistently. The just taunt of ridicule is no longer bandied—the Temperance junta is no longer laughed at in their benevolent crusade against gin and whiskey, whilst they continued to drink success to Temperance in bumpers of claret and sherry! The Total Abstainers have come up to the work with clean hands, and the effect is felt; and the "worshippers of Diana are beginning to perceive that their craft is in danger." This is what we have desired, and for which we labour, and we fear not the result of the discussion on any ground the enemy chooses to assume. The "Hampshire Independent" is resolved to obtain celebrity, if possible, among the "baser sort," in its warfare in behalf of the "goddess" and the "craftsmen" of the temples. This *moral* organ of certain parties, whose local professions of *purity* of principle and practice is as high as the language of this journal is low, violent, and demoralizing. Had it confined itself to its proper objects, it should for us occupy its unenviable obscurity without our notice of its existence. But when a public writer, by a series of articles, endeavours to inflame the passions, preach up brickbats and bludgeons, he merits only the scorn and contempt of every man in the community. Such, without hesitation, we pronounce the virulent and scurrilous trash which has, for a series of articles, appeared in that paper. What is the cause of this hostility?

Simply the real working friends of Temperance have emptied the public houses of their best customers; they have turned the golden stream, and it now fertilizes and enriches the famished homes of many a hitherto starving drunkard's wife and family. The interests of the lords of brown wash are fast sinking, and the Bobadil of the "Independent," with his Corinthian quill, must sustain the Hampshire breweries and drunkeries. This may for a season increase the advertizing sheet, and multiply the orders for the tap, but it will hasten their detestation and destruction.

It appears that the effect of this scurrilous scribe's brickbat sermons has disgusted his own supporters; and this paper is patronized and read by Christians! O, shame! where is thy blush?—Had this writer attacked the principle with the legitimate weapons of fair discussion, we should have hailed him in the field as a friend to truth and humanity; but we deem him unworthy of further notice. To the credit of the "Hampshire Advertiser" it has given a fair report of the festival; and, although we dissent from its opinions, we cannot but acknowledge its services on this occasion.

We would say to the friends in Southampton and elsewere, remember the promise, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my name's sake." "Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you." Let love and meekness characterize all your proceedings; and, whilst we firmly assert our principles, let us ever remember, "the wrath of man worketh not the praise of God." It was gratifying to behold, under the most brutal attack, the Tee-totallers exhibited the greatest meekness, with the most unflinching firmness. This was worthy of our

cause, and will always ensure its triumph. The magistracy of Southampton we are glad to find on that occasion manifested their just sense of the important labours of the Tee-totallers; and we rejoice to learn that in every part of the country they are beginning to recognize the patrons of this cause as the most useful friends to the peace and happiness and good order of society. Let the friends of the cause furnish them with the tracts and publications, and in every case seek their protection, and, we trust, in defiance of the "Hampshire Independent," England will still remain a land of civil and religious liberty!

To the Editor of the Intelligencer.

SIR,—I perceive, in the columns of the "Christian Advocate," an attack on the friends of the New Society, as violently intruding at the meetings of the British and Foreign Temperance Society, particularly at the Fisher-street School Room, Red Lion Square. I beg leave to repel the charge, and assert that it is false and groundless. The Western Auxiliary have got the School-room to hold a meeting once a fortnight, and by mistake, it was advertised wrongly. The consequence was, Mr. Teare and a few friends attended and commenced the meeting, when, after a lapse of time, a gentleman arrived and claimed it for *the defunct*. It is a fact, that a gentleman applied to Mr. Donaldson, the secretary, for some Tee-totallers to attend, as the old Society could not furnish an advocate. It is not the desire of the Tee-totallers to intrude on the meetings of the Old British and Foreign Society; and if they were to cease from attending them, they would soon die entirely. The meeting complained of was the only one they have had in the Metropolis for the last three weeks, at which there would not have been a dozen of persons if the Tee-totallers were absent. I trust the latter will take the hint and mind their own meetings; and if the gentry who *sit* over their wine glasses do not find it convenient to *retire early* from their cheer, let them enjoy the honours a discerning public will be sure to award to such faithful and consistent friends of Temperance.

Yours, NOTA BENE.

London, Jan. 17, 1837.

To the Editor of the London Temperance Intelligencer.

SIR,—Not long ago I had some conversation with a converted Indian chief respecting his missionary exertions when in his own country, during which he related the following circumstance:—In one of his journeys he went to a certain place, and endeavoured to converse with his brother Indians respecting the Great Spirit. They seemed to treat what he said as an idle tale; and one, to whom he addressed himself particularly on the wickedness of drinking, said (pointing to a very tall fine tree, which had been rendered quite slippery by peeling), "if you will climb to the top of that tree I will believe what you say." As his labours seemed for the present to be of no avail, he left them, and went on in search of other tribes. The following year, when visiting the city of Torento, he heard that in the large prison there was confined an Indian He requested permission to visit him, when it turned out to be the very same who had addressed him as above. As soon as he recognized him, he said, "Well, what you do here? what you have done?" He said, "He killed de man." "What, killed the man? was you in anger?" "No, me not anger; me not bad feeling; me no know me do it; me was drunk." "Ah!" said the chief, "don't you recollect what I told you last summer—de drink be bad." As it was clearly proved to be done without any bad design, and no intention to murder, after a short imprisonment for manslaughter, he was released. Thus you see, sir, whether in this or any other country, if strong drink is used, it produces more or less the like baneful results.

I am, sir, in the good cause of Tee-totalism,

Yours, truly, PHILO.

To the Editor of the Intelligencer.

SIR; On Tuesday the 10th, I received a Letter from my brother, the Birmingham blacksmith, who has just returned from a six weeks tour, and am happy to say, he gives me the most flattering account of the prosperity of our cause in the country. On the 27th December, he visited Oxford, and met in the Town Hall upwards of 2000 persons; went to Woodstock, Belper, Ripley, Nottingham, Old Ratford, Arnold, Newark, Bassingham, Sleaford, Loughborough, Leicester, Barkby, Mount Sorrell, Market Harborough, and other places, and was well received: held 36 meetings, formed 10 new societies, and obtained 1325 signatures. At Silsby, in Leicestershire, he made the publicans or beggar-makers tremble; there is a society here of about 50 members; held a meeting, and got 120 more to sign, among that number was most of the tipplers of the town; and on Sunday went with about 100 of them, in procession, (with their medals) to Cossington church, to return public thanks for their deliverance from drunkenness and death! the clergyman, Mr. Barington, a warm friend to our cause, thanked him for his services, saying he never beheld so many reformed drunkards in his church before. I likewise beg to inform you, that I have formed a society of Juvenile Tee-totallers; they are but few in number yet, but they will soon increase: they have held two private tea-meetings, the first at my residence, Warren Street, Fitzroy Square, and they will have another on Monday next. I would advise all parents to encourage such; one of my sons, ten years old, was made treasurer and secretary, but, using his own words, he found the business too much for him, and the secretaryship was turned over to Edwin Sparrow, the son of our reformed of that name; you will be surprised to see the interest they take in the cause. I intend to assist them in getting up a Public Tea Meeting the first week in next month. Your's, &c. T. HOCKINGS.

SKETCHES OF REFORMED DRUNKARDS.

"Ye deaf to truth peruse this parson'd page,
And trust for once a prophet and a priest.
'Men may *live* fools, but fools they cannot *die*.'"

READERS,—Once more I resume my sketches, whilst the rulers warn me that brevity is the order. Mr. Editor, it is equally my desire not to fatigue your attention, as a little sense is better than too much "sound and fury."

G. M. was the son of a most respectable banker; his family and connexions as opulent as they were respectable; and of him it might be said, "he visited our earth with a silver spoon as his portion;" born in affluence and cradled a stranger to want, his prospects were as sunny as they were cheering. By his father he was destined for a mercantile life, but wayward nature will often play its pranks with the wisest speculations. After receiving the first parts of his education at Eton, he completed his studies in the university of Gottingen, in order to perfect himself in the languages of the continent. In his mental character G. M. was equally distinguished as a student of no ordinary stature; he was not *merely* satisfied with the wealth of his father, but sought the imperishable treasures of knowledge for himself. Happy had it been for him, at least, had he pursued the quiet and blessed walks of literature But, as bold as he was talented, the false glare of military glory prompted his spirit, and he entered the navy. After serving a few years, the vessel in which he entered was paid off, and like many others he stood on the desert adrift, with the wide world before him. At the suggestion of his relatives, his first destination was resumed, and he entered into the employment of a wine establishment in Madeira. A young man of the most active habits and accomplished address; he secured the approbation of his employers, and was consequently employed as

their chief agent and traveller. On the business of the firm he made the tour of Greece; and, although a commercial man, won and attracted the notice and esteem of Lord Byron. As a *bon vivant* of the first-rate order, he was, what the world would term, the genius of good fellowship; but it seldom happens that such a career lasts long; the clouds soon deepen, and the idol of the wine table shares the fate of a cast-off mistress—the loved of to-day becomes the shunned and the loathed of to-morrow. G. M. soon experienced this; his wine debauch brought on gambling, and both completed his ruin—dismissed from his employment—fleeced of the last farthing—his bills on his relatives dishonoured: his was a bitter chalice. After many a hard struggle he returned to the land of his birth, a blighted and hapless outcast. To get rid of his importunities his friends got him into the police as inspector; but his appetite for strong drink clung to him like a leech, and after passing to the lowest grade he was compelled to resign. At this time I first met him, and although fits of hilarity marked his character, yet despair had fastened on him, and stamped him for its own. The life of a London pennyless man upon town is a fearful mixture of anguish, want, and madness. Poor G. M. tasted its bitter blessings deeply. After shifting from attic to attic in West-street and St. Giles's, he at last quartered in a notorious public-house, the rendezvous of the sober "pathriots" of the Metropolis. In this nucleus of ribaldry he sunk into the lowest misery and misanthropy, and only served as a useful "bait" for the visitors of that kennel of riot and turbulent legislation. In this place he obtained a shelter, and often had to perform the degrading duties of a pot-boy. Such was his state, when an artist, a friend of his and the writer of this, called his attention to the subject of Total Abstinence. It was truly ridiculous to hear him pleading for wine, whose finances could scarcely enable him to purchase buttermilk. But the apparent change it had produced on the condition and mind of some that he had known, led him to sign the declaration. Under such circumstances his residence in the drunkery was no longer possible; he therefore removed to an humble lodging in the vicinity of Gray's-Inn lane. For the last six months the frame, long shattered, was fast sinking, but He "who tempers the wind to the shorn lamb" visited him gently, and he sunk quietly "into the rest of the weary," on Sunday, the 13th, at the age of thirty-eight. He was consigned to the grave by the hand of strangers.

In the hours of his debauch and folly, G. M. had renounced the truths of revelation and mercy: had he remained in the public-house he must have sunk amidst its gloom and infidelity. But the sneered and impugned principle was truly to him the voice of the forerunner, and led him to the fountain opened for sin and pollution. It was a blessed sight to behold him on the bed of affliction, and although apparently deserted by the proud and gay companions of his days of prosperity, the Friend of the friendless, in his hour of adversity, he found "sticketh closer than a brother." His bible was to him an inestimable treasure. He was borne to the grave amidst the cold sympathy of strangers, unwept and unlamented;—his friends glad they were rid of a tax on their purse and benevolence. G. M. was another of the victims of the "tuscan;" to it he had sacrificed fame, happiness, and reputation. "Oh! had I been schooled in the practice of Total Abstinence, far different had been my end; but, at the knees of an indulgent parent, I learned to sip the *poison*, and it has poisoned my existence." But before his day closed the arm of mercy rolled away the cloud, and his evening was bright as the past was dark: it may be truly said, "he slept in Jesus:" his latter end was peace. It is but justice to record, that christian sympathy sweetened and ministered to his wants; and amidst the female flutterers there are still to be found sisters of mercy, to whom the bed of destitution and want presents a scene of interest more fascinating than the fopperies of the drawing-room. But, reader, I desire you to pause and contemplate this sad and humiliating spectacle. Had G. M. been early trained in the principle of Total Abstinence from all intoxicating drinks, far different had been his career; his talents and genius would have elevated him to a higher post of usefulness, and he might have lived and been a blessing and an ornament to his country.

> Weep not for him, the warmest tear that's shed
> Tells unavailing on the unconscious dead;
> Take the advice these friendly lines would give:—
> "*Live not to drink, but only drink to live.*"

Let his life at least point this moral. Strong drink is the common foe of the rich and the poor, the learned and the unlearned; it is a powerful auxiliary to infidelity, and the enemy of all virtue and religion. The graves of Sheridan, of Burns, and of G. M., exhibit this fearful truth: the latter was emphatically a wine drunkard. Peace to his ashes. Clouded as his career was, it set amidst the brightness of that Sun which changes the "valley of the shadow of death" into a region of light and glory. From the "hands of his father he learned to taste the syren poison." Should this simple sketch reach the eye of a father whose habit it is to train his childen in this fearful practice, let its melancholy effects in this case, and in a thousand others to be daily witnessed, lead him to pause and consider. If hitherto you have been moderate wine tipplers, what *certainty* have you that you will always remain so; but in the case of your dear children the odds is against you. Would you exchange doubt for certainty—would you lift your eyes to their future trials and temptations—would you behold them meeting the perils of this pilgrimage of probation in the vigour and purity of christian mind and knowledge more than conquerors, a blessing in their day and generation, teach them by example and precept to "touch not" nor "look" on the "mocker." Are souls, immortal spirits, dear to you as the price of a Saviour's blood? win them by this labour of love; let no sacrifice be too severe. This principle is certain;—the moderate tippling habit has been tried, long tried; it is and has been found wanting. Total Abstinence in every case, where adopted and practised, has been triumphant. Let not the quibbles of "excess" and "abuse" chain you any longer to the chariot wheels of the enemy;—it is excess and abuse whenever it is used, except as a medicine. On this subject I would direct your attention to this month's number of the "Metropolitan;" and if the "Letters to Brother Jonathan" satisfy not your mind on this subject, then I am at a loss to prescribe any remedy, save a fair trial of the principle. In brief, one spirit redeemed from the madness of intemperance is worth an age of scorn—the dark cloud rolled from the heart of one fallen wanderer is a luxury worth all the wines and wealth of modern and ancient times. The very possibility of such should settle the Christian's mind at once—thousands, nay millions, are perishing—the spoiler is "raging." Let all do their duty, and many, many a prodigal may yet sit at the feet of Jesus as the the crown of His sufferings and his people's rejoicing;—that such may be the end of our labours is my prayer and desire,

A VOICE FROM ST. GILES'S.

PROGRESS OF TEMPERANCE.

THE cause is rapidly progressing in the Metropolis, and we trust that masters and men will see the propriety of joining and patronising it. The gin-palace keepers are evidently beginning to feel its effects: one of them, in the vicinity of Old Street Road, has been heard to declare he is willing to give one hundred pounds to put down our meetings. He had better keep it for a rainy day, for he may rely on it the people are fast awakening from their delusion. Let the friends in Town and Country keep up the Meetings, and above all, let the speakers be from the ranks of men who have signed and experienced the blessings of Total Abstinence.

Welsh Chapel, Aldersgate Street. On Thursday Evening, Jan. 12th, at the Weekly Meeting, held in this Chapel, Mr. John Hull was called to the chair. After an eloquent

address from the chairman, Messrs. Cox, Fullard, and Hart, of the Hotel, addressed the Meeting. The two former being extensive travellers, as commercial men, gave a most interesting account of the effects of Total Abstinence on their own constitutions, as it enabled them to endure fatigue, which as beer or wine drinkers, they never could sustain. At the close of the meeting, the chairman said he was anxious that the Tee-totallers should not only give up the bad habit of drinking, but also those of snuff and tobacco; and although he was occasionally tempted to take a cigar, he was resolved to abandon the custom. After calling on an individual present, a zealous friend to the cause, but notoriously addicted to this *pernicious vice*, to abandon it, the chairman introduced the pledge against tobacco and snuff, and placed his own signature to the declaration; it was signed by twenty-four others, among whom was the individual alluded to. It is to be regretted, that some of them have since broken the pledge, and the *filthy habit* of *puffing* and *snuffing* seems to predominate. This is the first time the pledge has been introduced in London, but even the apostates are restless since their fall, and declare their determination to struggle with pipe and snuff-box until they share the same fate as the beer-pot and gin-bar; and it is to be earnestly hoped such will be the result.

HOUNSLOW.—In this neighbourhood a Moderation Society has existed for a considerable time; but I know of no good it has done, except acting as a pioneer to the only consistent and effective opponents of drunkenness. John Hockings first directed the attention of the public in this place to the principles of the New Society: his appeals were not in vain; for though few could be found who were prepared to sign the pledge, many were induced to act upon the principle of Total Abstinence from all intoxicating liquors. The impression produced by his two visits was greatly increased by the powerful arguments, the interesting statements, and the manly and affectionate appeals of James Teare. The opposition in this town to the principles of the Society is very strong, as might have been expected from the character and employment of a great part of its inhabitants. One public meeting was so grossly interrupted, owing partly to the intensely crowded state of the room, that it became necessary to dissolve the meeting at an early stage of its proceedings: this *apparent* temporary defeat only increased the interest which had been created in the minds of the members, and more widely engaged the public attention. We have continued our weekly private and our monthly public meetings, at the last of which we had the welcome assistance of John Cassell, the Manchester carpenter, whose address was listened to with very great attention and interest; after whom, Mr. Conlan, from London, delivered an eloquent and animated speech, the effects of which we hope to witness in the future prosperity of the cause.

To-morrow we meet to form ourselves into a society; and although we have at present but 20 names attached to the pledge, and cannot hope to proceed very rapidly in a neighbourhood where there is almost every possible impediment to overcome, yet we doubt not that, under the Divine blessing, great good will eventually be accomplished.

The object of our private meetings is to communicate information to the members and those who are introduced by them; that the latter may be induced to join the society, and that the former may be prepared more publicly and and more efficiently to advocate its claims.

At one of these meetings it was asked if there were no cases of "reformed *women* drunkards?" as nothing of this kind had been stated in the speeches that had been heard, or in the publications that had been read. Thinking that information upon this point might be useful, I determined to call your attention, hoping that you or some of your correspondents will supply the real or supposed deficiency in your interesting and valuable periodical. T. A.

Meetings of the Drayton Temperance Union.—HAYES.—In Union chapel; John Hull in the chair. The Meeting was addressed by him; by John Hercock (the Colnbrook Blacksmith); by John Cassell, from Manchester; and by Mr. Donaldson, from the Parent Society.—The meeting was noisy, though attended by many respectable persons.—Dec. 13.

COLNBROOK.—In the absence of John Hull, T. A. Smith took the chair. A large company were assembled, who were addressed by the Chairman, by John Cassell, by John Hercock, and by James Dew. John Cassell was highly applauded. and evidently gave much satisfaction to all. A barley pudding was produced and tasted by most of the company, and declared to be good. This was an excellent meeting; indeed, much good has been done by the successive meetings in this town, Here John Hercock (the reformed working blacksmith) has opened a Tee-total Coffee-shop. This man is very zealous in the good cause; he has, after working from four o'clock in the morning, walked seven miles in the afternoon to a Temperance meeting, and returned.

Much credit is due to many worthy individuals in the various villages embraced in the Drayton Union, for the aid they have given at the various meetings since the formation of the society; and we cannot omit mentioning the names of E. Farr and D. Katterns, the Secretaries, and, above all, that zealous christian and philanthropist, who is ever seeking the benefit of his fellow-creatures, J. Hull Esq.—Dec. 23.

IVER.—First Meeting, in the National School Room; Rev. Wm. Ward, rector, in the chair. A large number of people attended, who were addressed by John Hull, John Cassell, John Hercock, and James Dew. Some interruption took place through the instigation of some publicans; this was, however, put down, and a considerable impression was made, particularly by John Cassell, who settled the Scripture question admirably: his speech was highly approved at Iver, and the people will be glad to hear him again.—A succession of meetings are intended to be held here.—Dec. 21.

LANGLEY.—First Meeting, in the Independent chapel; John Hull, in the chair. Meeting crowded: many working men. Addressed by the Chairman; by T. A. Smith, from London; by John Hercock; by the Rev. John George, of Harlington; and by John Cassell. Mr. Smith's and Mr. George's addresses told on the company. Mr. George's was bold, clear, and convincing: it is to be regretted that this gentleman is not more at liberty to advocate this noble cause.—Dec. 22.

DENHAM.—In the Girl's School Room; John Hull in the chair. Meeting well attended by many of the working classes; and addressed by John Cassell, John Hercock (as aforesaid), John Lacey, of Hayes, and Mr. Worley, of Uxbridge. The spirit was extracted from a quart of ale, and burnt at the meeting. A deep impression was made, and 15 persons signed the pledge.—Dec. 19.

DRAYTON.—In Boys's School Room. Meeting not well attended, owing partly to the deficiency of notice; it was however a good meeting, and several signatures were obtained. John Hull in the chair. Meeting addressed by John Hercock, John Lacey (working-tinman of Hayes), and James Dew (the railroad man).—Dec. 20.

SOUTHAMPTON.—The Society here held its festival on Monday, the 26th ult.; they assembled to the number of 250, at the Bethel chapel, from whence they marched to church, with banners, &c. where they attended to hear the Rev. J. E. Shadwell. During their progress to the church they were brutally attacked by the misguided populace, who

were stimulated by the vulgar attacks of the Hampshire Independent and its supporters, the publicans. The reverend gentleman was determined to obtain popularity, and without the least sympathy with the persecuted, he amply gratified the poison venders at the expense of *good taste*, not to speak of religion. In the evening about 350 took tea in the Long Rooms. The Rev. T. Crabb presided, and after he vacated the chair, Mr. Mimpriss was called to preside during the evening. This zealous friend to the cause delivered an highly interesting account of its progress. Mr. Scott, from Preston, iron-founder, spoke at great length on the total inefficacy of any thing short of Tee-totalism accomplishing the Temperance reformation: he had known many instances of moderation *raising* men from the parlour into the *cellar*, but Total Abstinence lifted them into *houses of their own*. The Salisbury Guardian says, "we were glad to recognize many persons there who had formerly been a disgrace to themselves, their families, and the town, well dressed, and attended by their wives and children; and if their good resolutions last, likely to become a benefit instead of a disgrace to society." This is the answer we give to the rabid nonsense of the preacher; he may receive the gift of the publicans—the fruit of the blood and anguish of many a soul and body sacrificed; but we will persevere with such before our eyes, knowing that "Blessed are ye when men persecute ye for righteousness sake." The magistrates and town council deserve the highest praise for their impartial conduct, and the protection which they are affording. But although persecuted, we are not forsaken. Since our meeting we have received and are receiving a daily increase of signatures.

EXETER.—The Society held its festival on Monday evening, the 26th ult. Four hundred persons took tea and coffee together at Congdon's Royal Subscription Rooms. The arrangements were very judicious, and gave great satisfaction. Among those present were a number of highly respectable ladies and citizens of Exeter. This novel feast presented a most interesting and gratifying sight, from the spirit of cordiality and good feeling which prevailed, and cannot but have the most beneficial effect upon society.—A public meeting commenced at seven o'clock, when the Rev. James Ford, chaplain to the Devon hospital, took the chair amidst the warmest applause. The meeting soon augmented to more than 800, forming a most respectable body of the city, the importance of which was not lessened, from the large number of the mercantile and operative classes who were present: the greatest order and interest prevailed, and was excited until a late hour. The speakers were, John Cadbury, Esq. of Birmingham; Mr. T. Knott, the celebrated chemist, of Exeter; the Rev. N. Goula; Mr. Samuel Carey Richards; Messrs. Lowe and Farrant. The Chairman stated they had forty reformed drunkards reclaimed by the operations of the Society in Exeter. After the close of the meeting several ladies and gentlemen partook of Mr. Cadbury's barley pudding, and expressed themselves much pleased with this wholesome and nutritious article.

BRADFORD.—Nearly all the gentlemen at present connected with the Baptist College in this town have, during the past week, formed themselves into a Temperance Society on the principle of Total Abstinence from every kind of liquor capable of producing intoxication.

CARDIFF.—The Society here held its first meeting on the Tee-total principle, on Friday evening, Nov. 11th. We muster 150 strong, although but six weeks in existence. We have formed two Societies in two villages: one at Castletown, Monmouthshire, and the other at Mibengriffeth, in Glamorganshire; in the former we have 35 members, and at the latter 19. The advocates of Tee-totalism will meet with none of their past difficulties to advocate the cause in this quarter.

TOTAL ABSTINENCE SOCIETIES.

The following is a return of the number of the Members of the above Society in North Wales, on the 15th Dec. 1836:—

Abergele	241	Llangernyw and Garnedd	150
Aberdovey	202	Cefn Coch	130
Adwy'r Clawdd	554	Gwytherin	132
Amlwch and Pen Nebo	290	Pandy	200
Bala	300		612
Bangor	605	Llangollen	700
Beaumaris	130	Llangynog	144
Bethesda	2276	Llanidloes	800
Gatehouse	300	Llanrhaiadr Moch	350
Tre'r Garth	228	Llanrug	250
	2804	Llanrwst	900
Bettws y Coed	240	Llansannan	342
Blaenau Ffestiniog	270	Llansantffraid glan C.	274
Brithdir	36	Llanuwchllyn	220
Carnarvon	736	Llanelltyd	48
Capel Currig	113	Llanfihangel	163
Carneddau and Treflach	89	Llanfachreth	110
Carmel	325	Llanerchymedd	95
Cernioge	200	Llwyngwril	79
Cerrig y-druidion	325	Manchester (Welsh)	331
Coris, near Dolgelley	214	Mochdre	40
Cwm	88	Nantglyn	100
Denbigh and branches	1150	Newmarket	200
Dinorwick	741	Penmachno	428
Port	149	Penbrynllwyni, Saint George, and Moelvre	86
Dolgelley	307	Pentir and Caerhun	436
Defnewydd, and vicinity	950	Pwllheli	175
Dyffryn, near Barmouth	350	Prestatyn	163
Dyserth	253	Rhiwgyvylchi	110
Fdeirnion:—		Rhos Tryvan	200
Corwen 170		Rhos y Bol	62
Cynwyd 70		Rhiwabon, Rhos, Pontcysyllte, &c.	1200
Glan'r Afon 70		Rhydfawr and Sion	302
Gwyddelwern 99		Rhuddlan	235
Llansantffraid 20		Rhyl	254
Llandrillo 100		Roe and Eirianws	301
529		Rhiwspardyn	32
Gaerwen and Llanddaniel	97	Ruthin and vicinity	750
Ganllwyd	50	Rhydymaen	36
Gwaenysgor	75	Sion	195
Harwood	300	Saint Asaph	205
Henllan	224	Tal y Bont	396
Holyhead	206	Towyn	112
Holywell	700	Trawsvynydd	232
Liverpool (Welsh)	870	Trevriw	553
Llanberis	339	Trelogan	75
Llandudno	250	Wrexham	600
Llanddervel, and branch	300		
Llanddeusant	20		29058
Llanvechell	250		
Llanvyllin	120		
Llangevni	130		
Llangwyllog	30		

The above is copied from the *Dirwestydd*, a monthly periodical of the society, to which the return was made, and which states that there are numerous other branches which are not included in the above list, which would add to the nnmber at least four thousand, so that the total number of Tee-totallers in North Wales (including the Welsh in Manchester and Liverpool) may be safely said to exceed *thirty-three thousand!*

Mr. SMITH is now on his way for Bath and Bristol; he has visited Reading, Newbury, Hungerford, and Ramsbury: in the latter place, we are glad to find the cause is warmly espoused by the Rev. E. Cornwal. On the return of Mr. S. for London, he proposes to hold a Public Meeting in Hungerford, on which occasion the friends propose to have a Festival. Mr. Smith desires it to be known he is in no

manner related to nor ever was in connexion with G. C. Smith, or his son, who bears the same name. The agent of the New British and Foreign Society for the Suppression of Intemperance is Thomas Allen Smith; as some errors on this subject has arisen, it is necesssary that it should be distinctly stated and known.

Mr. DEXTER is faithfully labouring in Essex, and, as some false reports have been circulated against this zealous advocate, we desire it to be known, they are as false as wicked; he is fully worthy of the support of the friends of Temperance. Mr. Cassell, of Manchester, is also in Essex, and we trust will be found as useful as he has been in many parts of the country.

GEORGE STREET SCHOOLS, BERMONDSEY.—A Meeting of the friends of Tee-totalism was held in this place on the evening of the 11th January, when about 300 persons were present, and 15 signed the declaration. Mr. Gilbert took the chair, and after a few remarks from Messrs. Greenwood and Cooksey, Mr. Jenkins, of Birmingham, stated that while in the course of seven years the Moderation Society, with 5000 members in that town, had not reformed one drunkard, the Total Abstinence Society in only six months reformed upwards of 80. Mr. Charlton, of Bristol, followed in a very impressive speech, in the course of which he observed, that "while one individual becomes a drunkard from the drinking of spirits, from 10 to 15 become so from the use of ale and beer." "One of the strongest instances," said he, "of individual experience I ever heard of, was of Dr. Philip, who stated that he was a total abstainer, and that in his travels, frequently in very steep and rocky parts, he seemed as though he could never get tired, and he was now able to do more work, and was much healthier, than when he was 30 years of age. At Birmingham, no less than six dissenting ministers are now trying our plan; while the celebrated George Brown M'Donald, and the distinguished Wesleyan minister, M'Neil, have signed our pledge; and latterly, upon doing so, formally expelled wine from his vestry, and ordered it never again to be introduced, but coffee to be substituted for it. At Bristol, we have now about 2,200 members, of whom 200 are reformed drunkards, and the decrease in the sale of intoxicating liquor is about £800 per week less than formerly. At one house, where formerly a pint of ale could with difficulty be obtained on account of the excess of business, one Saturday night, a short time since, the bar-maid was fast asleep, and there were but four customers in the house; and so much are the publicans alarmed, that they recently held a meeting to endeavour to put a stop to our further proceedings; but were they to turn their attention to other businesses instead, I think they need fear but little, for of 1500 who have left off this traffic in the state of New York, not one has failed or become a bankrupt from this cause."

WALLINGFORD.—A Temperance Meeting was held here for the first time, on January 5th, when Mr. Cassell, a mechanic of Manchester, delivered a very effective lecture to a tolerably numerous audience. From the attention paid to the lecturer, I have no doubt the inhabitants of this town would be glad to hear something further of the principles of your Society, and of the best means of proceeding to the formation of a society here. If you think that by inserting this in your "*Intelligencer*," it would induce others who are active supporters of Temperance Societies, to call here for the abovementioned purposes, you are welcome to do so.

BROOMSGROVE.—Those opposed to us are obliged to admit that good has been already effected; drunkenness has not prevailed to so great an extent as before; gambling parties broken up; and many whom the society has not reclaimed, it has awed. We have upwards of 170 Tee-totallers in this Society, who have remained firm to their pledges; and among them several interesting characters, reclaimed drunkards. A Juvenile Society has also been formed, and many have joined it. A circumstance has taken place here which we expect will not a little assist in convincing the people of the truth of our assertions with regard to the poisonous nature of alcohol. It is a custom here, as in many other places, to drink a quantity of ale, &c., at funerals, and, we are sorry to say, instances are not rare in which men leave the houses intoxicated. A Tee-totaller was lately invited to assist on an occasion of this kind; they drank intoxicating liquors, but he water, of course; he became an object of ridicule for the rest of the company, who declared that home-brewed ale and home made wines were wholesome and nourishing. Our friend replied, "home-brewed was the same as that sold at public-houses. In opposition to this they said, "if it was good before fermentation it was after. One young man, in particular, said, "he would drink what could be extracted from a certain quantity of home-made wine." Our Tee-totaller thought he must strike while the iron was hot, accordingly he fetched a still, a half pint of elder wine was produced and distilled; the young man drank near half of it, the whole being near an ounce; soon after he fell into a kind of stupor, felt a burden at the stomach. After an ineffectual attempt to relieve it, by taking salt and water and other things, he became in such extreme agony that three persons could scarcely hold him in this extremity. A surgeon was sent for, who gave him a powerful medicine, and said, if that did not take effect, he must apply the stomach pump. To the relief of the Tee-totaller the medicine operated, and the young man found relief, but continued unwell through the night. The company were silenced; the young man convinced; and our Tee-totaller glad that nothing fatal had resulted from such a rash step. W. WITHEFORD.

Varieties.

MEDITATION FOR A DRUNKARD.

Recommended to be quietly read over, in private, every day, until the Total Abstinence pledge is signed; and also occasionally afterwards to neighbours and friends:—

IT is ordained that I cannot be in *both* the following conditions; therefore *which* shall I choose?

First—Enjoying the *selfish* gratification of muddling my brain with drink, at the enormous cost of decreasing my family, food, clothes, education, house, and comforts;—or,

Second—Enjoying the *domestic* gratification of seeing my family well housed, fed, clothed, educated, at the trifling cost, and mere self-privation of abstaining from muddling my brain by any intoxicating liquor whatever. On the one hand there is human and paternal and christian duty; on the other hand, there is mere self, self, self. And, mind, there is *no middle* course. *That* had been tried long and often enough. Again therefore, I say, which of the two shall I choose?

The above has had the desired effect upon the very first person to whom it was presented by the writer.—*Preston Advocate.*

Christians read this.—A SABBATH MORNING IN LONDON. "And in the grey of the Sunday morning, at the sound of the matin-bell, the gin-temples open wide their portals to all comers. Time was when gin was to be found only in by-lanes and blind alleys—in dirty obscure holes, yclept dram-shops; but now, thanks to an enlightened and paternal government, gin is become a giant demi-god—a mighty spirit, dwelling in gaudy gold-beplastered temples erected to his honour in every street, and worshipped by countless thousands, who daily sacrifice at his shrine their health, their strength, their money, their bodies, wives, children, sacred home, and liberty. Jaggernaut is but a fool to him!—for the devotees of Jaggernaut do but put themselves in the way of being crushed to death beneath his chariot-wheels, and are put out of their misery at once; but the

devotees of Great Gin devote themselves to lingering misery; for his sake they are contented to drag on a degraded nasty existence—to see their children pine, dwindle, and famish—to steep themselves in poverty to the very lips, and die at last poor, sneaking, beadle-kicked, gruel-swollen paupers! Sunday is especially devoted to the worship of this great spirit; and when the early Sabbath bells announce the arrival of that day, then do the 'lower orders' begin to shake off the *beery* slumbers of the midnight pay-table, and wander forth in maudlin unwashed multitudes to the temples of the Great Gin; and there, sir, you may see them, the ancient and the infant of a span long—old men and maidens, grandsires and grandams, fathers and mothers, husbands, wives and children, crawling and jostling, and sucking in the portions of the spirit which the flaunting priestesses of the temple dole out to them in return for their copper offerings."

THE LITTLE-SUP MAG.—The silly *Spec.* is dragging its slow length along, with the *limping* pledge at its head, and the Jerry-shop untouched, as the attractive bait for this month. This is really as absurd as it is ridiculous; but if the trap takes, and the Temperance friends patronize such stuff, they deserve to be laughed at. But it is not with the picture I quarrel, but with the maudlin trash that follows: not one word against *beer* or *ale* tippling! It would seem they had placed the plate as a hanger-out for the public-house to *familiarize* young minds with such scenes. I trust you will observe more caution and attention than to commit so egregious a blunder; but there is one thing I request, that you will protest against their putting forth cases of reformation as theirs, which are alone the *result* of the Total Abstinence principle. This is a fraud upon the sympathy and support of the benevolent friends of Temperance, and it merits the severest exposure. I enter my protest against this flagrant violation of *truth* and *justice*. If every friend to the cause would cease to order The Little-Sup Mag. you may rely on it they would soon bring the patrons of the *semi*-system to their senses. Let this be tried, and they will soon find that Tee-total is the mark they must reach, or cease to exist *paralysing* the energies and *impeding* the progress of this glorious reformation. Yours, truly,

FAIR PLAY.

A thresher, who a few evenings ago attended a Tee-total meeting held at Manningtree, (7 miles distant from his own home) and who seemed to approve the object proposed by the speaker, nevertheless could not see how he was to get on threshing without his beer. The speaker told him if he supposed he derived strength from ale he was under a delusion. He mistook stimulation for strength, and that while he continued to take ale, in any quantity, he was in danger of intoxication. But says the man, *I only drink small beer*. Another of the speakers recommended good beef, pork, mutton, and bread to eat, as being quite as good for supplying strength as small beer, allowing him at the same time for the purposes of diluting his food, allaying his thirst, or supplying his system with necessary moisture, a reasonable quantity of clean water, or good coffee. John could not comprehend this prescription, for says he, bread may be the staff of life, but I always thought beer to be *life and soul too*. Water may do to play with, but it will never do to work with. How different the ideas of Tee-totallers on this matter: they reckon it was *beer* they *played* with, whether they call not working-*play*, or whether they call to mind the cutting of capers, dancing, and playing the fool, in the truest sense of the word, *playing* all the money out of their pockets, the clothes off their backs, or the victuals out of their cupboard.

PRACTICAL INFLUENCE OF TEE-TOTALISM ON WAGES.—A ship-owner in this neighbourhood (Ipswich) allows those of his men who have signed the pledge, and stick to the principles of Total Abstinence from all intoxicating liquors, 8 shillings a month more than they were in the habit of receiving. This is a laudable mode of encouragement; may all masters advance their own and the good of their men by a similar course.

A malster, not many miles distant from Manningtree, returns in his trade not less than £100,000. per annum, to effect which, he employs three men. The same sum returned by making any useful articles would employ a number of hands far greater: in the trade of upholstery it would require 100 men; in the trade of tailor or shoemaker, it would require 400 or 500 men, and the same by the hat-trade; and yet many people cannot see how malting and brewing are injurious to the community.

JOHN SMITH *v.* THE POT AND WILLIAM SMITH.—A most ludicrous scene took place at the Court of Requests a few days back, when these two redoubtable names were called. No less than 25 litigants all cried "here;" the crier was absolutely puzzled, but wishing for the best he ventured again, "John Smith and William Smith," "Here," roared a podgy looking baker, who had just entered the court; matters got still more complicated: "Wich is the Bill Smiff wot howes 19 bob for bread?" said the crier, nobody answered. "Wich is the Bill Smiff as howes the *beer score?*" "I does," said about one half of the Smiths present. None would own "the half-pennyworth of bread," but nobody denied the poison score.

THE BLESSINGS OF STRONG DRINK.

A LADY-LIKE DRUNKARD.—On Friday, at Kensington, the wife of an eminent "*schneider*," in St. James's, was for the third time brought before Messrs. Codd and Barlow, the sitting magistrates, charged with drunkenness, &c. Policeman Darling stated, that while on duty about three o'clock that morning, near Knightsbridge, he saw the lady lying dead drunk in the kennel. He raised her up, but she was very obstreperous, and refused to walk five yards, so that he was ultimately obliged to convey her to the station-house in a wheelbarrow. The lady (who had evidently not recovered from her potations):—"A wheelbarrow, indeed! what an unlady-like conveyance! They call you Darling, do they?—a pretty darling, indeed, to treat a lady like me in such a manner." Mr. Codd—"What a wretched woman you are to be continually brought before us in such a state. Have you no friends to take care of you?" The Lady—"Friends, indeed! yes, plenty, who are proud of me." Mr. Codd—"Where does your husband live?" The Lady—"I shan't tell you; you were told that when I was here before." Mr. Codd—"But I must know now where he lives." The Lady—"That don't matter to you, Mr. Sir." Mr. Codd—"It is somewhere in St. James's, is it not?" The Lady—"Pooh! that don't signify." Mr. Codd—"Your conduct is very disgraceful." The Lady—"Yes, I know it; but if persons choose to do so, what is that to you, Mr. Sir." Mr. Codd—"But you should not choose to get so drunk." The Lady—"But you see I do, Mr. Sir." Mr. Codd—"Where do you live?" The Lady—"That can't matter to you. It don't signify. You raised me to the elevation I attained last night, Mr. Sir; for when you sent me last time for ten days to the House of Correction, I there met with an old woman who used to nurse me. Last night I met her, and we had a drop together, and what's the odds as long as you're happy, Mr. Sir, eh?" Mr. Codd—"Well, I shall communicate with your husband respecting you. You are committed to the House of Correction for a month." The Lady—"Oh, very well. But recollect you've not got my right name. Recollect that, Mr. Sir." —She was then removed in custody, declaring she would have a glass coach, and go to prison like a lady, and saying that the policeman was no "darling" of her's for degrading her by carrying her in a wheelbarrow.

Poetry.

FLY drunkenness, whose vile incontinence
Takes both away the reason and the sense,
Till, with deep flowing cups thy minds possest,
Leaves to be man, and wholly turns a beast.
Think, whilst thou swallowest the capacious bowl,
Thou let'st in seas to wreck and drown the soul;
Consider how it soon destroys the grace
Of human shape; spoiling the beauteous face;
Puffing the cheeks; blearing the curious eye;
Studding the face with vicious heraldry.
What pearls and rubies doth the wine disclose,
Making the purse poor to enrich the nose;
How does it nurse disease, infect the heart,
Drawing some sickness into every part;
The veins do fill, glutted with vicious food,
And quickly fevers the distempered blood.
The belly swells; the foot can hardly stand—
Lam'd with the gout; the palsy shakes the hand;
And through the flesh sick waters sinking in
Do, bladder-like, puff up the dropsied skin.
It weaks the brain, it spoils the memory;
Hasting on old age and wilful poverty.
It drowns thy better parts. making thy name
To foes a laughter, to thy friends a shame.
Quite leave this vice, and turn not to it again,
Upon presumption of a stronger brain;
For he that holds more wine than others can,
I rather count a hogshead than a man.

Thomas Randolph, an old English Poet of 1640.

MEETINGS IN LONDON AND ITS SUBURBS.

At Half-past 7 o'Clock in the Evening.

Monday, January 23rd.—Wesleyan Chapel, Saffron Hill.—Bible Christians' Chapel, Paradise Place, King's Cross.

Tuesday, Jan. 24th.—Grand Festival, City of London Tavern.

Wednesday, Jan. 25th.—Friends' Meeting-House, Gracechurch Street.—Broad Street Sunday School Room, Whitecross Place, Wilson Street, Finsbury.—Infant School Rooms, Hart Street, Covent Garden.—Brunswick Chapel School Room, New Dover Road.—Providence Chapel, Featherstone Street.

Thursday, Jan. 28th.—Welsh Chapel, Aldersgate Street.—Broadway Chapel, Westminster.—Irish Schools, George Street, St. Giles's.

Friday, Jan. 27th.—Welsh Chapel, Broker's Row, Mint.—Chesney Rooms, Foley Street, Mary-le-bone.—44, Ratcliff Highway.

Saturday, Jan. 28th.—Fisher Street School Rooms, Red Lion Square.

TEMPERANCE MECHANIC'S INSTITUTION.

Lectures.

Monday, Jan. 23rd, at the School Room, Aylesbury Street, Clerkenwell.

Lecture I.—On Language, by Mr. T. Cooper.

Jan. 30th.—Lecture II.—On History, by Mr. Conlan.

This excellent institution is well worthy the patronage and support of the Friends of Temperance, and may be rendered of great use to those who have hitherto sought knowledge where they have only acquired habits that degrade and debase both the moral and physical powers of man.

TO CORRESPONDENTS.

The Letter from Norwich next week.

Mr. Duck.—We are always glad to correct a mistake, and should regret deeply to inflict an injury on the lowliest. We understand that our correspondent has erred by confounding the British and Foreign Sailors' Society *with* the New British and Foreign Society for the Suppression of Intemperance, as those two societies are *quite distinct;* and as Mr. Duck is collecting for the former, with which we have *nothing* to do, we trust this notice will make amends for the pain our remarks in the last number caused to that person, ofwhom we know nothing.

The Numbers of the Society in London is not yet known, but the auxiliaries are getting up their books. It is to be hoped that all those persons within the bounds of the North London Auxiliary will send or return their Signature books to Mr. R. P. BATGER, the Registrar of that Auxiliary, that the numbers may be completed. Let all such books be left for R. P. BATGER, at the Temperance Hotel, Aldersgate Street.

TEE-TOTAL BAKER.

JAMES WATSON begs leave to inform the Friends of Temperance he has taken the commodious Shop, No. 4, Westmoreland Buildings, Aldersgate Street, where may be had Tee-total Bread and Biscuits of prime and genuine quality, which will neither poison nor madden, and fit for the stomachs of Tee-totallers.—Remember No. 4, Westmoreland Buildings, Aldersgate Street.

This Day is published, price 3*d.*

No. I, of a COURSE of LECTURES on the CAUSES, EFFECTS, and EXTENT of INTEMPERANCE, intended to shew that all Intoxicating Liquors are decidedly injurious to Mankind; and that the only effectual remedy to this aggregate of all evils consists in TOTAL ABSTINENCE. By EDWARD GREENWOOD, formerly a Practical Brewer for upwards of ten years, and now one of the Secretaries of the Southern Auxiliary of the New British and Foreign Society for the Suppression of Intemperance, on the principle of Total Abstinence from all Intoxicating Liquors.

London:—Printed and Published by J. PASCO, 90, Bartholomew-Close; and may be had of J. LIVESEY, Preston, and all the Agents of the Intelligencer, Advocate, and Isle of Man Guardian,

Just published, price Two-pence each,

A CALL TO PROFESSING CHRISTIANS, ON THE USE OF INTOXICATING DRINKS.

Considerable allowance for gratuitous Distribution.

Published for R. MIMPRISS, by B. WERTHEIM, 47, Aldersgate Street; and J. PASCO, 90, Bartholomew Close; and all other Booksellers.

Just published, price One Penny, No. 1 of the

LEEDS' TEMPERANCE HERALD.

Contents:—Editor's Address—Alcohol, a Poison—Society of Friends—The Eleventh Commandment—Progress of Temperance and Intemperance; and other interesting matter.

To be had of J. PASCO, London; KENNEDY, Manchester; R. WINTER, Stoke upon Trent; LIVESEY, Preston; REWCASTLE & SHEPHERD, 103 Side, Newcastle; of all Temperance Agents; and of W. PALLISTER, 46, Vicar Lane, Leeds, where all Communications are to be sent.

Printed and Published by J. PASCO, 90. Bartholomew Close; and sold by J. BRITTAIN, 1, Queen's Head Passage, Paternoster Row; PAUL, 52, Paternoster Row; TYLER, Tottenham Court Road; HERBERT, 36, Exeter Street, Sloane Street, Chelsea; GOTOLEB, Church Parade, Hounslow; BAKER, Tract Depository, Nottingham; PALLISTER, Leeds; BRADBURY JUN. AND CO., Deansgate, Bolton; OLIPHANT, Edinburgh; LIVESEY, Preston; ELLERBY, Manchester; MORRIS, Bath; and all other Booksellers.

THE WEEKLY
London Temperance Intelligencer.

DEVOTED TO THE CAUSE OF ABSTINENCE FROM ALL INTOXICATING LIQUORS.

No. 11.] SATURDAY, JANUARY 28, 1837. [PRICE ONE PENNY.

"No one Crime on Earth destroys so many of the *Human Race*, nor alienates so much *Property*, as *Drunkenness*.—BACON.

DECLARATIONS

OF

The New British and Foreign Society for the Suppression of Intemperance.

I do voluntarily promise that I will abstain from Ale, Porter, Wine, Ardent Spirits, and all Intoxicating Liquors, and will not give or offer them to others, except under Medical Prescription, or in a Religious Ordinance.

I do voluntarily promise to abstain from Ale, Porter, Wine, Ardent Spirit, and all Intoxicating Drink, except for Medical purposes, or in a Religious Ordinance.



"Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins." Isaiah lviii. 1.

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." Isaiah lv. 7.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all *filthiness* of the flesh and Spirit, perfecting holiness in the fear of God." 2 Cor. vii. 1.

GRAND TEMPERANCE FESTIVAL.

A MEETING of the Members of the North London Auxiliary to the New British and Foreign Society for the Suppression of Intemperance was held on Tuesday last, at the City of London Tavern. They were joined by the members of the other Auxiliaries, by several members of the Moderation Society, and by many who were desirous of hearing the addresses of the advocates of Total Abstinence. The company began to assemble soon after three o'clock. Nearly six hundred persons took tea and coffee in the lower rooms, and before six o'clock the large upper room was completely filled by a most respectable assembly, including a great proportion of females, and many members of the Society of Friends.

Several Temperance Hymns having been sung,

The Rev. R. KNILL said, that those present were met for a most important object; an object which was designed to benefit the Metropolis; an object which, if successful to the extent they desired and expected, would not fail to benefit the world. (Hear.) What then ought they to do under such circumstances? Ought they not to ask a blessing from the Father of lights, the Giver of wisdom, and of every good and perfect gift,—a blessing upon their meeting—upon their chairman—upon those who had to speak—upon all their deliberations? (Hear, hear.) With the permission of those present, he would therefore offer up a few words imploring that blessing.—Mr. Knill then prayed for a few minutes with great solemnity.

Mr BEST, the Secretary, then proposed that the chair should be taken by W. JANSON, jun., Esq., the Treasurer of the Parent Society; the proposition was seconded by Mr. PERKINS, and was carried with cheers.

The CHAIRMAN assured the meeting that it was only at the earnest solicitation of friends that he had been induced to take the chair. He felt that he was inadequate to the task of presiding upon such an occasion, though he always delighted to help forward what was called the Tee-total cause. (Cheers.) That cause was as yet feeble, and the office of presiding at its public meetings but too frequently went a begging. He would just suggest to the various speakers that no allusions should be made to the circumstance of their holding their meeting at a licensed tavern—that might appear to some an inconsistency; (hear) but it should be recollected, that they had not as yet got their Temperance Hall. Many meetings had been held in that very room for the purpose of promoting the cause of benevolence, of morality, of religion, throughout the land, and throughout the world. How those important objects could be promoted without the destruction of King Alcohol, it was not for him to say. (Hear, hear.) What those societies were aiming at, this Society was also endeavouring to accomplish, though not precisely by the same means. Why then should they object to the exertions which this Society was making? It had been objected—he had heard the objection put very recently by a respectable banker of the metropolis, who said, "I do not approve of your efforts. Education will do all you need. Education has produced a beneficial influence on the higher classes of society, and education will, in time, influence the lower classes also." But the persons who made that objection did not duly distinguish between the case of the rich and the case of the poor. Education had done much for the rich; but it had done very little for the poor. But if education was so necessary, what was the present Society but a large adult school in which the most important principles were inculcated? (Hear.) He would

ask permission to introduce a Catechism into that school. The master should ask such questions as the following:—"What is malt liquor?" and the pupil should reply, "A noxious drink, for the use of which no good reason can be given." (Hear, hear.) Then the master should ask, "What are the effects produced by the use of intoxicating liquors upon society at large?" and the pupil should answer, "To make a large proportion of the population drunkards, at the expense of the sober portion of the community."—Another objector proposed that asylums should be provided for the reception of drunkards;—but if a certain eminent brewer, who should be nameless, were to propose that such asylums should be provided for the reception of the members of the Total Abstinence Society, he believed that he would have more "Ayes" than the other. (Hear, and laughter.) In short, their exertions to turn sinners from the error of their ways were exposed to objectors of all classes: they were sneered at in the drawing-room, and they were sneered at in the pot-house; and the value of the objections put forth in the one place was about as great as that of those put forth in the other. (Cheers.) It was not candid—it was not just—for any man to express an opinion upon the subject who had not first tested the principle: they only could be competent judges who had fairly made the experiment. (Hear.) It was the earnest wish of the Society that every information should be given to the public; and with that view the Committee had determined, as soon as the adequate sum was subscribed, to offer a premium of One Hundred Pounds for the best Essay *on the subject of intoxicating drinks, and their effects upon society*. (Cheers.) £35 had already been subscribed, and further subscriptions for that purpose would gladly be received.

Mr. J. Giles, Secretary to the Eastern Auxiliary.—It had been said that there were two requisites for the delivery of a good address; the first was a good audience; and he could not complain of his audience:—the next was a good subject; and that also he had. Yet he felt great difficulty in addressing the meeting, arising from a consciousness of his own inadequacy. The thought, however, of that precious Volume which was given to all Tee-totallers, and which assured him of grace to help in every time of need. In that book it was said, "that in the beginning the Spirit of God moved upon the face of the waters:" so that good Spirit was now operating upon the water which was originally given for the drink of man. The use of other drinks had assisted to bring on that deluge which was destructive of the race of man, with the exception of one family; and even the good man who had been saved by miracle from that deluge could not be trusted with that liquor of which the present Society complained. (Hear.) In the book to which he had referred, he found that intoxicating liquors were forbidden to those who ministered in holy things; it was said in Leviticus, "Do not drink wine, nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die." And in the days of Amos, God complained of his people that they "drank the wine of the condemned in the house of their God"—a complaint which he sincerely wished might not prove applicable to Christians in the present day. At the commencement of the Society the cause appeared somewhat like the primitive chaos, but order was now appearing; the system of Tee-totalism was going forth, having the Divine blessing upon it; and while the instruments which He appointed were employed, it would, doubtless, flourish and triumph. (Cheers.) But unity and co-operation was absolutely necessary: neither the head, nor the hand, nor the foot, could say one to the other, "I have no need of thee." His friend who sat near him, the popular lecturer against war, was formerly engaged in warfare, and he would admit that it would not do to go out against any adversary with artillery only; there must be cavalry; there must be infantry; there must be riflemen, and so on. So here: and they would reject no aid that was offered them. The foe they had to destroy was so powerful, that no help should be refused, even from those whose views were more in favour of moderation than their own. (Hear.) All should agree to do their best. They went forth into the field to combat with a monster who was carrying death and desolation wherever he went, and all must unite to attack him; every force that could be employed must be brought into the field. (Cheers.)

Mr. Thomas Stocks was then introduced by the Chairman, as one who during the last few months had enjoyed the blessings of Total Abstinence. With heartfelt gratitude, Mr. Stocks said, he desired to acknowledge the Providence of God which had brought him to be a Tee-totaller. (Cheering.) That circumstance had raised him from a state of degradation to the situation in which he then stood. Cheers.) The respected Chairman had visited him time after time, plying him with powerful arguments. But he turned a deaf ear to all his arguments, and frequently got out of the way to avoid him. Spite of weather, and of every discouragement, Mr. Janson would still visit him. "Stocks," said he, "I have brought my book, and I wish you to sign our pledge." He refused, and Mr. Janson left him, remarking that he would do himself no good while he remained in that state. He continued in that state for five months. What thought he, do they want me to drink water? Why, by and by, they will turn me into the marsh to eat grass! (Laughter.) That he could never brook, he thought. Mr. Janson was absent for some time, in the country; but he did not forget Thomas Stocks. He visited him again and again; but he would not yield. He had practised drinking for eighteen years, though he did not become a drunkard all at once. (Hear, hear.) He had belonged formerly to the Wesleyan connexion, and had left them in consequence of his falling into the habit of drinking. At length he began to reflect, and as Mr. Janson had taken so much trouble with him, he determined to sign the Tee-total pledge. (Cheers.) Mr. Janson was then at Ipswich, but he came to him on his return, and said, "Well Stocks, I am glad you have taken this step." He was glad too that he had done so, and trusted that he should remain stedfast. He was determined to recommend and assist the good cause to the utmost extent of his ability. (Cheers.) He had not tasted any intoxicating drink for the last six months. Mr. R. Foster, of Tottenham, had met him soon after, and had said, "Well Stocks, I understand you have taken a grand step towards reformation. Continue in the course you have chosen; turn neither to the right nor to the left, but keep straight on." He had been enabled to do so; (Cheers) many invitations to the public-house had been given him, but he had not complied, and trusted that he should have grace to persevere. His appearance and circumstances were greatly improved, and he had got comfortable clothes. While he drank beer and ale, for he had not used ardent spirits, (Hear, hear,) he was troubled with a violent cough, which often caused him to declare, with imprecations, that the confounded beer would be the death of him. But since he had given up the use of intoxicating drink, his cough had left him. (Hear.) He hoped that some present would be induced from his statements to come forward that night and sign the pledge. (Much cheering.)

J. Meredith, Esq. President of the Southwark Auxiliary, trusted that many in the assembly would offer up a silent prayer that their friend who had been reformed from drunkenness might stand fast. Such cases furnished matter for lively gratitude. He had that very day heard of a professor of religion who, by the system of taking a little drink, had, at length, become a confirmed drunkard. (Hear.) Next to the Gospel itself, the present was the most important Society which had ever been established. (Hear.) It had opened before him a field in which to do more good than he had ever done in all his life beside. He wished all the professors of religion to give the cause a fair hearing:

if they would but read the Society's Tracts, with seriousness and prayer, he had no doubt but they would become Tee-totallers. (Hear.) The members of the Society must have patience; they were obliged to exercise patience towards him. He took time to examine and consider; at length he saw the excellence and beauty of the principle; he signed the pledge, and he hoped, by the grace of God, that he never should go back. He could not but remark how the system of Tee-totalism tended to raise man; five and twenty years ago when he used to attend Meetings, he sat at a distance; he had become a Tee-totaller, and now he was elevated to the platform. (Hear.) In every respect would the system elevate them, and therefore it was that he so strongly recommended it. Mr. Meredith then related the case of a poor drunkard who had recently been conveyed to Bedlam. He wished that assembly could have seen that individual; and if that did not induce them to sign the pledge, he did not know what would. With tears in his eyes, the poor man expressed his earnest anxiety to leave that asylum. He was a fine looking country youth, but his health and intellects were destroyed by intoxication. (Hear.) He had left some Temperance and Religious Tracts with him, and had some reason to hope that he would be recovered. Mr. Meredith then said a few words in reference *to maid-servants and mistresses*, and stated the case of a poor girl who was ruined at sixteen years of age. She had got a good place; that was, she had light work and plenty of wages,—a description of places after which maid-servants in general were very eager. But the good-nature—he had almost said, the wickedness of the mistress, proved the girl's ruin, before she had been a fortnight in the house. She gave the girl a glass of wine after dinner, and allowed her also a glass of spirits and water at night. The brother of the lady, who prepared that glass for her, was the instrument in effecting her ruin. (Hear.) He had reason to believe that some years after, she had been reclaimed by the influence of religion. But was there a mistress in that assembly who, after hearing that tale, would give their servants or their washing woman a glass of gin? (Hear, hear.) As a security against it, let them sign the pledge of Abstinence that very night. He then addressed a word *to the youths present*. The Society wanted the confirmed drunkards, and hoped to be instrumental in their reformation, but then it wanted also to see the youth in its ranks, that they may be prevented from ever becoming drunkards. (Hear.) He was rejoiced to know that at a meeting recently held, where twenty-one signatures to the pledge had been obtained, fourteen or fifteen of them were by youths, who were thus preserved from the use of intoxicating drinks. He cautioned the youth present against trusting to the *little-drop* system, and affectionately urged upon them Total Abstinence principles. In conclusion, he wished to address a word *to his Tee-total friends*. There were many females present, whom, he supposed, he might venture to call sisters. He sometimes felt disposed to find fault with them, as greatly behind in the good cause. (Hear, and expressions of dissent.) Well, at least he trusted to find them zealous in future. But to the Tee-totallers present he would address four words. First, let them be very *peaceable:* secondly, *industrious;* thirdly, *united;* and, above all, let them be *very religious*. If disputes should at any time arise among them, let them settle such disputes by going forth and exerting themselves to reclaim the drunkards. Let them visit in that errand of mercy the highways, the garrets, the cellars, of the metropolis. (Hear.) Let them imitate the example of their Chairman; (much cheering) look up the drunkards and visit them, and ply with arguments till they overcame them. And let them carefully visit those who had signed, and give them that advice and encouragement which would prevent them from going back. (Hear.) Let them above all aim to bring them to the enjoyment of true religion, as that which would prove the only effectual safeguard and support. (Much cheering.)

Mr. John Grant was then introduced as a reformed drunkard, to prove, as the Chairman said, that such cases were not, as many supposed, hopeless. Mr. Grant was welcomed by hearty cheers. He was, he said, a blacksmith by trade. He had worked at that business nearly forty years, twenty-eight of which he had spent in London. At a very early age he had been drawn into the practice of drunkenness; and the practice had grown with his growth, so that he had gone on from one degree to another, till at length he became a confirmed drunkard. (Hear, hear.) When about fifteen, he began to think that he was becoming a man; he formed a connexion with other boys of his own age; went to the free and easy clubs; sang songs; smoked tobacco; and drank ardent spirits. After hard drinking they would sometimes go out into the streets, and destroy their neighbour's property in what was called "a lark;" and he owed it entirely to the forbearance of God, and his kind Providence, that he had never been in prison, or deprived of his life, or the use of his limbs. (Hear.) Of his companions, one was drowned in the river Thames; another was smothered in a swill-hole; and a third broke his legs. (Hear, hear.) While employed at Rotherhithe he began to be convinced that he was not acting right; he feared that he should shortly die; and he was conscious that if he died in the state in which he then was, that he should go to hell. This impression was so strong upon his mind, that he was induced to send for a person from whom he might receive religious instruction. Suitable advice was given, and he was induced to join the Methodist Society. That he had done twenty-two years ago; he left all his pot-companions, and thought he should become truly happy. The sins of his youth sometimes came to his remembrance, and induced deep distress, but at length he was enabled to rejoice in the light of God's countenance. He did not, however, fully give up the use of intoxicating liquors. He used to call at the public-house on Sunday morning, as he went to the house of God, to take a glass of rum, under the idea that it would better enable him to sing the praises of God. (Hear.) A zealous preacher of the name of Macdonald was preaching one morning on the due observance of the Sabbath, and shewed the great inconsistency of many professors of religion in going to the public-house to buy beer, and other things, which might just as easily be purchased on the Saturday. He took the advice, and bought beer, milk, &c. on the Saturday for many years. About five years ago, when the Temperance Society sprang up, he determined to leave off drinking spirits; at least, he thought that he would make the experiment, though he thought it was scarce possible he should be able to do such laborious work without them. But he gave them up. If he was poorly, he was allowed, by that Society, to take a little brandy and water; and he assured that large company that he often thought he was poorly when he was not really so, for the sake of the brandy and water. (Loud cries of hear, and much cheering.) While he used spirits he laboured very hard, and he came from the heats trembling and shaking, so that he could scarcely go from the shop to the public-house without tumbling down. (Hear.) On Saturday night, when the men received their wages, they used to take a pot of beer a-piece; and he often found, when he got up to go home, that he had taken more than had done him good. (Hear.) On the Sunday morning he often found himself incapable of attending properly to devotional exercises; yet he could not come to the conclusion that he should be better without ale and porter, and a little brandy and water. He went to a meeting where a good man rose and said, that he knew several blacksmiths who had used neither ale, porter, nor spirits for two years, and they were better able to do their work than ever. (Cheers.) He determined that he would try the experiment himself; and his

wife formed the same determination. (Cheers.) They used to have a pot of porter to their supper on Saturday night, and then they often wanted a pint more. (Hear.) His wife thought she would sign the pledge, but she went to the door of the place of meeting without doing so. A little lad who was standing there said, "I hope you will sign the pledge in my book, for I have not obtained one signature yet." She signed; and when I attend the meetings of that Society, she sometimes asks me on my return, "Did you see my young father there?" (Much cheering.)—Mr. Grant then proceeded to some remarks upon his *Christian experience*, as connected with the practice of Total Abstinence, which excited very marked attention. For two and twenty years he had made a profession of religion, and during that period had noticed much that had occurred, both as to individuals and families, of the dreadful consequences arising from what was called *moderate drinking*. (Hear, hear.) Mothers and wives had been driven from their families, and forced to seek asylums among strangers, or in workhouses. One of his acquaintance had died a horrid death. Another had been excluded from religious communion for crimes of a dreadful description arising out of drunkenness. Some of those persons had been very sincere and even exemplary; but they liked to take a little drop: they said that no blacksmith could possibly do without it; they went on, till they became confirmed drunkards, lost their characters, and ruined their families. (Hear, hear.) After having mentioned some other sad illustrations of the pernicious effects of dram-drinking, and the use of ale, porter, and ardent spirits, Mr. Grant proceeded to address any blacksmiths who might be present. If they fancied that they could not do their work on the Total Abstinence plan, he would assure them, on his own experience, that it was a delusion. (Hear.) He himself worked very hard, at Williams's, in the Westminster Road; he had, for fourteen hours a-day, to swing about a hammer weighing from fourteen to twenty pounds; he found himself quite able to work the hardest heats, and when he left the heat, his nerves were as firm as at the moment he was addressing them. (Cheers.) Let any man go and make the trial, and he was confident similar results would follow. (Hear. hear.) As to his religious experience, he enjoyed the blessings of religion tenfold. He could read better; he could meditate better; his consolations abounded; and he had a good hope as to the future. (Cheers.) He had acquired a moral courage which he did not before possess. He could now go forth and say to the drunkard, "It is a bad thing to get drunk," and the drunkard could not reply, "First take the beam out of your own eye." (Hear, hear.) He never felt so bold in the cause of morality and religion as since he had joined the Total Abstinence Society. (Long continued cheers.)

Captain Pilkington, on being announced, was most rapturously cheered. He had, he said, been a soldier by profession. He had hired himself to slaughter men; he had sold his liberty, and became a slave. (Hear.) But he now saw it to be unlawful to fight. A fighting Christian! he had done with the name. (Cheers.) But he was now a captain in the glorious army of the disciples of Christ, and he now wore a sword to slay men unto sin that they might live unto righteousness. (Cheers.) He had travelled through the length and breadth of the land to declaim against all war, both offensive and defensive, depending upon Him who had said, "No weapon that is formed against thee shall prosper." How then were they to defend themselves against evil? By moral reform. Let them engage in that work, and the arm of heaven would assist them. Let them do their duty to God and to man, and His promises and His grace would prove to them an omnipotent shield. (Cheers.) He rejoiced in the opportunity of advocating the moral reform which was attempted by means of Total Abstinence; and would ever do so to the best of his ability. (Cheers.) It had been observed that the upper classes recommended education as that which was to cure the drunkard. He had lately seen the Report of the Committee of the House of Commons, and from that he found that one of the causes to which the prevalence of drunkenness was attributed was the precept and example of the upper classes of society. (Hear, hear.) Now that was an official document; it was printed; it was public property; it was in the hands of the members of that Society, and they would not fail to use it. (Cheers.) What had *education* done for the rich? Had it cured them of drunkenness? No! and, what! did they tell the members of that Society that they must set themselves to the work of curing drunkenness by means of education? (Hear, hear.) No; that important work must be done by preaching the Gospel; by telling men of the wickedness of their ways; by pointing their faith to Him who died to atone for their sins. That was the way to succeed. But then, let them not go forth with foul hands! Let them not tell men not to drink, and drink themselves! (Hear, hear.) No; they were Tee-totallers; they practised what they preached, and so they hoped for success. (Long continued cheers.) One of the speakers had said, that the Chairman had plied him with arguments, but that for a long time he could not brook it; so it was with the upper classes; and it would doubtless take long to convince them of their error. The Chairman had said that the Society was in its infancy; that they had only as yet got to the a, b, c, of their plans; but he trusted that before long they should get to the x, y, z; aye, long before the upper classes, with all their education, had got to the letter a. (Much cheering.) Allusions had been made to the ministers of the Gospel. Their conduct as to that subject was certainly of vast importance. They should let their light so shine before men, that their good works might be seen, and their Father in heaven glorified. He would have them come without delay into the very front ranks of Temperance. (Hear, hear.) Men were not to be driven as beasts, but led; and they who would promote the good cause must go far, far in the front. (Hear.) It was their consolation to know that they had some ministers with them, who would not only speak, but go the full length of their famous pledge. (Cheers.) He did not wish to cast aspersions upon any class of men: they had all been in error in time past: most of them thought that they ought occasionally to tickle their tongues with a little ardent spirit, and why should they complain that others did so still? Let them do all they could to persuade such persons; let them pray for their conversion; but let them on no account quarrel with them. (Hear.)—Mr. Pilkington then related, with much humour, an anecdote of considerable length in illustration of the sad effects produced upon the conduct of individuals by the inconsistencies of ministers of the Gospel. A minister in Scotland was accustomed to take a little whiskey at the houses where he paid his pastoral visits, which led to drunkenness and other mischiefs in some of the families which he so visited. He then adverted more especially to the cause which had brought that great assembly together. He knew by experience the advantages of the system. (Hear, hear.) He was in the habit of speaking five times a week, for two hours and upwards at a time, and sometimes seven or eight times a week, and he never took any thing but water. After speaking he returned home to supper, when he took a little milk with the yolk of an egg beaten into it, and he found that to be quite sufficient nourishment for him. (Hear.) He was formerly troubled with an unpleasant affection in his throat, and his medical friends assured him that a cure would be difficult, and that he must, at all events, desist for some time from speaking; but he adopted the method he had just mentioned, and was not only cured, but cured while he continued to speak in public. (Hear.) He was convinced, therefore, that it was not necessary for ministers to drink strong drinks after preaching. Let them give such drinks up, and there would at once be an end to all Monday-ishness, (Hear, hear.) and to the nervousness and headache of which

ministers so frequently complained. (Cheers.) He then adverted to the opposition which the Society met with from the upper classes, and of the system of education which some proposed in order to counteract the evils of drunkenness. But, he observed also, that they met with opposition from the poorer classes themselves. They accused the advocates of Temperance, or Total Abstinence, with wishing to put down drunkenness from interested motives; from a wish to lessen their stock of comforts; from a desire to reduce the rate of wages; from a hope that if they could persuade the operative classes to live lower, they would be able to obtain from them a larger proportion of labour upon cheaper terms. Let the friends of Tee-totalism prove that such were not their motives. (Hear, hear.) No; they did not want to abridge the comforts of the poor. They wished them to spend the money they saved by abstinence upon themselves, and upon their families. (Hear, hear.) They wished to raise working men to their due rank in society. They would rejoice to see them sit down to a good large piece of beef, and with a plum-pudding before them so large that they would not be able to see their wives and children on the other side of the table, till they had cut through it. (Laughter and cheers.) They wished the poorer classes to exchange poison for the best food in the land. And such would be the effects of the system. Working men were coming forward one after the other, to assure them that they had been greatly benefitted by adopting the system; that they were better in health; that they were stronger; that they carried more money home to their wives and children on Saturday night; that their houses were more comfortable; that their children were better fed and clothed; and that they knelt at the altar of God together to offer up their united prayers and praises. (Cheers.) There was not a man in the assembly who could say, that the Society had taken any of their money away from them. (Cries of "No, no!" from all parts of the room.) No: it was the rich that were interested;—interested in making them drunk, and in keeping them drunkards. (Hear, hear.) Look at the great brewers, and distillers, and spirit merchants, and publicans. Were not they all interested in making and in keeping the people drunk? (Hear, hear.) Did they care what evil befel the poor drunkard; how his body was emaciated; how his mind was prostrated; how his family was beggared; so the money but came into their pockets? (Hear, hear.) No; they would deprive the poor deluded victim of the strength of muscle with which heaven had gifted him, and the vigour of that intellect with which God himself endowed him, so that their poisons might but find sale, and their splendid establishments but be kept up. (Hear, and much cheering.) Let them look at the immense lamps which were now hung in such abundance in every part of the metropolis; hung out, he must say, as so many beacons to warn thinking men of the evils which they ought to shun. He had been told that a celebrated spirit merchant was accustomed to drive up in a splendid carriage to the door of his establishment; and that the following motto was inscribed upon the panels, "Who would have thought it, That Gin has bought it." Who would have thought it? Why the man well knew that twenty millions of public money annually went through that course of fiery destruction, and that he had obtained his fortune by what came from the poor man's pocket. (Hear.) But, O! if he had seen all the sorrow, the misery, the degradation, the desolation, the infamy, the ruin, the tears, the deaths, the suicides, the murders, which had resulted from that use, or rather abuse of the poor man's earnings, he would not so readily have chosen that motto; he would not have directed it to be painted on his panels, "Who would have thought it, That Gin has bought it?" (Cheering.) O if he (Mr. Pilkington) had had the making of that carriage, he would have placed upon it the skulls of those who had been driven to death by the use of those liquid fires! Upon one panel should be painted a man in a drunken fit killing his neighbour! On another, a husband dragging his wife along by the hair of her head, beating her till she was covered with bruises! On another, a mother dashing out the brains of her child! Then would be seen the true meaning and significancy of that favourite motto. (Cheers.) Then, at all the large parties held in the house of that gentleman, he would have plate set before him with his favourite motto, and for his crest the skulls of the men who had been killed by the use of his Gin! And on his coffin he would have the same motto inscribed, and upon a large plate, within a circle of the skulls of all the unhappy victims who had fallen by the use of his fiery poisons, the various evils recorded to which the use of it, as purchased by the gold which filled his coffers, had led! And then, when he came before his Judge to give an account of his conduct upon earth, he would hear that sentence pronounced, "To him that knoweth to do good and doeth it not, to him it is sin!" And then as he contemplated his fearful doom, he would hang down his head, and say, "Who would have thought it, That Gin has bought it?" And when, at last, he was consigned to the deep caverns of hell, those caverns would re-echo that favourite motto, "Who would have thought it, That Gin has bought it?" (Great solemnity prevailed through the audience during the delivery of this portion of the address.) Yes! those who knew that they were doing wrong in selling those liquid fires were certainly exposed to that fearful doom. Let it be the business of the agents of that Society to go through the length and breadth of the land to tell the people so, and especially to tell those so who were engaged in the injurious traffic. (Hear, hear.) They had already heard it in part through the silver trumpet of Tee-totalism; let them hear, still more fully, THAT IT IS A WICKED THING TO MAKE MONEY BY THE BLOOD, THE GROANS, THE TEARS, THE MISERY, OF THE POOR AND THE HELPLESS. (Mr. Pilkington was cheered for some time after he had concluded his address.)

J. E. HOWARD, Esq., of Tottenham, next addressed the audience. He said that to witness the smiling faces, and to listen to the repeated cheers of that delightful assembly, might lead a person to suppose that there was nothing to do but to attend the holiday march of Temperance; that its friends were doing all that their hearts could wish; and that they had indeed got far beyond their a, b, c. (Hear.) But it must not be forgotten that in the opinion of many, the members of that Society, the advocates of Total Abstinence, were only dreamy enthusiasts—that they were regardless alike of reason and of scripture—and that they were vainly endeavouring to do that which never could be accomplished. Such persons must be met, not by denunciation, but by solid arguments, by sound reason; and the advocates of the cause should endeavour to gain their good-will in every legitimate way. As it was well known to many that he had once been a firm friend to the Old Society, he would just give two or three reasons for believing that the Total Abstinence pledge was the only one which would avail for the destruction of intemperance. (Hear.) First, he would remark that *the* TEMPERANCE *pledge gave no security for the reformation of* DRUNKARDS. (Hear.) It was nothing short of delusion to tell him that by the giving up the use of ardent spirits he would be saved from drunkenness and all its fearful consequences, while he continued in the use of other intoxicating liquors. (Hear, hear.) While such a man prayed that he might not be led into temptation, it was surely his duty to avoid every thing which might cause him to sin. To abandon the present generation of drunkards as hopeless, and to labour on in the hope of reclaiming or preserving the future generation, was a principle which no true lover of his race could desire to admit. (Hear, hear.) He believed that the Total Abstinence pledge was the only one by which such persons could be reclaimed. (Cheers.) If a man with a fractured limb were to be sent to an Hospital, what would be thought of the medical attendants there if they said,

"We have nothing to do with such cases; we only provide certain bandages and plasters, which, if applied in the way we direct will keep persons from such dangers, provided they do not fall from too great a height." (Hear, hear.) Secondly, the case of America had plainly shown that *merely to banish* ARDENT SPIRITS, *and continue the use of* WINE, ALE, and PORTER, *was an object which it was scarcely worth while taking any pains to accomplish.* M'Nish had said that drunkards by beer die sooner than drunkards by spirits; and it would not avail much to save men from the one if they perished by the other. (Hear, hear.) When, through the unwearied and surprising efforts of the friends of Temperance, the use of ardent spirits was discountenanced in America, the sale of Wine, Ale, and Porter increased; drunkenness, therefore, was not put a stop to; the reformed, to use the language employed by an American, were carried back on the refluent wave; and the Societies who had before succeeded in banishing ardent Spirits, determined to banish Wine and Malt Liquors into the bargain. (Cheers.) As it had been in America, so it was in this country. The increasingly numerous placards which were displayed in the Gin-palaces, for Ale, for Porter, for mulled Wines, seemed to show a similar substitution for ardent Spirits. And the statistical accounts of the consumption of Malt, by twelve of the principal London brewers, showed an increase during the last four years to the amount of 88,000 quarters. (Hear.) That proved a fearful increase in the consumption of Malt Liquors in the metropolis. There was a small decrease in the sale of ardent Spirits, but an immense increase in the consumption of Ale and Porter. (Hear, hear.) He considered that these reasons were sufficient to prove that the Tee-total pledge should be the *only* one advocated. He wished all to proceed forward with heart and hand in the promotion of the cause of Total Abstinence, and he had no doubt but their exertions would be crowned with success. (Cheering.) He wished to say a few words in reference to an objection which was brought against the Society by a class whose co-operation was most earnestly to be desired, namely, professors of Christianity. (Hear, hear.) He was convinced that those objectors mistook the meaning of the advocates of the Society; and by quoting various passages from the bible, they brought the lower classes in array against the principles of this Society; they furnished matter for laughter and ridicule in Gin-palaces, in pot-houses, at the corners of streets, and in the hovels of the poor, and so, while seeming to be the friends and promoters of Temperance, they gained a sort of popularity among the lowest of the low, a class of the community which, above all others, they ought to aim to benefit. (Much cheering.) Why should not Christian morality adapt itself to the circumstances of the times and the usages of Society? Was it not designed to benefit all countries, and to bear upon all classes? In the times when the bible was written, the customs and usages of society were widely different from what they were at present. In the book of Ruth, for instance, it would be seen that vinegar was used by men who laboured in the harvest field, and that they dipped their food in it and ate it. That, and other usages of antient times and of distant countries, might be safely referred to, in order to show that allusions to them were not warranted, and that they could not be brought forward as a rule to be binding upon men who were placed in very different circumstances. (Hear.) There ought, he repeated it, to be an adaptation of Christian morality to the prevailing manners and customs of society. It was upon that principle that the inspired apostle Paul argued in the Epistle to the Corinthians. The persons whom he addressed were surrounded by idolaters; and the flesh of the animals offered in sacrifice to the idols was often sold in the shambles, and, of course, placed upon the table. Paul did not reason upon the impropriety of partaking of such food, but he urged the expediency of abstaining from the use of it in cases where it might prove a stumbling-block to a weaker brother. It was "good," he said, "neither to eat flesh, nor to drink wine, nor any thing whereby a brother might stumble, or be offended, or made weak." And then he added that noble Tee-total pledge—"Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth." (Much cheering.) That was a fine specimen of the way in which the principles of Christian morality should adapt themselves to the state and usages of society; and the example of Paul was one which they would do well to imitate. (Hear, hear.) A neglect on that point had led to much evil; drunkenness proved the ruin of thousands, yet an alarming apathy prevailed among professing Christians, while, as Mr. Wesley had forcibly expressed it, "men (that is distillers and spirit merchants) murder his Majesty's subjects by wholesale; neither does their eye pity or spare; they drive them to hell like sheep." (Hear, hear.) Then, again, it was objected that they should only preach the Gospel, and leave that to produce its due effects upon the minds of men. True; if men lived, as well as preached, the Gospel, a great moral reformation would be effected in society. But there were other duties to which they ought to attend, though certainly not to the neglect of preaching the Gospel. Mr. Howard quoted the conduct of Paul when proceeding by ship to Rome as an illustration. After the passengers and crew had encountered a variety of dangers and fatigues, Paul earnestly besought them to take some meat. Why, Paul was not preaching the Gospel at that precise moment, and yet who would say that he was not acting in perfect accordance with his character as a minister of the Gospel. (Hear, hear.) And so that man acted in perfect consistency with the Christian character who said to the drunkard, "You are the worse for the use of these intoxicating drinks—worse in health—worse in pocket—worse as to the circumstances of your family. Abstain from the use of these things. Give them up altogether." Surely a Christian was acting in character while he did so. (Cheering.) Could they do better, in reference to those who had long been drifting on the sea of intemperance; to whom "neither sun nor stars had appeared for many days," than to send out to them the life-boat of Total Abstinence, and use every effort to bring poor deluded drunkards to a safe and peaceful shore? (Much cheering.) He had frequently asserted that intoxicating drinks did not possess the nourishing properties ascribed to them; and he was prepared to prove that assertion by a chemical analysis of the drinks themselves. He had ordered his man to brew a small quantity of beer, of the strength of 12 gallons to the bushel. It was not, therefore, very strong. He had taken some of it in the state of wort, and from one quart he had extracted nearly half a pound of solid matter of a sweet taste. After the process of fermentation had taken place in another portion of the liquid, he had taken another quart, from which he had extracted a small box full of bitter viscid substance. There was a loss of solid matter to the amount of five ounces, and the only substitute was about two ounces of Alcohol, which he then held in his hand. Now, no man ever came forward to extol the nourishing qualities of sweet wort; though, if there was any nourishment in the ale, it must be while in that state, for medical men had declared that there was no nutriment in the spirit. (Much cheering.)

Mr. GILBERT, Treasurer of the Northern Auxiliary, thought that all present must be convinced of the benefits arising from Total Abstinence from all intoxicating liquor. It was, he could testify from his own experience, a pleasing task to visit those persons who had signed the pledge. At first there was scarcely a piece of furniture—the children were in rags—the wife was disconsolate and wretched. But in a very little time the children were sent to the Sunday-school; the wife sat comfortably by the fire-side; the husband who had spent his evenings in the ale-house, now found comfort in his home, enjoyed the prattle of his children, and delighted to hear them

read. The House of God was duly visited, and active exertions were soon engaged in to promote the benefit of his neighbours around. (Cheers.) Mr. Gilbert then furnished a few striking illustrations of the truth of his remarks. One of the instances was as follows:—One of the Visitors of the Society, Mr. King, having entered a house in his district by mistake, was about to retire, when a person asked him if he was a visitor of the sick; as she wished him to go and see a poor woman who was ill. He went to the habitation; but what a scene presented itself! A child lay dead, and the poor woman had not the means of burying it. The husband was addicted to drunkenness, and all their money was gone! The visitor gave her some suitable advice, left a few tracts, and also a small portion of pecuniary relief. Next Sunday, on visiting the family again, he found them somewhat more comfortable: the wife was better; the man had tried the principle of Total Abstinence, he found himself better in every respect, and determined to sign the Society's pledge. He did so. The Visitor went on the following Sunday, and found them taking a comfortable repast. They lived by the sale of fruit, and had formed the resolution of giving up their Sunday trade; observing that they saved so much by not drinking, as greatly to exceed what they used to take on a Sunday. They determined also to attend a place of worship. Very soon after the woman went to a Meeting and signed the pledge. That was a pleasing circumstance; for when the Visitor went again, an awful change had taken place. All was silence; death had entered the family again, and the woman was laid a corpse! The husband, amidst many sighs and tears, informed Mr. King that he had got up early one morning that he might go to the market to buy fruit. As had been his custom since his reformation from drunkenness, he read a chapter, and left his wife in bed. On his return from market, he found her in the agonies of death, and shortly after she expired. The poor man was deeply distressed; he seemed to be bereft even of hope. They had, he said, been so happy since they had joined the Society, that he had anticipated much pleasure. Last Sunday the body was consigned to the tomb. But O what a consolation it must have been to her, amidst even the agonies of death, to reflect that her babe was not about to be left in the hands of a drunkard, but in the hands of a kind father, a good member of society. That case furnished an important lesson to all, to labour in the good cause while they had opportunity, remembering that the night would shortly come, in which they would not be enabled to work. (The recital of this case produced a very marked impression on the audience.) But, he observed, it would be said, "All this is very well for drunkards, but why should we go such lengths? Cannot you let a person take a little drop without insulting them, or accusing them of being drunkards?" The objection reminded him of a friend of his, a man of amiable temper, who was never known to be intoxicated. He received visitors at his house, and returned their visits. On one occasion he spent a delightful evening with his friend at a house where good fellowship prevailed. The bottle passed freely round, and his friend forgot his usual moderation. When the time arrived that the company should retire, he was unable to move, and was obliged to be lifted into a carriage. His friends contrived to place him in such a posture that he might go to sleep, in the hope that he might be recovered so as to avoid exposure among his neighbours. On the arrival of the party at their home they shook him, but did not succeed in arousing him. They used other means; but O what was their horror when they found that their friend was a lifeless corpse! The shrieks of the wife brought a number of persons around; the doctor was sent for; the usual means were employed, but all was of no avail! There the body lay, filled with intoxicating drinks, but the spirit had returned to God who gave it! If the widow thought duly on the circumstance —if it produced reflection—if it led her to the Bible—if those words met her eye, "No drunkard can inherit the kingdom of heaven;"—O how deep would be her sorrow—how agonizing her recollections! (Hear, hear.) That circumstance was surely enough to make any one instantly banish moderation, lest any should fall into the same snare. "Let him that thinketh he standeth take heed lest he fall!" Mr. Gilbert then adverted to the progress and prospects of the Society. The question was frequently asked, "How is your Society supported? We have attended several of your meetings, and we never hear any thing about collections." Two or three years ago, a few plain men, who were very anxious to benefit their neighbours, subscribed their threepence, sixpence, and one shilling per week, for the purpose of hiring school-rooms, printing and circulating Tracts, and in various ways advancing the good cause. When they had done their work they would walk, sometimes five or six miles, to advocate the principles of Total Abstinence. They were regarded by many as enthusiasts—they were treated as the offscouring of all things. "How absurd," it was said, "are the assumptions of these men! How ridiculous to suppose that their arguments will induce men to do without those drinks which they have been so long accustomed to enjoy!" They were sadly treated by the very men at whose benefit they aimed. But the little band persevered, and soon became a thousand. What had hitherto been effected had been chiefly by the exertions of poor men. Some richer friends who saw what was doing, came forward and signed the pledge amidst the jeers and scoffs of their acquaintance, and during the past year they had spent hundreds of pounds to promote the glorious cause. (Much cheering.) He trusted that many more would come forward. They ought not to hide their talent under a bushel, but from the house-top utter a voice which should rebound through London, and through the empire, till every drunkard was made free. (Cheers.) They had that night erected a new standard, and trusted that many would rally around it. The eyes of all the Tee-totallers in the kingdom were upon that meeting, and for the sake of the cause he hoped they would do nobly. The Tee-totallers of the provinces were doing wonders. (Cheers.) At Liverpool they had purchased the Theatre for £6000, for the purpose of holding their meetings. (Cheers.) London ought not to be behind. Mr. Gilbert then said that in his mind's eye he had been imagining himself present at a Meeting of the Society sixty years hence, the Archbishop of Canterbury in the Chair. (Much laughter and cheering.) One of the speakers arose and said, "My lord, what would our forefathers have said had they been permitted to witness this delightful scene? Your lordship in the chair, having with you twelve bishops, one hundred and twenty of our principal nobility, five hundred ministers of the Church and of Dissenters, and nearly twenty thousand merchants and tradesmen of the City of London; and holding this our great meeting in St. Paul's Cathedral." (Much laughter and cheering.) We read in history that at the commencement of the Society, they obtained the largest room in the City, but there were scarcely two thousand persons present; that was very noble for our ancestors; but now we find that Cold Bath Fields Prison is converted into a manufactory; that the Penitentiary at Milbank has become an hospital; and that Newgate itself—what would our forefathers have thought had it been predicted—has become a National School!" (Laughter and cheers renewed.) Another would say, "I differ from the last speaker. One of the speakers at the commencment of the Society did mention St. Paul's as probably becoming some day the place of meeting. I have the honor of stating that my grandfather was one of the first Tee-totallers in London!" Another would say, "I cannot say, with the last speaker, that my grandfather was the first Tee-totaller in London; but my grandfather was the Chairman of the first Festival held in the City of London, and that the Collection on that occasion amounted to the enormous sum of ———" but there, Mr. Gilbert said, his speech failed him, and he must leave it to the audience to fill that part up. He trusted that they would do nobly, and not let it be said that they allowed thousands to perish without coming forward to their help (Mr. Gilbert was cheered for some time after resuming his seat.)

Dr. OXLEY, of Hackney, Treasurer of the Eastern Auxiliary, without wishing to depreciate any other Society, could not but regard the present as one of the most important in existence, having for its object the present comfort, the eternal happiness of mankind at large. As to himself, he had acted on the principle of Total Abstinence throughout the whole of his life. He had sailed twice across the Western Ocean; he had gone North nearly as far as Captain Ross; he had been exposed to many hardships, and to great fatigues; but he had found the principle answer in every situation and in every climate. (Cheering.) He denied that in recommending Temperance they were laying aside the bible. He knew well that a man might become a Tee-totaller, and yet not be saved—that work could only be effected by the grace of God. But it was evident that drunkenness was the prolific source of mischief and vice—more so than any other vice—and, at all hazards, they ought to aim at the rescue of those who were under its influence. He could only regard confirmed drunkards in the light of suicides; for it did not materially alter the case whether a man was ten years committing that crime, or whether he did it at once with a razor. Dr. Oxley then referred to the proportion of nourishment contained in Malt Liquors. The wort, he observed, contained all the mucilaginous and saccharine matter, and was, of course, a nourishing drink; but as soon as fermentation took place, the quality of the liquid became greatly altered, and was highly deleterious. He then proceeded to recommend the principle of Total Abstinence. The Temperance Society, he conceded, had done much good, though he could not but regard its members as under a mistake. He had joined that Society for example's sake; but as soon as the Total Abstinence Society was formed, he was at once convinced of its great superiority, and aimed diligently to promote its objects. (Cheers.) He believed that the grace of God was quite sufficient to raise a man from the degradations of the fall; but still he regarded the present Society as of God, and fully expected that it would be the means of extensive usefulness, despite all opposition. (Cheers.) It was divine in its origin: it had the good of man and the glory of God for its object, and would, doubtless, prove a valuable auxiliary to the Gospel. He had known many professors of religion, who, by indulging in the use of a little strong drink, had been betrayed into many sad inconsistencies. (Hear, hear.) Such a Society as the present might have been the means of saving them. He repeated that he had been in some of the coldest climates, and was fully able to endure the rigour of the climate without the use of any intoxicating drinks. The Esquimaux never knew the use of spirits, and, of course, never experienced any of the evils resulting from their use, till they were taught to drink by Europeans. (Hear, hear.) Yet the Esquimaux were cheerful, contented, and happy; they lived to a good old age, and looked as well—as any Tee-totaller. (Laughter, and cheers.) He knew a captain at Hull who had made twenty or thirty voyages to those very cold regions, and he did perfectly well without spirits. Another, the master of the Lord Gambier whale ship, would mount to the crows' nest, and sit there for five or six hours, looking out for fish, or for other objects, and he never took any thing to drink but tea or coffee.—Dr. Oxley said that it was not necessary to multiply arguments to prove that drunkenness was an evil; the difficulty was to convince men that it was not necessary to use those liquors at all. (Hear.) He had on some rare occasions administered wine and brandy medicinally as powerful stimulants to persons labouring under disease, but to other persons they were not only unnecessary, but highly injurious. (Hear, hear.) He recommended moderation in food also. It would not be well for them to eat too heartily, even of the great plum-puddings of which Mr. Pilkington had spoken. The coarser and plainer was their food, the better would be their health, the longer their life, and the happier their death. If men were more temperate in all things they would be better able to supply their own wants, and to minister to the necessities of those around them. (Hear.) Having made a few practical remarks upon food in general, Dr. Oxley concluded by a word as to signing the pledge. He wished them to sign it, and to keep to it, and act consistently with its import. Thus they would experience all the benefit of it themselves, and would be able to recommend it with effect to their neighbours. If they conscientiously, ardently, and in the fear of God, proceeded in their exertions, God would not fail to bless them and make their cause glorious through eternity. He rejoiced to find that efforts were making to put down two of the prevailing evils of the day, covetousness and intemperance. The work called "MAMMON" had done much good, and if a similar Essay on the subject of Intemperance were contemplated, he would be ready to subscribe £5. towards a premium. (Much cheering.)

Mr. JAMES TEARE on coming forward was received with three cheers. He then addressed the meeting nearly in the following terms:—It is quite customary for preachers to give out their text—my text will be found in the first book of Common Sense (Hear, Hear.) And the words are, "Malt not—brew not—distil not—sell not—buy not—touch not—taste not, any thing which can possibly intoxicate." (Cheers.) I am exceedingly delighted to witness the good which has boen effected by the instrumentality of the Society, in diffusing throughout the Metropolis a knowledge of the evils connected with the use of intoxicating liquors. Had all the members of Temperance Societies from the commencement acted on the principle of Total Abstinence, they would have exalted a standard round which those who reflect, of all creeds and parties, would have rallied, and their united exertions would have kindled a fire that would have illuminated and purified the country. (Hear, hear.) The evils of drinking intoxicating liquors are too deeply rooted in the hearts and appetites of the people of this country to be eradicated by temporizing measures; the remedy, therefore, and the only remedy for this popular vice is Total Abstinence from all intoxicating drinks (Hear, hear.) While you forbid the use of Ardent Spirits, and allow the use of Ale, Porter, and Cyder, how can you rationally hope for the accomplishment of your avowed object? (Hear.) The working people, and others, who drink ardent spirits, do it under the impression that they impart strength, and they consider it needful for them to continue the practice; while they see their employers, and others, who profess to have superior information, drink Ale, Wine, and Cyder. How then can such advocates hope to succeed? (Hear.) Let them first pull the beam out of their own eye, and they will see clearly to pull the mote out of their brother's eye. (Hear, hear.) Such drinks are not necessary. Wine, Spirits, and Malt liquors, are stimulants, and not nutritives. They are poisons: they drive on the circulation of the blood, and give a temporary vigour to the system, which is invariably followed by weakness; and so far from diminishing thirst, they have a powerful tendency to excite it. You all know, by experience, that the more intoxicating liquor you drink, the more thirsty you are. (Hear, hear.) They are, I repeat it, poisons, and not nutritives; and their action on the human frame is either slow or hasty, according to the constitution, or the quantfty used. If you are in right good earnest to remove the evils of drunkenness from your families, from your city, from your country, and from the world, come forward with your Tee-total axe, and strike at the root by abstinence from all intoxicating liquors. By this means you may cure the most dreadful disease which has ever plagued the human family. (Cheers.) Every other experiment to banish this monster of iniquity—this Goliath of Gath—this wholesale destroyer of the Gentiles—this enemy of all righteousness, will prove as ineffectual as an attempt to arrest the lightning in its flight, or to check the mountain torrent, or empty the mighty ocean with a tailor's thimble. (Much cheering.) Those who abstain from the use of Gin and Brandy may succeed in pulling a few leaves off the tree: those who abstain from wine also may break off a few branches: but those only who adopt the principles of Total Abstinence lay the axe to the root; and those only will succeed in destroying that Upas which has proved the poisoner of the nations. (Cheers.) Are

you aware that the gentleman who drinks his bottle of strong wine, swallows at the same time nearly a pint of proof spirit? and that the lady who drinks a glass of wine at her dinner, and another after dinner, drinks nearly the same quantity of liquid poison as the poor washing woman with her treat of a glass of gin or whiskey. (Hear, hear.) Why do you use such drinks? Why because you like them. You remind me of an anecdote I have heard, of an Irish woman who said, "Sure, master, I am like to have a sup, for I have got the headache in my stomach." (Much laughter and cheering.) The grand principle which we started at Preston was, that abstinence from all intoxicating liquors is the only remedy for drunkenness. We do not endeavour to compromise with intemperance by shifting from one kind of intoxicating drink to another, but are willing to quench our thirst with the beverage of nature, that which heaven has provided, and poured down on the sea and on the dry land with unsparing hand, and by doing so, and at the same time partaking of wholesome, nourishing foods, we are stronger and healthier, and better in every sense of the word. It is of great importance to diffuse information on this subject; for however enlightened persons may be upon other subjects, they may be very ignorant as to the qualities of intoxicating liquors. Look at Scotland, for instance, there was a nation of enlightened men—there was also, a nation of drunkards. (Hear, hear.) Intoxicating liquors are now as current as coin; they are to be found in almost every room in the house; and the first question which is asked, when you call to see a friend, is, "What will you have a glass of? We have some good port, or sherry, or ale, and so on." From this we might suppose that people could not do without the aid of intoxicating fluids. It is not any particular liquor, or liquors, whether fermented or distilled, that we preach against, but every liquor that can possibly intoxicate. (Hear, hear.) Some persons say that the Scriptures recommend wine, and that our Lord actually made wine; but I should like to know in what chapter of Scripture port or sherry, beer and cider, are recommended. (Loud cries of hear, and cheers.) The wines mentioned in Scripture are not the liquors of which we complain in this country. Intoxicating liquors are neither sanctioned nor recommended by Divine inspiration. (Hear, hear.) Christ made wine, it is true, but what sort of wine was it? It was made of pure water, by a pure God, and when it was made it was pronounced good; and such wine all good Tee-totallers would drink. (Hear, hear.) Some people say that it had alcohol in it: where is the chapter and verse in which that is stated? Solomon says, "Wine is a mocker, strong drink is raging;" and would our Lord, who came to save drunkards, make a liquor that would mock, deceive, stupify, or kill? (Hear, and much cheering.) No; he loveth mercy, and hateth iniquity. But they tell us that Solomon says, "Give strong drink to him that is ready to perish." So say I. But who is ready to perish? Are you ready to perish? (Hear, and much laughter.) Is the blacksmith who gets up in the morning at six o'clock, and makes a good breakfast, and comes home to a good round of beef, working hard through the day with his big hammer,—is he ready to perish? No; I know numbers of blacksmiths who are Tee-totallers, and they are healthy and strong, and cheerful and happy. (Hear, hear.) "Give strong drink to him that is ready to perish;" but is the wood-sawyer ready to perish? Twelve of them at Preston have given their testimony to the world as to the advantages of the system. They declare that they can do their work better, with greater ease to themselves, than when they drank intoxicating liquors. (Cheers.) "Give strong drink to him that is ready to perish." Is the sailor ready to perish? The sailor, who goes out to sea in all weathers, who sometimes is on deck—on the top-mast—and in the cabin—while the waves are washing fore and aft, so that he is sometimes wet for several days together; the sea whirling the vessel with rapidity to the surrounding shores. Is he ready to perish? Two thousand vessels sail from the various ports in America, without any intoxicating liquors on board, and are they ready to perish? No; for many of them have declared that they can endure their fatigues much better than when they indulged freely in the use of intoxicating drinks. (Much cheering.) "Give strong drink to him that is ready to perish." Is the farmer, who goes to his plough in the morning, who takes his breakfast of boiled milk or coffee, with his ham or beef-steak, and then resumes his labours, and returns to his home at night whistling, with his faithful dog by his side, and finds a good supper prepared for him by his wife;—is he ready to perish? (Hear, hear.) I know many Tee-total farmers. "Give strong drink to him that is ready to perish." Is the counsellor, who stands up at the bar to advocate either a good or a bad cause for hours together;—is he ready to perish? No; for I am acquainted with some counsellors who are Tee-totallers. (Cheers.) "Give strong drink to him that is ready to perish." Is the doctor who has to go out at the dead hours of night to visit his patients, and to endure various fatigues;—is he ready to perish? No; many of them are Tee-totallers. At Taunton resides a Tee-totaller who has been in practice for forty years. I asked an eminent doctor at Exeter, should we lose any thing if all these intoxicating liquors were banished from our land? His reply was, we should not lose any thing, but should be much better without them. (Cheering.) "Give strong drink to him that is ready to perish." Is the minister of the Gospel who stands up to declare the truth—who is endued with power from on high, and filled with the Holy Ghost, to call sinners to repentance, and convert them to God;—is he ready to perish? I know many ministers, both in the Established Church and among Dissenters, who have signed the Tee-total pledge. (Cheers.) In the Isle of Man there are several. At Exeter three or four clergymen have signed the pledge. At Bristol, and several other parts, they are examining the principle, and are gradually coming forward. I doubt not but, before long, we shall have clergymen, and Dissenting ministers, and members of Parliament, and even the king and queen. (Much cheering.) Yes; "Give strong drink to him that is ready to perish." Who are the men that reiterate this cry? Old fuddlers—interested landlords—moderation dabblers—lukewarm Christian professors—and little-drop men; they are the persons who utter this cry. (Hear, hear.) But who are ready to perish? Have you ever seen a man in the plague, the cholera, or any other awful disease, when the blood would not circulate orderly and naturally through the system? I have seen wine and brandy administered to persons in such circumstances, and administered with success. Give strong drink to them; but never give it to the healthy blacksmith—the wood-sawyer—the farmer—the sailor—the counsellor—the minister of the Gospel—or the doctor. (Hear, hear) Give these plenty of roast beef, plum pudding, and the beverage of nature. I wish to bring you to this point, that these liquors are by no means necessary, and numbers of working men at Preston, in Manchester, Newcastle, and other places, declare that they are better both in body, in mind, and in circumstances. (Cheering.) Total Abstinence is the most noble system that was ever sent out to the world for the purpose of redeeming the people from intemperance. Therefore, my Tee-total friends, persevere in this noble cause in which you are engaged; and let neither the example nor the precepts of those who love the drunkard's drink, or who gain by the sale of it, prevent you from preaching up Total Abstinence from all intoxicating drinks. Cry aloud and spare not: stand upon the battery of Jehovah, and use his weapons forged in heaven, and pour them down heavy, thick and hot upon the enemy. And through your instrumentality the gin-palaces, distilleries, public-houses, Jerry-shops, kidly-winks, will be shut up, or become useful institutions. (Long continued cheers.) Some preach up moderation. And who is this moderation? An old thief that lives somewhere between a glass and a barrel. (Much laughter.) I do not recommend moderation in the use of intoxicating liquors. Be moderate in the use of food, of sleep, of labour; but when you come to intoxicating liquors, I say malt not. brew not, distil not, sell not, buy not, touch not, taste not, (Much cheering.) Let me just state to you the difference between the Moderation system and the Tee-total system. The

moderation system has been tried, and has proved ineffectual. (Hear, hear.) I will illustrate this. We will suppose that you were on board a ship. The vessel has sprung a leak; the moderation people would call all hands to the pump. They pump and pump, but still the water comes in at the bottom. The Tee-totallers would say, "Stop the leak—cork up the hole, that the water may not come in." (Loud cheers.) We have been pumping from the time that Noah got drunk with wine to the present day; still the waters come in; it is surely high time to stop up the hole. (Cheers.) But some will say, Let the two systems work together. Indeed! Let us endeavour to illustrate this also. There is an old pier-head with a light which proves false, and only decoys and deceives. A new light-house is erected, which gives a correct light, so that the mariners can get safe into the harbour. Now I ask you sensible people, whether the old light-house is to remain, and continue to make wrecks, when we have a new one which answers the purpose much better. No; down with the old one, and let the new one stand. (Much cheering.) Or suppose two bridges, an old one and a new one. Over the old bridge a man falls once in seven years; over the other no one falls. The old bridge is the Moderation bridge; the new bridge is the Tee-total bridge, over which thousands are passing and repassing every day, and none fall into the river. (Much cheering.) Which of the two bridges will you go over? (Cries of "The new one!") 'Tis Total Abstinence therefore for which we plead. This is the system which will rescue Old England from intemperance; which will empty the Gin palaces and Beer-shops, and fill our churches and chapels with reformed and sensible men. (Hear, hear.) Some tell us that our system is contrary to the Scripture, and that our efforts are designed to supersede the Gospel. Yet at Manchester, it is stated, that there are about 3000 reformed drunkards. (Cheers.) And at Preston, since the introduction of Total Abstinence, crime has been on the decrease sixty per cent.; no cases of felony have been sent to the Lancastsr Assizes for the last eight assizes. And the Chaplain at the House of Correction declares that he is losing his customers. By this system, also, thousands have been brought to their senses, and to the house of God. (Loud cheers.) Do any of you suppose that our principles are not spreading? If you do, you are grossly deceived. From the East, the West, the North, the South, people are crying out, "Come over and help us!" Our friend Gilbert has been looking forward to a period sixty years hence for the triumphs of this Society. And are drunkards to perish during that period? England forbid it! Heaven forbid it! England expects every man to do his duty. Come forward to the help of the Lord therefore. Sixty years hence! I trust that long before that period, General Tee-total will be in the Chair, and that we shall all be his subjects. (Cheers.) Because I do not look at the sin of drunkenness as I do at other sins: other sins are natural, this is acquired. Let men be fully convinced of its evil, and it will be given up. Let us review our success during the last three or four years. Mr. Livesey, myself, and a few others went to work single handed. We were opposed by landlords, drunkards, and even by some professing christians. We have been "persecuted, but not forsaken; cast down, but not destroyed; by honour, and by disbonour; through evil report, and good report; as chastened, but not killed; as sorrowful, yet always rejoicing; as poor, yet making many drunkards rich; as having nothing, and yet possessing all things." And what has been our success? We have now about 300,000 Tee-totallers in the kingdom. (Cheering.) In Wales, about twelve months since, there were no Tee-totallers; now they have about 32,000. (Cheers repeated.) About twelve months since I went over to the Isle of Man. They had long acted on the moderation system, but had not succeeded in reforming any drunkards. One of the newspapers wrote against me while I was there; the distillers and spirit merchants used all their influence to put us down; while sitting in a Temperance Coffee-house, an agent of the publicans struck a furious blow at me with a stick. I esteem it an honour to be struck in such a cause. (Hear.) But now in the Isle of Man, in many places, sour ale is sold for pickling. (Cheers.) At Ramsey, the two Clergymen, the Wesleyan and Primitive Methodist preachers, have signed the pledge, as have also every schoolmaster and mistress in the town. They have now on the island between four and five thousand members. (Much cheering.) And is our cause coming to nothing? No! and we will continue to advance and defend our principles, not indeed in our own name or in our own strength, but in the name of the Lord will we go forward. (Long continued cheers.) I wish to address a few words to the ladies. If this system did nothing more for you than provide you with good husbands, I would advocate it with all my might. (Laughter and cheers.) I have seen many respectable females who had got married to drunken husbands, who have afterwards said that they wished there were some parson who could unmarry them again; so truly miserable were they! (Hear, hear.) It reminds me of the black negro who married a drunken woman. He applied to the parson, related his distress, and wished to be unmarried. The parson said, "Did you not take her for better, for worse?" "Yes, Massa," was the reply, "but she is all worse, and no better." (Hear.) So much as to the *use* of intoxicating drinks; But I wish to convince you also that the *traffic* in intoxicating drinks is criminal: it is contrary to the law of God—contrary to the law of humanity. (Hear, hear.) Go to the Gin-palaces and Beer-shops; see the poor wretches that come out from those places, and mark the effects produced by the publican's drinks. Mr. Teare then related several appalling accidents—acts of cruelty—loss of life—suicide—and violent deaths, the result of intoxicating liquors. One of them was the case of a woman who, under the influence of such liquors, took her own child and dashed it upon the flags, till the blood gushed out at its ears and nostrils. And is not the traffic in such drinks immoral? If a baker or a butcher were to sell articles that poisoned half as many as the publican's drink, would not all the community rise up against him, and be ready to stone him not of the town. (Hear.) Surely then the traffic in such liquors is injurious—it is of the devil, and to him it must return. We wish to injure no man; but we are responsible to God, and we must denounce such traffic. (Cheers.) If I were to go into the street and see two men fighting, and one kills the other; and going a little further see a man turning his wife out in the dead hour of night, or beating her with wanton cruelty; a little further on, and see a man cutting his throat with a razor; and if I found others imprisoned or transported; and I begin to enquire what is the cause of all this misery, and find that it is in consequence of drinking liquors sold in certain houses; ought I not to preach against those liquors? Ought I not to denounce the trade as immoral? Ought I not to cry aloud and spare not, till the system is demolished, till the abomination ceases from the land? (Long continued cheers.) I assure you, my friends, I am sincere in what I say: I am not talking for talk's sake. I did not come to London to deceive the people, but to do good. (Cheers.) And I am determined to advocate this cause so long as I see persons behind the counters of Gin-palaces, in beer shops, and similar places, selling poison to the people. (Hear.) I say, poison; and the bottles which contain those *intoxicating* drinks ought to be labelled "poison—poison—poison." (Hear.) The Americans have acted nobly. I would that I had the wings of a dove, that I might visit our Tee-total friends there! But at present I have work enough at home. Some persons think that they cannot give up these intoxicating drinks. "I shall die," says one, "if I give up the use of them." But what is even thy life compared with the salvation of thy country from intemperance? (Hear.) Look at the apostle Paul: he said, "I am ready to die at Jerusalem for the Lord's sake." Look at Jesus Christ: he laid down his life to save them. And art not thou willing, for the sake of thy poor brother who is perishing through drunkenness, to lay aside thy glass of wine, or spirits, or beer?

(Hear, hear.) I must now leave you. Aim to do all the good you can, and let your motto be—Onward, onward; upward, upward; heavenward, heavenward! (Mr. Teare was cheered for some time after he had concluded his address.

The Rev. Richard Knill, of the London Missionary Society, was most affectionately welcomed. He addressed the meeting in the following terms:—When our blessed Redeemer came to this world, an angel brought the intelligence and said to the shepherds, "Behold I bring you good tidings of great joy, which shall be to all people." And it is added, "Suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace; goodwill towards men." And this is the design of this meeting,—to bring "Glory to God in the highest, peace upon earth, and goodwill amongst men. (Hear, hear.) Who would not join such a Society? (Cheers.) Observe, I am not going to recommend what I have not adopted myself. (Much cheering.) In 1820 I went to the metropolis of Russia, St. Petersburg. There I used to take a little wine, and frequently a tumbler of weak spirits and water. It was recommended to me by kind friends; I was told that it would do me good, and I took it. (Hear.) On Sunday evening, after preaching I used to take it a little stronger. I did so in order that I might sooner compose myself to sleep. But I found that instead of falling asleep, I was restless, and tossed about through a great part of the night, and in the morning I was unfit for study or for active exertion. Often did I exclaim, "This preaching will kill me!" But it was not the preaching; it was the wine and spirits which I took. (Hear, hear.) After this I married. I married a Quakeress—one of a society of Christians remarkable for habits of sobriety. She said, "I think it will do thee good to leave off this little drop of spirits on Sunday night, I did so, and found myself better. She then recommended me to leave it off on other nights also. I did that too, and found myself still better. But I still took a little wine, especially on Sundays, and a bottle of wine was kept in the vestry for that purpose. I determined to leave that off also, and found good result from it. Soon after I left Russia, and came to this country. I have had to preach and to speak very frequently to large meetings or congregations, I was strongly advised, by several ministers and friends, to take a little wine to recruit my exhausted spirits. But as often as I did so, I was troubled the next morning with a nervous headache and foul tongue. (Hear, hear.) I mentioned this to a friend in Yorkshire, who kindly furnished me with an instrument with which to scrape my tongue; but I still used the wine and porter. I then visited Norfolk, and told a friend there about my white tongue. He replied that he was troubled exactly in the same way; that it arose out of my incessant labours, and that I must not expect to be free from it as long as I lived. At length a thought struck me; I determined to leave off spirits and wine, and to take only porter or bottled ale. I did so. Since that period I have left off the use of porter and ale also. (Cheering.) I have now no white tongue. I preach and speak as often, and to congregations as large, and that with very little exhaustion. (Cheering.) Now I wish you to try the same plan. And now: begin to night. Give up the use of these things, and go to God upon your knees, and he will not fail to bless you.—A word or two has been said in reference to servants. Some of them may, perhaps, think it hard that they should be required to renounce these things; and you ought to make it up to them in their wages. (Cheers.) This is the plan upon which we have acted in my family. We said to the servant, You used to have a little extra drink on the washing day; we wish you to give it up; but the money which it cost you you shall have, either to put in your pocket, or in the savings' bank, according as you please. I would recommend this plan to you all. (Cheering.) I wish you to be temperate, not merely to save, or to enrich yourselves by it, but from the good which it will do both to your bodies and your minds.—I would say one word to my brethren in the ministry. Brethren, my adoption of this principle has brought me into a liberty which I never before enjoyed. I have read my Bible better, and have gone through all my labours with greater freedom and comfort. (Cheering.)—I understood that you have circulated many Tracts: I have printed one of your Tracts myself, and have the means of knowing that good was done by its circulation. (Hear, hear.) You ought to have your Tracts carried on the wings of every wind, that they may bring drunkards to reflection, and induce them to become sober. *You* that have been accustomed to pay so much for spirits, wine, *and* other drinks, ought to give what you have saved in order to promote the cause of God. (Hear, hear.) A brother minister in the country, who some time ago joined the Temperance Society, said to me, "Since I have joined that Society I have saved about twelve hundred tumblers of punch; they would have cost me, at least, twenty pounds; I will give you that sum for the Missions. Then, as a consequence of giving up the punch, I have had no sore throats; that might else have cost me ten pounds more; I will give you that sum also. (Much cheering.) Let those who have joined this Society act in the same way. Act as many of the Society of Friends did in reference to Slavery; they determined not to touch any West Indian sugar till the Negroes were liberated. And if you were to determine not to use any liquors which intoxicate, there would be no demand for them, and the trade would soon fail. (Cheering.) You have every encouragement to go forward. Some may not have joined your Society whose co-operation you earnestly desire; but many of them are trying the principle, and you will have them among you by and by. It is of importance that you should have the ministers and official members of churches with you. I have heard of a woman in Ireland who wished to join the Society, and she applied to her leader to pray that she might have grace imparted to her to keep the pledge. The leader wished her to go to the superintendant preacher. "But," said the woman, "he is not my leader; I wish you to do it." The fact was, that the leader loved a little drop himself; he was conscious of that, and therefore he could not consistently pray for the poor woman. (Hear, hear.) A Temperance Hall has been recommended. Let the promoters of Temperance come forward with their contributions, and our friend near me will not have to wait sixty years before the object is accomplished. (Cheering.) A Youthful Association, also, is to be recommended. This also is of importance: children are not likely to become Tee-totallers if their fathers and mothers are not. Children are greatly wrought upon by example; and a habit formed in early life is not soon shaken off. A pleasing instance occurred in my own family: on the birth of a little girl, I said to my boy, "Sam, you have a sister, my dear." He no sooner understood me than he said, "O papa, make her a subscriber to the Bible Society." (Hear, hear.) That was the effect of habit. If they see you drinking water, if they find you temperate, they will be so too, and when you are gone to heaven they will remain so, and say, "My father, my mother taught me this!" Will not you do this, mothers! (Cheering.) But don't do it without prayer: the prayers of a mother are not soon forgotten.—I went some time ago to see the house in which I was born—a house which has been in my family about two hundred years. My brother was with me; he shewed me one room after another, till he came to one and said, "There, brother, is the room in which mother died!" I could go no further. When I retired to rest I thought of my mother. I remembered her pious advice and her many prayers. The first ray of light that came into the room in the morning beamed on the very spot where, forty years before, my mother had prayed for me. I fell upon my knees on that very spot and thanked God who had blessed me with a praying mother. (Hear, hear.) Let your youthful associations be formed, and heaven will not fail to bless you.—And now, my friends, to conclude. This is a me-

morable night; you will not forget the addresses which have been delivered. You will not, I am sure, forget "the man of Preston." (This appeal was responded to by three hearty cheers, and waving of hats and handkerchiefs.) We are now about to present our Chairman with a gold medal, as some small token of the respect which his friends entertain for his active, persevering, successful exertions to promote this important cause.

A Gold Medal, with Chain, was then presented to the CHAIRMAN amidst the long continued cheers of the assembly.

A Silver Medal and Chain was next presented to Mr. GROSJEAN, the Treasurer of the Western Auxiliary, at whose house the first Tee-total Meeting in London was held. Similar expressions of approbation followed.

Mr. KNILL then announced that there would be a Collection. He stated also that a token of affection and respect was in preparation for the Preston man, which would be presented as soon as ready. (This announcement drew forth repeated cheers.)

The CHAIRMAN said that he should not trespass upon their time, but merely to thank them for the token of their kindness which had just been presented to him. Two or three medals had been presented to him before, but his children had taken possession of them, and left him without.

Mr. KNILL.—Give that to your wife, Sir. (Cheers.)

The CHAIRMAN could assure the company that his wife was a Tee-totaller of the right sort. She had acted towards the servants in the way Mr. Knill had wished. As to the Medal, he took it, not for its own value, but in the way that a tailor put a piece of gold upon an officer's coat. He should look at it as a badge of office, and should use every exertion to promote the cause. (Much cheering.)

Mr. Knill has signed the pledge of Total Abstinence.

The Collection was then made.

Mr. GROSJEAN was received with cheers. He could not but return them thanks for the Medal they had presented to him; but he consented to receive it in no other light than as a glorious expression of their warm attachment to the great principle of Total Abstinence. (Cheers.) One feeling would be cherished in his heart by what had taken place that evening, namely, gratitude to God who had put it into his heart to take pity on the poor drunkard. The plan of the Society was originated by the Author of all good, and to him should all the the glory be ascribed. He should never look upon that token of their kindness without remembering that the drunkard had within him an immortal principle which would exist in bliss or in woe unutterable for ever and ever, and that no drunkard could enter on the bliss of heaven unless he were reclaimed. Did they want thanks for the gift they had bestowed on him? Let them look at the drunkards who had been reformed; let them look at the hundreds who had been brought to a sense of what was due to themselves, to their families, to society and to God. (Cheering.) There would be found thanks sufficient. He prayed that God would assist them to carry on their work, till all London was reformed.

Mr. MEREDITH then took the chair, in consequence of Mr. Janson being obliged to leave.

The Rev. W. BALLS presented himself.—As the first minister who had stood up in London to advocate the principles of the Society. (Cheers.) They had but few ministers among them at present, but they must not despise the day of small things. Mr. Knill had that evening come forward to address them, and he trusted that in a short time there would be no lack of ministers to plead their cause. They would surely wish to follow the example of tbeir Lord, who aimed to do good to the bodies as well as the souls of men. He trusted that he was addressing many Christian men and women; and as a minister he would take the liberty of calling upon them to act with propriety in reference to their households. What Christian parent would allow card-playing in his house, or permit his children to attend theatres or balls? And why should they bring them up to the habit of drinking intoxicating liquors, by freely using those liquors before them? He remembered that the children of their present Chairman had toasted Mr. Ball in a glass of wine; that was some time ago. Mr. Meredith had since abolished the practice, and what was the result? One of those lads, now near him, was an active agent of the Society, and had been spoken of as the "father" of a reformed drunkard. (Cheers.) But some would say, what harm could there be in the use of a small portion? Would these objectors use the same argument in reference to those games of chance, and those amusements which were thought injurious? Would they contend that no danger could ensue from their visiting places of amusement once, or on special occasions? (Hear.) No; prudence would say, "Let them abstain totally from what may prove so injurious." (Cheers.) Some might say that the grace of God was sufficient to prove from all: true; and the agents of that Society had no wish to supersede the necessity of continual dependance upon that grace. But, then, it must be remembered that the bestowment of grace itself was not intended to render ordinary prudential means unnecessary. Mr. Balls then stated that he had recently paid a visit to a house in which the lady had made every preparation to receive the minister. The table was furnished, not with the Bible, but with decanters and glasses. (Hear, hear.) "Will you take a little port, Sir?" was the first question, he replied, "No." "A little sherry?" "No." "Or would you like a little champagne? we have it close at hand?" "No." "Will you take a little brandy and water, then, Sir?" "No, I thank you; not any." "What then, will you take? I hope you are not a Tee-totaller." "Indeed, madam, I am." was the reply, "and I declare war against all these things." (Cheering.) On conversing with the lady afterwards, he found that her brother had died of drunkenness, and some children were in the company who had become orphans in consequence of the drunkenness of their parent. He obtained from her an assurance before he left that she would touch them no more.

CAPTAIN HUDSON, of Sunderland, wished the audience to listen for a few moments to what a sailor had to say on the subject of Total Abstinence. (Cheers.) Some persons maintained that it was impossible for sailors to do without some stimulants when on board of ship in gales and storms. He could only say that of his crew of ten men, six of them were out and out Tee totalers. (Cheers.) He had belonged to the Temperance Society for seven years, but had since abandoned the Moderation principle for that of Tee-totalism. (Cheers.) And he had given it a fair trial: in summer and in winter: in cold and in heat; in wet and in dry; in fair weather and in foul weather. He was off the Shetland isles in the month of December for six days and nights; he was wet to the skin through the whole day, changing his clothes for dry ones at night, and putting on the wet clothes again in the morning! yet not a drop of ardent spirits, or malt liquor, ever entered into his body. (Hear and cheers.) He had borne all, and was better able to go through his work than when he took his lot of liquor. Mr. Hudson then gave an interesting account of the progress of the Total Abstinence cause in Sunderland. In about fourteen months 800 members had joined the Society, and the publicans were beginning to cry out; and though it was a sea-port town, one of the publicans declared that not a customer had entered his house for three weeks! (Cheers.) The Mayor was an advocate for the Total Abstinence principle, though not a member. He had presided at some of the Meetings, and frequently fined or placed in the stocks the poor drunkards who happened to be brought before him. (Hear.) One of those who had been so punished was now reformed, and he spent much of his time in going from house to house, and obtaining signatures to the pledge. The public house of which that man had been the main-stay was was almost deserted. (Hear.) One day as he was passing the house, the publican hailed him, and said, "Ah, why how very yellow you look!" The man put his hand into his pocket and pulled out some sovereigns, and replied, "Yes, and my pocket is yellow too!" (Laughter and much cheering.) Youthful Societies also were formed in Sunderland, and many whole families had signed the pledge. In conclusion, Mr. Hudson observed, that he and his men were devoted to the cause, and were determined to steer clear of all houses where intoxicating drinks were sold. (Much cheering.)

Mr. ELLIS, a commercial Traveller, had fairly tried the system in various sorts of weather, and under fatiguing circumstances, and had found it answer well in every respect. (Cheers.) He had frequently to stop at inns to transact business, but he never drank intoxicating liquors. Persons who came to him upon business, he allowed to call for what they pleased, and he, as a matter of custom, paid for it: but as respected himself he told the owners plainly what he wished to have and they were allowed to make their charge accordingly. He had on many occasions advocated the cause, and had been instrumental in the conversion of, at least, forty persons.

A learned Professor of Languages came forward, and signed the pledge; and testified his willingness to give his services gratuitously as a Teacher of, or Lecturer upon, Languages, when the Temperance Mechanic's Institute, which had been proposed, was duly formed.

A Subscription was set on foot for the purpose of providing a Medal, or some suitable Memorial, to Mr. James Teare.

The CHAIRMAN, in declaring that the Meeting was at end, bore testimony to the promptitude with which Mr. Knill had come forward to assist at that Meeting. He stated also that he had, in his own family, six youths who had all become Tee-totallers; and urged an imitation of their example upon all present. Having exhorted the audience to pray fervently for the Divine blessing to rest upon all the labours of the Society, the Meeting was concluded by singing the Gloria Patria, having been held for nearly five hours.

A number of Signatures to the Total Abstinence pledge were obtained, many of them from respectable females.

*** Such is our Report of this memorable Festival. Our limits, though enlarged considerably, have compelled us to abridge a few of the Speeches. We have, however, omitted nothing material.

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THE WEEKLY
London Temperance Intelligencer.

UNDER THE DIRECTION AND SUPERINTENDENCE OF THE NEW BRITISH AND FOREIGN SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE.

No. 12.] SATURDAY, FEBRUARY 4, 1837. [PRICE ONE PENNY.

"No one Crime on Earth destroys so many of the *Human Race*, nor alienates so much *Property*, as *Drunkenness*.—BACON.

DECLARATIONS

OF

The New British and Foreign Society for the Suppression of Intemperance.

I do voluntarily promise that I will abstain from Ale, Porter, Wine, Ardent Spirits, and all Intoxicating Liquors, and will not give or offer them to others, except under Medical Prescription, or in a Religious Ordinance.

I do voluntarily promise to abstain from Ale, Porter, Wine, Ardent Spirit, and all Intoxicating Drink, except for Medical purposes, or in a Religious Ordinance.



"And in that day did the Lord God of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth:

"And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink, for to-morrow we die.

"And it was revealed in mine ears by the Lord of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord God of hosts."—Isaiah xxii. 12, 13, 14.

ON THE WORD "WINE" AS USED IN SCRIPTURE.

THE question, "What was the real character and potency of the wine of Scripture?" is one which has been much canvassed, and which, as Mr. Livesey, in his excellent Lecture, observes, is very much affected by the *variety of terms* used in the Hebrew, which are all rendered by the English word "*wine*." The result of our own researches into the subject, which we now lay before our readers, induces us to coincide in the observations made in a late number of the Athenæum, which we shall transcribe:—

"The wines of the Opimian vintage were most probably *thick, bitter, viscid syrups* of little value, but for the common attaching to their age, which made them bear a high price at one hundred and fifty years old. Desiccated as they must have been, in all probability no modern palate could have borne them. It is necessary, therefore, to guard against the supposition that ancient and modern wines bear any analogy in the terms used in this regard expressive of quality. We know no more of the flavour of any ancient wine, than we know of the population of the moon. We know, indeed, that they would inebriate, particularly when mixed, or as the Psalms have it, when "the wine is red and full of mixture," and that they promoted cheerfulness; but most fermented drinks produce these effects. Whether the wines of the ancients tasted like Port, Sherry, Madeira, or any other wine,—whether they were clear and fine like amber, or dark and thick like treacle, or both, we cannot ascertain relatively to the species. *We know, indeed, what the passum, or sweet wine, must have been when new and unmixed,* but this is nearly all we can ever know of them. The dry wines must ever remain mysterious as to flavour, if they had not been mingled and disguised with substances the most heterogeneous, as well as softened by salt-water boiled down and blended with them, at the rate of three or four pints to half a dozen gallons. We may dream any thing about their aroma and flavour that we please, but our waking senses must refuse credence to what will not admit of any approach to demonstration.

"The Romans boiled down their must to a third part; and it seems singular this was not had recourse to for insuring the preservation of all their wine, which would thus be what are called now *vins cuits, remaining still the healthful grape juice.* Instead of this, when one-third reduced, they added to every seven gallons the sixth part of a pint of pitch or tar boiled in sea water, together with two or three ounces of rosin from turpentine. They then boiled it down two-thirds more, adding powdered pitch, and numberless other ingredients of herbs, flowers, perfumes, and earths. This medley was mingled with the wines of the vintage in greater or smaller proportions, and last of all the wines were strained. Thus they imparted flavour to the productions of the wine press, according to the taste of the consumer. The flavour of Bordeaux for England will not suit Bordeaux for St. Petersburgh; the wine must therefore be assorted to the taste of the eater of roast beef, or to that of the devourer of train oil. In like manner, ancient wine-growers may be imagined to add *a little more pitch* for the wines exported to Messina, or *a little more tar and salt water* to accommodate the Falernian to the taste of the Goth or the Egyptian. It is not easy to imagine how the stomachs of the ancients could have borne the quantities of these wines they were alledged to consume.

"The flavours of the ancient wines, to which allusion is thus made, we must be content still to leave in mystery. From the medical writers of antiquity remaining to us much

may be gleaned respecting their dietetic qualities, but the colours and VINOUS CHARACTER TOO must remain, with the perfume, UNKNOWN. The poets were more likely to have conveyed to us an idea of them by some happy phrase, than the scientific writers on natural history, or the technical man of medicine; but for any thing of this kind we search in vain. Different degrees of varieties of flavour, like flavour itself, cannot be defined in language.

"Homer employs Helen, in the Iliad, in the capacity of wine-mixer. 'He hath made me drunk with wormwood,' we find, in Lamentations, which means, no doubt, wine mixed with wormwood.* Aloes and myrrh were mixed in Jewish wine, from all which it may be inferred, that the most enthusiastic lover of antiquity would find *its taste very different from what customary association led him to expect*, and he would be able to swallow less than the Emperor Augustus, who could with difficulty carry off a pint.

"The Romans, it appears, suffered the vines to grow "after their own free will," and the *quantity* rather than the *quality* of the fruit seems to have been the principal consideration. The tendency of wine made from grapes grown in this manner to become acescent, is inevitable; and the experience of this fact induced precautions of an artificial kind to counteract it. Thus, for the preservation of the wine, *they risked, and often actually destroyed, the vinous taste and principle*, for they mingled in the must the most heterogeneous substances, not only with a view to the preservation of the wine, but to increase its potency. It is impossible but that pitch, rosin, assafœtida, sea-water, tar, bitumen, myrrh, aloes, gums, pepper, spikenard, poppies, wormwood, cassia, milk, chalk, cypress, bitter almonds, flung into pure wine, must have destroyed its natural qualities.

"Aristotle, indeed, touches upon the subject, and tells us that the wines of Arcadia were *so thick*, either by nature, boiling, or adulterating, that they dried up in the goat skins, and that it was the practice to *scrape them off, and to dissolve the scrapings in water*.†

"Greece, we know, produced numerous sweet wines, such as those of Chios, Lesbos, Crete, and Thasos, most of which were *thick* and *fat*, frequently from boiling them. Honey, either pure or with the addition of flour, was added, and they were constantly adulterated with drugs.

"Palestine produced two only of which the names have reached us, but the allusions to wine in sacred history are numerous: all these, it is probable, were *sweet*. They were kept in "pots," or earthen vessels, as we gather from Jeremiah, xxxv. 5. They were some of them red, and were mixed with drugs before drinking, Psalm lxxv. 8. The wine of Lebanon, which is found there at this day, is a boiled wine, made of grapes as large as plums. Hosea says, it was perfumed or sweet-scented, probably from the drugs mixed with it to make it more intoxicating.

"The second wine of the Hebrews, of which any accounts have reached us, is very plainly designated down nearly to our own time. This is the wine of Helbon, made at Damascus, a sweet rich wine, as the name imports, being a derivative from a word signifying "sweet" or "fat." Ezekiel, five hundred and ninety years before Christ, speaks of it as grown at Damascus, and as being part of the merchandize of Tyre. This wine was exported from Palestine as late as the reign of Richard III. of England, under the name by which it was anciently known, of "Wine of Tyre." There was a statute of Richard, which enacted, that all Venetian ships coming to this country should, with every butt of Malmsey, or of Tyre wine, import ten bowstaves. Yew for bows, it appears, had become scarce in England, and the tree abounded in Dalmatia. This wine of Tyre, the Helbon of the Hebrews, was known to the Greeks and Romans as the wine of Chalybon, and it was first made at Damascus by the Persians. Helbon wine was anciently so much esteemed in the East, as to be the only kind drunk by the kings of Persia. This tends to establish the fact, that *until the refinement of the Romans in luxury*, the wines held in the highest esteem were sweet wines."

We shall now give our readers the different passages under the head "wine," from Cruden's Concordance, arranged under the respective Hebrew words which are used in them, and the reader may form his own conclusions as to their quality:—

AIN—WINE.

Gen. ix. 24, And Noah awoke from his wine; xiv. 18, Melchizedek brought forth bread and wine; xlix. 11, 12, Washing his garments in wine;—His eyes were red with wine.

Exod. xxix. 41, The fourth part of an hin of wine for a drink offering.

Numb. vi. 3, He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink; xv. 10, And thou shall bring for a drink offering half an hin of wine.

Deut. xxxii. 33, Their wine is the poison of dragons.

Judges xix. 19, Thine is also bread and wine.

1 Sam. i. 14, Eli said, put away the wine from thee; xxv. 37, But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became as a stone.

2 Sam. xiii. 28, When Amnon's heart is merry with wine, then kill him; xvi. 2, The wine that such as be faint may drink.

Neh. ii. 1, Wine was before him;—I took up the wine; v. 18, Store of all sorts of wine; xiii. 15, Lading asses with wine, and grapes, and figs.

Esther i. 7, (Ahasuerus made a feast,) And they gave them royal wine in abundance; i. 10, The heart of the king was merry with wine; v. 6, The banquet of wine.

Job i. 13, Drinking wine in their eldest brother's house;—As wine that hath no vent.

Psalm lxxviii. 65, Mighty man that shouteth by reason of wine; civ. 15, Wine that maketh glad the heart of man.

Prov. ix. 2, 5, She hath mingled her wine;—Drink of the wine which I have mingled.

Prov. xxiii. 29, 30, 31, 32, Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder.

Isaiah v. 12, And the harp, and the viol, the tabret, and pipe, and *wine*, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands.—xxii. 12, 13, 14, And in that day did the Lord God of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth: And behold joy and gladness, slaying oxen, and killing sheep, eating flesh and *drinking wine:* let us eat and drink, for to-morrow we shall die. And it was revealed in mine ears by the Lord of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord God of hosts.—xxiv. 10, 11, The city of confusion is broken down: every house is shut up that no man may come in. There is a crying for *wine* in the streets; all joy is darkened, the mirth of the land is gone.—lv. 1, Come buy wine and milk.—xxviii. 1, Them that are overcome with *wine*.

(To be concluded in our next.)

* Such a mixture is also mentioned by Pliny.—*Eds.*

† Pliny informs us, that the most celebrated ancient wines was the Maronean, produced, as Homer relates, in Thrace, which was usually mixed *with twenty times as much water*.—*Eds.*

ST. PAUL ON MODERATION.

"*Let your moderation be known to all men.*"
Phillipians, 4th and 5th verse.

It is a fact that Satan often assumes the appearance of an angel of light, and can quote Scripture to carry on his most deadly work as well as any orthodox divine: hence it is that we are not surprised to find the above much abused words the motto of every Bacchanalian board, from the Belshazzar-like banquet of the rich down to the impure and unhallowed revelries of the gin palace, that British Juggernaut of this "our day." We say these words are abused; in proving this we find, as used by St. Paul, they have no connexion with the drinking or eating customs, and were never intended by him to sanction the practice of drinking intoxicating liquors. Dr. Adam Clarke says, "the Greek word, which we have interpreted *moderation*, signifies 'mildness,' 'patience,' 'gentleness,' 'clemency.'" Does wine make men milder? Does wine make men more patient, or more gentle? Dr. Macknight says, "moderation means 'meekness under provocation,'—'readiness to forgive injuries'—'sweetness of disposition,' and 'entire government of the passions.'" Does wine produce all or any of these graces? Does it not, in proportion to the quantity taken, destroy them, and engender the very opposite? But to consider the words in their popular acceptation. Are those who clamour so loudly for this interpretation the men who of all others obey the Scriptures most? or shall we not rather turn to Daniel, in drunken Babylon, exemplifying his moderation by Total Abstinence,—to Sampson, who proved it to the destruction of the Philistines,—to John the Baptist, who by his whole life reiterated it,—and to the declaration of our blessed Saviour, who said, "no drunkard could inherit the kingdom of God." The apostle Paul too, in his Total Abstinence pledge, says, "If meat make my brother to offend, I will eat no more meat while the world lasts." Many truly pious but mistaken persons say, "Are not these drinks necessary? 300,000 Tee-totallers in Britain say, "No!"—500,000 men in England and America say, "No!"

"Let your moderation be known to all men," says the Apostle. The people of England in the 19th century say, "We have done so." *Vide* the £50,000,000 directly spent in intoxicating drinks, a sum if employed to propagate the Gospel would send forth 500,000 missionaries at £100 a-year—a noble army arrayed on the Lord's side! Instead of which we have a million of persons engaged in making and vending liquors, which rob our churches on the Sabbath to fill the temples of Satan with victims to misery—crowd our hulks—fill our prisons, and people our colonies with convicts. "Let moderation be known to all men" is the voice of heaven. Hell re-echoes the sound from millions of the damned, lost for ever by the popular delusion of taking strong drink in moderation, which is the only road to intemperance, for no man was ever born a drunkard.

VALUE OF THE TEMPERANCE REFORM TO FAMILIES.

From the "Mother's Magazine." (Adapted to Tee-totalism.)

Every movement of the present day has its influence in a greater or less degree upon families. Sabbath schools domestic and foreign missions, efforts for education, &c., all come into families with an effect which probably is too little felt and too little valued. But probably no institution of modern days has so great an influence upon the character and prospects of children and the hopes of parents, as the Temperance Reform which is now in such successful progress in our country.

Some two years ago we recollect to have heard a gentleman, distinguished alike for the powers of his eloquence, and the zeal he is manifesting in behalf of Temperance Societies, remark, that one of the greatest consolations afforded to his mind by the objects and success of the cause of Temperance was drawn from the hope, that such would be its success and its influence, that his child would never be a drunkard. To understand this remark fully, as well as the value of the Temperance cause to families, it is necessary to compare the past with the present and the future, as it is only by the contrast that we can arrive at knowledge so important to our happiness and consolation.

Let us look at the past. Twenty years ago the use of ardent spirits was universal, from the highest to the lowest, among all classes, and ranks, and conditions, and on all occasions, serious and cheerful, grave and convivial. No one thought he could do without ardent spirits; no one doubted its usefulness at all times, and in all places. Many a family, and reputable families too, have sacrificed the real enjoyments and necessaries of life, in order to command, for some particular occasion, a sufficient quantity of ardent spirits to appear respectable. True; the children of the family were instructed that drunkenness was an unbecoming and degrading vice, and especially charged to guard against ever falling into the snare. But of how much weight were these injunctions, and how much was their influence upon the minds of children and youth, in opposition to the daily teachings of example, we have sad and mournful evidence in the increasing ratio of drunkenness every year. For the last twenty years, it scarcely admits of a doubt but that one in every forty of the children born has become more or less intemperate; and we are quite certain, that among our whole present population, who are less than fifty, and more than twenty years of age, very few men can say they were never disguised with ardent spirits. We confess the proposition appears incredible, but we think if any person candidly examines the matter, he will give his assent to the truth.

As things were then, twenty years ago, it was quite certain that one out of every forty would become a drunkard, because the habits and customs of society forced him into the vice, by spreading before him the temptation. Nor was this all. When the habit of drinking was once formed, there was little or no probability of its ever being broken. The customs of society were against reformation; the daily practices even of friends and of parents were against it. To hope for it was almost hoping against hope. And now we ask parents to pause here, and look back upon the state of things so briefly and imperfectly described. Let them call to remembrance the very neighbourhood where their years of childhood were spent. If there were in it ten families and forty children, one of these forty was doomed, by a custom of society, to become all that is loathsome, and disgusting, and painful, and fearful in a drunkard: and worse than all, his own parents were to seal his doom. And has it not been so? From that neighbourhood—from among those who from day to day met at the same district school, has not one more gone out into society and become intemperate? And what is true of one neighbourhood, and one school, is true of most neighbourhoods and schools through out our conntry. Few can be excepted.

We are now prepared by these reflections to see the value to parents of Temperance Societies. What is the object of these institutions of promise, of hope, and of mercy? It is simply by doing away with the use of intoxicating drinks to remove for ever all occasions or temptations to drunkenness. Some perhaps may think and say, why not use them in moderation, as well or better than to abolish them altogether? It is this very experiment which has caused Intemperance to abound. Such is the nature of alcoholic drinks, and the nature of men, that any general attempt to use intoxicating liquors moderately must fail—must degenerate in excess. We would, therefore, ask parents to look at what Temperance Societies have done, and are doing, and say if they do not open the most cheering prospects. A

change has come over society. To drink is no longer fashionable. Not to drink brings no disgrace. The intemperate man can, if he chuses, escape from an atmosphere charged with the fumes arising from intoxicating drinks, and breathe one pure and healthful. When our children witness intemperance in an individual, it is understood by them that he has been making an experiment to drink moderately, and that this is its result. They therefore understand that moderate drinking is not safe, and that if they would escape the end they must avoid the way that leads to it. And herein we see the value of the Temperance Reform to families. It shews the error of past reasoning and past practice, and establishes a new principle of action; a principle which in all after life will regulate the man and guide him far from the rocks and shoals upon which so many have been foundered and lost. And as the Temperance cause advances, this principle will become more and more universal and operative; those who by drinking spread around them a contagious and unhealthy influence, will, one after another, fall into the grave; and the time at length arrive when neither example or sentiment shall lead children and youth into habits which have been the destruction of thousands. Of the children who are now under five years of age, it may be expected that not one in a thousand will ever become an intemperate drinker. Perhaps the proportion will be greater; for we know that the doctrines of Temperance Societies and their influence have found their way into hundreds of families, where the father still indulges in the unneeded and baneful morning dram and social glass; bound down in the fetters of a despotic custom; a captive to his own unyielding lust.

And can any mother contemplate the possibility of her descendants even of the next generation, released from errors in opinion, and dangers in practice, in the use of ardent spirits, passing through the scenes of childhood and youth untouched by any of these temptations, which in years past have been strewed thick in the path of the young, and going through life sober, temperate, virtuous, and respected; and, finally, dying lamented. Can any parent, we say, contemplate these things, and not feel in her heart the value of the Temperance Reform, and be constrained to put forth in her life all her influence and example to hasten its full and unmingled triumphs? We hope not—we think not—indeed, we are confident, that the time is not far distant when every mother, if not for her own sake, will for the sake of her children, fall into the ranks of Total Abstinence, and aid forward a cause which is destined to do much for our country, and for the world.

To the Editor of the London Temperance Intelligencer.

Bath, 17*th Jan.* 1837.

Sir,—As it appears that the Bath Temperance festival has passed almost without notice in the Temperance periodicals, being a subscriber to your valuable Intelligencer and a brother Tee-totaller, I hope you will allow me a corner in one of your columns, not that I am anxious to appear in print, for I am sure my abilities are not competent to the task, but I step forward in the absence of those who ought to be in the front ranks, but by inadvertence have kept in the rear, thus causing a suspicion in the Tee-total world that we, the Tee-totallers of Bath, are dead alive fellows, and not zealous n the cause, that we merely met and sipped our tea like old women, in a dark corner; but this most assuredly was not the case, for we assembled like good soldiers at the given time, not in a dark corner, but in one of the most splendid rooms in this most splendid and magnificent "queen of cities." Thanks to our highly respected and worthy mayor, W. T. Blair, Esq., who kindly granted us the use of the banquet room in the Guildhall for the purpose.

In No. 9 of the Intelligencer there is a paragraph stating, that "800 sat down to tea, and that Mr. Teare was much missed." Now the fact is, that about 500 sat down to tea, and Mr. Teare was not "much missed;" for that word implies we were at a loss how to proceed without him: it is true we felt disappointed at not having the pleasure of his company, but we could not expect him to perform the journey in such severe weather, although he is a "water drinker." However, we had Mr. Cyrus Clark, of Street, the champion of the west, who in some degree compensated for the absence of Mr. Teare.

All things being made ready, at six o'clock on the evening of the 28th December, the Banquet-room of the Guildhall, illuminated by three splendid glass chandeliers, presented a glorious spectacle: there was our Father and highly respected Secretary, Mr. H. F. Cotterell, his no less highly respected and virtuous lady and their sons, surrounded by their numerous family of Tee-totallers, drinking their tea with cheerful countenances that spoke volumes for the good that Tee-totalism had done for them. I speak within compass when I say, that at this party there was no less than *one hundred reclaimed drunkards* with their *wives* present, "*clothed and in their right minds*," many of whom the Christmas before were as the "*man amongst the tombs, possessed with a legion of devils, and naked.*"

After tea Mr. Cox, in a brilliant speech, presented two silver medals, one to Mr. H. F. Cotterell, and the other to his son, M. J. H. Cotterell, amidst the applause of the whole company. This was one of the most interesting events of the evening, as the two worthy individuals were taken by surprise, not having the least knowledge of the honour intended to be conferred on them. The father and son, each in a speech, attended with some little embarrassment, acknowledged the honour conferred: after which, Mr. Alcohol was tried by a Tee-total court martial; Mr. H. F. C. being president; Mr. Cyrus Clark, in the absence of judge advocate Teare, acted as deputy judge advocate; Mr. Duval and Sanders, of Bristol, clerks to the deputy judge advocate. The prisoner could not procure counsel. A number of reformed drunkards, viz., Dowsing, jun., Gray, West, Scott, Hayward, and Rice (of Bristol), gave their evidence so forcibly that the prisoner could make no defence. He being found guilty, Mr. Chappel Davis, blacksmith, knocked out the prisoner's brains with his sledge hammer, after which he was burnt by Mr. Orchard, his spirit evaporated in a blue flame, when the whole company struck up "Sound the loud trumpet, &c." The old Abbey clock now struck eleven; three cheers were given, and the whole company returned home highly pleased and gratified with their evening's enjoyment—all asking when they should have another? With this remark, I never spent so happy and agreeable an evening before. Your friend and brother in the cause,

William Wheeler.

POWERFUL PROOF OF THE POWER OF THE ABSTINENCE PRINCIPLE.

Lambeth.—We have received a Letter from William Fennell, Boot and Shoemaker, Lambeth, in which he states several important particulars. An extract or two will prove the excellency of the principle, and the effect of its operation. "In the month of September, 1835," he observes, "I was in a very weak state through a serious illness, when a handbill was delivered at my house, specifying that Mr. Livesey would deliver a Malt Lecture at the Riding School, Waterloo Road, Lambeth." He attended it: was convinced of the fact, that Malt Liquor is neither a necessary nor a nutritious beverage, and determined to abstain from all intoxicating drink. He then states, "I did not sign the pledge that night, but I have had great cause to regret it. I therefore advise every individual who may attend these Meetings, and feel convinced, would sign the pledge before they leave the Meeting, or probably they may be sorry for

it afterwards. When I came home from hearing the Lecture, my beer was ready as usual. My wife asked how I liked the Meeting, I said very well: Mr. Livesey says that ale and porter contains a portion of poison, I am determined to drink no more. My wife says if that is really the case, I will drink no more neither. She had been confined of the tenth child three months; I considered that water was a poor substitute for porter in her case. In three weeks she found herself much better than she ever did with porter; she considers that any woman that tries it will come to the same conclusion." He then attributes his cure to the practice of the principle. After saying that his wife also became a Tee-totaller, he further remarks "Alas! for the want of watchfulness, I soon became the slave of appetite. The day after Christmas day I called on some acquaintance that was drinking, I was pressed to take a glass as I had not signed the pledge, nor even knew one of that Society, I should not disgrace that good cause; I complied with the request, 'Let him that thinketh he standeth take heed lest he fall.' When I went home, my wife said 'You have been drinking! if you do not refrain, I will take to my beer as usual.' I could not object to that, but in three weeks, finding herself not so well as with water, though suckling, has not tasted a drop up to the present time. I continued, more shame for me; my appetite failed me, my complaint returned to its old residence, and I suffered just what I deserved; but observing a bill in my window that a Meeting would be held in Prospect Place Chapel, I attended it: thank God, I have not tasted a drop since! in three weeks my complaint gave way as before, *and I have not felt the least symptoms of it since.* I am doubly confirmed that Total Abstinence has, under God's blessing, effected this great work. I have six in family, all acting on the principle in the strictest sense of the word. I feel great pleasure in stating that two of the party with whom I drank with the Christmas before last, on that very day twelve months were sharing the pleasures with me at the Festival, and consistent members of this Society." We make no comment save this, that *"Facts are stubborn things."*

THE TIMES AND TOTAL ABSTINENCE.

We were pleasingly surprised to find in the *Times* of Thursday last, a slight acknowledgment of the fact, that there are a few persons existing who practice the Tee-total, or according to them, the *Tee-totum* principle. The conductors of that Journal, whilst unfolding the important Evidence of the House of Commons on Shipwrecks, endeavours, rather facetiously, to overthrow all such ascetic temperatists, with an assertion which it would cost him some trouble to establish: to wit, that *"water-drinking,* which may be a Moslem ordinance, is assuredly no more an Old or New Testament one than it is a deduction of reason and nature, which tells us no extremes are necessary." But there is one point rendered imperative by the Evidence itself, which even the *Times* is disposed to concede: that as spirit-drinking in the Navy has been "justly lamented," our seamen should be indulged with a little drop of "Sir John Barleycorn's grog, with the occasional use of spirits from medical and judicious authorization." This partial concession is important. The Extracts we shall give from the Report of the Select Committee will prove that importance, and we are sanguine enough to anticipate the day when even the present Advocate of Temperance, the Editor of the leading journal of Europe, will perceive from some future official document that our brave tars, who have to work for us

"When the stormy winds do blow,"

are better enabled to endure their "severe discipline," than when they had recourse to the "Wine of old England," good beer, or any other liquid which receive its stimulating property from being incorporated with that very spirit which he has been forced to confess has been so "justly lamented."

CAUTION TO TEMPERANCE ADVOCATES.—We have been furnished with the following fact which we seriously recommend to the consideration of all our friends, who may be employed in publicly advocating the cause "A minister, on becoming a Tee-totaler, remarked that he should have signed many months before he did, had he not heard so many reflections made upon ministers. Our friends will see the propriety of this reference still further, if they will take the trouble to notice the admirable remarks of Captain Pilkington upon this subject, made in his speech at the Grand North London Festival:—"It was their consolation to know that they had some ministers with them, who would not only speak, but go the full length of their famous pledge. He did not wish to cast aspersions upon any class of men: they had all been in error in time past; most of them thought that they ought occasionally to tickle their tongues with a little ardent spirit, and why should they complain that others did so still? Let them do all they could to persuade such persons; let them pray for their conversion; but let them on no account quarrel with them."

ONE HUNDRED SOVEREIGNS FOR THE PRIZE ESSAY, BACCHUS.

To the Editor of the Patriot.

SIR,—I am happy to inform you, that the hint on this subject which was given in the *Patriot* the other day, has had the desired effect. It met the eye of those who will do it. The money is forthcoming, and I would earnestly recommend to those Gentlemen who wish to benefit their nation by an Essay, to furnish themselves with the Parliamentary Evidence on the alarming Effects of Intemperance. Also the Tables of Taxation relative to Breweries, Wine-vaults, and all the numerous streams and rivulets by which Intoxicating Liquors are sent through the country: together with the Reports of Temperance Societies, &c. whereby the writer will be able to give a clear and correct view of the Cause and Effects, and cure of this overwhelming abomination. Covetousness is a part of our fallen nature, but love to intoxicating drink is *acquired:* therefore I hope to see the day when every drink that can intoxicate shall be confined to the medicine chest. I am, dear Sir, very obediently,

25th of January, 1837. RICHARD KNILL.

Progress of Temperance.

SOUTH LONDON AUXILIARY.—On Wednesday Evening, January 25th, a meeting connected with this Auxilary, was held in Brunswick Chapel School-room, Dover Road. The Treasurer presided. After Captain Hudson had engaged in prayer, Mr. Cooksey (one of the Committee, and a Sunday school Teacher) Captain Hudson, Mr. Grosjean, Mr. Perry, and Mr. Place addressed the meeting. It was stated by the Captain that although he, with six of his men were necessarily subjected to the extremes of cold, heat, and fatigue, they never drank any thing but water. Surely this is evidence which must overthrow that prejudice in which too many indulge, that intoxicating drinks are absolutely necessary. A good impression was made. Mr. Grosjean having concluded with prayer, twenty three signatures were obtained, including that of a dear child, eight years old, and the respected Minister of the Chapel, the Rev. John Hudston.

NEWCASTLE, Jan. 18.—We are steadily and surely making progress in the Tee-total cause. We number nearly 1800 Tee-totallers in Newcastle and its Vicinity, and above 6000 in the District of Northumberland and Durham. We have twenty Village Auxiliaries in immediate connexion with the Newcastle Society, and fifty-three Speakers on the Plan, with three Weekly Meetings in operation.

KIDDERMINSTER.—*Important Meeting. Presentation of a Silver Medal to a Lady.* The Friends of Tee-totalism held a Meeting in favor of the cause of Temperance in the National School Rooms, Kidderminster, which were kindly lent for the occasion by the Rev. W. Willers, A.B., Perpetual Curate of St. George's Church. The Chairman having briefly stated the objects of the Society, and the advantages which had resulted from its agency, Mr. Brown rose and spoke at great length upon the degradation, vice, and misery, resulting from habits of intoxication, and regarded it as the source of nearly all the evils which exist in society. The term MODERATE, he observed, was too indefinite in its signification—a convenient expression, which had been made to signify "*as much as the votaries of intoxication may think sufficient.*" The Total Abstinence principle had been established to counteract the evil to which this liberty had given rise, and he was happy to say, though their influence was limited at first, it had now spread far and wide. Its beneficial tendency had been realized to a considerable extent at Kidderminster as well as in other parts of the country. At the formation, the friends came forward but slowly; they were paralyzed in their exertions from the want of pecuniary means: they had refrained from soliciting contributions lest the enemies of the cause should charge them as actuated by self-interest. The Rev. Geo. Lea then kindly came forward with a munificent donation to set them on, and others contributing nobly, they were now enabled to say that their finances were in a flourishing condition. Upwards of twenty reformed drunkards soon joined them, and they were compelled to say, with joyful admiration, "What hath God wrought?" Hymns from the Society's selection were then sung:

Mr. BARLOW rose and said he wished to clear away a misconception which some friends of the *Moderation* Society had formed, viz. *That some portion of intoxicating beverage was necessary for the working man.* Experience proved to him that intoxicating liquor might be altogether dispensed with, for he was better, in every sense of that word, since he had become a Tee-totaller. He saw also that in consequence of the unlimited signification of the word *moderate*, numbers would be betrayed into intoxication, either from wilful ignorance or previous inclination. Mr. B. then met the question maintained by some, that it is in the *abuse* of intoxicating drinks that the evil of their use consists. He would tell them, that such was the peculiar character of these liquors, that their occasional use induced *habitual desire* after them: moderation in that use, consequently, could not be expediently allowed, unless we were prepared to witness results at once detrimental to the health, peace, and happiness of the parties who submitted to such a certain and complete prostration. He then observed, that working men could do without these drinks. He (Mr. B.) could do without it, and he laboured as hard as any man, often from six in the morning till ten at night. It had been said that Temperance Societies lower the price of labour, this was a mistake. An employer would never suppose that a workman would set a less value upon his time and talents, or accept a more limited remuneration for his labour, because he was not in a state of destitution: on the contrary, he would be the better able to resist any infringement, and demand higher wages.

The Rev. T. Coles said—Though we should ever with gratitude regard the Almighty as the great agent of all the moral and spiritual good which this Society had been enabled to effect, still it was desirable they should entertain a becoming respect for the instruments by whose exertions the good had been effected. It recurred to his mind, that one individual present had been particularly useful in the good work, and honor was due for it. Under the influence of this feeling, some friends had given him (Mr. C.) a Silver Medal to present to Miss Haycock; and they desired to have it presented in the presence of the audience, and begged she would accept of it as a small token of their regard for her labors in the cause.

Miss HAYCOCK was not aware that merit was attached to her feeble exertions; but begged to thank her friends for this expression of their kindness.

Mr. COLE presented a Bible and Medal to Mr. Quin; and Mr. Quin said he was thankful for the latter, but must express his sincere gratitude for the former invaluable gift.

Several reformed Drunkards then addressed the Meeting, after which a few excellent Temperance Hymns were sung, and the Meeting terminated.

CORNWALL.—On the 28th ultimo, Henry Mudge, Surgeon, delivered a Lecture at Launceston on the *Nature and Properties of Beer.* This is a vital point, and we wish our friends would endeavour to enter fully into its nature. We are glad to hear that the attendance at the Lecture was good, and that at its close fifteen enrolled their names. Well may our Correspondent say, "May the Lord own and bless our labors!"

BODMIN.—The Gentleman who delivered the above Lecture writes us as follows:—"I am disposed to say that the moral and intellectual health of beer-drinkers is as bad as that of spirit-drinkers, and their bodily health is not much better; but in our part of the country *at least, we have ten drunkards from the use of beer, where we have one from that of spirits.* Experience proves this most clearly, and in England at least this great teacher affirms, that if we only allow beer in moderation, a taste will be contracted which will *inevitably* lead to drunkenness."

SLEAFORD.—From this interesting agricultural district, we have received the comfortable intelligence that at their little Meetings they have the pleasure of four reformed Drunkard's company, and of knowing that some good men are living up to the principle: 18 members have joined, besides 15 youths. Our friend then states "We have had a visit from Mr. Hockings: he was here on December 2. We got about 200 persons together in the Wesleyan Chapel by half-past 7, and after obtaining one signature he left us next morning for Nottingham, where he stayed a week. If Tee-totalism is to have universal spread, it must be carried into the Agricultural Counties, for here *interest* and *appetite* present powerful barriers, and self-defence demands that these sources should be stopped, or the Metropolis and the Manufacturing Districts will constantly be supplied with drunkards and drunkard-makers. The vast quantity of Barley grown, the high price obtained for malting barley enabling land-owners to get great rents, added to the very strong prejudice in favour of malt liquor prevailing in the minds of all classes in these parts, cause me to think that our friends at Preston and elsewhere are flattering themselves when they talk of victory, whilst very many villages have never heard the sound of Tee-total or Total Abstinence. I have thought of a plan which would greatly serve the cause if we had the power to act upon it: it is this, on Easter Monday we have a large fair, at May-day a very large statute for hiring servants, when, and on May-Monday, there will probably not be less than 1000 agricultural servants from the villages round this place, many come ten miles. Whitsun-Monday another fair, and on the Wednesday following nine Benefit Societies hold their Anniversary Meetings. On these days I should like to station persons at the different entrances into the Town, and give a Tract to every person who came in; by that means, curiosity would be excited, knowledge obtained, and much good effected. But we are not rich enough to purchase so large a quantity of Tracts: if you know any persons willing to aid us, we will gladly provide Distributors."

GRANTHAM.—Two meetings have been held at Grantham. On the first night thirty signed the pledge, including the Superintendent Wesleyan minister, and one Local preacher.

BATH.—A Meeting has been held at Bath since our last publication. It was well attended, and the speakers were heard with the deepest attention. Twenty-two signatures were obtained, and the number of the Tee-totallers in Bath were found to be 803. Two Meetings are held Weekly: and the cause is exciting not only a little opposition, but a great deal of the most lively interest.

Varieties.

DOING PENANCE FOR DRUNKENNESS.—Mrs. Staleybrass, the wife of a Missionary in Siberia, mentions that an old man walked sixty versts on his way to the temples for the purpose of *turning the praying machine* for a week, in order to atone for past misconduct and drunkenness. The praying machine is an instrument like a small mill, such as is used to frighten birds, round the barrel of which a prayer is rolled. This poor Heathen seems to have had a more acute sense of his degradation through this beastly vice than many who think themselves Christians.—EDS.

AN IMPORTANT QUERY.—Two gentlemen residing on the banks of the river M— having jointly purchased a pipe of wine, employed four men to draw it off, two others were working near; now of these six, five were drunk before the job was over—the other was a *taste-not* lad! Query, If so many were drunk filling the bottles, how many may be while emptying them?

INTOXICATING LIQUORS UNNECESSARY FOR EXCESSIVE LABOR.—From the long continuance of wet weather, a field of mangel wurzel, at Corbally, county Limerick, the property of John Abell, was overflowed. Twenty persons, of both sexes, were employed to get out the crop; and, as the preservation of their health, from the effect of working in the water, and under almost continued heavy rain, required some stimulant, he had them supplied with half a pint of hot strong coffee three times per day. Although they were nearly a week thus employed, he had the satisfaction to find that their health had not suffered in the slightest degree.

The Roman soldiers, who used to march with a great weight of armour about them (60 lbs. as it is said,) and who underwent immense hardships, and accomplished as much as any troops of modern times, drank only vinegar and water. Upon this simple beverage they conquered the world.

EFFECTS OF INTEMPERANCE. Of 109 murders committed in the United States in 1831, a large proportion were the result of intemperance.

GOOD NEWS.—The Duty on Brandy has decreased £60,000 during the past year.

FIRE WORKS.—An American liquor dealer was surprised one morning by the unusual number of persons that stopped to read his sign board, thinking at length from their smiles and looks that some accident might have happened to it, he stepped out and found out that some Temperance Wags had made him a present of a new sign board, on which were printed "*All kinds of Fire-works and Combustibles sold here.*"

THE LATE FROST.—The following is an account of the number of persons brought into the different hospitals of the Metropolis during the late frost:—Guy's, 27; St. Thomas's, 22; London, 19; North-London, 23; Middlesex, 24; Charing Cross, 18; Westminster, 16; St. George's, 32; St. Bartholomew's, 14; total, 196. Sixty-three of the patients were females; seven terminated fatally; and *ninety-three were the result of intoxication!*—Query, How many of the rest were Tee-totallers?

THE SIGN OF THE BLIND BEGGAR.—At a Temperance meeting in Spital-fields, a person stood up and said "you know my friends the sign of the blind beggar in —— street, do you know the meaning of that sign? I will tell you; people go in *blind*,—and they come out *beggars*.

GREAT DIVIDENDS.—The Ocean Insurance Co. of Boston, have declared a dividend of 40 per cent. for the last six months, the Atlantic of New York, declared 25 per cent. for six months, and have surplus of 50 per cent. left. Eighty per cent. per year, is perhaps the highest, but many marine insurance companies are dividing *twenty thirty* and *forty* per cent. When it is remembered that they deduct 5 per cent. of the premium, where vessels sail on Temperance principles it will appear that from some cause or other, there has been a vast increase of maritime prosperity and security. The truth is, Temperance principles are prevailing mightily on the ocean, and thus one principal cause of shipwreck and disaster is removed. Similar prosperity will attend the efforts of industry on the land, in just proportion as similar abstinence prevails.

PAUPERISM IN EUROPE.—According to the recent calculations, there are at present in Europe 10,897,333 paupers, that is, one twentieth of the whole population. The number of the labouring class who depend wholly upon their toil, and whom the least change would plunge into want, amounts to 50,000,000, or one fifth of the general population. Here is an item from beer-drinking England, wine-drinking France, Italy, the Tyrol, and all those pleasant lands where the vineyard and the malt-house shower their blessings upon the people. Compare it with the condition of water-drinking America, where as in Erie county, New York, and many other districts, we have scarce one pauper to the 1000 of our population.—*American Paper.*

FOR A BARLEY PUDDING.—One tea cup full of Scotch barley, five tea spoons full of moist sugar, one puart of new milk, and a little nutmeg. To be baked same as rice pudding. N.B. The barley must be thoroughly cleansed and soaked in hot water.

DRUNKENNESS.—In the city of Mexico, tumbrils are sent round by the police to take up those who ar[illegible] They are kept a night, and made to work in the [illegible]ree days, with a ring round their ancle.

AWFUL DELUSION. "ONE GLASS MORE."—"The Duchess then walked about, complained of thirst, and said, 'I could drink a glass of *my fine Madeira*, and eat a slice of toasted bread. I shall be quite well afterwards, but let it be a large glass of wine.' The attendant reluctantly brought and the duchess drank the wine. She then said 'I am perfectly recovered. *I knew the Madeira would do me good.* My heart feels oddly. I will have another glass.' The servant here observed that such a quantity of wine in the morning might intoxicate rather than benefit. The Duchess persisted in her orders, and the second glass of Madeira being produced, she drank that also, and pronounced herself to be *charming indeed.* She then walked a little about the room, and afterwards said 'I will lie down a little while on the couch; I can sleep, and after that, I shall be entirely recovered.' She seated herself on the couch, a female having hold of each hand. In this situation she soon appeared to have fallen into a sound sleep, until the women felt her hands colder than ordinary, and the Duchess was found to have expired. She died Aug. 26, 1796."—*Eccentric Biography.* In this affecting incident, we perceive the *seductive* tendency of alcoholic liquors. That they superinduce and foster delusion the past experience of the Tee-totaler satisfactorily proves; and that they sometimes may be the immediate cause of premature dissolution might be instanced in more cases than in that of the Duchess of Kingston.—EDS.

March of Intemperance.

DISGRACEFUL CONDUCT.—Can a mother forget her sucking child say the Scriptures. Having occasion to be at Marlborough Street Police Office, a young woman was fined 5*s*. for being drunk in the streets the previous Sunday Evening; she pleaded that she could not pay it, and further stated, that she had not seen her infant child, only five weeks old, for twelve hours, and knew not what had become of it! Oh! the tender mercies of drink! Twenty-two cases, including about forty persons, were brought before the Magistrate, twenty-one out of the number were for drunkenness, and were fined 5*s*. each. No wonder we see so much poverty and rags in our neighbourhoods.

IMPORTANT STATEMENT.—*The late Murder in Ratcliffe Highway.* Last week, the unfortunate man, John Pegsworth, was finally examined before Mr. Ballantine, on the charge of stabbing Mr. J. H Ready, on the evening of Tuesday, the 10th inst. At the period the fatal act was committed, and during his first examination he evidenced no signs of emotion or concern, apparently laboring under the idea that he had a right to avenge a supposed injury. Upon this occasion however, his conduct was decidedly more befitting his awful situation. After the preliminaries had been gone through, Mr. Ballantine enquired of the prisoner whether he had any observations to make, if he had, that was the time. After hesitating a short time, as if under the influence of the most inexpressible anguish, he humbly enquired, after he had wiped away a tear, whether the worthy magistrate would allow the paper to be read which he held in his hand. Mr. Ballantine, after duly cautioning him that it would be used in evidence, complied. The following is a verbatim copy of the document:—"I wish to address a few words, if your worship will permit me, and have committed them to paper, as my memory is very absent through the state of excitement I have been in. It has been rumoured that this dreadful occurrence has been caused by jealousy. I now declare most solemnly that nothing of the kind induced me to commit the dreadful act, nor had I the least idea of it. I state this in justice to my wife's character, whose conduct is beyond reproach, and in justice to the memory of the unfortunate deceased, whom I hurried in eternity. At the same time it has been stated that I was perfectly cool and collected and sober at the time. *I declare to God, at whose bar I must shortly appear that I was not sober;* and can say to the best of my recollection, *that I did not think of the horrid deed at all until about twenty minutes before it was perpetrated.* Mrs. Cadman, who sold the knife, made a mistake in stating that it was about four o'clock I did not leave the St. Katharine Dock until half-past-four; I then went straight to my house, and I believe I had some tea, but I don't exactly remember whether I had or not. I certainly meant to call on the deceased in the evening, to tell him, as I fancied, of his ingratitude towards me; and it was stated that I did not shew the least remorse whatever for the horrid deed that I had done, which I fear may have a great effect on the minds of the public at large, and particularly young persons, by thinking that murder is not so monstrous a crime as it appears. I should wish them to know that I feel it very deeply. I do sincerely hope, by the assistance of my Redeemer, the Almighty God will pour upon me the spirit of prayer and true repentance for the innumerable sins I have committed, and hope that he will, by his Divine grace abundantly pardon me, without which I know I shall be a lost man to all eternity. I shall now give up all thoughts of worldly matters, and shall, with Divine assistance, prepare for life eternal. J. PEGSWORTH."

Proceeding from the pen of a man who has by his own hand deprived a fellow creature of life, this statement is important, but when we find it stated by him that he "*was not sober at the time,*" and *that he did not think* of the horrid deed *at all* until about *twenty minutes* before it was perpetrated, are we not compelled by patriotism, philanthropy, and christian feeling to crush the debasing and enthralling power of intoxicating drinks. Whilst the gore-stained earth is yet fresh with the mark of a murderer's hand, let every man raise the toscin of truth against the grand *cause* of intoxication, and let us prove, by abstinence from it, that it is not only the cause of drunkenness, but the prolific source of a variety of human misery.

Poetry.

THE PROOF.

"I can drink," exclaimed Hodge, "or let it alone;
To be bound I will not: this I freely can own."
"You can *drink*, I am certain," replied a shrewd boy,
"I have seen you do that, and your senses destroy:
Then show by your practice that you can *abstain*
From the vile cup of death; never taste it again.
You will then *clearly prove* every word you have said,
And need never again take the ditch for your bed."

To Correspondents.

"Fox." We shall be happy to make use of well authenticated facts, connected with our cause. Our correspondent, under this *soubriquet*, has wished us to "find out" a certain character, who, it appears, is in the habit of furnishing such cases, Would it not be better if "Fox" were to do this, and procure us a few facts. We would then endeavour to meet his wishes as far as we consistently can: until then, he will be aware we have not the opportunity.

"Fag." This correspondent will perceive that we are endeavouring to meet his views. We consider that the nature of Intoxicating Drinks ought to occupy one of the first places in the "Intelligencer." It is our intention, shortly, to introduce a series of Conversational Papers on this subject, in order that we may afford our readers information, amusement, and edification.

"W. C." Our friend, W. C. is informed, that we shall not fail to profit by his observations.

We have received a communication from "A Wesleyan Methodist and Tee-totaller upon principle." He is respectfully informed that an early enquiry will be instituted relative to the supposed inaccuracy to which his remarks have reference. As soon as the requisite arrangements can be made, we shall take immediate steps to follow out his other suggestion.

We thank D. K. for his valuable communication, and he shall hear from us privately upon the subject of his Letter.

MEETINGS IN LONDON AND ITS SUBURBS.

At Half-past 7 o'Clock in the Evening.

Monday, February 6th.—School Room, Webb Square, Shoreditch.—Wesleyan Chapel, Saffron Hill.—Bible Christians' Chapel, Paradise Place, King's Cross.

Tuesday, Feb. 7th.—National School, Quaker Street, Spitalfields.

Wednesday, Feb. 8th.—Infant School, Green Place, Twigg Folly, Bethnal Green.

Thursday, Feb. 9th,—School Room, opposite the Workhouse, Hare Street, Bethnal Green.—Welsh Chapel, Aldersgate Street.

Friday, Feb. 10th.—Chesney Rooms, Foley Street, Mary-le-bone.

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Part I. price 8d.—Part II. price 5d. are now Ready.

THE WEEKLY
London Temperance Intelligencer.

UNDER THE DIRECTION AND SUPERINTENDENCE OF THE NEW BRITISH AND FOREIGN SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE.

No. 13.] SATURDAY, FEBRUARY 11, 1837. [PRICE ONE PENNY.

"No one Crime on Earth destroys so many of the *Human Race*, nor alienates so much *Property*, as *Drunkenness*.—BACON.

DECLARATIONS

OF

The New British and Foreign Society for the Suppression of Intemperance.

I do voluntarily promise that I will abstain from Ale, Porter, Wine, Ardent Spirits, and all Intoxicating Liquors, and will not give or offer them to others, except under Medical Prescription, or in a Religious Ordinance.

I do voluntarily promise to abstain from Ale, Porter, Wine, Ardent Spirit, and all Intoxicating Drink, except for Medical purposes, or in a Religious Ordinance.



"And in that day did the Lord God of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth:

"And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink, for to-morrow we die.

"And it was revealed in mine ears by the Lord of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord God of hosts."—Isaiah xxii. 12, 13, 14.

ON THE

IMPORTANCE OF ASSOCIATING RELIGIOUS PRINCIPLE WITH TOTAL ABSTINENCE.

IT is well known that the object of the Society with which the "*Intelligencer*" is connected, is the "Suppression of Intemperance." The means it employs in order to effect this important reformation are these:—the practice of abstinence from all drinks which contain the *cause* of intoxication, and the distribution of those publications which expose the peculiar character and power of the evil agent itself. But this is not all. We have perceived, from the commencement of our labours, that Christianity must go hand in hand with Total Abstinence; that the Bible, with all its hope-inspiring truths, must pour its blessings into the inquiring minds of those who have awoke from the delusive dream of devotedness to animal gratification. Otherwise we should fall into the Pharisaical error of teaching the merit of personal exertion; an error sufficiently glaring when we reflect that, when we have done all we can do, we have but done our duty to that Being who gave himself an offering for the sins of the world. Nor do we consider that any of our brethren, who do not fully bear out the principle of entire abstinence from these liquors, are violating any fundamental law of the Gospel of the "blessed God." Hence we desire most carefully to avoid any reflection which may prevent the progress of the Temperance reformation, by depriving us of the important co-operation of the Christian public. We do not consider water-drinking either in the light of an ordinance, or as an incumbent command; nor do we contend that it ever was so: but this we maintain, that inasmuch as any intoxicating liquor contains that principle which benefits no one, whilst it causes many to stumble and fall, it is consistent with the spirit of Holy Inspiration to *abstain entirely* from its use. And is not this the ground upon which all our brethren in the Temperance cause are endeavouring to stay the overwhelming power of the giant evil? Our moderation friends declare against spirituous liquors: we protest against them also. The only difference between us is this:—we consider that the habitual use, even in moderation, of *any liquor* which possesses the intoxicating principle causes, ultimately, the production of as large an amount of crime, disease, and moral degradation, as the use of any more spirituous compound. All of us agree with regard to the *necessity* of making common cause against the grand enemy, by sending forth the power of biblical truth in all its uncompromising purity, so that the period may speedily come when the knowledge of true happiness shall be appreciated in every family, and *felt* in every heart.

We therefore entreat every Christian man to associate himself with us for the accomplishment of this important purpose. Where is the man, who loves his God, his country, and his fellow-men, who would *refuse* to deny himself of the transient gratification arising from the use of an inebriating mixture, after he has satisfied himself that our object is to render assistance to the minister of God and the private Christian, in their efforts to spread evangelical religion?

We are sanguine enough to hope, that when once our sentiments become properly understood, the religious community will give us their hearty co-operation, that we may be enabled so to blend the principle of Total Abstinence with Christian exertion, as to cause by their concentration, that strength of purpose which will redound to the glory of God and the welfare of man, not only in time, but also in eternity.

WINE QUESTION—*continued.*

Joel i. 5, Awake, ye drunkards, and weep; and howl, all ye drinkers of *wine*, because of the new wine; for it is cut off from your mouth.

Hosea vii. 5, In the day of our king the princes have made him sick with bottles of *wine*.

Zech. ix. 13, Make a noise as through *wine*.—x. 7, Their heart shall rejoice as through *wine*.

Eccl. ii. 3, I sought in mine heart to give myself unto *wine*. —x. 19, *Wine* maketh merry.

Canticles i. 2, For thy love is better than wine.—v. 1, I have drunk my wine with my milk.—vii. 9, The best wine that goeth down sweetly.

Jer. xxiii. 9, Mine heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom *wine* hath overcome.—xl. 12, Gathered *wine* and summer fruits.—xlviii. 23, I have caused *wine* to fall from the winepresses: none shall tread with shouting; their shouting shall be no shouting.

Ezek. xxvii. 18, Wine of Helbon.

Daniel i. 5, 8, And the king appointed them a daily provision of the king's meat, and of the *wine* which he drank: so nourishing them three years, that at the end thereof they might stand before the king. But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the *wine* which he drank.—x. 3, Neither came flesh nor *wine* into my mouth.

Hab. ii. 5, He transgresseth by *wine*.

In the xxxv. chap. of Jeremiah, in which the account is given of the Rechabites, this is the word used.

שֵׁכָר *Shekar*—strong drink, "a general expression for wine and other strong drinks, prepared from grain, fruits, honey, dates, &c." In Arab. (date wine.)—GESENIUS.

Numb. vi. 3, He shall separate himself from (strong drink) vinegar of (strong drink).—xxviii. 7, Cause the strong wine to be poured out unto the Lord for a drink offering.

Lev. x. 9, Do not drink wine nor (strong drink).

Judges xiii. 4, Beware, I pray thee, and drink not wine nor strong drink.

Neh. v. 15, The former governors had taken bread and *wine;* but so did not I, because of the fear of God.

שָׁכַר *Shakar*, as a verb, "applied to a hardened state of mind, the effect of divine judgment, which leads men on to their own destruction."—GES.

Isaiah xxix. 9, They are drunken, but not with wine: they stagger, but not with strong drink.—li. 21, Thou afflicted and drunken, but not with wine.

Lam. iv. 21, Rejoice, &c., O daughter of Edom.—The cup shall also pass through unto thee, thou shalt be drunken.

Nahum iii. 11, Thou also shalt be drunken, &c.

Jerem. li. 7, Babylon hath been a golden cup in the Lord's hand, that hath made all the earth drunken: the nations have drunken of her wine, therefore the nations are mad.

Isaiah lxiii. 6, And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

Jerem. li. 57, And I will make drunk her princes, &c.; they shall sleep a perpetual sleep, and not wake.

Deut. xxxii. 42, I will make mine arrows drunk with blood, &c.

In like manner.—"Jehovah is often represented as holding a cup in his hand, from which he lets the nations drink, and become intoxicated, so as to fall and perish."—GES.

Isaiah li. 17. 22, Awake, awake; stand up, O Jerusalem, which has drunk at the hand of the Lord the cup of his fury: thou hast drunken the dregs of the cup of trembling, and wrung them out.—Behold I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury.

Jerem. xxv. 15, 16, 17, 18, 27, 28, 29, For thus saith the Lord God of Israel unto me: Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be mad, because of the sword that I will send among them. Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me: to wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as it is this day.—Therefore thou shalt say unto them, Thus saith the Lord of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts; Ye shall certainly drink. For, lo, I begin to bring evil on the city which is called by mine name, and should ye be utterly unpunished?—xlix. They whose judgment was not to drink of the cup have assuredly drunken; and art thou he that shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink of it.—li. 7, Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine? therefore the nations are mad.

Lament. iv. 21, Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz; the cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked.

Habak. 16, Thou art filled with shame for glory: drink thou also: the cup of the Lord's right hand shall be turned unto thee, and shameful spewing shall be on thy glory.

Ezek. xxiii. 31, 32, 33, Thou hast walked in the way of thy sister; therefore will I give her cup into thine hand.—Thus saith the Lord God; Thou shalt drink of thy sister's cup deep and large: thou shalt be laughed to scorn and had in derision; it containeth much. Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.

Psal. lxxv. 8, For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them.

Rev. xvi. 19, 4, 3, Great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication.—For all nations have drunk of the wine of the wrath of her fornication.

Shekar and *Ain* used in Hebrew parallelism.

Isaiah v. 22, Woe unto them that are mighty to *drink wine*, and men of strength to mingle *strong drink*.—xxiv. 9, They shall not drink *wine* with a song; *strong drink* shall be bitter to them that drink it.—xxviii. 7, But they also have erred through *wine*, and through *strong drink* are out of the way; the priest and the prophet have erred through *strong drink;* they are swallowed up of *wine;* they are out of the way through *strong drink*.—xxix. 9, Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with *wine;* they stagger, but not with *strong drink*.—lvi. 12, Come ye, say they, I will fetch *wine*, and we will fill ourselves with *strong drink;* and to-morrow shall be as this day, and much more abundant.

Prov. xx. 1, *Wine* is a mocker, *strong drink* is raging: and whosoever is deceived thereby is not wise.—xxxi. 6, Give *strong drink* unto him that is ready to perish, and *wine* unto those that be of heavy hearts.—xx. 11, If a man

walking in the spirit and falsehood do lie, saying, I will prophesy unto thee of *wine* and of *strong drink*; he shall even be the prophet of this people.

Isaiah v. 11, Woe unto them that rise up early in the morning, that they may follow *strong drink;* that continue until night, till *wine* inflame them.

חֶמֶר *Chemer.*

Isaiah xxvii. 2, A vineyard of *red wine.*

Deut. xxxii. 14, the word is used in connexion with the "pure blood of the grape."

חֲמַר *Chamar (Chaldee.)*

Ezra vi. 9, Wheat, salt, *wine,* and oil—vii 22, An hundred baths of *wine.*

Dan. v. 1, 2, 3, 4, 5, Belshazzar the king made a great feast to a thousand of his lords, and drank *wine* before the thousand. Belshazzar, whiles he tasted the *wine,* commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. They drank *wine,* and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote.

סָבָא *Sobe.*

Isa. i. 22; Thy silver is become dross, thy *wine* mixed with water.

Hosea iv. 18, Their *drink* is sour.

The same term as a verb is translated in

Isaiah lvi. 12, "Let us *fill ourselves.*"

Nah. i. 10, "Are drunken."

And in the participle,

Deut. xxi. 20, "A glutton and *a drunkard.*"

Prov. xxiii. 20, Be not among wine-(bibbers.)

שֵׁמֶר *Shemer.*

Isaiah xxv. 6, *Wine on the lees.*

עָסַס *Asis.*

Hosea v. 1, Howl all ye drinkers of wine, because of the *new wine.*—iii. 18; Amos ix, 13, It shall come to pass, that the mountains shall drop down *new wine.*

Isaiah xlix. 26, Shall be drunken (i. e. *filled*) with blood as with *sweet wine.*

תִּירוֹשׁ *Thirosh—New wine, Must.*

Judges ix. 13, Shall I leave my *wine* which cheereth God and man.

Gen. xxvii. 28, A land of corn and *wine.*

Deut. xxxiii. 28, The fountain of Jacob shall be upon a land of corn and *wine.*

2 Kings xviii. 32, A land of corn and *wine.*

Isaiah xxxvi. 17, A land of corn and *wine.*—xxv. 7, The *new wine* mourneth, the *vine* languisheth.

Hosea ii. 9. Take away my *wine* in the season.—ix. 14, They assemble themselves for corn and *wine.*

Mich. vi. 15, And *sweet wine,* but shalt not drink wine.

עֲנָב *Enav—Grapes.*

Hosea iii. 1, And love flagons of *wine.*

חֹמֶץ *Chometz—Vinegar.*

THIS WOULD APPEAR TO HAVE BEEN THE COMMON DRINK FOR LABOURERS IN THE FIELD.

Ruth ii 9, 14, Let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? *and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn.* And Boaz said unto her, At meal-time come thou hither, and eat of the bread, and dip thy morsel *in the vinegar.* And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left.

Note.—How would our opponents, who plead for their little sup of wine from Scripture sanction, like to return to this Scriptural beverage?

In the New Testament there is only one term for wine οινος, but this seems to have been used also synonymously with οξος vinegar; as we find in Mark,—They gave him to drink wine mingled with myrrh (εσμυρνισμενον οινον "drugged wine"); and in Matthew,—They gave him *vinegar* to drink mingled with gall (οξος), referring, no doubt, in both texts, to the stupefying draughts usually given to criminals on their way to execution.

TO MOTHERS, ON EARLY HABITS.

(From Locke, on Thoughts concerning Education.)

"Wine and strong drink have drowned more than the sea; and the teeth of intemperance have slain more than the sword."—*The Family Book.*

THE child not being permitted to *drink* without eating will prevent the custom of having the cup often at his nose, a dangerous beginning and preparation to *good fellowship.* Men often bring habitual hunger on themselves by custom. And if you please to try, you may, though he be weaned from it, bring him by use to such a necessity again of *drinking* in the night, that he will not be able to sleep without it. It being the lullaby used by nurses to still crying children. I believe mothers generally find some difficulty to wean their children from *drinking* in the night when they first take them home. Believe it, custom prevails as much by day as by night; and you may, if you please, bring any one to be *thirsty every hour.* I once lived in a house where, to appease a froward child, they gave him *drink* as often as he cried, so that he was constantly bibbing. And though he could not speak, yet he drank more in twenty-four hours than I did. Try it when you please, you may with small as well as with strong beer drink yourself into a drought. The thing to be minded in education is what *habits* you settle, and therefore, in this as in all other things, do not begin to make anything *customary,* the practice whereof you would not have to continue and increase. It is convenient for health and sobriety *to drink* no more than natural thirst requires; and he that eats not salt meat, nor drinks strong drink, will seldom thirst between meals, unless he has been accustomed to such unseasonable drinking. Above all, take great care that he seldom, if ever, (the T. T. would say *never*), taste any wine or strong drink. There is nothing so ordinarily given to children in England, and nothing so destructive to them. They ought never to *drink* any *strong liquor* but when the doctor prescribes it. Be careful, therefore, to have your eye upon servants and injudicious but well meaning friends, and restrain them with all the skill and industry you can, there being nothing that lays a surer foundation of mischief, both to body and mind, than children being used to *strong drink.*

SKETCHES OF REFORMED DRUNKARDS.

Second Series, No. I.

"To God be all the glory."

Under this head we intend to present to the world an exemplification of the benefits of the Abstinence principle. As it will always be our study to detail well authenticated facts, we seriously recommend the perusal of these sketches to the community at large. The temperance advocate will here find food for his hopes; the undecided Christian will realize *facts* which may lead him to determined action; and even the poor slave of intemperance himself may be induced to try Tee-totalism by *perceiving* the blessings which others have obtained through its instrumentality.

In the north of England, on the borders of Lancashire, resides R. H. Early in life he enlisted for a soldier, and consequently became associated with depravity of every kind and degree. For some time after he had joined his regiment, he conducted himself with great propriety; but a circumstance occurred which ultimately led to his downfall. His pretended friends filled for him the intoxicating cup. He tasted the delusive poison; nature recoiled as he received the unnecessary mixture; but animal gratification was flattered by the seductive pleasure it bestowed; and so frequently did he indulge himself with the means of intoxication that nature could no longer maintain her sway; and, consequently, the superiority of the mind and the energy of the body were both compelled to relinquish their control, by giving up the captive votary as the *slave of strong drink*. What succeeded? His body became emaciated, and the nervous feeling to which he was subject created a train of imaginary evils which constantly harassed and tormented him. A "soldier's tear," too, has frequently fell from the eye of his comrades when they have been called to witness the punishment to which he was subjected for contempt of authority and neglect of duty. But all proved inefficacious. Time after time he suffered, until his back became as callous with punishment as his heart with crime. At length he left the army, and settled in Manchester. There he followed a menial employment. He was literally clothed with "shreds and patches;" his family were lost in destitution; his home was *wretched!* Fellow-countrymen, this is no fable; it is the sober truth. Unfortunately there are too many, even in this our isle, who are now as miserable, destitute and wretched, as was R. H., through the baneful influence of intoxicating drinks. At length, however,

"A change came o'er the spirit of the scene,"

R. H. became a different man. Pleasing intelligence! Happy information. How was this effected? Why, in his rags he was not deserted, for the Abstinence men found him out: they besought him—they entreated him to *leave off tasting the inebriating draught*. He paused. Then came the brightest moment of his life;—that evening he signed the pledge of Total Abstinence from *all* intoxicating drinks;—that night, as he frequently told the writer of this sketch, he *"clenched his resolution on his knees."* From that period he regularly met his family at a throne of grace, led them to the house of God, and taught them the way to heaven.

What is he now? A respectable, worthy man; and one of the most faithful and consistent advocates of the Temperance cause. May many one day meet him in a future state to call him "blessed."

Advocates of Total Abstinence, go forward. Let the word of inspiration guide your steps. Put on the "whole armour of God." He will crown your efforts with success, and lead you on to the enjoyment of an eternal triumph.

Junius.

No. 2.

MY UNCLE; or, THE MILLER OF KENNINGTON.

The death of Ann Parker, a few days since at Kennington, near Ashford, Kent, at the age of 108, who retained all her faculties unimpaired to the last, may be fairly presumed attributable to her having, during the long period of her life, abstained from taking spirituous liquors, indulging only in tea as an artificial beverage. Her case having met my eye in one of the public journals, urges me to present the following, which sets before the readers of the "Intelligencer" the disadvantages of intemperance and the advantages of temperance. My uncle was a Miller at Kennington, when an abject ragged man applied to him for employment as a working-miller; his appearance being any thing but prepossessing, he was refused. My aunt, a little intelligent woman, and clever in business, was ordained to be his advocate, for she had learned that George Quested was a good miller, but drunkenness was his besetting enemy; and whether the thought rushed across her mind that the poor man had been misguided, and that in the more regular economy of her house, and the example of my uncle's integrity of life, he might be reclaimed, I do not know; but she was not without the sympathy so common to the softer sex, and which makes even the deformed in body, having this quality, appear as angels of mercy. George was, by this providence, now engaged as a weekly servant, with board and lodging, and was furnished with a little money. A short time after, my uncle found, under part of the building, a small bundle, where he thought such a thing ought not to be: he opened it, when it proved to be, not meal put away for the purpose of robbery; nay, blush not, gentle reader, when I tell you, it was an apology for a shirt! for poor George could scarce be said to have had one a short time before. It was not long before the parish authorities of Dovor learned where he was, and he was apprehended for deserting his wife and children; for inebriate as he was, he could not live with his wife, confirmed as she was in the same vice, and he despised that in his wife which he practised himself. Having agreed to pay to the parish a weekly allowance out of his earnings, he returned, as had been agreed on, to his work. Time now went on, not in an even current, for George would frequently be drunk, and if wanted in hours after labour, he was to be found in the public-house. He had some good qualities, which were very apparent, and a sincere regard for his master and mistress was not the least. Many were the attempts to make a permanent reform in him; at last, having a severe illness, accompanied by gravel, induced by drink, my uncle brought it so home to his conviction, that he gave a serious promise that he would never exceed a very limited quantity of these drinks. He now went on more regular, and on my uncle retiring from business, George had in his keeping about £60., desiring his old master to continue his banker. On one occasion, when depositing some of his savings, he said, "Master, I wish you was in business, for I think I should just suit you now." "Why, George," replied my uncle, "You always did but for your drinking." "Aye, Master," says George, "that's the very reason why I say I should now just suit, because I have given it up altogether, and am much better for it." George went on improving every way, and saving money. In a little time, a small Water-mill was to let at Kennington: George had now become a thinking man, and he thought he should like to have the mill, but then he had not money enough, what was to be done? Why, as the man had brought himself "just to suit" as a servant, there was every likelihood of his suiting as a master. The money was lent him to make up the deficiency, and now he who was the forlorn outcast by *drink*—by *strict sobriety* became the respectable Miller of Kennington! and the second servant my uncle had put into this mill, and both prospered.

George Quested saved money, and sought his old master's advice as to making his will, wishing, as a grateful return, to make him principal legatee: this my uncle would by no means hear of, urging, and prevailing with him, as his duty to Providence and society, to leave his property to his relations. George died regretted by his neighbours, at a good age; a large tombstone in Kennington Church-yard, not far from his old Mistress, marks the spot where rests the mortal remains of this "brand snatched from the burning."

J. G.

To the Editor of the Intelligencer.

MR. EDITOR,—The subjoined letter from the *Bristol Temperance Herald* is surely worth insertion in the "Intelligencer." The care and judgment evinced are well worthy of imitation both by rich and by poor. Though convinced that wages are on an average at a minimum in this country, I never could see that this circumstance can justify waste. The more the reason surely for care; and I am sure our working population have no better means of improving their condition than by embracing our principles. The wrongs of the mass, if such there be, must fall before the united voices of a *sober*, industrious, thoughtful population; but have no chance of redress as long as they remain sunken in drunkenness, idleness, and dissoluteness. Oh that the people would turn from the evil of their ways, and trust to the God of Heaven for his blessing! When will the nations learn wisdom, and trace their evils to the real cause. "That of the Rock that begat them they are unmindful, and are forgetful of the God that formed them."

I am, very truly, yours, W. J.

"January 5th, 1837.

"Mr. Editor,—With an income of 21*s.* that is wages, per week; and family consisting of three persons, I have endeavoured to rub through life—pay 20*s.* in the pound, without being put into the court. My wages, which have always been given to the wife to lay out, have been something about the following expenditure:—

	s.	*d.*
Rent, coal, and candle, per week	3	6
Sick Club, Missionary Society, and collections at chapel	1	0
Clothes and living	16	6
	£1	1 0

"Now Sir, the above account is pretty near as matters stand; in health and full employ, for both of which I have reason to be thankful. Out of this 16*s.* 6*d.*, upon an average, 3*s.* per week has gone for beer, chiefly for meals, which is under one pint of Burton per day each. This, Sir, is by most considered moderate; but as I have embraced the principles of Tee-totalism, I thought much of it was wasted, and I resolved to claim the odd shilling as my portion for drink, and find myself,—leaving my wife to arrange all the other matters as before. And now, Sir, I will give you some account of my 1*s.* per week for the last 12 months:—

Towards the support of the cause of God, that is, to help to support the Minister of the Chapel I belong to, being an addition to every other collection	20	0
Toward debt of chapel	5	0
Two poor relatives, 5*s.* each	10	0
Temperance publications	4	4
To lemonade, ginger beer, and bread for toast and water in the summer	4	8
To coffee and sugar for the winter	8	0
	52	0

"TRUTH."

"The above is a striking evidence of the benefits of Total Abstinence."—*Eds.*

Progress of Temperance.

METROPOLITAN.

SOUTH LONDON AUXILIARY.—A meeting to promote the objects of this Auxiliary was held in the Kennington School Rooms on the 31st ult. The speakers were, Mr. Crouch and Mr. Grant (smiths); Mr. Gilbert, Treasurer of the North London Auxiliary; Mr. Grosjean, Treasurer of the West London Auxiliary; Mr. Teare, of Preston; and T. Mitchell, Esq. Surgeon. The practical remarks of the two first,—the affecting narrative and facts of the third,—the fire of the fourth,—the bombshells of the fifth,—and the medical testimony of the sixth, produced a most desirable effect. Mr. Mitchell also stated, that his experience went to prove that in the recent epidemic influence, the drunkards and the aged were the greatest sufferers: several *young men* of the former having departed to render their account unto Him who judgeth righteously; while (adds Mr. M.) the *abstainers from all intoxicating drinks*, though many of them were afflicted, *suffered but lightly*. Twenty-one signatures—among them were the wives of two medical gentlemen, the nurse of one of them, and two preachers of the gospel. The Committee feel particularly obliged to Mr. Gilbert and Mr. Teare, who came to assist them direct from Barnet, where they had attended a meeting in the afternoon.

MEETING IN RATCLIFF HIGHWAY. — On Monday, January the 30th, a Meeting was held in the Chapel, 44 Ratcliff Highway. John Giles was called to preside. After Mr. Booth had commenced with prayer, Messrs. Parkhurst, Barnes, and Cooksey addressed the meeting. The following singular case occurred during the proceedings.—A man, under the influence of strong drink, rather disturbed the meeting by insisting upon giving a donation of two shillings, so impressed was he that we were right, and that he was wrong. At the close a few sailors and some others signed.

MILE END ROAD.—On Thursday, February 2nd, a Meeting was held in Zoar Chapel, Mile End Road; John Giles in the chair. Mr. W. Balls and Mr. Vincent advocated the cause with true Christian fidelity. This is as we hope to see every meeting supported. Our tried friends, Parkhurst and Cooksey, working mechanics, addressed the meeting.

SHOREDITCH.—On Monday, Feb. 6th, a Meeting was held in the School Room, Webb Square, Shoreditch; Mr. Barnes opened the meeting with prayer most seasonably adapted to the occasion, and it is hoped the impression then made will prove permanent. A Lecture was delivered by John Giles on the pernicious properties of Alcohol as existing in Malt Liquors. He extracted the spirit publicly from a pint of beer purchased in the neigbourhood, and pleasingly evinced the folly of regarding stimulating drinks as conducive to physical benefit. Several esteemed friends then addressed the meeting, and at its termination all seemed gratified by the proceedings of the evening.

SPITALFIELDS.—On Tuesday, 7th, the friends of Temperance in Spitalfields held their Meeting in the National School Room, Quaker Street, upon which occasion our esteemed fellow-labourer, Mr. Gilbert, presided with his usual ability and good feeling. The speakers were, Messrs. Barnes, Hocking, John Giles, and Cooksey. Several ladies were present, and seemed to take much interest in the cause: the interests of which they were respectfully invited to forward.

GREEN PLACE, TWIGG FOLLY.—The monthly Meeting at this place was held on Wednesday. Speakers—Messrs. Wilkinson, Cook, and Ball. This meeting was very peaceable: a sign of improvement in the neighbourhood. May the people learn to discriminate between good and evil.

PROVINCIAL.

COLNBROOK.—A few days ago a Social Meeting was held at this village, for the purpose of furthering the cause of

Total Abstinence, by the arrangement of a plan of more united and extensive co-operation among the friends of Temperance. It was agreed that their friendly meetings should be commenced by reading a chapter of the Holy Scriptures;—that a subscription of one penny per member should be entered into for the purpose of defraying any incidental expences connected with the extension of the cause;—that the locality should be divided into districts, and that tracts should be circulated by Tee-totalers under the superintendance of the executive Committee. It is their intention also to communicate all interesting cases of reformation at their meetings—to keep a list of such persons, and to watch over their future welfare, and to endeavour to restore such as may have fallen away. Another feature of their plan is this:—they intend to keep a register of such members as are out of place, to use their utmost efforts to procure them good situations, and to establish a Benefit Society. Thus we perceive that the means are provided to secure the blessings of Total Abstinence, by providing for the immediate support of its plans, and by promoting such meetings as will regularly receive the reports of the most interesting cases which come under the notice of the Committee.

CARDYNHAM.—Our respectable correspondent at Bodmin writes as follows:—After I had lectured on the "*delusion*" at Cardynham, an aged Christian stood up and said, "He had prayed to God that if it would be for *His* glory, the *desire* for any and all intoxicating drink might be taken from his heart." He then went on to describe several opportunities for taking a little that had presented themselves, and how he had always withstood the temptation. After he had done, a young man, connected with his family and a shocking drunkard, gave in his name as a Tee-totaller; and as yet he has stood firm, though he has had to pass through the temptations incident to his wife's confinement. At Roche, one of my hearers went up, after the meeting, and confronted the landlord, whose answer was, "If he had been there, he would have knocked me down." Query—with what sort of an argument? From places where I have been, invitations to come again are pressing on me. "The harvest truly is great, but the labourers are few." I pray for more. Tee-totallers! besiege the strong holds of intemperance! Continually actuated by this spirit, you must succeed.—*Eds.*

LANSON.—"Mr. Hamley has this day held an inquest on Mr. John Rowe, our town crier and town sergeant, and late tailor and auctioneer, an intelligent man, of good address, who, had he been temperate, might have been possessed of a comfortable competency of 3 or 4000*l.*; but who hanged himself in a fit of *despondency* brought on by intemperance, which had produced extreme poverty and destitution. Another victim to the grand delusion. Universal consent is given to Rowe's being the victim of Intemperance." Here we have a most striking proof of the peculiar influence of intoxicating drinks upon the nerves. All those who *accustom* themselves, even to the *moderate* use of these liquors, are subject to hypochondria. This fearful and harassing disorder is not only created by the indigestion caused by such drinks, but positively increased by our habitual use of them. Hence arises *delirium tremens;* and how often is this indescribable disease terminated by suicide?—*Eds.*

SCOTLAND.—The Fifth Annual Soiree of the St. Ninians Temperance Society, was held on the 16th inst. in Mr. Hardie's School-room, when in consequence of the absence of the Rev. J. Logan, who was confined by severe indisposition, the Rev. A. Marshall, of Stirling, was called to the chair. After the meeting had partaken of some refreshment, it was addressed by the chairman, who spoke of the different sources of enjoyment with which man as a rational being is endowed. Mr. Francis Muir from Leith, afterwards addressed the meeting on the evils of intemperance, and the means furnished by the adaptation of the temperance principle among the working classes to the education of youth. An excellent vocal band belonging to the village society was in attendance. The company broke up at ten, highly satisfied with the various entertainments of the evening. The committee regret that, for want of accommodation, they were under the necessity of limiting the sale of tickets, and thus disappointing numbers who were anxious to gain admittance. The surplus—both fragments and money, *were devoted to the necessitous poor of the village.* It is altogether gratifying to observe the rapid progress of temperance principles in St Ninians. First-footing and other foolish drinking customs are now evidently on the decline here, and, to every appearance will in a very short time be numbered among "things that were."

Varieties.

INTEMPERANCE AND THE CHOLERA.

From the "Friend" Newspaper, Vol. VI. page 104.

A VERY interesting document has been published by the Executive Committee of the New York Temperance Society, designed to shew the connection between the use of ardent spirits as a drink and the cholera. The committee employed two or three competent and trustworthy persons to investigate the character and habits of each patient, and the particular circumstances attending every fatal case (where the patient was over sixteen years of age) that occurred in the city of Albany, from the commencement of the epidemic to the time the Board of Health ceased reporting. The details of the examination fill an entire sheet of the "Temperance Recorder," which is issued as an extra to No. 9 of that useful paper.

Abstract of the foregoing Report, viz.—

Males 213		*Intemperate*	140
Females 123		*Free Drinkers*	55
——	336	*Moderate Drinkers,* mostly habitual ..	131
Native White.. 171		Strictly Temperate	5
Do. Coloured.. 24		Members of Temperance Societies ...	2
——	195	Idiot	1
Foreign, Irish .. 108		Unknown	2
—— English 15			336
—— Scotch.. 4			
—— Welsh.. 2			
—— German. 7			
—— French.. 1			
——	138		
Unknown..... 3			
——	336		

A HINT TO THE DOCTORS.—Amongst numerous anecdotes of the fatal effects of drinking, given in *Frazer's Magazine* of October last, is the following:—"I could produce some dreadful instances of persons becoming confirmed drunkards from being ordered to drink brandy and water instead of wine—formerly a favourite prescription of the English M D. Perhaps the most remarkable of any was the case of a physician himself, who resided at Chester, when I was a boy. He was a clever man in his profession, an elegant scholar, and temperate almost to an extreme. His digestive powers, however, becoming deranged, he was induced to drink brandy and water to restore them—and mark the result. He began with a little, and weak; but unlike the pyramid, that becomes 'beautifully less' his glass increased in an inverted ratio, and his measure amounted to two bottles, per day, of the best Cogniac, when he died a driveller and a sot."

CLEVER PUN.—Dr. Spurzheim was lecturing one day on Phrenology, in the presence of the late facetious John Bannister. "What is to be conceived the organ of drunkenness?" said the professor. "The *barrel*-organ," was the prompt and apposite reply.

EXCELLENT ADVICE.—The following words, it has been well said, are deserving of being written in letters of gold, like those over the principal gate of Athens in the days of her pride and glory:—"Keep thy feet dry—thy skin clean—thy digestion regular—thy head cool—and thou wilt seldom stand in need of the assistance of the doctor." How can *all* this be effected whilst we habitually use intoxicating drinks?—EDS.

CELESTIAL DRAM.—Monck Mason, Esq., in closing his account of the late aeronautical expedition from London to Weilberg, writes—"As soon as the descent was completed, and the power of the balloon sufficiently crippled to permit one of the party to quit the car, the inhabitants, who had hitherto stood aloof, regarding our manœuvies from behind the trees began to flock in from all quarters, eyeing at first our movements with considerable suspicion, and not seldom looking up in the direction from which we had just alighted, in the expectation, no doubt, of witnessing a repetition of this, to them, inexplicable phenomenon. A few words in German, however, served to dissipate their fears, and secure their services, when, as if eager by present assiduity to make amends for former backwardness, they absolutely seemed to contend with each other to afford us assistance. The *brandy*, in particular, so *much stronger* than any they had ever before essayed, attracted their special admiration, and as they drank off their allowance, seemed, by the exclamation of "Himmlischer schnapps" (celestial dram) which accompanied every draught, as well as by the upward direction of their eyes, to denote the quarter from which, they now became fully convinced, a beverage so delicious could alone have proceeded—Strange infatuation!

The circumstance here noticed, reminds us of the delusion which attended the original production of the intoxicating principle; a delusion which still retains its paralyzing hold of the hearts of so many of our fellow-men. When the alchemist, in the prosecution of his chimerical researches, first created Alcohol, he called it *aqua vitæ*, the water of life, and predicted his own immortality! Vain man! He lived a short life of animal gratification, and then died a premature death. Englishmen! Alcohol still possesses the same properties: it is still the source of delusion and misery—Remember the words of the wise man, Whosoever is deceived, is not wise.—EDS.

EXTRACT FROM REV. J. WESLEY'S JOURNAL.—"Visited the Society at Kingswood and expelled many members, among the rest seventeen for *drunkenness*, and two for retailing spirituous liquors."—*A thorough Tee-totaler.*

LONGEVITY.—We have this week to record the death of the oldest inhabitant of Kent, who died at Kennington, on Friday, at the age of 108 years. We allude to a woman named Ann Parker, who was born on the 28th of September, 1728, at Kennington. Her parents being labouring people of the name of Burn, residing in that parish. About the year 1750 she was married, and became the mother of two children, the oldest of whom died about three years ago, and the other is still living at Faversham, in her 84th year. Her faculties were unimpaired to the last. She could narrate events which happened as far back as 1740, with surprising accuracy: and her eye-sight was so good that it never required the use of spectacles. During her whole life *she abstained from taking spirituous liquors*, indulging only in tea. She has for some years past been one of those beings yclept living wonders, and few persons visited the neighbourhood without paying a visit to Ann Parker.

FOR A BARLEY PUDDING.—One tea-cup full of Scotch barley, five tea-spoons full of moist sugar, one quart of new milk, and a little nutmeg. To be baked same as rice pudding. N.B. The barley must be thoroughly cleansed and soaked in hot water. We recommend Tee-totalers to apply to J. Watson, 4, Westmorland Buildings, where they may be supplied with a prime article for this purpose.

Review.

Observations on the Two Pledges now proposed in Temperance Societies. By a Clergyman of the Church of England. SECOND EDITION. London, *J. Pasco*, 90, *Bartholomew Close.*

IT is our intention occasionally to notice, in the "*Intelligencer*," the progress of publication as connected with our cause; to watch with a vigilant eye the various emanations of the press, and to report our opinion of their respective merits without fear on the one hand, or ostentation on the other. We have now upon our table a tract occupying twelve pages of distinctly printed matter, bearing the title at the head of this paper. Already it has been well received by the public, the first edition being nearly exhausted. Nevertheless we will endeavour to make a brief remark or two upon its general character, so that its excellence may be still further appreciated, by its being still more extensively enquired after, and read.

After powerfully noticing the adaptation of Temperance Societies to the peculiar circumstances of this country, infatuated as is her population with regard to the peculiar properties of inebriating liquors, he observes:—

"This question does not involve the temperance principle, but only the *extent* to which that principle is to be carried. There is no difference whatever on the propriety of requiring a pledge, but only on the *limits* within which the pledge is to be bounded, namely, whether Total Abstinence should be required from *all* intoxicating drinks, without any exception; or whether some favourable allowance should not be made as to wine, beer, and other fermented liquors, provided they be used with *moderation*."

The "*Temperance Declaration*" and the "*Total Abstinence Pledge*" are then introduced, after which the author states, that—

"He hopes to render some some small service to those whose minds are unsettled, or who have not given this subject the consideration which it deserves. He also hopes to maintain in love and charity towards those who differ from him, being chiefly desirous that the most effectual system, whichsoever it may be, may be universally established, and that the greatest good may be done."

Throughout the whole of the subsequent matter it is the especial object of the writer to evince the *consistency* of the *Abstinence* pledge, by shewing that it sweeps away the use of Alcohol in any form whatever; whilst he prominently holds up the important deduction, that to prohibit the poison merely in its more dephlegmated state is *not consistent* either with sound sense or sober experience. Wisely, therefore, he observes, that "the pledge should have no regard to *degrees* of danger, otherwise our remedy would be but partial, and partial will be our success, whereas both ought to be universal."

Nor is the path of the follower of Christ, respecting Abstinence, forgotten, The Christian's duty is clearly portrayed; and the whole "*Observations*" are written in the most Christian spirit, and with the most sedulous regard to the welfare of all classes of the community.

Our limits prevent us from enriching our pages with any further extracts; we therefore take leave of the little work, by giving it a hearty welcome, sincerely hoping that its circulation may become *universal*, that its matter may be as extensively prized. R.

Intemperance.

SHOCKING DEPRAVITY.—A jobbing porter, named James Wood, was brought before the Lord Mayor, charged upon suspicion of having stolen an edition of "Hogarth's Works," the property of Mr. Solomons, of 194, Whitechapel-

road. Mr. Solomons stated that he occasionally employed the prisoner to carry goods to and from customers, and had never, until the last job, had reason to suspect the man's integrity. A little more than a week ago he sent the prisoner to the house of a shopkeeper in the Poultry for an edition of "Hogarth's Works," which had originally cost 39 guineas, and which he had left in the Poultry for sale. The prisoner received the book, but never returned with it, and at last the fellow was found after a considerable time, spent evidently in drunkenness, without the work and without his knot, and the excuse he made was, that having been seized with a violent fit of intoxication, he went from public-house to public-house until he was stretched, in a helpless state, in the neighbourhood of Shoreditch. The Lord Mayor (to the prisoner): Have you no recollection where you last had the book?—Prisoner: The place in which I last recollect having seen it was Fetter-lane, in a public-house. I don't suppose I went into any other sort of house, except a pawnbroker's. The Lord Mayor: And what took you to the pawnbroker's?—Prisoner: The fact is, as I was going along with the book, I called in to have a glass, and that brought on another; and then as I began to feel I was going, I thought it would be better to take care of the book, so I stepped into a pawnbroker's in Gray's-inn-lane, and left it there for a shilling: so when I came out of the pawnbroker's I went into another public-house and drank off the shilling; and then, as the devil was in me, I went into the pawnbroker's again and got another shilling upon it, and nothing would do me but I must drink that too. The Lord Mayor: Why, what a drunken beast you must be. Prisoner: Your Lordship could not get a beast to do as I did. Well, I had a job to do next day to carry some chairs for Mr. Solomons, so I took the chairs to the pawnbroker's and left them there, and took away the book, because I was determined to take it home; but the devil comes up to me again, and in I must walk to another public-house, where I had a drop of something, and that set me going again. The Lord Mayor: What after all this intoxication?—Prisoner: And no mistake. When I came out I was walking steadily down Gray's-inn-lane, where who should I meet, a few doors off, but the devil again, and in I walked, sure enough, into another public-house. The Lord Mayor (to Mr. Solomons): Is there any truth in this?—Mr. Solomons: It is a fact that he did as he states at the pawnbroker's, and that he went into several public-houses, in one of which he showed the plates to the people in the tap room. The prisoner: The last place I recollect being in was a public-house in Fetter lane, but after that I recollect nothing. I was found in Shoreditch, but when I came to myself I missed not only the book, but my knot. Mr. Solomons said that he sent round hand bills, but had not heard a word of the book. It was Boydell's edition, and he had paid only thirteen guineas, although it was nearly as good as new. The Lord Mayor said that the prisoner should be remanded, and that he deserved imprisonment for his depraved love of strong liquors, even if he happened to be innocent of the theft.—Remanded.

Poetry.

MOTTO OF THE DODDRIDGE FAMILY.

"*Live* while you live."

ON THIS THE EXCELLENT AND PIOUS DODDRIDGE WROTE THE FOLLOWING LINES:—

"Live *while* you live," th' inebriate* would say,
And seize the pleasures of the present day:
"*Live* while you live," the sacred preacher cries,
And give to God each moment as it flies.
Lord, in my views, let both united be;
I live in pleasures while I live to thee.

* Epicure in the original.

TO MEMBERS OF THE TEMPERANCE SOCIETY.

To be Disposed of, in a flourishing and first-rate County Town, within Fifty miles of London, a TEMPERANCE COFFEE HOUSE and READING ROOMS, in the best and most central part of the Town.

The above offers a most advantageous opportunity for a person of small capital and industrious habits; the House having been fitted up at the expense and under the direction of a Committee, and as they wish to continue it upon Temperance principles, they are disposed to offer it upon easy Terms.

For Particulars apply to J. Pasco, 90, Bartholomew Close.

MEETINGS IN LONDON AND ITS SUBURBS.

At Half-past 7 o'Clock in the Evening.

Monday, Feb. 13th.—Wesleyan Chapel, Saffron Hill.—Bible Christians' Chapel, Paradise Place, King's Cross.
Tuesday, Feb. 14th.—Domestic Mission Chapel, Half-Moon Alley, Lower Whitecross Street.—Infant School Room, Walworth
Wednesday, Feb. 15th.—School Room, Hart Street, Covent Garden.—Peckham Society's Meeting, Lancasterian School, at 7 o'clock.
Thursday, Feb. 16th,—Welsh Chapel, Aldersgate Street.
Friday, Feb. 17th.—Welsh Chapel, Brokers Row, Mint.—Chesney Rooms, Foley Street, Portland Place, Mary-le-bone.
Saturday, Feb. 18th.—School Rooms, Fisher Street, Red Lion Square.

To Correspondents.

The "*Parody on Drunkenness*" is approved, and shall appear.

We regret that our friend "*Tyler*" did not obtain that attention he expected: such cases will sometimes occur.

"*An old Man.*"—The excellent Letter of an "*An old Man*" will suit our pages if we may be allowed to abridge its contents. Brevity must be one of the leading features of our articles.

The "*Facts,*" from our esteemed friend Mr. R. Lanyon, Surgeon, Lostwithiel, shall not be overlooked.

The few lines of Poetry signed "*L.*" shall be used at some future opportunity.

"*Water, Alcohol, and Bacchus, a Fable,*" is not suitable for the pages of the Intelligencer.

Received "*Amicus;*" D. K., of Hounslow; T. Smith's Journal; G. Pargeter, Lambeth; Edward Middleton; "G. P. R." and "*T. B.*"

Our Correspondents are requested to write as legibly as possible, as we have not time to transcribe all the communications.

We hope our friends in the Provinces will frequently send us an account of their Meetings, and of the progress of the cause: such facts will be always acceptable.

No Letters will be received unless Post paid.

Printed and Published by J. Pasco, 90, Bartholomew Close; and sold by J. Brittain, 1, Queen's Head Passage, Paternoster Row; Paul, 52, Paternoster Row; Tyler, Tottenham Court Road; Herbert, 36, Exeter Street, Sloane Street, Chelsea; Gotolee, Church Parade, Hounslow; Baker, Tract Depository, Nottingham; Pallister, Leeds; Bradbury Jun. and Co., Deansgate, Bolton; Oliphant, Edinburgh; Livesey, Preston; Ellerby, Manchester; Morris, Bath; and may be had of all other Booksellers.

Part I. price 8d.—Part II. price 5d. are now Ready.

THE WEEKLY
London Temperance Intelligencer.

UNDER THE DIRECTION AND SUPERINTENDENCE OF THE NEW BRITISH AND FOREIGN SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE.

No. 14.] SATURDAY, FEBRUARY 18, 1837. [PRICE ONE PENNY.

"No one Crime on Earth destroys so many of the *Human Race*, nor alienates so much *Property*, as *Drunkenness*.—BACON.

DECLARATIONS

OF

The New British and Foreign Society for the Suppression of Intemperance.

I do voluntarily promise that I will abstain from Ale, Porter, Wine, Ardent Spirits, and all Intoxicating Liquors, and will not give or offer them to others, except under Medical Prescription, or in a Religious Ordinance.

I do voluntarily promise to abstain from Ale, Porter, Wine, Ardent Spirit, and all Intoxicating Drink, except for Medical purposes, or in a Religious Ordinance.



"And in that day did the Lord God of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth:

"And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink, for to-morrow we die.

"And it was revealed in mine ears by the Lord of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord God of hosts."—Isaiah xxii. 12, 13, 14.

ON THE INFLUENCE OF THE ABSTINENCE PRINCIPLE AS AN AGENT IN PROMOTING NATIONAL PROSPERITY.

LOVE of country is naturally rooted in the human breast; and whilst this patriotic feeling remains uninfluenced by less worthy motives than arise from a sincere desire to advance the general interests of society, our attachment to our countrymen will not be less ardent or general. Civilization undoubtedly conduces to increase this salutary influence; but whether we turn our inquiring eye to the icy regions of the north, to the sultry plains of the south, or to the more congenial climate of our own empire, we find the principle in its nature, operation, and effects, the same. It is this noble feeling which cements every interest, by urging the adoption of measures calculated to secure the general weal. But some circumstance or other has arisen in every country to deprive it of its sterling character. Among these, popular mistake and accredited custom are by no means the most insignificant; indeed, in our own country these two combined have produced more social difference than any other insulated cause. The sequence has followed, that, as a mass, our enquiry is not "What will promote the benefit of my countrymen?" but "How will the application of this measure operate in subserving any prevailing custom?" Instead of inquiring whether those will *benefit* or these *destroy*, both are indiscriminately used, solely to suit the caprice of taste, or the refinement of luxury. Patriotism and philanthropy are quite out of the question.

This is the case with our use, as a nation, of *fermented* drinks. We are eminent for hospitality, but we have neglected to take care not to injure by our benevolence. Our disposition for sociality has generated no unfriendly feeling: far otherwise; but the means we have used, in order to evince that friendship, have not unfrequently led to results of the most unexpected character. By administering the cause of intoxication to an unsuspecting associate we may have been the thoughtless instruments of promoting the interests of a foe who lies hidden in the cavern of the human heart, waiting only a convenient opportunity to fester our friendship, and to poison the source of our enjoyment. Results such as these have followed the friendly glass of ale. "*One glass more*" has succeeded the introductory draught; desire after "strong drink" has been induced, until the appalling fact now stands before us, that we are a nation drunken through the habitual use of fermented drinks. Custom has approved of the fallacy, begotten by that use, that they are *necessary* for the working man, so that it is now almost universally considered, that were we, as a nation, to abandon them, our national importance would wane, and our species soon become extinct.

But this departure from the native excellence of our character as men need not continue. *Acquired habits may be deserted.* Still the difficulty lies in retracing our steps. So many obstacles seem to crowd our path that we appear to be continually opposed by some new difficulty. But when has British determination yielded to circumstances which required only patient resistance to secure their overthrow? As Englishmen we cannot but rejoice in having the opportunity *thus* to triumph.

It is a mistake to suppose that Total Abstinence from all inebriating liquors would induce national derangement. The prosperity of our state consists in the unfettered operation of three things, namely—Commercial activity, Individual happiness, and Collective harmony. Any thing, therefore, which has a tendency to prevent the realization of these re-

sults must prove detrimental to the interests of the community. Now it is our object in this paper to shew, that the habitual use of any intoxicating mixture does not promote national prosperity, but that such use powerfully operates in the cultivation of an essentially different principle.

First, *Fermented liquors frustrate commercial activity.* Many medical men have testified what experience has proved, that the physical system does not require the aid of the *stimulation* they afford; that such excitement is not *strength*, and that they injure the frame by exciting its energies without administering to its support. They therefore give birth, amongst others, to *four* specific evils, namely, loss of *time*—loss of *capital*—loss of *employment*, and loss of *strength*. The effect of this is, *business* is impeded—*evil habits* are formed—*poverty* is induced, and *pauperism* is created. Nor are their effects, on this head, confined by *this* line of misery. Mental aberration and premature death are not unfrequently added to the melancholy catalogue.

Secondly, *Individual happiness is sacrificed by our habitual use of them.* When the taste is vitiated by the habitual use of strong drink, man lives under the influence of a *false spirit;* the tendency of which is to *mislead.* Obstacles are magnified; hopes are excited by its influence, which an unbiassed judgment would not tolerate. Hence the power of discrimination is paralyzed, and the whole system, mental and physical, becomes enslaved. And this is no cause of wonder. We do not gather grapes off the bramble bush, nor apples from the bough of the elder; nor can the man, who *lives under the influence of these drinks by habitually using them,* expect to realize the *natural* flow of all his powers whilst he uses a stimulant at once *unnatural* and unnecessary. Further than this: these drinks increase the depravity of the mind by exciting the already depraved passions. Hence arises the disposition to indulge in unlawful pleasure, and a proneness to yield even permanent happiness to the momentary impulse of animal gratification.

Thirdly, *They destroy the harmony of society.* That which will produce the two former evils will superinduce this. So nicely is the economy of nature blended. And do we not find, in unnumbered instances, that strong drink has disturbed the *once* happy bosom; that it has broken in upon the quiet of domestic life; that it has sown the seeds of discord in the social circle; that it has facilitated the march of crime, and convulsed the whole system of civilized life? We need not *enumerate* such facts: enough—they *live* in our recollection!

What then is *Total Abstinence* calculated to effect? Nothing short of the most salutary moral reformation. *Now,* as a nation we are the victims of *custom.* By abstaining from these liquors we shall become *free:* free from *much* physical debility; from *more* perplexing temptation; and from *all* fear of a recurrence of the evils arising from their habitual use. But what is to become of the grain now converted into ale and beer? It would then be used in another shape: for the *less* a man drinks, the *more* he will eat; and the consumption of a greater quantity of the grain would ultimately follow, so as to cause a rise to the present demand—if it were not so, the experience of the farmer would cause him to vary the *kind* of his produce so as to secure to himself more profit than he now can obtain from the growth of barley for the purpose of malting. Nor is this all: the prosperity of our country would be further maintained by the *improvement of the condition of the working classes.* They would then have in their possession that amount of the "circulating medium," which would enable them to obtain the *best* commodity at the *most reasonable rate.*

A FAMILY PICTURE.

By the Rev. Hugh Stowell.

Temperance societies make men love their homes, their wives and their children, and make those homes happy; for while they promote economy, they do not banish the comforts of life; and when the labours of the day are over, what can there be in this wide earth more cheering and more dear to the heart of man than his own fireside? Can there be anything more beautiful and sweet than a peaceful cottage? In my own district, near Manchester, there was a pretty cottage—pretty to look at—but, alas! there was no comfort within. When I first visited it, there was not a stool to sit upon—not an article of kitchen-ware on the dresser but was cracked or broken, and scarcely an ember in the fire-place. What was the cause of this? The father was a drunkard. The poor wife presented, perhaps, one of the most melancholy pictures in nature; she was young, but her face was bleached and wrinkled, and she longed, I verily believe, for a premature grave. I visited the same cottage again, during last month; but oh, what a change! The little step before the door was washed white almost as snow; when I entered, the floor was strewed with new clean sand; the shelves were ranged with new basins and plates, and shone in all the brilliancy of pewter; and when I looked to the grate, instead of the old broken one that filled the hearth, there was a fine new polished range, and plenty of coal burning brightly within it. There were two or three children there, too; one with a book before it, conning over its lesson, and another, who was much younger, with a good basin of broth in its hands; and when I looked at the good woman's face, I do assure you it was the loveliest feature in the landscape—instead of the pale, withered look it wore when I first saw it, it was now covered with the most beautiful rouge, but that rouge was placed there by health and happiness. And do you know my friends what wrought this change? I asked the good woman herself—'O, Sir,' said she, 'my John is a Tee-totaler this year and a half. I declare,' said she 'I have got a new husband, and we never had the honeymoon till now, and I think it will last as long as we live."

ST. PAUL'S ADVICE TO TIMOTHY ON DRINKS.

"Drink no longer water, but use a little wine, for thy stomach's sake, and thine often infirmities."
1 Timothy v. 23.

The champions for the use of intoxicating drinks have not failed to select the above passage over and over again to countenance their practice; but these are days of inquiry, and, revering the Scriptures as we do, we cannot remain silent when we hear them misapplied. These words have been held by various parties to endeavour to scare the Tee-totalers from the field, by asserting that they were opposers of the Scriptures and enemies of the cross of Christ. But the cause of truth demands truth—not assertion only—to the law and to the testimony. By referring to the first Epistle of Paul to Timothy we find the advice offered under peculiar circumstances, and be it borne in mind that Timothy was an abstainer, for Tee-totalism is no new thing. In the first place we find that Timothy's stomach was out of order, or its healthy tone impaired by great exertion in his ministerial calling. Have all those who drink it in the present day disordered stomachs? if not, the apostle's advice can have nothing to do with them. And if the stomachs of those who have tried the prescription for years are not cured yet, it would be advisable for them to reverse the order of these words, and "drink no longer wine," but use a little water for *their* stomach's sake. In the second place, the wine drinkers of the present day, before they draw this weapon out of the sacred armoury to use against the Abstinence principle, will please to tell us what wine it was that Paul recommended to Timothy; whether it was port or sherry, or any thing like any of the wines now in use. We deny it: let him prove it who can? We deny that twenty gallons of brandy to one hundred (and frequently that of the most pernicious quality) were added to the wines of

those days; and it is a notorious fact, that the Oporto wines are now mixed with that quantity of brandy in order to suit the depraved taste of the English. It is well known that our wines are fifty per cent. proof spirit; twenty-five per cent. alcohol, that is—poison, so called by all medical men. The continental wines in general are not more than three or four per cent.; and even these are often mixed with water, so that a wine glassful of our port wine is equal in alcoholic strength to about a bottle of the liquid they drink. But to a conclusion on the matter: What do the persons quoting this passage gain? 1st. To ensure a right application of the words, they should be placed in similar circumstances to Timothy;—2nd. The wine must be of the same kind in its nature and properties, so as to warrant them in using it as a medicine;—3rdly. Its quantity should be the same as described by St. Paul—"a little;"—and 4thly. When the stomach is restored to its wonted health, this medicine, as well as all others, should be discontinued, for who takes calomel or senna when the effect desired is produced? If St. Paul had intended Timothy to take wine as a common and necessary beverage, his advice would have been to that effect: and if the recommendation (for, observe, it was not to be understood in the nature of a command) were to have extended to others, it ought to have been given somewhat in the following manner—"Drink no longer water, but use a little wine," and exhort Christians in every age to do the same. But no such reading is in the text. There is no reason to doubt, if the holy St. Paul lived in these times, and saw the daily wreck of property, character, health, life, and godliness, through the direct use of intoxicating liquors, but that we should hear him proclaiming, through the streets of London, "*Drink* no longer wine or intoxicating liquors, but use water or any drink that will not destroy immortal souls: do this for your own sakes—for the church's sake—for Christ's sake." "Abstain from all appearance of evil." "For many walk, of whom I have told you before, I now tell you, even keeping, that they are the enemies of the cross of Christ; whose end is destruction; whose god is their belly; and whose glory is in their shame, who mind earthly things,"—Phil. iii. 18, 19.

DECLARATION IN FAVOUR OF TOTAL ABSTINENCE.

The Rev. Andrew Lynn, circuit preacher of the Methodist New Connexion in Nottingham, has sent us the following declaration in favour of Tee-totalism:—"I have tried the Total Abstinence plan for several months, and it may be of some service if I make known how I was led to adopt it, and how I have found it answer. It was our unwearied Tee-totaler, Mr. Higginbottom (surgeon), of Nottingham, who first named it to me. I supposed it to be a wild scheme, which would never succeed. I thought I would never be a Tee-totaler, because I imagined, like many others, that I could not do without ale: I therefore did not resolve to make the trial until last February, when, at a Temperance meeting held in our chapel in Nottingham, I heard what very much surprised me—namely, that there was very little nutriment in ale, and that we should be much more happy without it than with it. I had, up to this time, been a moderate drinker of ale—that is to say, I took upon an average a pint or a little more in the day, and occasonally a glass of wine, and sometimes a littte spirit and water. This I took very seldom. I had three reasons for taking these intoxicating drinks in this moderate form: first, I thought they did me good, and made me strong to labour in the vineyard of the Lord. I likewise took them out of respect to my friends, who gave them to me as a mark of hospitality, and also that I might appear sociable, and not singular in company. But, when I recollected what the Temperance advocates had said—namely, that abstaining would promote my health and happiness, I thought if this was true, it was my duty to abstain; and, if I found it as they said, I was certain my example and advice would have a good effect on many of the religious friends with whom I was connected, whose souls I feared were in danger by using intoxicating drinks. I therefore determined to give it a fair trial. For the first few days I felt little inconvenience; but, towards the close of the week, I became feeble and rather sickly, and deranged in my bowels; and, in a few instances, I had a struggle with a longing for a glass of ale. This feeling I resisted, and with a little difficulty overcame it. My great perplexity was, how to find a fit substitute for my ale. I had been so spoiled with ale drinking, that cold water disagreed with me. I found toast and water a very wholesome beverage, when prepared right. We poured boiling water on the toast the night before, and, by noon the next day, it had the appearance of fine home-brewed ale, without any of its bad qualities. This I take to dinner, and coffee at night, as my chief substitute for ale. The following week I went into the country part of our circuit; and, as the Lord was reviving his work amongst us, I engaged in my long and laborious services in preaching, praying, singing, &c. &c. Towards the close of the week, with my great exertions, I was very much exhausted, so much so that I could scarcely get along the road. On the Thursday at dinner I thought I would try a glass of ale: I did so, and found it to revive me a little. I then began to fear I could not do without it. I took a little daily for two or three days afterwards, but I perceived the pain in my head return, from which I had been free the few days I abstained. I therefore resolved to give it another trial. From this time my system took to a mild beverage, and in a few weeks I began to perceive the beneficial effect of such mild drinks on both my body and mind. I did not, it is true, carry so much flesh as formerly, yet I was a deal more comfortable in my feelings; my head was clear, and my spirits lively from day to day. This feeling, I am happy to say, I still enjoy: the change in my entire system and spirits is such as to make me thankful every day that I ever became a Tee-totaler. I can walk six miles with greater ease than I could walk three formerly; my labours in the cause of God are much more pleasant, and less fatiguing. When my strength is exhausted with hard toil, it is sooner recruited again. I used to take a glass of wine after preaching, and felt glad of it, because I thought it did me good. I now do without, and feel no need of it. In the place of warm ale or spirit and water, after preaching on Sunday evenings, to supper, I take coffee, and am a great deal more refreshed by it, and am more clear and pure in my feelings for family worship. I can sleep sounder when I retire to rest, and my sleep does me more good. Next morning, instead of being dull and sluggish, as I used to be when I took ale or other stimulants, I am cheerful and active, and free from the muzziness in my head, and the unpleasant taste in my mouth which I formerly experienced. I relish my breakfast better, and can go about my pastoral duties with as much activity and cheerfulness as on other days. As I am not a medical man, I may be mistaken if I say, as a medicine, these stimulants do no good; but of this I am fully persuaded, that healthy persons, who have good wholesome food to eat, need nothing, as a beverage, stronger than water; and that they will be much healthier and happier with such mild drinks, than with any intoxicating drinks whatever. Though never a drunkard, I was frequently out of order, and every few weeks had pills to take to put me right; but now I have no need of them. Thirst is a thing I do not so frequently feel as I used to do. I have travelled some hundreds of miles without taking any thing stronger than water. When I first took to drinking water, it seemed a tasteless thing; but now I relish it greatly. It refreshes without heating and stupefying my feelings. When I drank ale, which I used to do at dinner and supper, I was drowsy, and fit for little but sleeping; now, after these meals I can read with pleasure, or attend to any other matter to which my attention is called I feel also less affected with the extremes of heat and cold than I did. My reasons for becoming a Tee-totaler, and continuing one, are numerous; but I will briefly state the following, which appear to me the most important:—1. I abstain on account of my health. 2. I

abstain on account of my family. I have children, and I wish above all things that they may be sober, healthy, pious, and happy; and this I am sure they cannot be if they become drunkards; and the only certain way of preventing this is not to allow them, so far I am concerned, to touch, taste, or handle intoxicating drink; and not only by precept, but by example likewise, show them how much I abhor and dread drunkenness; and thus, in early life, fix a conviction in their mind, by my own abstinence, how greatly I wish them to shun the paths of the destroyer. I feel persuaded that many parents may take the blame of the drunkenness of their children to themselves. 3. I abstain for the credit of the ministry. The habit of drinking, in most cases, is formed by example and persuasion; and it must be prevented and broken off by the same means. Drinking ministers are always on dangerous ground themselves, and their example, without their designing it, will strengthen the habit in some of those who see them drink, who may not escape so safely as they do; and it is a sad thing, to say the least of it, to lead our people into temptation. It is quite easy for a minister, unless he is always on his guard, to form the habit of drinking: his situation gives him access to the houses and tables of the rich, who, because they honour and love him for his work's sake, out of mistaken kindness, will press these things upon him; and he, at first to oblige them, and show respect to their hospitality, more than from any wish he has for the dangerous drop, will take it, supposing there is no harm in it; but, by a repetition of this practice, some have acquired a love for it, and in process of time have fallen the victims of drunkenness. Most ministers keep on sober ground, but we have some awful proofs that they do not all escape; but all would do, if they never tasted. I therefore entreat all our fathers in the Gospel to set their younger brethren in the ministry an example of self-denial in this matter, by giving up their little drops, and thus fully set their faces against the dangerous habit of drinking; and all my younger brethren, over whom I have any influence, I entreat, for their own sake, and on account of the precious cause of Christ, to join without delay the ranks of Total Abstinence, and with all their might help on the blessed work of sweeping drunkenness from the earth. If all ministers and officers were to give up the use of intoxicating drinks, and speak against them amongst the people, they would soon be banished from the houses of the people of God, and would be by them removed, in a great degree, from the men of the world."—*Christian Advocate.*

PRACTICAL BENEFITS OF TEE-TOTALISM.

It is one of the glories of Total Abstinence principles that wherever a Society has been formed, it has always numbered among its members a little band of reformed drunkards, whose history, related in their own native simplicity, speaks powerfully in our favour. Their statements are arguments which our adversaries find it impossible to gainsay or resist. Nevertheless, in privately advocating the claims of the Society, it has been often found that attempts have been made to explain away these facts, by calling such a change in a man's habits a *re-action*. Hence has arisen the conclusion, that if by the influence of example or custom he has been drawn into one extreme, he must, when the impulse is once given, be necessarily led into the other.

What is any reformation from vice but a re-action? When a man has been enslaved to evil passions, if some circumstance should operate so as to induce him to break from its trammels, his ardour in the pursuit of virtue will be as great as his previous attachment to vice; and what is this but a re-action? Let a man who has despised religion and rejected the Saviour be brought under the influence of vital godliness, and his zeal for God will be in exact proportion to his former love of sin. Does the fact of its being a re-action (which, indeed, no mere *human* instrumentality can produce) derogate from the greatness and importance of this change; or is it less valuable because its character has been like the vibration of a pendulum, which moves in *one* direction just in proportion to the distance from which it came in the other?

I say no. The man who, from a course of hardened profligacy, returns to an excessive rigour in his adherence to what is good, is only a proof of the amazing power and inestimable excellence of virtue;—while he who has been brought from the commission of flagrant wickedness to a greater zeal for God than is displayed by others, only exemplifies more strikingly the power of that grace which checked him in his follies, and turned the current of his soul in favour of holiness.

Now let it be remembered that a re-action will be great according to the extent of the previous evil. For near six thousand years then has the stream of drunkenness rolled on its present course, and if the Temperance reformation be a re-action, what a glorious prospect is before us! In exchange for past centuries of degradation, crime, disease, and misery, we are to have future ages of temperance, piety, longevity, and peace. Instead of abject wretchedness, the poor man's dwelling is to exhibit a scene of comfort and competence, while unborn generations shall bless the instrumentality which rolled back the tide, thus saving them from a vortex in which they might have been engulphed, and bestowing on them blessings which nothing but their own criminal indulgence can again alienate or impair.

Friends of the Tee-total Society—your very enemies encourage you—advance in your career of mercy, and you shall see the moral desert blossom as you go; and the smoke ascending from every cottage chimney shall tell you that the wintry faggots are blazing below, and the "loves and joys" are sporting in the fairy ring of domestic happiness. Let nothing chill your energies or damp your exertions, and doubt not in due time to reap your reward. You may not, indeed, live to see the full effect of your labours. The fruit of the tree which you have planted may be plucked by other hands when you lie still in the grave; but if happy spirits may look down from heaven, the sight of the good you have contributed to produce, shall fill you with a holier and purer joy than you can possibly experience upon earth;—and while casting your crown at the foot of the throne, you ascribe all the glory to the power of his grace and the efficacy of his blessing, yet the fact of having been the *instruments* shall be your highest honour and noblest reward.

West Drayton. D. K.

SKETCHES OF REFORMED DRUNKARDS.

SECOND SERIES, No. 3.

"*To* GOD *be all the glory.*"

Of all the evils which afflict our country, Intemperance is one of the greatest. It destroys alike the happiness and blasts the prospects of both rich and poor. It visits both sexes without distinction; and effects the destruction of both the religious and profane. Ministers of the Gospel, sunday-school teachers, and private Christians have fallen victims to its influence. Nor are its ravages confined to one country; all are under its dire controul.

Many are the examples which might be given to illustrate the foregoing facts. The history of nations—the records of Christian churches—the journals of private individuals—and the experience of all, confirm the too solemn truth, that Intemperance is one of the greatest evils which afflicts our highly favoured land.

A. B. was born in Ireland, and at an early age was sent to a Protestant free school, where he was taught to read and write. There he was instructed in the Holy Scriptures, and was eventually engaged as an Irish Scripture reader. He was at length

obliged to leave Ireland and come to London. Up to this period he was an ornament to his profession; but owing to excessive labour his health began to decline, and, at the request of a physician, he, for the first time, began to drink *porter* for the benefit of his health. When he recovered, he still retained his desire for "strong drink;" nay more, he became a poor drunkard, and was often found intoxicated during his visits among the poor Irish. He at last was discharged for drunkenness, and in consequence was reduced to very great poverty. At this crisis he met with a friend who was a member of the Temperance Society, and who persuaded him to join them and sign the pledge of Total Abstinence. He did so, and from that period he became *a sober man*. He has regained his character, and is again engaged as Irish reader and visitor of the sick. His circumstances are much improved; his health is better; and what is far better than all, he is more devoted to the service of his God. He is now an advocate of Total Abstinence, and many are proving the advantages of Total Abstinence from all intoxicating drinks through his instrumentality.

Another voice from St. Giles's.

No. 4.

When we are called upon to witness the triumph which succeeds the achievement of a brilliant victory, we cannot contemplate the splendour of the effect without being reminded of the misery occasioned by the cause. This reflection dims the lustre of our brightest joy. But in celebrating the overthrow of the monster Intemperance, our pleasure is unalloyed by pain; and when we consider, too, that effectual means, such as Total Abstinence, are used in order to *annihilate* rather than to *vanquish* the general enemy, our hopes give zest to enjoyment, and close at once the avenues of fear. The substance of another sketch is before us. It is a fact clothed in the raiment of truth, and sent forth as a witness of the efficacy of Total Abstinence, in proving the instrument of personal and moral regeneration.

T. P. was nine years *a drunkard*. He then lived in a comfortless room, and worked in a cellar, in one of the crowded parts of this great Metropolis. Scanty were his means; he dragged out his miserable existence "unnoticed and unknown" save as a sot. But there was *one* who marked his progress through the "lane of life." He was a Tee-totaler. Often had he longed to see T. P. a sober man; but so steeled was he by prejudice to all conviction upon the subject of intoxicating drinks, that even after his friend has succeeded in getting him to a meeting, he went again to his haunt of wickedness, and became intoxicated! Still the Abstinence man pursued him. He could not bear to see a fellow mortal perish through his love of drink. No! He had been taught in the school of charity to "love his neighbour as himself." His efforts eventually proved successful. T. P. heard Mr. Livesey on the "great delusion:" he signed the pledge of *Total Abstinence* from *all* intoxicating drinks. Now he has a good four-roomed house; a snug business; a sufficient quantity of neat furniture; an apprentice; and a *happy home*. Still more—we have every reason to believe he possesses now, through grace, that precious treasure which

"Lays the rough paths of peevish nature ev'n.
And opens in each breast a little heav'n!"

Junius.

IMPORTANT EXTRACTS FROM THE REPORT OF THE COMMITTEE OF THE HOUSE OF COMMONS ON SHIPWRECKS.

We intend, in successive numbers of the *Intelligencer*, to present to our readers a selection from this important Evidence. Our friends will perceive that *intoxicating drinks* has materially contributed to increase the number of Shipwrecks. This fact, from such authority, cannot fail to be felt where the impression will be of the most importance.

Mr. Charles Purnell, 14 years dockmaster of Liverpool.—Of "avoidable" causes of shipwreck, mentions occasional incompetency, and frequent drunkenness from spirituous liquors. Speaks of a captain who was so constantly drunk that the mate or crew were obliged to make a signal of distress to a man-of-war that he might be confined. He would not believe the ship was in port when anchored. Mentions a pilot, a steady man, who approved of the "temperance" principle, yet "liked a glass of grog now and then," who told him, that on boarding ships in the Channel he had found the captain drunk. It was his impression that 9-10ths of the accidents which occur arose from the use or abuse of ardent spirits. Ships now frequently sail from Liverpool without them. The majority of American ships sail on "temperance" principles. Some of their insurance companies deduct 5 per cent. where ardent spirits are not used. States that American ships obtain a preference at Liverpool. As respects the ship and officers, they are more afraid of the rivalry of their own countrymen. (Quotes the American Temperance Report.) Their Government have offered 6 cents per day extra to sailors who relinquish their grog rations. Commodore Biddle states, that out of 1,107 men, 819 conformed. In cases of exposure to wet and cold they serve out tea and coffee. Generally speaking, the men are better satisfied with the tea and coffee than with the ardent spirits. Approves of an inquiry into losses. Seamen at Liverpool go on board when the ship leaves dock, five or six hours before she goes to sea. They are frequently "half-seas over." Has seen them carried in carts. Believes that accidents have occurred in the night from this cause. The ship is navigated through the Rock Channel by a set of old sailors, termed "riggers." Coincides with an examination of commanders. There are several private register-offices for sailors in Liverpool. A Government one might meet with opposition, unless on popular principles. It might do good. Thinks fewer American vessels are lost on our own coasts than British, but cannot prove it. American captains may not be better seamen, but they are more steady, and are thought more of in their own country. There may be 50 English "temperance ships" at Liverpool. It is said that the coffee is more efficacious than spirits in cold climates as well as hot. Thinks spirits every where unnecessary, and that their removal might reduce insurance one-half. Wishes our Government and under-writers would act like those of America—not allowing spirits duty free, and reducing the insurance. There is no difficulty in getting "temperance" crews. Sober young men prefer it.

Captain E. P. Brenton (nearly 50 years an officer in the navy.)—Has thought and read much on the subject of shipwrecks. Attributes them principally to incapacity and drunkenness. Met with a captain sailing under convoy off Ushant, who asked for some one to come on board who could take an observation. Was asked why he came out unprovided. Answered, "You can have no profits if you don't run no risks." Speaks of a brig cast away near St. Maloe's. As soon as the captain was dead the mate and crew hoisted a pipe of wine out of the hold, and got beastly drunk. When the French boarded the vessel, only one of the crew, a boy, could give them any account. The appetite of sailors for drink is insatiable. Thinks nothing but the difficulty of getting at them, to which there is always a liability, keeps them sober. Has drunk wine himself—is now a water drinker, with tea and coffee, and finds himself all the better for it. Does not think spirits are necessary for stimulating. Thinks one-third of a merchant crew are disabled by them. The Halswell (East Indiaman) was lost in 1786, off St. Alban's Head, west of the Needles, owing to drunkenness. The St. George was burnt in 1759, from the crew getting drunk in the boatswain's store-room. The Edgar, 74, was blown up at Spithead from the spirit room; with a great many other instances. Answers in the affirmative to a question from the chairman "whether it would not be necessary to create an artificial light" (which the rude multitude do call using a

candle) "in the dark spirit room" the snuff of a candle falling into a rum-cask has occasioned the loss of a ship. Demonstrating the great value of patent snuffers, would it not be within the compass of human imagination, on entering any room containing any inflammable substance, by land or sea, incarcerate the incendiary candle in a lantern? It can not be kept on the deck like water. When a ship is lost, the sailors will fly to the spirit rooms unless the officers can prevent them. The officers thus often save the lives of the men. Thinks the daily supply keeps up the propensity, and that the present course is "madness:" spirits on board are ten thousand times more dangerous than gunpowder. Would undertake the command of a line-of-battle ship without spirits. Drunkenness one day stimulates a repetition the next The use of spirits at sea contributes to their getting drunk at the first house they enter, staying there, and, if the people are dishonest, losing their money. Praises the "Sailors' Home," in Wellclose-square, where they deposit their chests and money safely, and live for 9d. a-day. Government and the under-writers do nothing for it; Ship-owners but little. Many think, "if you break a tar from getting drunk you break his spirit: but we have had too much drunkenness; our navy has been ruined by it." I think 95 per cent. of punishment on board ship are owing to drunkenness: this is an additional argument with those who dislike corporal punishments. Proposes a receptacle-ship, or more than one, in ports; and a training ship for 1,000 boys, to be brought up in sober habits. Each parish in England might support one boy for the royal or mercantile navy. This would supersede impressment. Sailors might be taught to take an observation, but there should be no compulsion. Recommends a registering-office at each port. Praises the institution at Hampton Wick, where boys have been reclaimed without severity. Expresses a not favourable opinion of the moral training in the Marine Society's ship. Allows he has not been on board of her for some years. The number, 100, is too limited. Would have a three-decker for education sunk near Woolwich, where the boys would have the sight of Greenwich Hospital. Speaks very unfavourably of workhouses for boys.

Mr. J. Pym, an experienced shipping agent at Liverpool.—200 vessels were wrecked, driven on shore, or injured in their course to and from Liverpool during the last year, 33 of these were on shore or aground; 13,000 vessels entered the port of Liverpool in that time. Many lives were lost—14 during the last week in one vessel. There is more than proportionate loss in St George's Channel, owing to the difficult navigation. Proposes a harbour of refuge. There are only 11 feet of water at Holyhead at low water. Has heard there is a plan for deepening and enlarging it. Thinks there is a better site between the Great and Little Ormsheads. Six vessels were wrecked there, but with only one life lost, Feb. 16, 1836. St. George's Channel is well protected by lights; thinks not one-half of the losses would occur if there was a harbour; a public company are endeavouring to accomplish it: they have not yet applied for an act of Parliament. Means would then be found. There is some jealousy of its proving a trading port; the public good should over-rule this. Read a paragraph from *The Times*, August 2, 1836, relating to a storm at Liverpool, and the loss of the John Welsh; 14 of the crew perished, and the remaining two were finally saved by the life-boat from Hoylake, after having for some hours clung to the rigging. Another vessel was lost with all the crew, and it was feared that several coasters were; the latter passed the very spot and Llanidlo Bay; had the proposed harbour existed she might have been saved. Is surprised she did not run into Beauman's Straits. A harbour is forming there, the merchants of Liverpool having obtained a light. The Ormshead harbour would be accessible without a pilot. The crews are seldom assembled before three or four days, sometimes one, prior to starting. They are often completely intoxicated. The crews are obtained by their leaving their names and particulars of service at the registry-offices. The "riggers" manage the vessel till the men are overhauled and found capable. Approves of a general registration of characters of seamen and petty officers, if practicable. Sailors would not like it, but it might be to their benefit. The great objection, and which caused its failure at Liverpool, is, that it gives a captain too arbitrary a power to condemn a man's character without his being able to defend himself by examination. Certainly it would be desirable that a mutinous and drunken character should be known; one such has caused the loss of a vessel. There is a regulation for merchant captains to give characters, but it is not much observed in Liverpool. There is too much trouble in it. Still objects to the arbitrary power in the captain. Fixing him in damages might be some check. A sailor has always a difficulty to get redress for any grievance. A character from the captain and first and second mate might be a just one. In answer to a humane question by Mr. Young, an unfavourable character might condemn a man to destruction for a casual fault. There is no public register for domestic servants. A sailor would only apply to a captain if he expected a good character, or to be forgiven; if he got a bad one, he would throw it away. If entered at a registry-office he could not. A registry-office could hardly investigate all the appeals of sailors against unjust characters; that given by the master and mates would decide it. Allows this would be a power exercised by one party against an untried man. An office like the police-office at Wapping, might get through all. Captains are often too much hurried on a change of wind to attend to the characters of men. It would be better if men could be shipped whilst the vessel is fitting. There would be less trouble in going to a registry-office. Sailors frequently lose their documents. It would be less easy to forge the transfer characters. Steam-vessels from Liverpool do not take a sufficient number of boats to receive the crew and passengers in cases of accident. They ought to do so. Nor do the emigrant ships. From the destitute situation of our seamen on shore, and the better wages given by the Americans, we lose many of our best seamen. The American ships get better freights; they are esteemed more safe, strongly built, and swift. Their mates are better instructed, because they get higher wages. There is no connexion now between our men and the ships, as formerly. Some of the New York ships never send their men adrift as we do. At Liverpool they give 50*s.* to 3*l.* a-month; the Americans from 3*l.* to 4*l.* They require more men on their homeward voyage. Our men on being dismissed enter their service. We should make our advantages equal. Many of their ships are "temperance" ones. Has not heard of any disinclination in our men to enter them. Does not think there is much intemperance in British merchantmen. There is not the opportunity in the present day. It is chiefly on shore.

Sir E. Codrington, a member of the Committee.—Is much opposed to the supply of liquor in the navy. It leads to intoxication and punishments. The quantity is too much even for a person accustomed to it. Greatly laments that "beer" is not taken instead. It would cause a trifle more stowage, as water may be had anywhere, and part of the beer might occasionly spoil; but, compared with the advantages, it is a "paltry economy." From the influence of spirits, has been afraid to trust some of his best men on shore expeditions, lest they should become intoxicated and unmanageable. Was on the committee with Lord Exmouth when it was proposed to substitute a quarter for half a pint of spirits, with tea and sugar. Mentions instances of seamen becoming a prey on the Spanish coast from their proneness to intoxication; and of the worst seamen in a ship leading the way in breaking into a spirit-room in cases of wreck. Thinks that only a small quantity should be sent out to be used on special occasions; and that a time of peace is favourable to men's entering under such an understanding. Has had his best men seduced by liquor and desert, afterwards return to him and say "they did not know what they were doing." It often destroys the efficiency of the small crew of merchantmen; they have applied to men to exchange them for worse sailors who were sober. Has recommended provisions to be taken out for the sick in the navy in tin cannisters, which may be supplied fully as cheap as you can get them fresh in

most places. Merchant ships had better carry these than spirits. Mentions a sailor plied by "crimps," with drugged spirits, and taken to a station-house in a state of madness; they may become the victims of robbers, who plunder them till they are compelled to go to sea again. Thinks Government and the Society of Merchants and Ship-owners collectively might interfere to protect seamen by forming asylums, temporary residences immediately after their discharge. Believes they are sometimes "Burked." Approves of a register where seamen might keep up their connexion with a vessel. The number of public-houses close to the landing place is an evil. A small quantity of spirits may be useful to mix with bad water at sea; but in his experience has been able to avoid having bad water.

Progress of Temperance.

METROPOLITAN.

South London Auxiliary.—Wednesday, February 8, a meeting was held in St. John's Chapel, West Street, Walworth. The speakers were Mr. Fenning, (an operative) the Rev. J. Popplewell,* Mr. Grosjean, Mr. Parker, (one of the committee) Mr. Teare, and the Rev. Isaac Bridgman, Minister of the Chapel. The latter gentleman, in consequence of his attending at a meeting in George Street School, Regent Street, Lambeth, about three months since, resolved trying the system of total abstinence, which he has accordingly done; and now, from conviction, he was determined to become a member of this society; first, because he had received much personal benefit; and secondly, and especially as an example to others. Mr. B. was the first to sign his name. Mr. Bridgman further stated, that his previous experience was very similar to that of the Rev. R. Knill's, before he became a T. T. Mr. B.'s nephew and servant also signed; and we have no doubt from the absence of all prejudice which we perceived, and the liberal manner Mrs. B. afterwards spoke of the advocates and of the society generally, that we shall shortly number her and her children in the ranks of Tee-totalism; for when we get the mother, the children are sure to follow. She added "that she only wanted to be convinced it was her duty." Out of sixteen who signed, *nine were from the age of seven to seventeen.* Blessed youths, go on, give yourselves to Jesus Christ, and then will be fulfilled the prediction of the prophet, "I will pour out my spirit upon thy seed, and my blessing upon thy offspring;" and "one shall say, I am the Lord's, and another shall call himself by the name of Jacob, and another shall *subscribe with his hand* unto the Lord.—Isaiah xliv. 3, 5.

Bethnal Green.—On Thursday, 9th, a meeting was held in the School Room, opposite the Workhouse, Hare Street. Thomas Ball was called to preside. The rules being read by one of the Secretaries, the meeting was then addressed by Mr. Cannon and Mr. Wilkinson. Mr. Grosjean, Treasurer to the West London Auxiliary, gave a Lecture on the great delusion which the drinkers of beer are deluded by, in supposing that malt liquors contain nourishment to support mankind under fatigue arising from excessive exertion which he demonstrated by 30lbs. weight of barley; burning the spirit and shewing the extract or residuum of a quart of beer which weighed about 1½ oz. The lecture was delivered with much vigor and in a familiar manner, adapted to all capacities. The greatest attention was paid by the audience, and it is to be hoped that the lecture will be repeated in this neighbourhood, and that the different London Auxiliaries will solicit for themselves the services of this zealous advocate at the meetings. J. G.

*This gentleman was supposed to be a complete Tee-totaler, from his having some months since sent a note to the central committee of the New society; stating, that his Chapel was at their service when wanting. But to the no small surprise of the meeting, proved to be "moderate" only: nevertheless, from the convincing arguments which the gentleman heard from the four speakers that followed, we trust soon to see him one with us.

We perceive that in a recent Number of the *Patriot* Newspaper, the Rev. R. Knill has offered a Prize Bible to that Minister who will furnish the greatest number of instances of persons who have died by intemperance. It is hoped that the generosity of this able advocate of every good work will meet his full reward.

PROVINCIAL.

Bristol.—Mr. Smith writes from Bristol—"I have visited Hungerford, Melksham, Bradford, Bath, and Bristol. At Melksham, I gave a Lecture in the British School-room; at Bradford I also lectured; at Bristol, I attended two Meetings: six hundred persons were present at the first Meeting, 44 of whom signed; at the other there were about eight hundred assembled, thirty-two signed; seventy-six therefore joined us upon these occasions."

Bath.—From Bath he forwards this intelligence:—"I beg leave to present to your notice an account of my efforts during the past week. On Wednesday, the 18th, I attended a meeting of the Bristol Tee-totalers, held at the Tailors' Hall, for the purpose of forming a Tee-total Benefit Society; Joseph Eaton took the chair: but no final measure was adopted. In the course of the evening the Chairman requested me to address the meeting, which I did; and although a Benefit Society is not actually formed, yet it will be very soon.—On Thursday, the 19th, I attended a meeting at Temple Street Chapel, Bristol; Samuel Thomas, Esq. occupied the chair. Addresses were given by the Chairman; by Messrs. Hudson, Price, and myself. At the close of the meeting sixteen signatures were given.—On Friday, the 20th, I attended a meeting at Chew Magna; Sam. Thomas, Esq. presided. Joseph Eaton, Esq. and myself addressed the meeting. It was rather a numerous meeting, and great attention appeared to be paid to the subject. Just as I commenced speaking a band of music began outside, but failed in disturbing the meeting: at the close two signatures were obtained. The friends of the cause regard this as one of the best meetings they have had at Chew, from the spirit of inquiry which appeared to be excited. At the previous meeting held there no persons signed; and at one a few weeks ago twelve signed: nearly all of whom directly abandoned their pledge. These are extraordinary obstacles to the spread of Tee-totalism in agricultural districts, which nothing but steady perseverance can overcome.—The same evening a meeting was held in Bristol, at which thirteen persons signed.—On Saturday, the 21st, I attended a meeting held in the Mechanics' Institution, Bristol; Samuel Thomas, Esq. took the chair. Addresses were delivered by — Bailey (a reformed character); by the Rev. B. Parsons, and myself. Seventeen signatures were obtained.—On Monday, the 23rd, I attended a meeting at the Lancasterian School; Edward Thomas, Esq. took the chair. Addresses were delivered by the Chairman; by Mr. Williams, Rev. Mr. Price, and myself. At the close of the meeting twenty-two signatures were obtained.—On Tuesday, 24th, I left Bristol; and in the evening attended a meeting at the Friends' Meeting-house at Bath; Alderman Shenstone took the chair. Addresses were delivered by Robert Charlton, of Bristol, Mr. Scott, and myself. The friends of the cause are in high spirits at the result of this meeting, which passed off admirably; and twenty-three persons signed the pledge.

Reading.—From this place we have ascertained that the Tee-totalers have engaged the theatre in Friar Street for three months, so that they may hold their meetings weekly. Our first meeting was held on Thursday evening, February 2. "Let

us go on," adds our correspondent, "in humble dependence upon Divine aid alone, in deep humility and ardent zeal for the present and eternal welfare of our fellow men." A delightful feeling appears to pervade the minds of our Tee-total friends at Reading. May its conciliatory and soothing influence be universally diffused.

BRIGHTON.—We are happy to learn that the Rev. Mr. Edwards has been exerting himself in the cause of Total Abstinence from all intoxicating drinks in this town, and that he has obtained the Town Hall for a Meeting on Tuesday next; the Earl of Chichester is expected to preside. And on Wednesday it is intended to hold a Grand Festival. W. Janson, jun. Esq. and Mr. Gilbert, of London, also Mr. J. Teare, of Preston, are invited to attend; they purpose holding a Meeting on their way to Brighton, on Monday. A Meeting on Thursday at Lewes; and a Meeting on their way to town on Friday.—We hope the Rev. Mr. Edwards will be rewarded for his unwearied exertions by witnessing the formation of a large Society in Brighton.

OXFORD.—We have received the pleasing information that one of our Tee-total friends, during a visit to Oxford, circulated between 2 and 300 Temperance publications, "And," says our friend, "who can tell what a rich harvest may arise therefrom in some of the towns and villages when there may be ultimately scattered?" Let us water the seed thus sown with our prayers, and entreat the "Lord of the harvest" to cause it to yield an abundant increase.—*Eds.*

Varieties.

Extract from the "Aylesbury News."

A farmer in the neighbourhood of Risborough actually refused to deal with his accustomed grocer, in consequence of the dealer in teas and sugar becoming a Tee-totaler: the farmer *wisely* considering, that if the principles of Tee-totalism were to become general, no persons would buy his barley. Another farmer, on hearing the grocer's tee-totaling propensity, immediately went to his shop, and made a large purchase, stating that he considered him a "*strong land*" farmer, as if the people were encouraged to drink more tea and coffee, they must of course consume more bread and butter, and thus encourage the low-land farmer.

EXPERIENCE.—If we were willing to be taught by experience, what lessons we might learn! But passion, party, and self-gratification blind our eyes; and the light which experience gives us is regarded only as a lantern on the stern of a vessel, which shines only on the waves behind us.

Grand Jury and Temperance Opposition.—On Tuesday, the Grand Jury at Hicks' Hall, London, found two true Bills against Peter Johnson: the 1st. for disturbing a Meeting at Chesney's Rooms, Foley Street; the 2nd. for an assault, at the same place, upon Mr. Hockings, brother to the Birmingham blacksmith.

ORIGINAL RECIPE FOR THE CURE OF THE COUGH WHICH ATTENDS THE INFLUENZA.—The following simple prescription has been effectually used in removing the fearful cough which attends the march of that prevailing epidemic, the *Influenza:*—Take two pennyworth of any simple syrup, add to it the same amount of the essential oil of aniseed, mix a tea-spoonful in a cup of water, and take that quantity three times a day. After a few hours the oppression of the chest will give way, and expectoration will follow. By the use of this economical mixture the patient may be enabled to prevent a most serious affection of the lungs.—*A Tee-totaler.*

Poetry.

THE DRUNKARD, A PARODY.

"If a man be overtaken in a fault, ye who are spiritual restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted."—Gal. vi. 1.

'Tis the eye of the drunkard; how angry and red
And livid they look, as they roll in his head:
Away with the fumes of his feverish breath,
They are foul as the air from the confines of death!

"Here's your health," he would say, I am blood to the bone,
And drinking to others lost sight of his own;
Till custom and habit had bound him so fast,
That he vow'd o'er his cup he would drink to the last.

I view'd him one night in the midst of his joy;
I saw him carousing—inhuman employ!
While one, with a visage ill looking and lank,
Sang a song to the praise of the poison they drank.

I went to his lodgings, but what did I find,
A scene more reflecting and sad to the mind;
A woman in rags, with a child at her breast,
And three or four more, by a *father* distress'd!

Said I then to myself, what is it I see?
A creature so lost to himself and to thee:
Let's pity his fam'ly, and guide them, forsooth
'Tis needed;—for lost is the guide of their youth.

Aldersgate. R. G. I.

MEETINGS IN LONDON AND ITS SUBURBS.

At Half-past 7 o'Clock in the Evening.

Monday, Feb. 20th.—Wesleyan Chapel, Saffron Hill.—Bible Christians' Chapel, Paradise Place, King's Cross.—Chapel, at the back of 44, Ratcliff Highway, opposite Denmark Street.

Tuesday, Feb. 21st.—Domestic Mission Chapel, Half-Moon Alley, Lower Whitecross Street.—Ebenezer Chapel, North East corner of Bethnal Green.

Wednesday, Feb. 22nd.—School Room, Hart Street, Covent Garden.—Mariners' Church, Wellclose Square, near Ratcliff Highway.

Thursday, Feb. 16th,—Welsh Chapel, Aldersgate Street.—Zoar Chapel, Mile End Road, opposite the Trinity Alms Houses.

Friday, Feb. 17th.—Welsh Chapel, Brokers Row, Mint.—Chesney Rooms, Foley Street, Portland Place, Mary-le-bone.

Saturday, Feb. 18th.—School Rooms, Fisher Street, Red Lion Square.

To Correspondents.

The Rev. T. Knill will perceive that we have complied with his request.

Received "A Youthful Tee-totaler."

Several Communications are this week unavoidably deferred: next week they shall be attended to.

Printed and Published by J. PASCO, 90, Bartholomew Close; and sold by J. BRITTAIN, 1, Queen's Head Passage, Paternoster Row; PAUL, 52, Paternoster Row; TYLER, Tottenham Court Road; HERBERT, 36, Exeter Street, Sloane Street, Chelsea; GOTOLEE, Church Parade, Hounslow; BAKER, Tract Depository, Nottingham; PALLISTER, Leeds; BRADBURY JUN. AND CO., Deansgate, Bolton; OLIPHANT, Edinburgh; LIVESEY, Preston; ELLERBY, Manchester; WHEELER, Bath; and may be had of all other Booksellers.

Part I. price 8d.—Part II. price 5d. are now Ready.

THE WEEKLY

London Temperance Intelligencer.

UNDER THE DIRECTION AND SUPERINTENDANCE OF THE NEW BRITISH AND FOREIGN SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE.

No. 15.] SATURDAY, FEBRUARY 25, 1837. [PRICE ONE PENNY.

"No one Crime on Earth destroys so many of the *Human Race*, nor alienates so much *Property*, as *Drunkenness*.—BACON.

ARE YOU A TEE-TOTALER?

READER,—let a plain-spoken Tee-totaler ask you a plain question:—"Are you a member of the Total Abstinence Society; aye or no?" If your are—well; and in the broad catholic principle of love and brotherhood, which is the bond of our union, no matter what your name, or colour, or country may be, we bid you God-speed, as our friend and fellow-labourer in the great work of human improvement. But if you are not, we emphatically ask you, why? Do not deceive yourself in this matter; no man can be neutral in a case like this, and every one, for the course he adopts, stands answerable to himself, his country, and his God. Have you been wont to regard with carelessness the mighty benefits which the Temperance Societies are achieving for the world, or is it that some sinister motive of interest or indulgence—some imbecile scruple, or the "world's dread laugh," is holding you back from your duty, and separating you from that band of patriots and philanthropists, in whom the lost, despised, and outcast drunkard has found friends, brethren, countrymen, and lovers, resolved not to leave him, whilst their warning voice may avail to rescue him from the terrors of his doom. Ignorance cannot any longer be your excuse; for the evidence bearing upon this great question is so vast in amount and multifarious in detail, and has been held up to the public view in so many forms, from the platform, the pulpit, and the press, that no one can now be ignorant what the consequences and issues of that malignant evil, which is gnawing at the vitals of our national prosperity, and pouring contempt upon our assumptions of national superiority. There is no lack of knowledge and of light. What then *have* you left to plead against the loud calls of duty and humanity? Awake, awake! whilst you are sleeping men are perishing for lack of help, and death and hell are gathering in a daily harvest of victims from one darling vice, the curse and disgrace of what is called (and justly so in many respects) an enlightened age. And you—yes! even *you*, little as you may have been accustomed to think it, are, by the whole amount of your influence, and the whole power of your example, implicated in this guilt. Awake, awake, to a new sense of your responsibility as a citizen, a christian, and a man! Hesitate not now with your calculations and abstract arguments. You have probably had enough of these already. However excellent and useful they may be in themselves, they are manifestly not adapted to your case. Go then, plant yourselves at the door of the Gin-Palace, as it vomits forth foul and reeking its evening and morning crowd: follow them to such homes as they have in some of those filthy lanes and alleys, abounding in this the wealthiest city in the world, many of which are, from end to end, dens of wickedness, disease, and want. *There* study the fearful lesson; mark in that strange scene of physical debasement and moral degradation, what intemperance does for its victims—the victims of the guilty supineness and neglect of a community calling itself Christian, civilized, enlightened! Mark well their habits, manners, *countenances*, mode of life! Hear their talk; listen to the idiot laughter, the disgusting ribaldry, the phrenzied howl of blasphemy, from the lips of those creatures whom God made rational, accountable, and immortal! There you will behold a nursery and school of depravity, where the streams of society are poisoned at their source, and children are trained and fitted for perpetuating, through succeeding generations, the same wretched inheritance of vice, poverty, misery, and death. Think how much of all this is the genuine fruit of the single vice of drunkenness. Let your thoughts rest meditatively on what these outcasts and pests of society are, compared with what they might have been. Glance backward for a moment to the uncounted myriads who have trodden the same dark path to the grave—then look forward to the generations yet unborn, whom the same fearful destiny awaits, if you do not instantly come to their help—then estimate, if you can, the magnitude of the national guilt, and the weight of your own individual responsibility. Do this, and you will henceforth give your active and willing support to any plan by which evils so enormous, so desolating to the best hopes of civilized man, may be removed and remedied. Now of intemperance, whether we look to its prevention or its cure, the principle of TOTAL ABSTINENCE, and that alone, furnishes a remedy at once adequate and all-powerful. It is founded upon the known frailty of man, and upon that law of divine wisdom which commands a creature, so prone to vice and errors, to avoid temptation. The experience of centuries goes to shew that *moderate use* of intoxicating drinks will ever lead to all the complicated evils of *abuse*. But there is one feature in this remedy which is almost peculiar to itself. It generally happens that in removing one evil you are obliged, in some way or other, to encounter some minor inconvenience. Tee-totalism is a pure and unmixed good. Nay, whilst it effectually cures all the untold ills of intemperance, it confers on the temperate themselves positive benefits of no trifling moment. It enables them to save their money—it improves their health, invigorates their virtue, and strengthens their benevolent feelings: and all this without a single drawback. Hasten then to join those friends of humanity, virtue, and religion, who have already rallied round the standard of Tee-totalism. Regard it as alike your privilege and your duty to assist in carrying forward a scheme so beneficient, so fraught with hope and blessing to the poor, friendless, abandoned slave of intemperance. Nor think this enough: illustrate on all occasions the strength of your cause by the wisdom of your conduct; so tempering manly firmness with gentleness and humanity—so enduring with invincible patience the opposition of ignorance and prejudice wherever you meet it, that your light may truly shine before men, and the great and good cause in which you have embarked may sustain no loss in your hands; recollecting always the conditions of your service, that no man hath before God whereof to glory, that even when you have done all you can do, your confession must be, "I am an unprofitable servant."

ADDRESS TO SUNDAY SCHOOL TEACHERS.

THERE are few features in the prospective history of our beloved country, to which we are disposed to look with emotions more full of hope and promise, than to the unwearied and self-denying labours of sunday school teachers. You are engaged in the infinitely important work of impressing on the minds of the young the truths of those inspired pages which are to be the light to their feet and the lamp to their paths in future life. To you is given the opportunity, through Divine assistance, of turning many to righteousness. We doubt not, that in watering others you will be watered yourselves, and that numbers of you will shine as stars for ever and ever.

The number of sunday schools in England and Wales is about 16,000, wherein are engaged nearly 136,000 teachers, who have more than 1,600,000 children under their care. What ought we not then to hope from such a noble Christian field of discipline for the youthful mind? How many of the children in these nurseries for heaven should we not expect to become "trees of righteousness," the planting of the Lord, that he may be glorified, growing up as willows by the water courses, and preparing to fill up the places of those who are removed from spheres of usefulness here to their heavenly inheritance.

The word of God gives strong confidence, that a child trained up in the way he should go, when he is old he shall not depart from it; and all experience from the heathen moralists and poets of Greece and Rome to the present time, assures us that—

"Just as the twig is bent, the tree's inclined:" that "the cask early imbued with one scent long retains the odour."

With these views, how great must be our disappointment when we meet with facts which cast a shade over our hopes! How awful to the mind taught from God's own word, that he will not suffer his grace to be turned into lasciviousness without calling men into judgment—that He looks with the most impartial justice at our opportunities of knowing his will, and deals with us as responsible for the gifts bestowed. How awful to contemplate the possibility of the body of the nation being, at some future period, well instructed by Sabbath schools, but turning from the tree of life to the grapes of Sodom and the clusters of Gomorrha, rushing down from beside the very cross of the Redeemer to the abode of lost spirits. This were a prospect of woe incomparably more touching than any of the most heart-rending accounts of the depravity existing among unenlightened heathen nations.

That there is some reason for this fear should the present drinking customs be continued, will be evident to any person who will take the trouble to compare the actual good effects of this mighty moral machinery with those we might have anticipated. Take as an instance the following investigation:—

In consequence of the statement made, in No. 6 of the Intelligencer, relative to the day school of ——, a respectable Sabbath school teacher at —— has made inquiry relative to the character of the first 100 scholars admitted into the school. The character of only 65 were fully known to him; of these, lamentable to state, 38 were confirmed drunkards; 5 had been transported, and one had been the death of his mother at a public-house in the neighbourhood. Of the others, several had been known to be occasionally drunk;—only two had joined Christian churches, and these had previously fallen into intemperance.

What an affecting picture would it be to the mind of the pious teacher to look upon the little flock entrusted to his charge, and imagine to himself, this and that little one, now in boyhood's playful prime, tracing the drunkard's career from the *little sup* downwards along the dreary vale of habitual intemperance to the caverns of eternal death; not only ruining their own souls, but drawing others into the same snare of Satan; beggaring their families; perhaps breaking the hearts of faithful wives, and carrying degradation and ruin around them. How much more startling would be the thought that a large proportion of these would *thus* fulfil their course; and above all, should the teacher be compelled to acknowledge this evil has been increased by *my* example, or the deficiency of *my* instruction.

How then is this wretched state of society to be averted? We know not, unless it be, under the blessing of God, by inculcating, both by example and precept, the whole length and breadth of the requirements of Christianity—"Avoid even the appearance of evil" yourselves. Cease to use the drunkard's drink. Let the dear children know that you abstain on principle from that which ruins the morals of our country. Teach them to beware of the little drop—the specious moderation which slays its ten thousand—the viper which is cherished in the bosom, till revived by the warmth of hospitable entertainment, it strikes its fangs into those who harbour it. Teach them that the habitual use of intoxicating drink as a beverage is an unmixed evil, and the source of frightful misery; and always remember that example is more powerful than precept. A teacher was blaming a lad for spending his money on the sabbath: the boy, sobbing and crying, appealed, in his own justification, to the example of his corrector, whom he had seen fetching his beer from the public-house on that day. The lad left the school immediately, and who can calculate what may be the pernicious influence of this circumstance on the after course of his life!

We are not sure that in all places the custom of giving the children wine or spiced ale in their annual treat is yet given up. For the sake of all that is lovely and of good report let *this*, at least, be done without delay. What can the children learn from such a practice, but that intoxicating drinks are considered a desirable and allowable luxury by the kind friends to whom they are so much indebted? No wonder then if *these* should find in the end that they have "wearied themselves for very vanity." We know that in one case in which coffee was after some deliberation substituted for spiced ale, the expense was not found to be increased, and by the kind care of a teacher who undertook the management, no difficulty was occasioned to others.

TOTAL ABSTINENCE DEFENDED.

WE copy with much pleasure the following Letter, signed "*Scrutator*," which appeared in the *Christian Advocate* of the 16th ult. The question of Total Abstinence is here luminously and dispassionately stated.

"A practice generally prevails throughout the country, which, by universal acknowledgment, occasions more than three-fourths of all the crime, wretchedness, disease, domestic misery, and immorality that exists amongst us, and which is also, to an appalling extent, ruinous to the eternal well being of our fellow-men. It surely then becomes us to inquire, is the practice necessary, or is it not? If necessary we must of course tolerate it, and admit the moderate use of intoxicating drinks; but if it be not necessary, and can be shown to be a mere habit of luxury and indulgence, I submit that we are required, by the plain precepts of the Gospel, at once to abandon it, inasmuch as it must be unwarrantable, on such a ground, to continue a custom so fraught with evil to our fellow-men.

"In the first place, then, as to intoxicating drinks being necessary. On this point it will not now be necessary to dwell at much length. The experience of tens of thousands of persons in this country and America shows that, with very few exceptions, their health has improved and their strength increased by abstinence from such liquors. In other quarters of the globe it is well known there are whole

nations, the majority of whose inhabitants never taste them; and it is computed that, throughout the whole world, one-fifth part of the inhabitants are unaccustomed to their use. With these facts before us, the plea of necessity cannot be maintained.

"This point disposed of, I now proceed to remark upon the case. It will, I know, be admitted, that the main object and design of Christianity is to promote the temporal and eternal well-being of man; and that it is the bounden duty of every Christian, in all cases and under all circumstances, to act in such a manner as will most tend to promote the grand object. Let this plain straight-forward view of the subject be admitted, and who can, for a moment, hesitate or doubt as to the course he ought to take as to the use of strong drink? Will he do most good by sanctioning and supporting a practice, than which nothing is more productive of evil, or by setting an example which would most effectually tend to put an end to that practice?

"In arguing this subject it has been usual to contend for the *right* to use intoxicating drinks, inasmuch as the practice is sanctioned by Scripture. Now the question whether the custom is right or wrong in the abstract is not, I conceive, what we have to decide, so much as in which way will our example tend most to the benefit of our fellow-men, by drinking or refusing to drink intoxicating liquors.

"The apostle Paul declares, 'If meat make my brother to offend, I will eat no flesh whilst the world standeth.' Again, 'It is good neither to eat flesh nor to *drink wine*, nor *any thing whereby thy brother stumbleth, or is made weak*.' We see no disposition in the apostle to insist on his undoubted right to eat meat. He alludes to meat and wine as things lawful and allowable in themselves; but, burning with an earnest desire for the salvation of his Christian brethren, he nobly expresses his readiness to forego such right, with its attendant gratification and indulgence, if thereby he might be instrumental in promoting that glorious object.

"Another apostle, alluding to the example left us by him whose whole life was one continued source of suffering and self-denial for the good of many, observes, 'We ought to lay down our lives for the brethren.' Let the use of intoxicating liquors in this country be *tried* by these and other similar declarations in holy writ, exhibiting the plain leading principles of the Gospel, acknowledged as universally obligatory on all men, in every country and in every clime, and this controversy will, I believe, be soon set at rest.

"Such of you as are conversant with the anti-slavery controversy must be forcibly reminded of the great similarity in the character of the quotations adduced from Scripture to support that admonition and those now brought forward to sanction the use of strong drinks amongst us at the present day. Let it not be understood, by what is here expressed, that I put the two subjects upon the same footing. The difference between them is most essential. We were told of the good old patriarchs and *slave-holders*—Abraham, Isaac, and Jacob: also, that our Saviour and his apostles, though well aware of the existence of slavery, yet never specifically denounced it. But when slavery was tried by the plain precepts of our Saviour—'All things whatsoever ye would that men should do unto you, do ye even so unto them.' 'Thou shalt love thy neighbour as thyself.' The whole system was denounced as antichristian, and it was speedily acknowledged to be our duty to put an end to it. We may reasonably expect that, when the practice of taking intoxicating drinks is tried by the same standard, and the moral sense and understanding of the religious part of the country becomes thoroughly enlightened respecting it, that it will be deemed wholly unwarrantable in Christians to sanction a custom productive of such appalling and wide-spread evils. There will be little or no disposition to plead our right to take strong drink, because it was the practice to do so in other countries, and in former times; but the question with us individually will be, *in which way will my example, under the present circumstances of the country, tend most to the benefit of my Christian brethren.*

abominations

PROGRESS OF TOTAL ABSTINENCE AMONG THE SEAMEN.

To the Editor of the London Temperance Intelligencer.

Water Witch, laying in the River Thames.

SIR,—I take the liberty to forward to you a brief account of the happy effects of Tee-totalism on board of the ship I commanded. In the first instance, the cook, I believe, was caught in the Tee-total net; and since then he has been indefatigable in labouring to convince others. The next case was one of my seamen. He was not an habitual drunkard; but it happened last Fair-day, May 12th, when many a sober man is deluded, he going, and meeting many that could say, what cheer for a glass, the day was spent in drinking, until he was reduced lower than the brute. Next morning, when he knew the wretched manner in which he had spent the last day and night, and saw the big tears rolling down the cheeks of his beloved wife, he instantly went and sought his ship-mate the cook, and said to him, "Come, Tommy, go with me to *sign the Tee-total pledge*, for I will never taste that poison more;" and he is to the present time *a staunch advocate for the cause*. The next case is one of my lads: he is eighteen years of age. He was convinced, about a month ago, by reading the periodicals which our Tee-totalers brought on board; and Tee-totalism I can assure you is the chief conversation that has taken place among them since. The next case is another of my men, of whom I had not the smallest hope. He has bought the landlord many a coat, and the landlady many a tippet; but he is completely convinced, and signed the Tee-total pledge a fortnight ago. The next is myself; and I assure you, about three months ago I thought that all the men in England could not have convinced me but that ale and porter must be good for man; but, however, I am now *convinced to the contrary*; and I am happy in giving my thanks to the Society, under God, for the benefit I have received through their instrumentality. I assure you, though I have had the character of a sober man, yet this moderation system has sometimes deceived and left me, and botheration has taken its place. My mate also has just made up his mind to sign the first opportunity. The next is another of our seamen that has been a most shocking drunkard: he has mostly spent the whole of his wages in drink. He has signed the pledge, and has become a new man. The cabin-boy, which makes up the number of my crew, says he is determined to sign the pledge; and if I am spared till Monday evening, I wish those that have not signed will come to the hotel, and put their names to the glorious cause.

I remain, most respectfully yours,

JAMES MARTEN,

Master of the Water Witch, of Sunderland.

To the Editor of the Intelligencer.

SIR,—On Wednesday evening, the 8th of February, 1837, the Western Juvenile Tee-total Association held their first Tea Meeting at the Bible Christians' Chapel, Paradise Row, King's Cross. About forty of us met at a friend of Mr. Hockings', and from thence we walked in procession to King's Cross. After we had done, Mr. Hockings was called to the chair. He advised us to be staunch in the cause; and, at the same time, urged us to submit to our parents in all things lawful. Afterwards several addressed the meeting. One young man stated, that, before he was a Tee-totaler, he used to take a glass of wine occasionally, but that

used to have a bad effect on him; it made him get out of bed in his sleep; and once, after getting out of bed, he walked down two flights of stairs; but now he had no such things. Why? because he was a Tee-totaler.—Another stated that his parent had been a drunkard nineteen years. Now his father had signed the Total Abstinence pledge. He said, I might have been a drunkard had not my father set the example by signing the declaration.—Mr. W. said, a friend of his, an attorney's clerk, was intrusted with bank notes; he embezzled them, and squandered away the money in poisonous drinks; at last he was found out and transported for seven years, and his wife ten weeks after died broken hearted. —A third young Tee-totaler said, we must not mind the drunkard who knows no better: when he is filled with those poisonous liquors, he knows not what he says;—those liquors are of no use, because they take away man's senses; and what becomes of his poor wife and children? They are famished with hunger by the drunken habits of their father. This is the cause why we see so many barefooted children, without hardly any thing to cover them from the coldness of the weather. How thankful those children would be were their fathers Tee-totalers; they would have clothes on their backs. Then this is the comfort of Tee-totalism. Who would not be a Tee-totaler?

A Juvenile Tee-totaler.

Progress of Temperance.

METROPOLITAN.

North London Auxiliary.—A very large and interesting Meeting was held in the Wesleyan Chapel, Aldersgate Street, on Thursday, the 16th instant. Mr. Gilbert, the Treasurer, in the chair. The meeting was addressed, with great feeling and effect, by Mr. Best, the Secretary; Mr. Snow; Mr. Donaldson, Secretary of the Parent Society; Mr. Rickman, a member of the Society of Friends; Mr. Green, and Mr. Hart; and were listened to with the greatest attention. Mr. Hart stated, that it is intended to present Mr. James Teare, of Preston, with a watch, as a testimony of his valuable services in London, and that he expected it would be presented on Thursday, the 3rd of March.

West London Auxiliary.—Thursday, 16th February, a Meeting was held at Salem Chapel, Edward's Place, Seymour Street, Bryanston Square. The meeting commenced with prayer, and was addressed by Mr. Crouch, an engineer, in a very solemn manner, and followed by Mr. Norris, a reclaimed drunkard, who showed the fruits of Tee-totalism, by producing a silver watch, &c., which he declared he had paid 6*s*. a year for when a drunkard to the pawnbroker.—Mr. Gray. jun., followed in an energetic and impressive manner. He was succeeded by a Mr. Ford, a Wesleyan preacher, who advocated the principles of Tee-totalism in a conclusive and forcible style.—Mr. Simpson, a Wesleyan preacher, concluded with prayer.

South London Auxiliary.—Thursday evening, 14th of February, 1837, a Meeting connected with the above Society was held in the Infant School Room, York Street, Walworth. Speakers—G. Johnson, Esq., Mr. Grant (smith), Henry Hebdy (a reformed drunkard), Rev. G. Clayton, Rev. J. Bridgman, Mr. Teare, and Mr. T. Mitchell, Esq., surgeon. Nineteen signed the declaration; amongst whom was Mr. Mitchell and son, a fine youth only ten years old. Mrs. M. having herself signed a few meetings since, remarked, "that it was but fair that her husband should sign also." Quite fair, nothing but fair; now they will draw both one way, and that the way of entire abstinence from all intoxicating drinks. It will be impossible to calculate the happy results of medical men joining our societies. They, and they alone, know and see drunkenness in all its horrors; and more, if ever we see that glorious day (and if we do not, our children will) when drunkenness shall be banished from the land: the chief instruments to effect this will be medical men and ministers of the Gospel. We further leave, in this case, the good effects of female example; would to God that every medical gentleman's wife, and every poor man, and every rich man's wife, in the kingdom, would "go and do so likewise." Mrs. Mitchell said, that she felt better in every respect since she became a Tee-totaler.—Mr. Johnston related his interesting experience; Mr. Grant a new feature in *his*; Henry Hebdy, in a concise and befitting manner, *his;* the Rev. G. Clayton *his:* and here we regret that *every word was not taken down.* The reverend gentleman commenced by stating, that, at the request of a friend, he attended a meeting of this Auxiliary in Regent Street Chapel Sunday School, Lambeth, where he heard Mr. Teare and others advocate the principles of Total Abstinence. "And here," remarked Mr. C., "I candidly confess that I had my prejudices. Nevertheless, the arguments I then heard from the various speakers, particularly Mr. Teare, produced conviction in my mind; and at the conclusion I announced that I would try the system for three months, which period of probation would expire on the 23rd instant." "What is moderation?" exclaimed the rev. gent. "He knew some wine drinkers who took two, others four, others six, others eight, others ten glasses of wine per day; the dram-drinker from two to fourteen. He was informed by a keeper of a gin-shop that he knew a female who had taken the latter number for years, yet he never saw her intoxicated. This was *her* moderation! Where then are we to draw the line? There are no defined limits to moderation! It is what every man chooses to prescribe for himself. The old Society he must confess, as far as it regarded his own neighbourhood at least, *had failed.* Drunkards! They will not come to hear the Gospel; and if they did, they cannot understand it, then how can they be converted? Drunkards! What does it do? It destroys the body, enervates the spirits, beggars the family, and ruins the soul. I employed some men the other day to perform a disagreeable though needful service on my premises. Under such circumstances it is usual to give spirits and beer. I felt a little difficulty, when Mrs. Clayton suggested that a basin of hot coffee and bread and butter be substituted. On asking the men afterwards which they preferred, they replied, 'O, the coffee, sir.' I once reproved a person for drinking spirits, when he turned round and said, 'Sir, if I drink gin you drink wine.' Now I can reprove without fear of such a retort, as I practice what I preach. And I have little doubt that when the time of my *probation* is up that I shall become a member of your Society." (Great cheers.) One of Mr. Clayton's servants tried the system at the same time, and this evening signed the declaration, and no doubt we shall speedily have the whole family.—The Rev. J. Bridgman repeated the heads of his own experience, and after testifying strongly his approbation of the principles and practice of the Society, concluded by stating, he expected shortly that Mrs. B., who is now present, would also give in her name.

Let the Tee-totalers only exercise their *patience* and *forbearance*, and go on, *enlightening the minds of ministers by means of the press and public meetings, and we shall soon have them all with us.* "Shew me," said a minister's wife, "that it is my duty, and it is done."

It being expected that this would be the last meeting Mr. Teare would be able to attend, the Rev. G. Clayton moved, and the Rev. J. Bridgman seconded, the following resolution:—That the respectful and cordial thanks of this meeting be given to Mr. James Teare for his able and pious endeavours to further the great objects of the Society, and of this Auxiliary in particular; and that in every part of the United Kingdom he may in future visit, praying that this good work of the Lord may prosper in his hands.

Mr. Teare then returned thanks, and with his usual

energy advocated the great cause, alluding with happy effect to the decided speech in favour of Tee-totalism delivered at the Mansion-house in the afternoon by the Rev. J. Shearman, of Surrey chapel.—The Chairman also related the astonishing act of liberality (mentioned by J. S. Buckingham, Esq. M.P., at the same meeting) of the American Temperance Society, making an offer of £5000 worth of Tracts for the 8,000,000 of families which the United Kingdom is supposed to contain. P. Mitchell, Esq., concluded with bearing his testimony and confirming it (as before stated) by giving his own name. The Rev. J. Bridgman dismissed the meeting with an appropriate prayer. Thus ended one of the most effective meetings held in this Auxiliary.

Peckham Society.—On Tuesday, 14th February, a noble Meeting was got up by the friends of this Society, at the Lancasterian School; the Rev. Mr. Verrell took the chair, and in an able manner commenced the business of the meeting. The Tee-total principles are making rapid progress amongst the ministers of the Gospel on the Surrey side of the water. Mr. Best, Secretary of the Northern Auxiliary addressed the meeting in a clear aud neat speech.—Mr. Dexter, a reformed drunkard, described the horrors of a drunkard's life, and the advantages of Tee-totalism.—Mr. Gilbert's humorous and interesting statements showed that intoxicating liquors were unnecessary to produce mirth and good feeling.—Mr. Grosjean brought up the rear; and the Rev. Chairman showed the fallacy of the moderation scheme, and produced a powerful impression on the meeting.—Mr. Cash was loudly called for, but the hour was come for adjourning, and the meeting concluded by many signing the pledge. This was an excellent and crowded meeting.

Chelsea.—It affords us much pleasure to record the formation of an Auxiliary Society in this populous vicinity of the Metropolis. By the exertions of a few friends of the Tee-total cause, a meeting was convened on Friday, the 10th February, in Wesley Chapel, York Street. The attendance was numerous, and the greatest interest prevailed. Tea and coffee were provided, of which about forty of the company partook. A deputation, consisting of Messrs. Gilbert, Grosjean, Teare, Hockings, and Stevenson, from the Parent Society, attended. Mr. King having been called to the chair, expressed his pleasure at being surrounded by so many efficient and zealous advocates of the cause which they were met to celebrate. He heartily approved of the principles and objects of the Society.—Mr. Gilbert then addressed the meeting. He related several anecdotes tending to shew the tenacity with which some people adhered to the mistaken notion that intoxicating drinks are absolutely necessary for the preservation of health. He was followed by Mr. Grosjean, who related the oft-repeated assertion that the drinking of wine was enjoined in the New Testament: shewing the futility of the arguments by which their opponents endeavoured to wrest the passage in St. Paul's Epistle to Timothy (i. v. 23.) Mr. G. concluded his interesting address with an energetic and powerful appeal to Christians, entreating their aid, without which the triumph of Total Abstinence principles would never be achieved.—Mr. Teare next addressed the meeting at considerable length, exhibiting, in his usual impressive style, the advantages which a cordial co-operation with this Society held out. His excellent speech has, we doubt not, left a lasting impression upon the minds of those who heard him.—Mr. Bryan next spoke, and said, that he felt considerable embarrassment in addressing the meeting. Indeed, when the situation he held a few years back as clerk of this parish was considered—when they reflected that he had been supported by a great number of the influential and Christian portion of the inhabitants—that he had forfeited their esteem through intemperance, and retired from his office—bringing misery upon his family, and experiencing himself the deepest agony of mind, it could not occasion surprise that he should now feel almost overpowered. He had now been seven months a member, and it was his earnest prayer that God, by whose power alone he could maintain it, would enable him to continue to abstain from the use of all intoxicating drinks; and that he, in the strength of Divine grace, was determined to exert himself to the utmost to reclaim others.—Mr. Herbert, sen., after bearing his testimony to the zeal of the Chairman in the cause, invested him with the medal of the Society.—Mr. Best then moved and Mr. ——— seconded the adoption of the following resolutions, which were carried by a large majority:—That this meeting cordially approves of the principles and objects of the New British and Foreign Society for the Suppression of Intemperance. That in accordance with the spirit of the preceding resolution, it is expedient to form an Auxiliary Society in Chelsea, to be called the "Chelsea Auxiliary Society for the Suppression of Intemperance," for the purpose of giving extension to the principles and objects of this Society. That Mr. King be the Treasurer, Messrs. Bryan and Herbert, jun., the Secretaries, and the following persons the Committee, with power to add to their number, Messrs. Allsop, Ellard, Gibbons, Herbert, King, and Robertson.—After a few practical remarks from Mr. Hockings, the meeting was concluded by singing the doxology. Sixteen signatures were obtained. The meetings will be held in Wesley Chapel in future, on the *second Friday of each month*.

J. S. H.

PROVINCIAL.

Barnet.—Mr. James Teare, of Preston, whose address to the inhabitants of Barnet, in favour of the Total Abstinence plan, we noticed in our paper of the 4th instant, has twice repeated his visit, to the great gratification of those who have heard him. Mr. Teare's style of speaking is exceedingly well adapted to the nature of his subject. He possesses great fluency, delivers his addresses in an energetic manner, and is particularly happy in his mode of relating a humorous anecdote. While adopting the plainest language he steers clear of the least vulgarity, and though a few provincialisms occasionally grate on the ear of the fastidious, he cannot fail to be heard with approbation and attention by well-educated persons, as well as by those who, while they applaud the cause he advocates, differ with him as to the propriety, or necessity, of falling in with the doctrine laid down by him as the only method to annihilate the vice of drunkenness. Mr. Teare's arguments seems to be quite inexhaustible. On the 6th instant he delivered a lecture at Wood Street chapel, Barnet, on the 7th at Whestone, and on the 15th at the Infant School Room, Barnet; his other engagements being, at Whetstone on the 16th, the Parochial School Room, Shenley, on the 17th, and at a Public Meeting to be held at Barnet on the 18th, at two o'clock.

The address delivered by Mr. Teare, at Barnet, on the 15th inst. was at a private meeting of the New Temperance Committee, held in the Infant School Room, at 7 o'clock; Thos. Dimsdale, Esq. in the chair. A number of the members of the Society, and other persons desirous of receiving information on the subject to be discussed, were invited to attend. The chairman and other gentlemen who had attended the great meeting of the London Temperance Society at the Egyptian Hall, on the preceding day, communicated some interesting particulars of the progress of the Temperance cause in various parts of the globe; and in congratulating the meeting on the result of the exertions made in this neighbourhood, announced that 41 persons had signed the Tee total pledge, and joined the Barnet Society. (Hear.) He begged to tell them that steps were taking to open a public room at Barnet, where the friends of Temperance might assemble for the purpose of rational intercourse, free from the baneful contamination of intoxicating drinks. (Hear, hear.)

Mr. Teare's address occupied an hour and three quarters,

and embraced a great variety of topics connected with the progress of the Society. He noticed at some length the determined opposition with which the Tee-total system and its advocates had been attacked in various places, in the midst of which it had triumphed with the most cheering success. At Preston, the hostility of the press had been directed to impugn their motives and obstruct their cause; but he (Mr. Teare) was happy to say, that in London and this county the newspapers had pursued a more honourable course, and had stepped forward to support the cause of Temperance. Much has been said as to what would become of the maltsters, if their system succeeded? He would ask, in reply, what would become of the coach-makers, if railroads were general—of the lockmakers, if all thieves were reformed—of sword-makers, if war was abolished? He (Mr. Teare) would say, let the malsters employ their capital in more honourable business. (Hear, hear.) For his part he would engage to do more for Ireland with the Tee-total pledge in six months, than Daniel O'Connell would by agitation in twelve years. (Hear, and laughter.) He (Mr. Teare) in a few days would expect to have the pleasure of preaching Total Abstinence at Brighton, when he hoped the system would reach the ears of the King and Queen. He loved his king; and was proud to be able to point to him as a pattern of Temperance. (Cheers.) A friend of his the other morning met the royal carriage, in which was his Majesty asleep. How affecting was this incident!—a king thus sleeping in security in the midst of his subjects! (Cheers.) Was it so in France? (Hear.) No! and he thanked God, when he saw this, to think that it was his lot to belong to happy England!

At the close of Mr. Teare's speech the visitors retired.

Herts. County Press.

Rochester, Dover, &c.—On the 26th of February, our friend Greenwood informs us, that he held a Meeting at the City Repository, Rochester, which was well attended. It being the first Tee-total meeting, no signatures were obtained; but several having signed the pledge in the neighbourhood, we may expect before long that a society will soon be formed.—On the 30th, 31st, and February 1st and 10th, meetings were held at Dover. Several signatures were obtained; and, on the 7th, a meeting was held at the British School Room, Folkstone, which was well attended.—On the 14th, Mr. G. delivered a Lecture at the British School Room, Deal, where there was a numerous audience, and although considerable opposition was offered by persons who had not tried the system, the meeting passed off on the whole very pleasantly: indeed, at this place the working of this efficacious principle is evincing its beneficial effects. A person named Noble, who signed the pledge some time ago, and who was previously a terror to the neighbourhood, is now the wonder of the locality; and though he is assailed by the taunts and jeers of his old companions, he says he is determined, by the grace of God, to stand firm to his pledge. On Saturday week he was one of the bearers of a corpse, and previous to taking it out they were allowed a pot of beer each, at a beer shop just by; but the Tee-totaler, Noble, would not go in to have his allowance; and in the evening the landlord called at his house, and said, "Noble, there is a pot of beer allowed for you." He replied, "I do not intend to have it, for I have left off drinking." The landlord replied, "You don't mean that, Noble." "Yes," said he, "I do, and I mean to *stand to it*." "Well," said the landlord, "I don't wish you to drink against your will, so here is the 4*d*. for you."—At Dover and Deal the cause is taking root well: many are trying the system.

Norwich.—Our Tee-total Society was formed in Norwich, Sept 3rd, 1836, in my counting-house, by myself and two other individuals signing the pledge: one of them was a drunkard of 14 years standing, who has kept his pledge; become a really changed character, and has joined the society of a pious clergyman in this place. We were very ably assisted by a soldier of the 17th Lancers, who is now at Ipswich. From that time we have gone on not very rapidly, but very satisfactorily. Our list now contains the names of 310 members, including nearly 40 *reclaimed drunkards*, or such as are in good training. Several of our men, who have themselves been reclaimed, are very zealous in bringing over their former companions in sin; and if they continue their present movement twelve months more, will cause my native city to exhibit a very different aspect to that which it now presents. I think I may say that a very powerful impression is being made on the public mind in favour of our *principle*, and that as many persons who have not signed are trying the experiment, as those who have joined our ranks. We have meetings nearly every week, and we have never yet held a meeting *without obtaining signatures*. Mr. Cassel, the Manchester carpenter, has been spending a week here, and has certainly given our cause a fresh impulse. Under his directions I had a small still made, which acts very capitally indeed, and I doubt not will be a very powerful weapon in our hands. The Rev. Mr. Thompson, of the Methodist New Connexion, has signed our pledge. Most of the reclaimed drunkards *now attend some place of worship*. Such is a rapid view of the rise, progress, and present state of our Society. My other engagements will not allow me to devote more time to this. I sometimes am ready to wish I could give up more time to this *very, very important* Society, which I firmly believe is designed by God to do a glorious work for England and the world; but I am thankful to my heavenly Father for the share he allows me in this labour of love. We had nearly 700 persons present at our festival at Christmas, and the evening passed off to the entire satisfaction of all present. S. W.

Lincolnshire.—The celebrated Mr. Hockings, of Birmingham, who so successfully advocates the cause of Temperance, on what is termed the *Tee-total* system, is again about to visit this county. At Boston, the Theatre has been engaged for him, where he is to lecture on Friday next: he is to be at Sleaford on Thursday, and afterwards proceed to Lynn, Wisbeach, Peterborough, &c.—*Stamford Mercury.*

Yorkshire.—Our friend Grey (late of the Lancers) writes as follows:—It will afford my Metropolitan friends some degree of gratification to know that the principles are spreading swiftly and surely in all parts of Yorkshire; and the baseless fabric of moderation is giving way in all directions to the powerful advances of the battering ram of Tee-totalism. In the meantime, although the monster is being attacked by you in its very lair, think not that the victory is already gained, for the "brute is at bay," and the most violent struggles may yet be expected.

Timsbury (Somersetshire Collieries.)—The standard of Tee-totalism has been firmly planted at this place, which is in the midst of the Somersetshire Collieries, by the Bath friends. Three meetings have been held there within the last ten months, and they have at present 70 members, with a Society properly organized. The establishment of a Tee-total Society at this place must be hailed with delight by the friends of Temperance, as among the colliers here, as in other places, drunkenness reigned with undisturbed sway. There is every probability of Societies being generally established through the Somersetshire collieries. J. H. C.

St. Glorman, near Rhayader.—A correspondent writes from this place, that "by reading a pamphlet on the subject of total abstinence, he became convinced of the excellence of the principle." He further observes, that before he became a Tee-totaler he went with a relation to a neighbouring watering place, and that when they had arrived at their lodgings, he asked his companion to partake of a glass of

brandy and water. His answer was "No, I belong to the Temperance Society: I do not take any *distilled* spirits." He consequently drank porter, and I brandy and water. But to my astonishment, *I found him more intoxicated with porter than I was with my liquor.*" He continues "We have had two meetings in the Calvinistic Methodist's Chapel, and our Society now numbers from seventy to eighty in this small parish. It is intended soon to hold a meeting at Rhayader.

IRELAND.

DUBLIN.—We rejoice to find that the County Armagh Temperance Association, the formation of which was announced at the last annual meeting of the Hibernian Temperance Society, is now in active operation, as will be seen by the able address to the inhabitants of the County Armagh, to be found in our advertising columns. The importance of *united* exertion in effecting any public good is no where more apparent than in the case of Temperance Societies; and we trust that the address in question will not only influence those to whom it is particularly addressed to contribute liberally to support an object so important, but will induce the friends of Temperance in other parts of the kingdom, where considerable progress has also been made, to consolidate their efforts in similar county associations. Individual and local exertions must necessarily form the basis of every change or improvement in society, but it is by bringing the exertions of one individual, or knot of individuals, in direct communication and union with those of other individuals, that either the real strength and moral weight of such exertions are fully brought to bear upon the public mind, or the resources of individual minds themselves fully developed. In a struggle whose aim is to alter and improve the habits of nearly a whole nation, great *courage*, as well as determined *perseverance*, are obviously indispensable; and the mutual countenance and support afforded by such union is admirably calculated to supply and sustain those invaluable qualities of the mind. Ere long we trust even the most timid and diffident will be encouraged by the triumphs of more stout-hearted and energetic minds to face the common enemy without fear or apprehension. In the mean time *union* should be the watch-word of every Temperance reformer, and each should lend his cordial assistance to every means of promoting that concentrated union between the friends and advocates of Temperance Societies all over the kingdom, which alone can be expected to produce great results. Temperance Societies have at last succeeded in securing a *standing place* for themselves, and let them recollect that that was all the philosopher of old required to enable him to "move the world."—*Irish Temperance Gaz.*

THE STAR OF TEMPERANCE.

IN another part of our present Number our readers will notice that the Executive Committee for the publication of the "Star of Temperance" are offering back numbers for general circulation at a very low price. We have no doubt but that many of the Temperance Societies, as there seems some difficulty in supporting agents, will readily avail themselves of a medium of conveying information respecting this important cause, at once so easy and so likely to be efficient. As the "Star of Temperance," next to the "Preston Advocate," certainly took the lead in the propogation and defence of Total Abstinence principles, we think any friends of the cause will be anxious to possess a copy, and to circulate its numbers wherever ignorance and prejudice prevails.

ABSTINENCE SERMON.

A Sermon on Total Abstinence was preached in the Baptist Chapel, at Harefield, near Uxbridge, on the 1st. of the present Month, by the Rev. V. F. D'Arcy Brennan, Secretary of the Gospel Peace Society, from the following words, "Keep yourselves from the accursed thing."—Josh. ch. vi. and part of 18 v.

Varieties.

VOICE OF CONSCIENCE.—"Aye, it is better," said a half drunken but fine looking fellow, leaning against a post, on seeing a Tee-totaler passing, whom he knew. [Time was, when the Tee-totaler, like the Priest and the Levite, would have passed by on the other side, not that he was then destitute of benevolent feeling, but thought that to reason with drunkards was useless; nevertheless he has since been enlightened, and now feels it his duty and privilege to act the part of the good Samaritan; to have compassion on them, and pour the oil of consolation into their minds, and endeavour, by the system of Total Abstinence as a means, to bring them to the cross of our Lord Jesus Christ, that they might be saved, and not perish. John iii. 16.] "Ah! Sir," said the man, "I attended a meeting where you were in the chair, at —— Street School: are you going to have another meeting? *It is better not to drink this beer.*"

Tee-totaller.—To-morrow we are going to hold a meeting in W—— Street, at W——. "Then I will come and hear again," replied the poor creature as he staggered away.—May he come and not only be convinced that it would "be better" to abstain from the intoxicating draught, but be converted, sign the declaration, and, in the strength of Divine grace, never—never touch the deceitful, destructive cup any more!

A FEW days ago, a tradesman of Lewes was returning home on horseback from Brighton, and when near Falmer, he was stopped by three drunken soldiers, from whom he had great difficulty in disengaging himself. His horse, a spirited animal, being frightened, made a desperate plunge, knocking down one of his assailants, who narrowly escaped being crushed to death, for at that moment a cart passed along, and he was in imminent danger of being killed, his head being grazed by the wheel.—*Sussex Paper*

SIR MATTHEW HALES' TESTIMONY ON THE EVILS OF TAVERN AND ALEHOUSE MEETINGS.—The places of judicature which I have long held in this kingdom have given me an opportunity to observe the original cause of most of the enormities that have been committed for the space of near twenty years; and by a due observation, I have found, that if the murders and manslaughters, the burglaries and robberies, the riots and tumults, the adulteries, fornications, rapes, and other great enormities, that have happened in that time, were divided into five parts, four of them have been the issues and product of excessive drinking, of tavern or alehouse meetings." So wrote Sir Matthew Hale, and yet he never witnessed the *magnificence* of a *gin-palace*, or the squalid misery which issues therefrom. The calendar of crime in his day was not increased by the malignant influence of the *beer-shop*. When will a stop be put to these moral pests?

THE PUBLICAN'S APPROBATION.—A lad in the village of ——— took in a pot of beer for his parents, the publican says, you had better drink my boy—its *rather full*—you'll spill it. Never mind said the Tee-totaler, its of no use, let it go, I'll drink none of it! Well said the publican, if you stick to that, it will be many pounds in your pocket!

A VOICE FROM WESTERN AFRICA TO CHRISTIAN DEALERS IN INTOXICATING DRINKS.—Mr. Collins, a Missionary at Wellington, writes. About Christmas, a man who had been suspended from the communion came "desiring to be received back into the church. Since his suspension, however, he had taken out a license *for selling intoxicating liquors*, and had opened a shop for that purpose in the village. *Under these circumstances*, I felt it to be my painful duty to inform him, that however penitent he might be for his past offences *he could never be received back into the church so long as he dealt in rum*. He was much surprised at this, since he could see no harm

in doing so. I endeavoured to point out to him the many evils attending the use of spirits, and especially so among the poor heathen by whom he was surrounded. I tried to make him sensible *that as a christian man who must be convinced of the bad effects of intemperance, he would be answerable to God for much of the mischief that would certainly follow upon his selling spirits to his fellow men.* Not wishing to argue with him as to the propriety of *licenses being granted to liberated Africans* for selling ardent spirits, I gave him to understand that his being received back into the church while he dealt in such traffic, *was quite out of the question.* He then told me that he had given 42 dollars for his licence, and it would be a great sacrifice to forego the sale of rum. I then had an opportunity of telling him that if he were really sincere about his soul, he would *willingly* make that sacrifice. I spoke much with him upon this point, but all to no purpose, since the loss of the 42 dollars in his esteem, far outweighed every argument I could advance on the subject, and finding that he could come to no terms, he left me with a sorrowful heart."—*Miss. Reg.*

Intemperance.

THE DRUNKEN MOTHER.—On the last Monday evening in October, we had occasion to pass by Surrey chapel, the scene of labour occupied for half a century by the late venerable and excellent Rowland Hill. At that moment crowds were flocking into the well-known edifice, for the purpose of holding a Missionary Meeting, and a train of reflections were rising in our minds, which such a scene might naturally suggest, when our attention was arrested by a number of persons collected together just without the precincts of the chapel, where we heard a little boy crying, and a number of persons apparently pitying some person, and scolding another. There was a mother, tall, and well-featured, in the bloom of life, and, but for intemperance and filth, might have been pronounced somewhat handsome. She was ragged, dirty, and completely intoxicated; she was scarcely able to stand, and was asking for "Gin." A little boy, about ten years old, drenched in tears, in a tone which thrilled through every heart, was imploring, "Mother, now do come home."—"I want some more gin,—and you don't know the way home," was the reply. "Indeed I do, mother; now do come home." He wrung his hands, and hung about her with the affection of an obedient child, while the whole crowd were reprobating her conduct. It was indeed a scene which must have moved every one. And yet this, after all, is but the description of what occurs every day in thousands of instances. Oh the infatuation of our fellow-citizens! When shall they be brought to a state of thoughtfulness and sobriety? Reader, contemplate this scene till you feel properly, and are roused to action in a holy determination to remove the moral pest of intemperance from the world.

Poetry.

THE REFORMED DRUNKARD'S WISH.

I wish every drunkard on Albion's fair shore
Only tasted the pleasures I've prov'd;
I am sure they would pant for the bottle no more,
Nor sigh for the *spirit* they've lov'd.

So cheerful and blithe pass the moments away;—
So happy is now my "sweet home;"
No rioting mars the delights of the day,
Whilst my fireside forbids me to roam.

I've learnt to acknowledge the treasures of grace,
To me so abundantly giv'n;
I'm striving to live for that happier place,
Where shines the full glories of Heav'n!

Then should I not wish that on every shore
All should *taste* of the pleasures I've prov'd?
Then I'll tell them to touch the false bottle no more,
Nor sigh for the *spirit* they've lov'd!

Islington. R.

IMPORTANT CALCULATION.

If the 600,000 habitual Drunkards in our Country, or the 600,000 Christian persons in the United Kingdom who are friends of Missions were to devote only *three-pence* each per day, which sum either class may have been in the habit of spending daily in "intoxicating drinks," the whole would amount at the end of each year to £2,737,500, which would support 27,375 Missionaries at the rate of £100 for each; which number of Missionaries in an Heathen Country, (British India for example,) the population of which amounts to 100,000,000, would be one to every 3,652 inhabitants, which would be a greater supply of ordained Ministers who labour in the Gospel than is enjoyed in our own beloved Country. Christian friends! to which class of the 600,000 can we reasonably look for this supply? Why should *you* not try it?

MANCHESTER STAR OF TEMPERANCE.

THE Executive Committee for the Publication of this spirited Periodical, on the Total Abstinence Plan, believing that no Work can be better adapted for general circulation, offer to the Friends of the Temperance Cause, assorted Numbers of the STAR at the the extremely low Price of £1. 10*s.* per 1000, prompt payment.

Address, Mr. PASCO, 90, Bartholomew Close, London; or Mr. Ellerby, Piccadilly, Manchester.

N.B. A few regular Sets for 1836 may yet be had.

MEETINGS IN LONDON AND ITS SUBURBS.

At Half-past 7 o'Clock in the Evening.

Monday, Feb. 27th.—Wesleyan Chapel, Saffron Hill.—Bible Christians' Chapel, Paradise Place, King's Cross.—
Tuesday, Feb. 28th.—Domestic Mission Chapel, Half-Moon Alley, Lower Whitecross Street.—School Rooms, Fisher Street, Red Lion Square.
Wednesday, March 1st.—Providence Chapel, Charles Court, Featherstone Street.—Infant School, Green Place, Twigg Folly, Bethnal Green.
Thursday, March 2nd.—Welsh Chapel, Aldersgate Street.—Wesleyan Protestant Methodist Chapel, Vauxhall Row, near Vauxhall Bridge.
Friday, March 3rd.—Welsh Chapel, Brokers Row, Mint.—Chesney Rooms, Foley Street, Portland Place, Mary-le-bone.

To Correspondents.

"Temperance as connected with Christian Churches" in our next. *Also*, J. Darley; G. R. S.; M. H. D.; R. Lanyon; and A. C.

"Bread shall be given thee, and thy Water shall be sure," in an early number.

Several important minor articles, which have been approved, will be inserted upon the earliest opportunity: such short scraps as those which we have received from Leeds are exceedingly valuable.

Received—G. P. R., Reading; an article from Luton; and several useful "Varieties."

The length of our "Progress" has prevented the insertion of much excellent matter. We are however aware that our correspondents will yield us their indulgence when they ascertain that *this* circumstance has occasioned the omission of their favours.

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THE WEEKLY

London Temperance Intelligencer.

UNDER THE DIRECTION AND SUPERINTENDANCE OF THE NEW BRITISH AND FOREIGN SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE.

No. 16.] SATURDAY, MARCH 4, 1837. [PRICE ONE PENNY.

"No one Crime on Earth destroys so many of the *Human Race*, nor alienates so much *Property*, as *Drunkenness*.—BACON.

TOTAL ABSTINENCE PRINCIPLES PARAMOUNT.

SEVERAL of our readers have expressed themselves greatly disappointed at not finding in our pages an account of the recent meeting held at the Mansion-House, "*in aid*" of the Moderation Society. We should have furnished a sketch of the proceedings on that memorable occasion, but thought it best to wait till the authorized Report was published by the Society itself. That Report has appeared, but so mutilated as to render it necessary for us to refer to our own notes. All who were present regard it as a complete triumph for Total Abstinence principles; and that it was so will appear from the brief abstract which we now furnish. We cannot, of course, present a full report of a meeting which lasted for nearly five hours. We shall select those portions which confirm the opinion that the "Tee-totalers" have reason to rejoice that such testimonies were borne to the efficacy, the superiority of their system, in such a place, and before such an assembly. We would just premise that the large Egyptian Hall was well filled, as was also the platform, though we perceived but one alderman to keep the Rt. Hon. the Lord Mayor in countenance.

The CHAIRMAN said he was happy, as the first magistrate in the city of London, to meet so numerous and respectable an audience in the Egyptian Hall, for the purpose of promoting the interests of an institution of which he had long been a member, and which he firmly believed would prove most beneficial to society generally, and to the working classes in particular. He had, both in the justice-room adjoining, and at Guildhall, frequent opportunities of noticing the crime, the poverty, the misery, the ruin, induced by habits of intemperance; and could not but hail with pleasure any efforts to check so dreadful an evil.

The SECRETARY read letters from the Bishop of London, Dr. Lushington, W. Clay, Esq., M.P., Capt. Sir E. Parry, &c., expressive of their attachment to the Society, and their inability to attend the meeting. The note from the Bishop was accompanied by an additional donation of 10*l*.

The Hon. and Rev. B. W. NOEL was much cheered. He adverted to the enormous expenditure connected with the practice of intemperance, both in the money actually used for the consumption of ardent spirits, and in the architectural grandeur of the places devoted to their sale—the only grandeur of that description which mocked the feelings and pained the eyes of every reflecting observer. Fifty millions were said to be expended annually in ardent spirits; but if it were only half that sum, how profitably might it be employed to give food, clothing, education, and comfort, to the families by whom it was expended; expended not, as was pretended, to support a sinking frame, or to increase the amount of happiness, but to induce sickness, poverty, and despair; to prompt to idleness and to crime; to turn the husband and the parent into a tyrant, whose return to his home was dreaded; and, in many instances, to bring on premature death. Mr. Noel then dwelt at some length on the pernicious effects resulting from the use of ardent spirits to seamen, and chiefly to those employed in the merchant service; noticing, also, the danger which had arisen from the intercourse of such men with the natives of various nations, at the Missionary stations. He insisted that it was the duty of all who truly loved their fellow-men, to set an example of abstinence from *all intoxicating*—from all ardent spirits. (This evident "slip of the tongue" was noticed in a moment by the friends of the Total Abstinence principle, who met it by bursts of laughter and sarcastic cheers, which appeared greatly to disconcert the Hon. and Rev. Speaker.) He resumed by saying, that, if he asked them to *abstain from all intoxicating liquors*, he should, perhaps, be asking them too much (hear, and cries of "No, no!"): that doctrine, he conceived, should be preached *to the drunkard*. (Cries of "Bah! bah!" from some gentlemen on the platform.) That was *his* opinion: "every creature of God," he read in the Bible, "was good, if it was sanctified by the word of God, and by prayer." (Hisses and applause.) He begged to remark, that he was expressing his individual opinion, he was not pledging the Society. He was quite prepared to meet those gentlemen whose benevolent character, and whose excellent and praiseworthy zeal chided his sluggishness in that matter. (Hear, hear, and cheers, mingled with disapprobation.) But while he was fully prepared to admit the purity of their motives, he begged to be allowed the privilege of an Englishman; namely, to hold his own opinion, and not only so, for that he could do under the most despotic government, but not only to hold, but to *speak out* his opinion, so long as he did not revile those who differed from him, and who, he again admitted, were going on in a course which was useful, and who certainly ought not to be blamed. (Cheering.) But if any man said, "Address the doctrine of Total Abstinence to the drunkard, and not to me; for that is a burden which I cannot, which I ought not to endure," his reply would be, "Beyond all question you ought to set an example of temperance, and to exert yourself in every possible way to prevent the continuance of the evil." Intoxication was to be put down, not by driving the drunkard from his haunts, but by diffusing information, and by prevailing upon youth to avoid the formation of the habit. If, as individuals, they guarded against self-indulgence; if they proved to all around them that they regarded the use of ardent spirits as a great and dreadful evil, they would succeed to fix upon the practice the brand of disapprobation, and the drunkard would be compelled to skulk into corners, covered with shame, when his habits were detected. It was not the intention of the advocates of temperance to put it in the place of the Gospel. But they should guard, on the other hand, against supposing that the minister of religion was the only person, and the pulpit the only place, by whom, and from which, the interests of morality were to be enforced. When did God ever give to a clergyman the monopoly of mercy? Why should that doctrine of the dark ages be revived for the purpose of checking the efforts of benevo-

lent laymen? (Cheers.) All who had hearts to feel, or minds to reflect, or faculties to exercise, ought to engage in the great work, and from such efforts the greatest good might be expected. The hon. and rev. gentleman was cheered on his resuming his seat, but was evidently much embarrassed from the reception which some of his sentiments met with, so different from that which he generally experiences when advocating the cause of benevolence or religion.

Sir C. S. Hunter rejoiced, as the father of the city of London, to meet his Lordship on that occasion, as he had before rejoiced to follow the Lord Bishop of the diocese at a meeting of the Society in Exeter Hall. He had then been instructed and urged to the discharge of a duty which, he was ashamed to say, he had neglected but too long. He felt somewhat ashamed at the absence of the aldermen and other civic authorities; but he should make it his business to talk to them, and hoped they should have those gentlemen with them before long. (Laughter and cheers.) The worthy alderman then adverted to the importance of assisting the funds of the Society, in order that publications might be issued, and suitable agents employed. As a magistrate, he had witnessed the dreadful results of intemperance, and felt that he and all who loved their fellow-men, were bound to do all they could to check its progress. He gave it as his opinion, that the principles of temperance were spreading in the higher classes; drunkenness was now regarded as a disgrace. As the senior member of the Life Assurance Society, he could not but remark that a wonderful difference had taken place; we seemed to have entered on the age of longevity. Cases of *gout* were now extremely rare. (Laughter and cheers.)

Capt. Brenton, R. N., after bearing his usual testimony to the dreadful calamities which had resulted from the use of intoxicating liquors at sea, urged all present, the ladies especially, to persevere in efforts to discountenance the practice, spite of all ridicule to which they might be exposed.

The Rev. Dr. Philip, from the Cape of Good Hope, gave a fearful description of the effects produced by intoxicating liquors on those places where he had laboured as a Missionary, both among the natives and among the resident British. He had, at times, been ready to retire broken-hearted from his work in consequence of the prevalence of that evil. He at length, though with doubts as to its success, determined to form a Temperance Society. He began with four members, chiefly of his own family. Once, when preaching on the subject, a woman, at the close of the sermon, stood up and exclaimed, "it's all true! it's all true! it's all true! But put a glass of brandy before me, and if I were to be hanged or damned the next moment, I should drink it off!" (Hear, hear.) Dr. Philip then adverted to the subject of Total Abstinence, the mention of which drew forth reiterated cheers. He instanced the case of an eminent physician in Scotland, Dr. Gregory, who was called to hold a consultation with Dr. Charles Stewart. Dr. Stewart told him he had a case under his care for some years—that it occurred in a most respectable lady—a lady of rank, and he knew not what to make of it. Dr. Gregory asked him a few questions regarding the symptoms of the complaint, and whether he had any suspicion that the lady had intercourse with *familiar spirits;* but Dr. S. assured him that it could not be the case, that she was one of the most respectable ladies in Edinburgh; that he did not know a woman possessed of a greater sense of propriety, of higher character, or every way more exemplary. Dr. Gregory replied, "I am doubtful; but call on me to-morrow, and I will accompany you." They accordingly visited the lady, and Dr. Gregory asked her a few questions. "Do you take any thing to do you good when these paroxysms come on?" "No, nothing." "Nothing? that is very odd: I have never yet known a patient in the same condition but what was in the habit of taking something—some one thing, and some another, from which they find relief." "I never take any thing except it be occasionally a thimble-full of brandy." Dr. Gregory put his cane under his arm, took up his hat, and said, "Ma'am, give up brandy, and you will be well in six weeks; go on with it, and in six months you will be dead." Now if you guard against a thimble-full you will guard against the glass, and against the bottle. The great evil is in the commencement: it is taking the first step. Dr. Gregory illustrated in his own practice the precepts he enforced upon others. I never knew a man of great physical strength, but he confined himself exclusively to water. (Much cheering.) Having next stated his success at the Cape, he urged the importance of uniting the two Societies in one grand effort against intemperance. Why should there be *two* societies? Why might not the work be done by one? Why could they not use both pledges? Let them propose both at their meetings, and let the advocates say, "There is the Temperance pledge: those who sign that will do well. There is the Total Abstinence pledge: those who sign that will do better." (Long continued cheering.) The rev. gentleman concluded his long and powerful address by urging the success with which he had met in Africa, as an encouragement to them to persevere in the good work of endeavouring to reclaim drunkards, and to preserve the young from contamination.

Jan Tzatzoe, the Caffre Chief, then addressed the meeting, through the medium of his interpreter, Mr. Read. The work, he said, in which you are engaged, is a very good work, because intoxication has killed a great many people. Drunkenness is a deceiving thing: the man that buys brandy thinks that he purchases the brandy, but the brandy purchases him. The man that purchases brandy, becomes the slave of the brandy, and a little time after he has taken it he loses his senses, and becomes like a beast. Before he purchases the brandy he is able to walk, he is able to do all he has to perform; but after he has drank it he loses his strength, he rolls in the dirt, he rolls in the ashes, he knocks his head against the wall, or a tree, and does not know what he is doing. After he has recovered from his drunkenness, he goes home, and asks his wife for some meat and some bread, although he knows he has spent all the money which should have purchased it in brandy; and, perhaps, as I have observed, he gives his wife a beating, because she has not given him what he knows is not in the house. The man that purchases brandy thinks himself master of the brandy, but after he has drank it he finds that the brandy makes him a slave, and does with him just what it pleases. The man that drinks brandy loses his all, and comes at last to destruction; he becomes a thief and a murderer, and dies in disgrace. Therefore this Society, and these meetings, are of the greatest importance, because they may be the means of saving many from ruin. Having expatiated on the evils of brandy-drinking, he expressed his pleasure at seeing so many Christians combined to expose the evil, and put it away from the earth.

The Rev. W. H. Medhurst, from China, drew a fearful picture of the consequences of Intemperance in China, resulting from the immoderate use of opium. It enervated and degraded all the mental and physical powers of those who indulged in it; stirred up the worst passions of the human heart, and excited to deeds of frantic fury and destruction. The opium shops he represented as dens of vice; as ante-chambers of hell. Upwards of 20,000 chests of that villanous drug were smuggled into China chiefly by Englishmen! He would that he could rouse the English to petition Parliament to forbid the injurious importation. He who sent one case of opium to that country did more to injure the Missionary cause than all his contributions and prayers did good. The Chinese often asked how it was that a people who had a religion which was said to be so good, could furnish a product which was so diabolical. (Mr. Medhurst read some extracts, in confirmation of his statements respecting the dreadful results of the use of opium,

from a pamphlet published by [illegible]s. Ward, entitled "No Opium." His whole address produced a very strong impression on the audience.)

CHOO-TIK-LANG, a native of China, addressed the Meeting through the medium of his interpreter, Mr. Medhurst. He related a story of events which happened about 800 years ago, illustrative of the dreadful consequences of intemperance; and concluded by observing that he had carefully read the Gospel of Jesus Christ, and found it full of very good precepts, but that all the endeavours of Christians to spread that religion would be in vain if they continued to send opium also. How was it that they who used so much of the harmless tea which the Chinese furnished, should send them in return such a dreadful commodity?

J. S. BUCKINGHAM, Esq. M.P. was received with reiterated cheers. He called upon the audience to support the Society as lovers of themselves—of their country—of the entire human race—of their Saviour and their God. He pointed out the fearful inroads which were made upon the capital of the country—upon the produce of human ingenuity and industry, by intemperance; giving it as his decided opinion that not less than *one hundred millions sterling* were lost to the nation, first by the actual money expended in intoxicating drinks, and next by the idleness, crime, and consequent imprisonment and punishment of individuals who used those drinks. So that many valuable projects were obliged to be abandoned for want of funds. The Government, he admitted, ought to do something to check the evil; but little, however, would be done, till sober constituents sent sober representatives to Parliament. Government ought at least to be free from all participation of any profit which might result from the crime, and he hoped the time would come when they should have a Chancellor of the Exchequer who would be willing to withdraw all fiscal profits from the manufacture and sale of such articles, and then surround the places in which they were sold with such restrictions and police, as should ultimately reduce their numbers, and make those which remained what they were originally intended to be, not dens of iniquity, but houses in which those who were necessarily absent from home might obtain victuals and lodging. Mr. Buckingham stated that he was, both in principle and practice, a member of the *Total Abstinence* Society,—a declaration which was received with hearty and reiterated cheers. He believed that simple solids for food, and simple fluids for drink were essential to health. The principles of Total Abstinence had his hearty support and recommendation; but he gave the right hand of fellowship to all the promoters of Temperance, fully believing that nothing but time and the progress of events was wanting to bring them up to the standard of Total Abstinence. (Cheers and "Hurra!") Meetings must be held; reporters must be employed; tracts must be circulated; the press must be kept in motion; and ultimately, success would be complete. It would follow in the case of negro emancipation: the fetters of the slave were not struck of at once, but in obedience to the voice of a united nation. So let it be in this case, and similar results would follow.

The Rev. R. KNILL bore his testimony in favour of Total Abstinence from all Intoxicating Drinks, in terms similar to those contained in his letter, which appeared in the *Intelligencer*, and which has been extensively circulated. He followed up this testimony by a very powerful exhortation, cautioning those who took but even a little, to regard themselves as men standing on the brink of a dreadful precipice.

The Rev. J. WILLIAMS, Missionary from the South Sea Islands, bore a cheerful testimony to the advantages of Total Abstinence from all Intoxicating Drinks. (Cheers.) He had lived eighteen years in a tropical climate, and had engaged in various severe labours both of body and mind; but he had not drank any thing stronger than water, and he had rarely known a day's illness. Intemperance was a destructive evil wherever it was introduced; the missions in the South Seas were going on well till ardent spirits were introduced; then mischief ensued. A Temperance Society had been formed, which was working very well. The natives gave a very significant name to rum; they called it "the spirit that makes a man a fool;" and many of them had determined not to trade with any vessel which attempted to land spirits amongst them.

J. S. BUCKINGHAM Esq. here stated that he had recently received very pleasing intelligence from America as to the progress of the Temperance cause. The Americans considered that they were somewhat a-head of the English; but felt deeply anxious to render them assistance in the noble effort. Mr. Delevan, a retired merchant, had been making some calculations; and conceiving it possible, that the principal facts and arguments in favour of Temperance might be condensed in an eight-page tract, he had come to the determination of providing 5,000*l.* for the purpose of printing eight million copies of such tract; so that one might be left at every house throughout England. (Much cheering.) The only points on which he wished first to be assured were, whether they would be allowed to enter England duty free; and next, whether they would be carefully circulated. As to the latter point, he (Mr. Buckingham) had no hesitation in giving the required assurance. As to the first, he had already conferred with the Chancellor of the Exchequer, and had reason to hope that no difficulty would be thrown in the way.

The Rev. J. SHERMAN, of Surrey Chapel, rose as a living witness of the advantages of Total Abstinence from all intoxicating drinks. (Reiterated cheers.) He stated briefly the steps by which he arrived at the determination to adopt that practice. Dining some time ago, in a large party, he observed a young clergyman from Ireland, who took nothing but water to his dinner. On inquiry, he found that having reproved an Irishman some time before for his use of whiskey, the man shrewdly replied, "Sure Sir, if I give up my whiskey, you ought to give up your wine!" (Hear, hear.) He admitted the force of the argument, and gave up the use of all intoxicating drinks from that time. Mr. Sherman proceeded to observe, that his hon. and rev. friend who had lately left the platform had adopted a similar practice. (Partial cheering.) That circumstance he had observed with care. He had also seen that Mr. Buckingham was in the habit of speaking and lecturing at great length, in addition to other arduous labours while drinking only water; and while he put those examples together, he determined that he would make the experiment for himself. He tried. (Hear, hear.) He had now totally abstained for fifteen months, and he found that his animal spirits were increased, that his duties were less fatiguing, that his general health was better, that he was more comfortable in himself, in his family, in his church, and in the world. (Long continued cheers.) The rev. gentleman then proceeded to urge the adoption and recommendation of the same principle on all present, from a consideration that nineteen-twentieths of all the crime and misery which was in society, was the result of intemperance in the use of intoxicating drinks. One case which he related is too interesting to be omitted: I was intimately acquainted with a young man of open, ingenuous, honest, upright character. A deep and sincere affection subsisted between us. He corresponded with me under the name of Jonathan, and I with him under the name of David; from this you may judge that our attachment was of the strongest kind. He went out into life; but unhappily he thought that a little drop might be taken after dinner with safety, and that he might take a little drop more at night. Thus he began by taking little drops. And his wife encouraged him to do so, under the impression that it would do him good. But a fatal habit was formed. The love of drink increased. His business which was one of high respectability and profit, began to be neglected;

his clerks and domestics, for want of proper superintendence, became negligent. His affairs went to ruin. He became a bankrupt Some time ago I saw him in the vestry of Spa-fields Chapel. I had been preaching from those words "The blood of Jesus Christ cleanseth from all sin." One of the servants came and told me that a person was waiting to see me who had sent in his name. I was surprised, as I had not heard of him for years. But O what a change did I discover in him! His face was bloated and diseased; he was in rags; he had every appearance of poverty and misery. I asked him what had become of his wife: "O," said he, "she is ruined!" Of his children: "O they are all ruined! ruined by my drunkenness!" I did not see him again for three months, and then I found him in Cold Bath Fields Prison. The tale which he told the Governor was enough to melt a heart of stone. His wife had died eaten up by a disease brought on by his habits of intoxication. His children were, most of them, vagabonds upon the face of the earth, in consequence of the father's habits of intoxication! His tale contains some particulars too affecting for recital; and I make the statement not to rouse your passions, but to deter you from taking the first step as to the use of intoxicating liquors; and to convince you that the safest plan is "touch not, taste not, handle not!"

The Rev. J. J. SLOCOMBE, from New York, in seconding the resolution of thanks to the right hon. Chairman, observed on the importance of having the countenance and co-operation of those who moved in the high places of society. The Temperance cause was first promoted in America, by the Ministers of the Gospel, but it was not till medical men and lawyers combined with them; it was not till the three learned professions united to advance the great cause, that it made any considerable progress. He then referred to a mistaken opinion which he believed prevailed in this country; namely, that Total Abstinence was now recognised as the only Temperance principle in America. The old society was by no means discarded, nor had they thought of splitting into two parties. Both pledges were retained. When a person expressed his wish to join the Society, if he said nothing, he signed the pledge; but if he expressed a wish in favour of Total Abstinence, he merely put T. A. after his name. Could not that plan be adopted in England? (Hear, hear.)

The resolution being carried with cheers,

The CHAIRMAN briefly returned thanks, and expressed his best wishes for the welfare of the Society. He observed that remarks had been made by some of the speakers on civic festivities. The alleged irregularities on those occasions were more the subject of report than of reality. Most of the city authorities were sober and retired in their habits, however different it might otherwise have been formerly. For himself, he could safely say, that he had never once been intoxicated, and he would also vow that he never would be. He hoped all present would exert themselves to promote the interests of that excellent institution. —A few donations were announced, and the Meeting concluded about half-past four o'clock.

Such were the proceedings of this memorable day! Were we not justified in saying, that on that day the principles of Total Abstinence obtained an illustrious triumph. Let the Tee-Totalers of Great Britain but continue "steadfast, immoveable, always abounding in this work of the Lord," grateful that their labour *has not been*, confident that their labour *shall not be*, "vain in the Lord."

TEMPERANCE, AS CONNECTED WITH CHRISTIAN CHURCHES.

AN address to church members, on the duties of churches to restrain their members from the use of intoxicating drinks, except under medical prescription or in a religious ordinance.

The general proposition on which the address is formed, is, "*That it is the duty of a church to require her members to abstain from any and every vice.*" Next, this principle is applied to the subject of temperance. To prove that the drinking of intoxicating drinks is a vice, several considerations are presented: 1st. It is the duty of every man *to take care of his health*; but the drinking of intoxicating drinks, even moderately, tends to the destruction of life, and is therefore criminal. 2nd. The moderate use of intoxicating liquors has a strong *tendency to excess*, and is the *origin* of drunkenness. 3rd. The drinking of intoxicating drinks, even moderately, is an *example* pernicious in its tendency. 4th. It assists in the *support* of drunkenness, and all of its concomitant evils. 5th. We have decided *scripture proof* against such use of intoxicating drinks: Prov. xx. 1, xxiii. 31—Isa. v. 11—Hab. ii. 15. The wine described as a mocker, and which had a rich and brilliant colour, and sparkled in the cup, was the *fermented juice of the grape*, and unlawful to be used, while the wine which it was lawful to use in a small quantity, was the pure *unfermented* juice of the grape. The very fact that our blessed Redeemer sanctified the wine as an emblem of his blood, should deter us from its ordinary use.

Objections answered:—1st. It is objected, that for churches to restrain their members from the use of "intoxicating liquors," "deprives a man of his determining for himself what is right or wrong." It is replied, that this objection proves too much,—"It would equally apply to any crime whatever, and would deny the right of the church to censure her members in any case whatever." 2nd Objection. "There being an express command in so many words, in the New Testament, directing the church to require her members to abstain, care should be taken lest we overstep our authority." It is replied, that upon this principle the church has no right to require her members to attend church meetings, nor appoint a clerk to keep record, nor even censure them for attending a horse race, or a theatre, or from gambling, there being no express command to that effect. 3d Objection. "The churches are not yet prepared for it." The writer in reply asks, "And when will they be prepared?" and suggests, that the way to promote temperance is for them, who see the importance of Temperance Societies, to exert themselves to convince the churches that they have long been in the neglect of duty, and excite them to effort. "Under the present state of things the community are led to believe, that the resolution of Total Abstinence is *mere* matter of expediency and choice, and a sort of supererogatory work. But let the churches censure their members for moderate drinking, and the community will soon be induced to believe that it is really an evil. The public determine, in a great measure, the morality or immorality of an action by the practice of the churches. And when once it is settled, that drinking intoxicating liquors is an evil, the work of reformation is comparatively complete.

Many churches have adopted the resolution here recommended, and with great effect.—*American Baptist Record.*

HISTORY OF THE "COGNIAC CLUB."

From the American Temperance Intelligencer.

THERE are many living witnesses of the truth and authenticity of the following narrative. The place is near, the events recent: many of the individuals whose gloomy history is here narrated are yet freshly remembered. May their fate prove a warning to others.

No. I.

I have thought, with great pleasure, of that feature of heaven intimated to us in the Scriptures, which will consist of whole families redeemed and presenting themselves before the Lamb, and constituting each a cluster of diamonds in his crown of glory, while each family will be a distinct corps in the army of the redeemed, "They go from strength to strength, each of them appeareth in Zion before God."

But there will be the awful contrast of all this in the

families lost. They will go from stage to stage of depravity, and cluster will be joined to cluster as each shall fill up the measure of their iniquity, and go down to receive the wages of sin in the world of death. How dreadful it will be to these clusters of ruined souls when they meet in the congregation of the damned, there to sin together, and sigh together, and weep together, and wail together, as a slow eternity shall be plodding by with its ages.

I tremble to enter upon the work, because it will hold me conversant with the retributions of heaven. "It is a fearful thing to fall into the hands of the living God."

The annals of depravity, replete as they are with the most direful scenes, record not even in their darkest pages a tale more interesting and lamentable than the one which I am now to relate. The passions of men unrestrained by education and religion are always unworthy of creatures made in the image of their Maker. But when vice has broken through all these salutary checks, and the passions of men are curbed only by the world, which limits the extent of their profligacy, they then become worthy of demons. But when *Rum* and *Brandy* lend their depraving withering influence, the wreck of mind and character which succeeds, finds a parallel no where in the vast creation of God. But to my story.

There was formed in a neighbouring state thirty or forty years since, a social club, that took to itself the name which stands at the head of this article. Owing to the Temperance Reformation, and other causes, it long since found a grave; but while it lived, it was the curse of families and a fruitful source of the tears of broken-hearted mothers and widowed wives, where the tender sensibilities of the softer sex had not been destroyed by *Rum, the monster of the age.*

Iniquity usually stereotypes itself. It is said, I believe, of a section of the family of Israel, "His sin is written with a point of a diamond in a rock." If ever this was true, it would seem that it must have been true in the case of the Cogniac Club. The amount of talent and of wealth, and education and character, that were expended and lost in that Club almost surpasses belief. Indeed, while I write the history, my highest fear is, that I shall sometimes suppress the truth *because the whole truth would not be believed.*

I wish to say a few words in the beginning respecting the territory to which this history refers. And here I need not be tedious. The town of ——— is one of the most picturesque on the face of the wide world. There, rather than on any spot of earth, have I realized that description of the poet—

"Hills o'er hills and Alps o'er Alps arise."

I have often when on that ground felt inclined to finish a stanza by the aid of the line quoted.

"Hills o'er hills and Alps o'er Alps arise,"
And throw their glowing beauties on the skies.

It is one of those cases where the creating God has lavished his beauties profusely upon a single town. One is led to say, whether from the exhilarating effect of the ever varying landscape, or from some other cause, that there is no such *sky* as is painted by the passing clouds over that paradisaical spot of earth. I had heard a similar remark made of a town a little south of ———, but on witnessing the soft sweet tints that stretched away over the green fields and the frolic-flung hills of the town of ——, I naturally thought of the same remark, and shall ever believe that an experienced painter, that shall have furnished himself the means of copying all the hues and tints he shall witness, will paint in the town of ——— a finer sky than in almost any other part of the material creation of God.

Rum was their standard in every thing. He that would drink the largest quantity of Cogniac was the finest fellow; he that could best pitch the Bacchanalian song was their favourite, and he that could blaspheme most impiously wore, in their depraved estimation, the laurels of the bravo.

It was not from families depressed with poverty or sunk in vice that came the members of the Club, but from the most wealthy, honoured and respectable of the region, a circumstance which in that dark period of our history lent an additional incentive (where surely none was needed) to a vice which had almost driven for ever away the weeping and lovely form of virtue.

I will now give you a short account of each of the members of the Cogniac Club.

A——, was one of the elder sons of a very reputable family. An education was lavished upon him, and he followed the profession of the law. His talents were more than ordinary, and he could with perfect ease have risen and shone. He had a noble chance to be elevated, and useful, and happy; had a good farm, a good name, a good business, a lucrative office, and, what was better than all, a noble wife to throw around his character her protecting influence. But the Club sunk him down from his elevated station into a bar-room story-teller, lost him his office and his character, his mind and his business, and brought him early to a drunkard's grave. Perhaps never was a wife more faithful, or bore a heavier burden while she nursed him and watched him, a superannuated baby in quite early life. The early loss of his mind prevented the entire squandering of his estate. He had enough to the last of *this world's good* and to spare, but was sadly provided for, for the future. He lived for many years a sour and unhappy man, and probably had no warning of his end, till he appeared before the Judge of the quick and the dead.

B———, a near relative of A———, was once a man of talent, and received a high share of respect. His business was formerly very prosperous. He has a pious wife and a fine family, and might live yet a score of years upon his little farm, had not the Cogniac Club left his soul tainted, and his passions strong, and his temper irritable, and his fortune wasting away, and his family unhappy, and his future destiny not very improbable. But my prayer shall be that the Lord may even yet have mercy upon his soul, and let him live to be a comfort and a blessing to his family.

C——, a man of fine talents and flattering prospects, was liberally educated and bred a lawyer. He bid fair to become the first man in the state. But, alas! he too entered the Cogniac Club, the grand aceldama of corruption and vice; the vortex into whose greedy abyss sunk for ever much of the talent, wealth, and respectability of a whole town. He became habitually intemperate and shockingly profane—spent his days in drinking, and his nights in gambling. He joined himself with a companion of a like stamp with himself, and *rioted on* his way to the grave. So intense was his profligacy that his godly father could not see him in his dying moments, because he would not hear his blasphemies. The two associates left each a son in their own likeness. One is lost and the other is hopefully reforming. The two fathers found each a drunkard's grave. Associates in life, they were not divided in death. Fellows in sin, they are doubtless companions in misery.

D—— was a merchant of flattering prospects, married respectably, and might have lived long the pride and ornament of society. But his hopes were all blighted as with the mildew of death, by early joining the Cogniac Club, and of course becoming soon a debauched profligate. He soon became a military man, a circumstance which tended not a little to complete sooner the ruin which awaited him. The sanctuary he deserted for the halls of revelry, and business was for ever exchanged for pleasure. The mind which might have blessed and thrown a charm of refinement about society now lost its vigour, in the wild ravings of the Delirium Tremens. The form which shone with such a noble grace upon the martial field, was soon laid low in the drunkard's grave. His lovely wife first taken in mercy from the evil to come.

(To be continued.)

Correspondence.

THE TWO TEMPERANCE PLEDGES AT WELLINGTON.

To the Editor of the Intelligencer.

SIR,—For several years the Moderation Pledge was worked as effectively in this town as rank, influence, and money could make it; but the result as to the reformation of drunkards proved most discouraging; only one was reformed, and he has since that period adopted the pledge of Total Abstinence. The latter pledge has been introduced into this town only four months; and the result is most delightful. We have, at least, thirty reformed characters. Our total number of Abstinence members at the present time is more than one hundred. We have now two public meetings every month, which are crowded. Also a weekly prayer meeting, which many of the reformed drunkards attend. I have seen nearly twenty at once on their knees imploring strength from on High to preserve them. I have also heard them sing the praises of Him who has delivered them from that course which was hurrying them with the most fearful impetuosity to the abodes of eternal misery. Could those who still object to our system,—who charge us with being *the opponents of religion* by using *unscriptural* means in order to promote our object,—have witnessed this sight, surely they would have been led to acknowledge that the blessing of God is *with us*.

Those who have been the most abandoned characters are now regular attendants upon the means of grace. Husbands who once turned their wives into the streets, and neglected their offspring, are now become affectionate and kind. All this has been effected with less influence than we formerly had; for, in the moderation pledge all seemed to unite, but *now* we regret that several of our most respected and talented friends do not unite with us. We hope, however, soon to have them with us as the practical supporters of Total Abstinence from *all* that can intoxicate.

One obvious advantage of the Tee-total pledge is this:—it withdraws our members from scenes of temptation, and at once destroys that *companionship* commonly called "*good* fellowship," which is the superinducing cause of so great an amount of evil. We invariably find that when our reformed men consistently avow that they are Tee-totalers, their old companions shun them after they have made a few efforts to dissuade them from their purpose.

Had I a voice, Mr. Editor, which could be heard from pole to pole, I would say to our reformed men, beware of mere "moderation." Shun it; it is a *delusion* which has been the ruin of hundreds. Several striking instances of the truth of this have come under my own observation. Here are one or two:—A young man signed the Total Abstinence pledge; afterwards he began to attend the meetings for public prayer; he then purchased "*Jones' Anxious Enquirer*," &c.: he soon became greatly altered, thoughtful and serious. After some time he thought *moderation* would do quite as well. First he determined to drink only what his friends offered him; but, alas! when he had commenced, it was found by his future conduct, that he had deserted his refuge, for, in a state of intoxication, he enlisted for a soldier, and was hurried far from his native home!

Take another fact:—I knew another member who withdrew from Total Abstinence in order that he might avail himself of the "*little drop*" of moderation. Soon afterwards he sold his trowsers in order to gratify his depraved propensity. Let these cases speak in accents of thunder to Tee-totalers. Let them daily ask strength from the "God of their salvation," that they may be firm, stedfast, and immovable; able in the hour of trial, and mighty in the Lord, in effecting the overthrow of this most potent evil. Your obliged, M. H. D.

To the Editor of the Intelligencer.

SIR,—May I ask through the medium of your useful publication, why Tee-totalers who are not journeying enter into public-houses to drink ginger beer and other temperate drinks? It appears to me that the Society, and even the atmosphere of such places is polluting and dangerous, to say nothing of the inconsistency of the practice.

Yours, &c., ABSTAINER.

To the Editor of the London Temperance Intelligencer.

SIR,—The writer of this, who is a Wesleyan local preacher, has had some opportunity of witnessing the destructive consequences of strong drink in connection with religious societies. Houses, in which we have one time assembled for prayer, praise, and christian communion, have been converted into beer shops or public-houses, and ungodly mirth, drunken revelry, and horrid blasphemy have succeeded the devotions of the followers of Christ; and many, who for a time ran well, have fallen beneath the fangs of the hydra-headed monster, intemperance, induced by the nature of the drink we all thought it necessary to take; they are debased in mind, afflicted in body, injured in circumstances, and without a reasonable hope in regard to another world; nor do I see how such characters can be safe, unless they do as a farmer in Nottinghamshire did, who had been a wretched and abandoned drunkard and libertine, but being awakened to a sense of his danger as a sinner, and knowing that he could not be trusted, nor indeed trust himself with strong drink, he resolved, by the grace of God, that he would take no more; and to the time of his dissolution he kept his word, through the mercy of God, and he left the world exulting in hope of everlasting life.

The truth of the foregoing statement may be ascertained by referring to the "Recent Deaths" in the Methodist Magazine for January, 1836. He himself gave me the account of his conversion, and abandonment of strong drink; but I said, could you not have confined yourself to a small quantity? "No," said he, "I dare not trust myself with any." "Well," I replied, "I have the advantage of you. I can take a little." But what was his necessity is now my convenience. My faith in "home-brewed" was shaken by reading *Livesey's Lecture*, and for nearly six months I have proved the *great delusion*. I indeed thought at first, if at any time the drink is necessary, it must be on the Sabbath-day, when I have ten or twelve miles to walk, and to conduct two or three public services; but I found and still prove that the work is easier to be performed, and the body and mind are most supported, *without* than with the alcoholic liquor: and I fully agreed with the truth contained in the remark of the Rev. Mr. Knill, before I heard it, that the *drink* and not the *labour* is the great cause of what I used to feel, "*Mondayishness.*"

In this place I am happy to say, that the principle does and will spread. Many are uneasy, and some are convinced that the glory of God is concerned in the matter, and are fully determined to follow the way that is most excellent. But I must proceed to inform you of a circumstance that has lately happened in this neighbourhood, which ought to be deeply impressed upon every heart:—A young man, about 25 years of age, but unhappily a slave to strong drink, had, about a fortnight since, a few shillings given him by his wife, to purchase some article of dress, that he might attend the funeral of his sister and her infant on the following day; but, instead of purchasing the clothing, he went to a public-house, got drunk, went home, fell asleep by the fire, and awoke in flames. He succeeded in throwing off his clothes, but, in addition to lesser injuries, one of his legs was much burnt, and since then has suffered little short of a living martyrdom: the flesh has been cut off, and the bone severely treated, in order to save his limb, and to preserve

his life. He may now recover, but he is in a sad state, both of body and mind. About two years ago, a cousin of this man was dressing to go to a Sunday revel, but being in a state of intoxication, she set fire to her clothes, and was burnt to death. I am, Sir, yours in the cause,

Luton. JAMES DARLEY.

Progress of Temperance.

IT is with the most heartfelt pleasure that we periodically present to the friends of Temperance the cheering accounts we receive of the progress of our cause. The mighty working of the Abstinence principle has arrested the attention of some of our most useful public characters, whilst its immediate and salutary effect has made glad the hearts and happy the homes of those from whom the pleasure of domestic life had long been estranged. Brighter days are dawning upon us, and we are sanguine enough to expect that ere long the moral desert will "blossom as the rose." May Heaven hasten the auspicious era! Several Metropolitan and Provincial Meetings have been held since our last publication, but we are compelled to postpone their insertion this week on account of the length of our Report of the Meeting at the Mansion House.

NEWTOWN, MONTGOMERYSHIRE.—In this manufacturing place, containing 8000 inhabitants, the Total Abstinence Society numbers 2000 members. The first annual festival took place in the Public Room, on the 6th ult., where, after a public procession, 800 persons sat down to tea, each paying a shilling towards defraying the expenses. Hockings, the reformed Birmingham blacksmith, has been lately lecturing in this neighbourhood with much effect, and to the edification and comfort of the publican, beer-shopkeepers, and maltsters, with which Newtown is pestered. Branch Societies have been formed in the neighbouring villages; and we are glad to find that this Society has abolished the injurious and illegal practice of contributing for ale at the meetings of Benefit Societies, and trust the example will be followed in other places.

Varieties.

IMPORTANT FACT.—During harvest time a farmer's labourer, in the vicinity of Worcester, applied to a doctor for advice: among other questions, the doctor asked him how much he drank a-day; the man replied, "About six quarts of beer or cider." The doctor assured him, if he would follow his advice he would soon get well, but he feared he would not: the man however faithfully promised; upon which the doctor told him, that instead of filling his bottle every morning with beer or cider, to fill it with warm water, and come to him again in three weeks time, and he would supply him with all the medicine he needed gratis. The man, as you may imagine, was astonished, but determined at all events to try it; he persevered, and returned to the doctor at the time appointed, assuring him how much better he was, and that he never worked with so much comfort, or felt so little tired at the end of his day's work, as since he had followed the doctor's system. His master, also, called a few weeks afterwards, confirming the truth of the man's statement, and thanking the doctor for his timely and seasonable advice.

THE POET MILTON ON TEE-TOTALISM.—"What more foul sin among us than drunkenness? And who can be ignorant that if the importation of wine and the use of all strong drink were forbid, it would both clean rid the possibility of committing that odious vice, and men might afterwards live *happily and healthfully without the use of those intoxicating liquors.* Yet who is there the severest of them all that ever propounded *to lose his sack, his ale,* towards the certain abolishing of so great a sin? Who is there of them the holiest, that less loves his rich canary at meals, though it be fetched from places that hazard the religion of them that fetch it, and *though it make his neighbour drunk out of the same time?* * * * They forbid not therefore the use of that liquid merchandize, which forbidden, would utterly remove a more loathsome sin, and not impair either the health or the refreshment of mankind supplied many other ways. * * * He, *to remove a national vice,* will not pardon his cups, nor think it concerns him to forbear the quaffing of that outlandish grape, in his unnecessary fulness, the other men abuse it never so much; nor is he so abstemious as to intercede with the magistrate that all matter of drunkenness be banished the commonwealth," &c. &c.—*Milton's Prose Works,* Vol. I, p. 285.

DR. SAUNDERS ON WATER DRINKS.—Dr. Saunders, one of the latest and best writers on mineral waters, says, "Water drinkers are in general longer livers, and less subject to decay of the faculties; have better health; more regular appetites, and less acrid evacuations than those who indulge in a more stimulating diluent for their common drink."—*Rees' Cyc. art. Water.*

HUMILIATING TRUTH.—Man alone is the only animal accustomed to swallow unnatural drinks, or to abuse those which are natural; and this is the fruitful source of a great variety of his bodily and mental evils.—*Ibid.*

DRUNKENNESS IN SWEDEN.—The laws against intoxication are enforced with great rigour in Sweden. Whoever is seen drunk is fined, for the first offence, three dollars; for the second, six; for the third and fourth, a still larger sum, and is also deprived of the right of voting at elections, and of being appointed a representative. He is besides publicly exposed in the parish church on the following Sunday. If the same individual is found committing the same offence a fifth time, he is shut up in a house of correction, and condemned to six months hard labour; and if he is again guilty, to a twelvemonth's punishment of a similar description. If the offence has been committed in public, such as at a fair, an auction, &c., the fine is doubled; and if the offender has made his appearance in a church, the punishment is still more severe. Whoever is convicted of having induced another to intoxicate himself, is fined three dollars, which sum is doubled if the person is a minor. An ecclesiastic who falls into this offence loses his benefice: if it is a layman who occupied any considerable post, his functions are suspended, and perhaps he is dismissed. Drunkenness is never admitted as an excuse for any crime; and whoever dies when drunk is buried ignominiously, and deprived of the prayer of the church. It is forbidden to give, and more explicitly to sell, any spirituous liquors to students, workmen, servants, apprentices, and private soldiers. Whoever is observed drunk in the streets, or making a noise in a tavern, is sure to be taken to prison, and detained till sober, without, however, being on that account exempted from the fines. Half of these fines goes to the informers, the other half to the poor. If the delinquent has no money, he is kept in prison until some one pays for him, or until he has worked out his enlargement. Twice a year these ordinances are read aloud from the pulpit by the clergy, and every tavern-keeper is bound, under the penalty of a heavy fine, to have a copy of them hung up in the principal rooms of his house.—*Schubert's Travels in Sweden.*

PERSECUTION.—"About three weeks ago," says a Tee-totaler, "I sent my son to the principal brewery at Dunstable for grains, as I have been in the habit of feeding my horse with them; but the cry of "His father is a Tee-totaler—no grains for Tee-totalers," was raised. My lad was obliged to return without any. I made application myself, when I was told that "if I did not drink beer I could have no more grains." Consequently I bought some oat-straw and cut it up into chaff; and I find the money spent in grains goes further in oats and chaff, and does the horse more good; so I find I shall not only be better in body and mind, but also in pocket.

WINE NO FRIEND TO VIGOUR AND ACTIVITY OF MIND.—The following sentiments of Dr. Trotter are the result of strict observation:—"My whole experience assures me that *wine is no friend to vigour and activity of mind:* it whirls the fancy beyond the judgment, and leaves body and soul in a state of listless indolence and sloth. The man that on arduous occasions is to trust to his own judgment must preserve an equilibrium of mind alike proof against contingencies as internal passions. He must be prompt in his decisions; bold in enterprise; not elated with success, or depressed under disappointment. But if his spirits are of that standard as to need a fillip from wine, he will never conceive or execute any thing magnanimous or grand. In a survey of my whole acquaintance and friends I find that water drinkers possess the most equal temper and cheerful dispositions." "*This we believe will be confirmed by the experience of every person.*" So says Rees' Encyclopedia, written in 1819; and the author, meantime, considering drunkenness incurable, and strenuously recommending *moderation.*—We may safely place this valuable evidence and last valuable American report against the poets and divines mentioned in the Athenæum.

TEE-TOTAL SAVINGS' BANK.—A gentleman, a manager in the York Savings' Bank, has said that he has noticed that almost all the new Deposits are by Tee-totalers.—England rejoice! the hour of thy redemption is at hand.

A HINT TO THE AUTHORITIES OF ST. BARTHOLOMEW'S HOSPITAL.—It is a fact well known to those who reside in the locality of Bartholomew Close, that the nurses employed in the hospital of St. Bartholomew are in the daily habit of frequenting the neighbouring spirit shops at certain periods of the day, Sunday not excepted! Is it that by using the drunkard's drink they are more fitted to act tenderly to the patients? If not, ought this degrading practice to be suffered to continue?

Intemperance.

AN inquest was held at Spalding on Friday, the 10th ult. by Mr. Edwards, coroner, on the body of Thos. Leverett, a brickmaker, aged 27, who came to his death in the following manner:—On Wednesday, the deceased, with several others, was drinking at a beer-shop called "the New Inn," kept by Edw. Thompson, about half a mile out of Spalding: after Leverett had drank a few pints, he offered to drink a gallon of ale in five minutes: the offer was accepted, and the price of the ale being raised by the company, the liquor was drawn and given to the deceased by the landlady: he took it into the yard, whither his companions accompanied him, and drank about a quart of the liquor at two or three swallows, when becoming dizzy he fell on the pavement with such force that his head was much cut, and otherwise injured. He was then taken up senseless, and removed to an outbuilding where there was a fire, against which he was laid, and he remained three or four hours without any attention being paid to him: no doctor was called, and so neglectful were the companions of the deceased (who continued their drinking) that his legs were blistered by the fire, close by which they had laid him, and one of his hands was much burned. At length the landlord sent him home in a cart, about a mile. A medical man was called in, who continued with him until he died, at ten o'clock the same night.—Verdict, "died of apoplexy, occasioned by excessive drinking, and the subsequent fall."—The landlord and the companions of the deceased were severely reprimanded. He has left a widow and one child.—*Stamford Mercury.*

IRELAND.—*Awful Effects of Intemperance.*—On the night of the 14th of January, 1837, the wife of James Lynch, a publican, at Donard, county of Wicklow, was found dead in bed. She was of very intemperate habits. On the following night, Lynch was found hanging, quite dead, in his stable; he had not been sober, or had not eaten a regular meal since Christmas-day last, but indulged in extravagant excess. Less than a tumbler full of spirits, at a time, was not sufficient to satisfy his appetite for days previous to his own destruction. The verdict of the jury, on an inquest held on those two persons, before M. Hudson, Esq., coroner, was, that the woman died from the effects of intoxication, and that the man hanged himself in a state of mental derangement, from the same cause. There remain six orphans of those unfortunate parents, three ill of fever, and three convalescent.—If any proof was wanted of the melancholy results of indulgence in the use of spirits, these two awful deaths should be sufficient.—*Irish Temp. and Lit. Gaz.*

MEETINGS IN LONDON AND ITS SUBURBS.

At Half-past 7 o'Clock in the Evening.

Monday, March 6th.—At the Welsh Chapel, opposite the Archbishop's Palace, Church Street, Lambeth—Bible Christians' Chapel, Paradise Place, King's Cross.

Tuesday, March 7th.—Domestic Mission Chapel, Half-Moon Alley, Lower Whitecross Street.—School Rooms, Fisher Street, Red Lion Square.—National School Room, Quaker Street, Spitalfields.

Wednesday, March 8th.—Infant School, Green Place, Twigg Folly, Bethnal Green.—Irish School Rooms, Goodman's Yard, Minories.

Thursday, March 9th.—Welsh Chapel, Aldersgate Street.

Friday, March 10th.—Wesley Chapel, York Street, Han's Place, Chelsea.—Welsh Chapel, Broker Row, Mint.—Chesney Rooms, Foley Street, Portland Place, Mary-le-bone.

We understand that on Sunday, March 12th, at Half-past 2, a Sermon will be preached by Mr. W. BALL, at the Mariner's Church, Wellclose Square, in aid of the Funds of the Eastern Association Auxiliary to the London Parent Society for the Suppression of Intemperance.

To Correspondents.

"*The Importance of the Abstinence Pledge*" is under consideration.

We shall prepare and insert "*A Word to the Wise.*"

"*An old Man,*" with Comments, in an early number.

We intend to write privately to "*C. O. L.*"

"W. Y." is thanked for his attention: still we would advise him not to spend his time in endeavouring to climb the mount of Parnassus; at all times the work is difficult: to him we think it might prove an injurious and mortifying experiment. His "Sonnet" is respectfully declined.

"T. P.'s" admirable Letter next week.

Our esteemed friend J. C. is informed that his "Scraps" will always find an "odd corner" for their insertion.

Received—"Verax,"—"Scrutator,"—and "Q. in the Corner."

The Brighton Tour is unavoidably deferred, with intelligence from the South London Auxiliary, Barnet, Drayton, and other places. Our friends will perceive the cause.

*** Will our numerous Correspondents have the kindness to transfer their favours as early in the week as possible: such an arrangement would materially convenience us, and enable us better to oblige them.

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THE WEEKLY

London Temperance Intelligencer.

UNDER THE DIRECTION AND SUPERINTENDANCE OF THE NEW BRITISH AND FOREIGN SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE.

No. 17.] SATURDAY, MARCH 11, 1837. [Price One Penny.

"Far from thinking this cause a *sole* means of converting sinners from the error of their ways, we deem it to be but an *auxiliary* to the great cause of religious truth; it is intended *not to supersede*, but to *make way* for other means."
Rev. J. A. James.

TEE-TOTALISM AND ITS OPPONENTS.

"Let us not censure things which are dubious, as if they were certain; nor reprehend even manifest evils in such a manner as to represent them absolutely incurable."
Dr. Anslem.

It is universally admitted that Intemperance is a vice so degrading, and fraught with consequences so momentous, that the most resolute means must be resorted to in order to eradicate the evil itself, so that its baneful effects may not continue to endanger the security of society, and to poison the very source of civil and social enjoyment. Still there remains a cause which tends to prevent that unity of effort which is necessary in order fully to achieve the object. What then is the ground of dissent? What obstacle impedes such a desirable coalition?

There are two classes of our fellow-countrymen who stand in the way of the entire release of our empire from the bondage of intoxicating drinks. The one class still cling to the moderate use of spirituous liquors; whilst the other abjures ardent spirits, and contends for moderation in the use of fermented liquors.

An inconsistency marks the conduct of both these classes when we contrast their profession with their practice. Both of them ought to possess the knowledge before they present the weight of their influence in opposition to the Abstinence principle, that the cause of intemperance does not lie in the *quantity* taken of any given compound, but in the *peculiar capability* of the drink, to produce either physical or moral evil, in consequence of its being possessed of a property which has the power to intoxicate.

Our objectors of the first class oppose us principally by their practice. They do not attempt to argue the point, because they know their habit cannot be successfully defended. *Custom*, among their sphere of association; Society; and rapidly increasing *Habit*, however, conduce to cast the veil of prejudice before the most obvious truths, to darken the perception, and to suppress the frequent admonitions of the inward reprover. Life thus glides swiftly away, whilst the panderer to an earthly passion deigns not to indulge in the contemplation of the probable influence which his indefensible example may have upon others. No one more energetically laments the spreading devastation of intemperance, yet who so materially contributes to accelerate its progress? Such, in an eminent degree, was the early experience of Lewis Cornaro, a gentleman of Venice, who spent his juvenile days in habits of dissipation. At the age of forty his constitution was extremely debilitated; but he saw his error, and became a strictly temperate man. The result was striking:—In his eightieth year he published a volume, entitled, "Sure and Certain Methods of attaining a long and healthy Life," and, after having passed his *hundredth* year, he died without pain, like one falling asleep. Would it not be better if the sticklers for a *little drop* of "living fire" were to imitate Cornaro's example?

Our second class of objectors appear before us more decidedly in the character of friends: let us endeavour to test the sincerity of those pretensions. Drams they have deserted; but still they use, moderately, intoxicating drinks. This seems to be the ground of their opposition:—They consider that fermented liquors are good when not used in excess; therefore, although it is not well to take *too much* of them, they may still be used with advantage when taken in moderation.

Could we but assure ourselves of the genuineness of the assumption here involved, that fermented liquors *will not intoxicate*, we might then make common cause with our moderation friends. But, whilst the cause of intoxication lies concealed in the cup, shall we prove ourselves worthy of their attention and respect if we keep silence upon the vital point of difference? No! We therefore invite them to a conference with us whilst we endeavour to show them the utter inefficiency of their principle as an agent in eradicating intemperance, and the peculiar influence of their practice in frustrating the very end they are so desirous to promote.

That which possesses the power to intoxicate cannot be used without its direct influence being *felt*. And that influence will always be far, very far from beneficial in its tendency. Indeed, it must be injurious; for that which is not required by the system will induce debility, because it causes the physical powers to operate without yielding that adequate remuneration which nature in such cases always demands. As a consequence we find that the *taste* becomes vitiated, the blood puerile, the nerves enervated, and the whole frame eventually succumbs to the paralyzing influence so naturally excited, but by which the system is so unnaturally and mischievously governed.

Dr. Carrick, Senior Physician to the Bristol Infirmary, ably sustains this position:—"Unnatural excitement, by means of strong liquors," says he, "occasions a proportionable exhaustion of the vital powers, a diminished capacity for subsequent exertion, a premature old age, a life of suffering, and an early grave!"

Moderation then in the use of an uncongenial fluid cannot be for a moment tolerated. Indeed, in this case, that which is unnecessary is not only useless and hurtful, but it is *excessive*. Nature requires *natural* support: any thing therefore which is administered to her, which does not possess natural properties, *is an excess* which cannot be taken without creating physical derangement and certain indisposition.

The advantages of moderation, then, for which our objectors contend are, *de facto*, no advantages at all. Abstinence, on the other hand, not only presents, but gives the very substance shadowed forth by moderation. Let such

objectors add to this the truth that none of the evils attendant upon the *moderate* use of intoxicating drinks are associated with the practice of Total Abstinence, and that it is the *certain cure* of inebriety; and we hope, for the sake of our country and the cause of God, that every class of objectors to this scheme will give an additional impetus to their moral influence by the adoption of its practice.

Stray Leaves

FROM A TEE-TOTALER'S PORTFOLIO.

"Coming events cast their shadows before."

INTRODUCTORY OBSERVATIONS.

Before we present any of these papers to the readers of the *Intelligencer*, we deem it advisable to advertise them of their nature, origin, and probable extent.

We intend to embody in them the features of real life, displayed in an inviting style, and prepared with the most scrupulous regard to accuracy in their delineation.

The endeavours of disinterested men to spread the principles of Total Abstinence from all that can intoxicate, have been crowned with success far beyond what could have been expected, the habits of society being fully taken into the opposite view. Many reformed characters now *live* to tell the value of such labours. But although some part of the moral desert has been wrested from the grasp of the monster Intemperance, it must not be allowed to waste; its culture must form another feature in the scheme of moral reformation. Means must be used, of a suitable character, to bring it into fruitful production. *Reformation* must be succeeded by *information*, so that good may not only be received, but that it may be more generally bestowed.

Under these impressions we have secured these "Stray Leaves." Should these engage such a share of the public attention as the importance of the subject demands, the writer pleasureably undertakes to inform his readers that they will periodically extend through many of the forthcoming Numbers of the London Temperance Intelligencer.

TOM AND JERRY.

CHAPTER I.

Relates Tom's early History—His first being overcome by Intoxicating Drink, and introduces a Notice of his after-appearance upon the stage of life as a confirmed Drunkard.

"He who rejoices in another's fall, rejoices in the devil's victory."—*St. Ambrose.*

Tom Pliable was the first-born of a numerous progeny, none of whom could trace their ancestral line beyond those historical limits which mark the period when the heirs of the illustrious House of Hanover ascended to the British throne. But as heraldry formed no part of Tom's father's profession, we need not wonder that lineage engrossed so little of his son's attention: all Tom *knew* he practised, and as he, like his brother animals, was an imitative creature, we find, from our notes of his juvenile days, that as he was taught to respect his superiors, and not to forget number *one*, he *was* respectful to others, and not altogether inattentive to himself.

After the profitless years of Tom's earlier existence had glided into eternity, his anxious father began to think seriously of some project by which he might make Tom of some use to society and to himself. With all that foresight for which well experienced and considerate parents are so eminent, Mr. Pliable the elder took his youthful charge to a neighbouring town and apprenticed him for seven years to a trade which possessed two immediate advantages; first, it required no premium to procure admission into its secrets; and secondly, it was not requisite that any *specie* should be paid after the indenture had been made legally secure, in order to indemnify Tom for his needful allowance of sustenance, the labour the boy was required to yield being tacitly considered a commensurate satisfaction. Comfortably settled, Tom grew in stature surprisingly; but in the mysteries of his art he seemed to imitate the growth of the American aloe, which lives for years before that growth is perceptible. At length, however, he shot into society. Tom was a merry lad, singular but sprightly; not witty, but, as will eventually appear, in some things he was profoundly wise!

Tom was liked: but unfortunately his vivacity led him into life; and his merry manners caused his company to be courted. But Tom fell among those who love to poison innocence even at the fountain of early life. Flattery was insinuated into the ear of poor Tom, who never stayed to enquire whether it was *truth*. He was deceived by *appearances* in the easiest possible manner, because he had yet to learn that appearances are in themselves deceitful.

It appears that when half of Tom's apprenticeship had expired, he was invited to meet his friend Jerry Lovesup (with whose early history we shall not trouble our readers), at the Red Lion public-house. Now, although Tom had fed in secret upon the praise which had been so unwisely lavished upon him, he had not openly sought the society of tipplers. Jerry's invitation, however, was irresistible. He went. Poor Tom! So deeply did he dip into the intoxicating cup that he drowned his senses and destroyed his reason. His companions kindly laid him on the tap-room table, eased him of his remaining pence, and left him to wake to misery and himself.

Deeply did he blame Jerry Lovesup for having thus led him into evil, and heartily did he resolve that he would not again become intoxicated. But Tom neither knew Jerry nor yet his own heart. His after life displays the fidelity of the melancholy picture which experience has so elaborately drawn, that so long as man yields to the impulses of his animal nature, by refusing to comply with the salutary admonitions of conscience and reason, he *is* and *must become* the "slave of strong drink."

Thus Tom became a drunkard. Daily he had used the poisonous diluent. His taste had become predisposed *by that use* to receive an *increased quantity* of the same *artificial* drink, and by yielding to desire he fell! Young men, *beware of the first glass:* never touch *that*, and you will *never thirst* for "*one glass more.*"

For the complete development of these truths as evidenced in the after life of Tom Pliable and Jerry Lovesup, our readers must await the appearance of our future numbers.

Junius.

VALUE OF TEMPERANCE PUBLICATIONS.

We have heard with much pleasure of the decided effect produced by the perusal of the "*Essay on Porter*" upon a most respectable individual and his wife. Who can tell the positive amount of good which these silent messengers of conviction are hourly achieving for the glorious cause of moral reformation? May heaven direct and bless their message! The case is subjoined:—

Some time ago, a practical Tee-totaler became sick. His medical adviser having been made instrumental in checking the disorder, desired him to take a little malt liquor as a daily refreshment until he was fully restored. He did so; but did he desert the *medicine* when he had recovered? No! So great was his desire after the polluting drink that his animal passions continually clamoured for gratification. Alas! mind yielded to depraved appetite: he continued to use the delusive draught! At length a Tee-totaler lent him "Junius's Essay on the Malt Delusion." He read it carefully. "Never," said he, "have I been more convinced of

the folly of my practice. Junius is right when he tells us, that 'a *nutritious* property administers to the physical necessities of the body, by introducing itself into the alimentary vessels, where it yields nourishment to the blood, for the specific purpose of creating fresh vigour and support; whilst a *stimulating* property, by being received immediately into the blood, without undergoing the natural process of *digestion*, only gives increased energy to the circulation, at the expense of the whole system. Porter, therefore, being a liquor replete with alcoholic properties, is calculated to create this temporary excitement; but it cannot afford the support and nourishment which nature always so imperatively demands.' I am resolved, in the strength of grace, never again to 'touch, taste, or handle' this baneful liquor, for I know that it contains a *stimulating property only*, and, therefore, that it has been merely *foisted upon the unwary as a highly nutritious beverage*." His wife also came to the same determination by reading the same publication.

Correspondence.

To the Editor of the London Temperance Intelligencer.

Mr. Editor,—Supposing that some particulars of our Temperance Tour last week may not be unacceptable to your readers, I will endeavour to inform you of what occurred to us, as interresting matter for the *Intelligencer*:—

On the evening of our arrival at Reigate we called upon the dissenting minister, who seemed quite favourable to our views. He stated that O. Clarke had been there a few weeks since, but was able to get but a very few hearers on the subject of moderation: for himself, he was decidedly of opinion, that the course we recommended was the only efficient one. He referred us to an intelligent surgeon of the town, the mayor, who had the honour of securing the Town-hall for a public meeting on our return, if we were disposed to hold one. This gentleman has too much sense to act on other principles than those we recommended; seems deeply sensible of the evils we deplore; but is not inclined to exert himself in the cause. His arguments resolved themselves into the common opinion, "It is no use," an easy way of saving ourselves all exertion in any good undertaking. He suggested that our cause should be introduced to the notice of the British and Foreign School Society, and made a matter of education. No view can be more just than this; for what can be more important than to warn our youth against the evils they will be exposed to in the world. Our system of education is decidedly insufficient, and can never secure our young lads from drunkenness, as the lamentable fact of 90 out of 130 Tottenham Lancasterian scholars being *already* drunkards (and we challenge enquiries) fully proves.

At Crawley, where we baited, we had much conversation both with master and man. They both wished they had all the money back that they had spent in intoxicating liquors; and the former said, that 10*l*. earned in any other way was better than 20*l*. in theirs. How true this is. He spoke feelingly of the degradation to which the wife of the drinking publican was exposed. We sent a parcel of papers and tracts to the Rev. Mr. Lewis, of whom he spoke in high terms, in the hope of exciting some interest on the subject.

We held two meetings successively at Brighton, in the Town-hall, and in the Rev. Mr. Edwards' chapel; for the particulars of which I shall refer you to a future communication from that gentleman. On Thursday evening we were at Lewes, where Mr. Teare delivered a speech, which, I doubt not, will be long remembered. The theatre, in which it was held, was extremely crowded, and several signatures were obtained. It was a triumph for the faithful few of that town who for some months have privately advocated our principles. Much conversation with all classes of people convinced us that the evils of intemperance are beginning to be more and more felt; and it was gratifying to hear ostlers and others denouncing the beer shops as the curse of the country. Thus shall it be, that when the nation is overwhelmed with a sense of the evils of intemperance, it shall arouse itself as a lion from its slumbers, shake itself from the dust, and be not one whit behind America in her Temperance Reformation; nor shall it be said, as it now justly may be, "O matre pulchra, filia pulchris." Trusting that all will use their utmost exertions for this happy consummation.

I am, &c. &c.

Feb. 27, 1837. W. J. J.

To the Editor of the Intelligencer.

Feb. 28, 1837.

Sir,—The principle of Total Abstinence from intoxicating drinks has been adopted by the teachers and visitors of the Christian Benevolent Society, Macclesfield Street, City Road, with great success. The majority of which are persons that labour and mix with the working classes of society. For some years the society has been engaged in every act of benevolence calculated to assuage human misery; but I never remember such a feeling as is now exhibited by every visitor and teacher; each seems to make the poor drunkard's case their own. Several are now on trial, having signed the pledge. They are especially visited, watched over, prayed with, and encouraged to come to Jesus;—others that have fell from the church and gone back into the world, are coming back. A poor backslider said, the other day, "If this principle had been known when I was with you before, what pain and anguish I should have escaped."

It has often been to me a matter of surprise that the ministers of the Gospel do not take up the *cross* of *self denial*, and stand foremost in the ranks of Temperance advocates: on second consideration, however, I am brought to this conclusion—that, generally speaking, they are not in the nature of things thrown so much in the way of drunkenness as are most private christians, consequently they cannot enter into the feelings, habits, and customs of those who are the greatest sufferers from this crying and national vice. No wonder that they find fault with the remedy.

Those engaged in the work in the Christian Benevolent Society have commenced their proceedings in the true spirit of the Gospel. Previous to each meeting an especial prayer meeting is convened: such meetings are not to be described. Each supplicant appears solemnly to feel the responsibility and the importance of his calling. Eternity, with all its consequences, are opened to view. Poor drunkards are commended to the Father of mercies; and Temperance Societies all over the world are carried in the arms of faith to the throne of mercy. Temperance advocates will do well to follow this example.

The meetings for the future will be held every Tuesday.

The *Intelligencer* is obtained from the publisher at the wholesale price, and circulated among the friends of the cause, the profits of which defrays the expense of announcing the meetings.

Yours, truly,

5, *Northampton Terrace.* J. P.

Review.

The Leeds Temperance Herald, No. 5, Saturday, March 4, 1837. 8 pp. cr. 4to.

When we are led to witness the cheering effects which flow from a cause which directly ministers to the melioration of the condition of our fellow-men, we rejoice. It is a proof that brighter days are breaking upon us—that the moral night is fast passing away.

We have now upon our table several works which owe their origin to the Temperance Reformation. As we unhesitatingly welcome their appearance, we shall not allow the matter of which they are composed to pass by unnoticed.

Proceed we then to examine the *Leeds Temperance Herald*. This little work presents us with an article, on its first page, entitled, "Local Taxes and Licensed Houses." The remarks which are found under this head have arisen from a statement which it seems was read by Mr. Lee, the West Riding Treasurer of the Municipal Funds, in which document it appears, that about 1600*l*. a year is required for the prosecution of delinquents, and that either the House of Correction must be enlarged, or a new jail built at Leeds for the reception of the offenders. The writer of the article under review takes this position, that "*the houses licensed by law for the sale of intoxicating drinks are the* CHIEF SOURCES of the evil." How he has succeeded in clearing up the case we shall leave to the judgment of other readers. The article deserves consideration. Second in order we find Dr. Johnson on Nutrition and Stimulation. This paper, which appears in its original length in the *Metropolitan*, cannot be too widely circulated. Then follows part of a Sermon on Temperance, by the Rev. T. E. Giles, which will be concluded in the next number. So far so good: next we have the *Editorial Observations*.

"Ward's Miscellany" is then introduced. And here we think that the conductor of the *Herald* has expressed himself rather too warmly in "heartily recommending" this useful work as "a coadjutor" in the work of Temperance reformation. It did not require the lynx-eye of a philosopher to perceive that the "beautiful extract," given from its pages, fell far short of the *decision* we consider necessary in order to gain the end desired. But time has now proved that even Ward's Miscellany, professedly "consecrated to the highest and holiest purposes," will stoop to burlesque the very means which they have once so figuratively encouraged. We should be glad to see Ward's Miscellany *with us;* but, whilst we recognize its indecision, we perceive the necessity of caution in recommending it as a coadjutor in the great cause of Temperance Reformation. R.

Progress of Temperance.

MR. J. TEARE'S FAREWELL TO THE METROPOLIS.

A meeting of deep interest was held on Thursday last, in the Wesleyan Chapel, Aldersgate Street, by the members of the North London Auxiliary, assisted by various members of the other Auxiliaries of the Metropolis. The chapel was filled to overflowing. — BLAKEY, Esq., on being called to the chair, bore a decided testimony to the zeal, and ability, and success, with which James Teare had advocated the important cause of Total Abstinence from all intoxicating drinks.—W. JANSON, jun., Esq., remarked on the powerful interests which were opposed to the progress of the cause, and to the natural propensity of the human heart to forget God, which led to drunkenness as well as to all sin. Thereby to reform men from drunkenness would be but a partial good; the friends of their race could only hope to do such men *lasting* good, in proportion as they were the instruments of bringing them to turn to God with full purpose of heart.—Mr. ROUSE, of the Western Auxiliary, delivered a very impressive address. He stated that *he had been a drunkard for sixteen years*, during which period he had wasted considerable property, and brought his wife and children into abject want. He had totally abstained from all intoxicating drinks for thirty-seven weeks, and had found his health greatly improved, so that he was able to go through his labour with comfort. He had found by experience that the love of strong drink, and his idea that it imparted strength, was a gross delusion. Having been upheld by the grace of God, he had continued firm to his pledge, and was determined to exert himself to bring as many drunkards as he could to join the Society, convinced that there was no cure for them but in Total Abstinence. (An aged man in the body of the meeting was so powerfully impressed by the address of Mr. Rouse, that he exclaimed, "I have been a drunkard the greater part of my life; but I'll come forward and join you this very night.")—Mr. J. TEARE next addressed the meeting at considerable length. He adverted to numerous *medical authorities*, of the highest respectability, in proof that intoxicating drinks of all kinds were not only not necessary, but absolutely *injurious* to health; and then remarked, that habits of drunkenness generally proceeded from the love of a little drop. He gave a very cheering account of the general progress of the cause, including some particulars as to his recent tour through Sussex, in company with W. Janson, Esq., and Mr. S. M. Gilbert, where they succeeded in holding large meetings, and forming new Auxiliaries at Brighton, Lewes, &c. Mr. Teare adverted also to the *scriptural* bearing of the question of Total Abstinence; and concluded by urging all present to prompt and active exertions.—Mr. M. HART, of the Temperance Hotel, then came forward, in the name of a number of the friends of the Total Abstinence cause in various parts of the Metropolis, and presented a Silver Watch to Mr. J. Teare, as a small token of their respect and gratitude for the very efficient aid he had rendered the Society. He concluded a brief address with earnest wishes that their friend might long be spared as the honoured instrument of usefulness to the bodies and souls of hundreds.—Mr. TEARE rose, amidst the repeated plaudits of the assembly, by which he was evidently affected, to return thanks, and concluded by a very impressive address to all, especially to the females present, to persevere in their career of usefulness till intemperance was banished from the land. The *moderation* plan came in for several tremendous hits.—The CHAIRMAN concluded the meeting by seconding the exhortations to diligence, and by his expression of regret that the Metropolis was about, for a considerable season at least, to lose the powerful pleading of James Teare. He trusted, however, that he would be useful wherever he went. —A collection was made to defray the expenses of renting and lighting the chapel for the weekly meetings of the Society.—Mr. Teare has since left the Metropolis for Oxfordshire, Berkshire, &c. May the best wishes of his friends, the friends of mankind, meet their fullest accomplishment!

PROVINCIAL.

BARNET.—Several meetings have been held in this neighbourhood, and much good has been done. The following gratifying intelligence will be read with much interest:—On the 18th, Capt. Trotter presided at the Meeting at the Infant School Room, Barnet, which was addressed at great length by the Chairman, by Mr. Dimsdale, and by Mr. Teare, who affectionately took leave to the regret of all the friends of the good cause, who feel deeply their obligations for his zealous, persevering, and, they trust, successful exertions to explain the principles and recommend the practice of Total Abstinence to all. The following very gratifying Letter, containg a sovereign, was placed in the hands of the Chairman previous to the commencement of the meeting:—

SIR,—The very many and excellent publications and tracts that have been written and circulated upon the Total Abstinence system, renders it almost unnecessary to offer a word upon the subject; however, allow the writer to say, that he had most imperfect views upon the subject, until the late interesting revival at Barnet; for, however the judgment may be convinced in private, I feel assured no one will deny that the excitement and animation of our late meetings has made an impression that was never made before, and which I venture to hope will not be easily effaced. I have watched with a little interest the progress that is making in

your excellent cause; and from the first time, Sir, that you presided over our poor mistaken and misguided neighbours, until this day, have directly and indirectly seen the excellent results that are every day discovering themselves, and therefore most heartily congratulate the present meeting on their assembling this day with such delightful and auspicious prospects. Allow me then, though unknown, to offer to you, Sir, my most sincere thanks for bringing this subject before us, and for so patiently and perseveringly helping forward the good cause, through evil and good report, and to say, in the language of inspiration, that we thank God and take courage. I know that, by a few at least, your labours have been and are appreciated. As Mr. James Teare is this day I understand to take leave of us, at least for a season, I have taken this method publicly of thanking that excellent man for his manly, straightforward conduct while among us—for his invariable kindness to the individual whose practices he was compelled to condemn; and for his very luminous addresses, which must have produced conviction in every candid mind. Allow me to say, that should Providence bring him again among us, it is confidently expected that the "Bread cast upon the waters will be found after many days," and he will find that the sterile waste of Barnet has now become a fruitful field.

I know, sir, that you and other benevolent individuals disregard the slanders that are heaped upon those who advocate this philanthropic cause; and that the funds for the necessary expenses of travelling, printing, &c., &c., are supplied without a thought of remuneration; and I even fear to incur censure, lest naming them should offend you: but, my unknown friends, I owe to myself, and this meeting owe it to themselves, if they have reaped the same advantages, to encourage one another by contributing, according to the measure of ability with which God has blessed them, to this glorious cause. And I doubt not that the ability to do this, and, indeed, to contribute to every benevolent institution, will be greatly increased by the adoption of this most excellent institution.

Hearing, therefore, that the committee will not allow a collection to be made, I enclose a sovereign, as I cannot think of allowing the whole burthen and heat of the day being borne without upholding your hands and bidding you God speed. I have heard it hinted that a plan is proposed to provide the industrious classes with a quiet Temperance reading-room in this town, where a cheerful fire and *good* publications shall be provided for their comfort and improvement. This, Sir, is so good it needs no commendation from the writer; and if these are only *parts* of the plan proposed to promote the *best interests* of our friends and neighbours, I venture to prophecy, Sir, that you will see, though the writer perhaps may not, an age which has been longed and prayed for, but almost despaired of, dawning with a brightness never before witnessed in the moral horizon. Fearing I may tire you, allow me only to say, the writer wishes to be unknown; and as evil has been too frequently done anonymously, allow me for once to hope this will not be the case with VERAX.

To CAPTAIN TROTTER, *Chairman.*

BRIGHTON.—The *Brighton Patriot* contains an interesting report of a Temperance Meeting which took place in the Town Hall of that place on Tuesday week. The Rev. John Edwards was in the chair, and the speakers were, Mr. W. Janson, jun. and Mr. Gilbert, of London, and Mr. Teare, the famous Tee-total orator. The chairman, after introducing a tabular statement of the cost of intemperance in Brighton, as proved by the expenditure of 110 licensed houses and 170 beer shops, with the sundry expenses connected with them, presenting the forcible inference that the sum annually expended in intoxicating liquor was five-sixths more than the whole of our local taxes, proceeded to observe, that he had waited on the medical gentlemen for their opinions. The first he went to was Dr. Blair, who received him very kindly, and said he would most willingly write and sign a certificate;* he needed no impulse so to do, for, from a conversation he had lately with a sister of Mrs. Blair's, who had lately come from the neighbourhood of Nottingham, she had given them such a picture of the good that had been done there, that he was more than ever convinced of the utility and necessity of such a Society. He had also mentioned the following circumstance:—the lady referred to had been taken ill during her stay in Brighton, and upon her recovery it was thought expedient by Dr. Blair to order her a little wine and water; but she had positively refused to take it until she received a certificate from him, that it was absolutely necessary for the recovery of her health and strength, saying that she had signed a certificate not to partake of any thing of the description, and she would not forego her promise. He then went to Dr. Hall, who said he would freely sign. "But, Sir," said he, "if this system is adopted, what will become of us? (Laughter.) Even now, when we want our patients to take only gruel, &c., and advise them to leave off, at least for a time, the drinking of fermented liquors, they think we are going to starve them; and if you come upon them with us, they think they shall never survive it." The certificate was signed by many medical gentlemen of the town. The meeting would therefore see that he had been anxious to feel his ground before he had ventured upon it, and that he did not advocate a principle he did not put into practice, he being a confirmed Tee-totaler.—Mr. W. Janson, jun., of London, then addressed the meeting. After a neat speech he was followed by Mr. Gilbert, who piquantly met the question before the meeting, and in a most humourous style spoke of the superior excellence of Total Abstinence as a system calculated to save the drunkard, and to benefit the public health. The most intense interest pervaded the assembly, and we hear that much good was done.

DRAYTON.—We have been actively engaged in the cause of Total Abstinence—we have been spreading its glorious principles in the different villages round, and, I am happy to say, with success. A spirit of enquiry is abroad. Villagers begin to think, and not only to think but to act. They have heard for some time past, and now they begin to know that intoxicating liquors are both evil and unnecessary. But to be more explicit: on the 15th and 16th, two Meetings were held at Harefield, when Mr. Smith and others ably advocated the cause. In this village much good has been done. One instance of the efficacy of this Society is peculiarly pleasing:—A young man, respectable in life, was formerly the terror of the village, hating and hated by all. He is now, through joining this Society, the reverse. He is beloved, and he goes on his way rejoicing in sobriety.

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* The following is a copy (with the medical gentlemen's names attached) of the certificate referred to:—

"We, the undersigned, do hereby declare our conviction that spirituous and strong fermented liquors are not to be regarded as nutritious; but, on the contrary, that the habitual use of them is a principal and frequent cause of disease, poverty, and misery; and that abstinence from them (except when directed as medicine) would greatly contribute to promote the health, good morals, and happiness of the community.

"Thomas Blair, M.D.	Edward Dix, surgeon
George Hall, M.D.	A. L. Wigan, surgeon
Gideon Mantell	John Lawrence, surgeon
James L. Hannah, M.D.	Harry Blaker, surgeon
William King, M.D.	Ben. Vallance, surgeon
Samuel Hood, M.D.	W. S. G. Davies, surgeon
Wm. H. Hooper, M.D.	B. T. Seabrook, surgeon
Robert Anderson, M.D.	Wm. Brewster, surgeon
T. G. Dake, M.D.	D. Richardson, surgeon."
George Battock, surgeon	

It is intended, by the good pastor of the Baptist church, to hold a meeting here every month.—On the 20th, we had a tea party at Colnbrook, when about a dozen working men, most of them reformed drunkards, came forward and gave their pleasing testimonies in favour of Total Abstinence; all asserting that, as before they were wretched, now they are happy. Mr. Smith concluded the meeting with a powerful address.—On the 21st, a Meeting was held at Drayton, where many meetings have been held before, and much good has been doing. Those fish for beer, Brickmakers, are coming forward and signing the pledge not to drink again; and many more are trying the plan, and I doubt not but they will find it good for their health and their welfare. Here also Mr. Smith attended, and his speech produced good effects.—On the 22nd, a Meeting was held at Iver; and what, Sir, shall I say of Iver. Oh! Iver, Iver, Iver! Thou hast had and still hath great advantages; but they are lost to thee through that bane which destroys all moral and religious feeling in the heart of man. Here, Sir, the meeting was disturbed by a drunken constable, without cause; and this man holds a place in the church! When will such things be altered? But this meeting was not without its good effects; and if continued, I doubt not but Iver, from being one of the most drunken places, will take a higher station among the many villages that adorn our native country. But the great deceiver of mankind will not give up without a struggle: his kingdom must be taken by storm!—On Friday, we had another tea party at Drayton, when, as before, Mr. Smith and many working men addressed the meeting, and all passed off in a gratifying manner.—During the week nearly forty signatures were obtained: several of them from drunkards. This is glorious work indeed. To snatch a drunkard from the grave, and death, and hell, will bring more sure honour to those engaged in the work, than Alexander gained in conquering a world by the force of arms. May they go on and prosper. I need not add that that worthy man, John Hull, presided on each occasion. E. F.

Yeovil.—From a letter we have just received we perceive that our brethren in Yeovil have had to encounter some opposition; but let them take encouragement, and persevere. Many interests combine to prevent the spread of our principles, but they are of a sordid character, such as a lover of his fellow-men will not hold in opposition to any measure calculated to benefit society. The opponents of this great cause need not beguile themselves into the belief that they will be able to prevent the progress of the Temperance Reformation. Despite all opposition the principle will continue to spread. Attempts to control its power will prove like oil poured into the fire; they will contribute to increase both its ardency and extent. Only let our friends in Yeovil persevere. Obloquy may be hurled at them, but it will rebound to punish their adversaries. Untruth may succeed in preventing the immediate and general circulation of Abstinence opinions; but the combined influence of interest, custom, and popular fallacy, will never be able to detract one iota from the *intrinsic value* of that principle which has already become current.

Yarmouth, Norfolk.—The first Tee-total Meeting was held in the Town Hall on the 1st of September, 1836, when Messrs. Davie and Simpson, of Norwich, assisted by a few practical Tee-totalers of Yarmouth, brought the objects and principles of the Society under the notice of the public. The month following, Mr. Samuel Wiseman, of Norwich, addressed a respectable and attentive company in the Town Hall: his Lecture occasioned much enquiry among different persons in the town, and it is supposed that it paved the way for future prosperity. There were then about forty members in the society. In the latter part of December, about 150 persons, consisting of tee-totalers and their friends, took tea together at the Masonic Hall: the cheerfulness of countenance and perfect good humour which pervaded the whole assembly were to all present a sufficient indication that intoxicating drinks are not essential to true enjoyment. By seven o'clock the tea apparatus was cleared away, and the public were admitted. The speeches were interesting to many; 26 persons signed the total abstinence pledge, and several retired resolved to try the possibility of living up to its requirements. The members of the society now resolved to meet on the first Tuesday of every month for the strengthening and mutually encouraging of each other. On the 14th February, Mr. John Cassell, of Manchester, and other friends, addressed a numerously attended Meeting at the Town Hall, and again on the 23rd following; a strong feeling was excited in favour of the system of Total Abstinence, the subject has become much agitated through the town and the places adjacent, many persons have signed the tee-total pledge, and others are trying the working of the system with a view of ultimately signing the pledge. The Society now consists of about 200 members, amongst whom are several reclaimed drunkards, whose reformed deportment seems to claim the respect and admiration even of persons who are at present ignorantly opposed to the society. Two meetings, by the same parties, have been held at Gorleston (two miles south of Yarmouth.) The Rev. T. Hunt, of the Established Church, set the example to his worthy parishioners, by signing the pledge, not only to abstain himself, but also to discountenance the practice; an example which we trust will ere long be followed by others. The Rev. J. Byrne, of the Independent connexion, Mr. T. Burch, a respectable schoolmaster, two hard-working boatmen, and several more of this village are tee-totalers, and warm advocates and supporters of this cause in connexion with the Yarmouth Society.

Lostwithiel.—Our friends are doing well at this place. Mr. Lanyon, in a circular states:—"May 'Total Abstinence' prevail, under God's benediction, in every state and nation of this world; then and not till then shall the sin of intemperance cease, and the peaceful reign of the kingdom of the Messiah commence, and be extended from the rivers unto the ends of the earth. If we are self-denying men from love to God and for the good of our fellow-creatures, God will bless us, and we shall help on the glorious work of 'Temperance Reformation.' Example is better than precept. Time is very short: there is no device in the grave; come to the help of the Lord against the mighty. Let us pity the poor drunkard. We are told that the drunkard shall not inherit the kingdom of God. Let us warn him, if he does not leave the poisonous drink at once and for ever, he will never get a cure."—[Let this advice be followed.—*Ed.*]

FOREIGN.

America.—It is with the greatest pleasure that we inform our friends that we have just received a parcel by the latest packet from America, containing a file of American publications, and a Letter from E. C. Delavan, Esq. dated February 8th, 1837. The following important extract will prove to the public generally that our cause is progressing; and our friends throughout Great Britain will be delighted to learn that our brethren in America HAVE APPOINTED TWO DELEGATES TO ATTEND OUR MEETINGS IN THE METROPOLIS, and to exert themselves in generally extending the cause! May their mission be attended with the most cheering consequences. "The American Temperance Union have now commenced operations in Philadelphia, and it is engaged in circulating its first paper, of which I now send you a copy. I have written on to have the paper sent you regularly, and a parcel made up for you. I regret to say that it is out of my power to send you a complete set of our publications. We have only retained *one*, and the demand is now so great that I intend to re-

publish, in book-form, all that is valuable, so that the rise and progress of this mighty moral revolution, with all the machinery set in motion to produce it, may be preserved. I have desired them to send a large number of the 'Permanent Documents,' the Vols. about to be published here, and the publications of the Union to your Country: cannot permission be obtained to admit them free of duty? The clergy have been in too many cases opposed to Total Abstinence in this as well as in England, but here they are adopting correct views. The Agent of the New York State Society has recently returned from a tour through twenty-five counties: he saw about 500 clergymen, of all denominations, all but nine signed the Total Abstinence pledge. You will observe that we have appointed Two Delegates to attend your Meetings in London: they will be able to give you a vast amount of information. That God may prosper all your efforts to purify your Country from Intemperance shall be the daily prayer of Yours very truly,

EDWARD C. DELAVAN."

Intemperance.

THE AWFUL END OF A DISSIPATED YOUTH.—In the Spring of 1834, being on a journey in the north, business obliged me to stay a few weeks in a romantic hamlet, in the county of Westmoreland. I was not sorry for the delay, as it afforded me an opportunity of exploring the beauties of the surrounding country, and of becoming intimate with the manners of the inhabitants. I was not long in perceiving the gross sensuality which pervaded all ranks. Although there were not more than twenty-five houses in the district, three of them were public-houses, and six "jerry-shops." The scene of drunkenness in an evening did not speak much for the comfort of the inhabitants, and presented a miserable picture of degradation. I was walking past the sign of the Punch Bowl one evening, when I heard my name bellowed out by some one inside; and on looking through the open window, I perceived a young man in a state of intoxication. I had seen the features somewhere; but could not call to mind the name of the person. On enquiring what he wanted with me, he said, "Ar'n't you going to stand a drop?" "I going to stand a drop!" I exclaimed, "Sir, neither to you, nor to any other person." "Don't you know me?" said he. I studied his face for a short time, and was shocked to find that he was an *old school-fellow of mine*, and the only son of a very intimate friend of my father. I besought him to leave the tavern, and go home; and promised to see him safely there; adding, that his parents would be very much distressed if they saw him in that condition. Entreaty was useless. His nature, which was wont to be so gentle, had become callous alike to threat and entreaty; and he bawled out for more liquor, with an oath which made me shudder. Not being able to prevail, I pursued my walk, ruminating on the awful change which had come over him whom I once called friend. Alas! how changed. Born of respectable parents, who spared no pains or expense upon the education and comfort of their child, he might have been an honour to his country, and an ornament to society. He might have gladdened their aged hearts by his virtues, and rendered easy their down-hill of life: but, alas! it was otherwise.

I returned home and knocked at the door of the cottage, but received no answer. I lifted the latch; no one was within, so I proceeded to the garden. The old dame was seated knitting in an arbour, and her husband was reading aloud the Word of Life, from a large folio Bible, which had belonged to his grandfather. They greeted me affectionately on my entrance, and the old man would have shut his book, but I begged him to proceed. He was reading the 5th chap. of the Epistle to the Ephesians; and when he had finished, I reverted to what I had seen in the village. I learnt from him that my old companion had lately contracted an intimacy with some *young men* from a town not far distant, and they had led him on by degrees to ruin. From an affectionate steady youth, he had turned out a complete reprobate. All the money he got he spent in liquor; and when his finances were exhausted, he applied to his parents for more. If they refused, he broke out into the most abusive language; and, notwithstanding their kindness, he had been even seen to strike them. I was quite horrified by this narrative, and was determined, if possible, to try if I could not bring back the poor misguided friend of my youth. Full of my purpose, I hastened back, when, in going through the village, I saw a large concourse of people assembled round the door of the Punch Bowl tavern. A sickly feeling came over me, as I rushed to the place; and the expressions, "poor-fellow"—"I hope he is not dead," which I heard murmured by some of the bystanders, conveyed a notion that something awful had occurred. I forced my way into the house, and oh! horror! there was Charles H——— laid upon a settle, to all appearance a corpse! The village surgeon was in attendance, trying to bleed him, but in vain. He was not quite dead, but was completely stupified. I ordered him to be taken to my own lodgings, and despatched a messenger for another surgeon, in whom I had greater confidence; and when he came, he pronounced the awful sentence, that all was over! Yes, all was over! the spark was for ever fled! It appeared that he had drank *sixteen glasses of rum* in the space of three hours, cursing, swearing, and singing ribald songs, until his speech was gone, when he sunk into a stupor, from which he never awoke.

Oh! words cannot convey an idea of the horror of the drunkard's death-bed. He is a self-murderer of the blackest dye. His steps lead down to hell. Innumerable are the instances like this which occur weekly; yet men pass them by, unthinking and heedless. It is a heart-rending sight to behold a promising *youth* giving himself up to "the pleasures of the bottle." He thinks not that every glass is an article of damnation to his soul. He dreams not of the drunkard's doom. Oh! shun gay companions. They lead you on imperceptibly in the path of sin. You smother the still small voice of conscience with "another glass," till your doom is fixed. "My son, when sinners entice thee, consent thou not," should always be before us when temptation assails; and, if we remember, that "no drunkard, or unclean person, shall enter the kingdom of God," surely the fear of an hereafter spent in torment should lead us to resolve never to take the "first glass." Like a young lion tasting blood, you will seldom be satisfied till you are gorged.

Varieties.

THE APPROPRIATE SIGN.—Passing the other day down one of the most frequented thoroughfares between London Bridge and Camberwell, my attention was arrested by an inscription on an enormous sized board over one of the houses licensed for the sale of alcoholic drinks. It ran as follows:—"THE WORLD TURNED UPSIDE DOWN!" Immediately underneath these ominous words, in characters quite as legible as the truth-telling name, stands "*Whitbread and Co.'s Entire.*" Well, thought I, here we have cause and effect in mutual explanation: how frequently has the use of the *Entire* "delusion" *turned the world upside down.* My mind was instinctively turned to the comfortless abode of misery, where the ravages of strong drink were still visible. I marked the squalid feature—the vacant stare—the living death which inhabited its loneliness; and as I thought of primeval purity, I wept for my countrymen, and my heart bled because of the delusive apathy which cooled the courage of the English character. I pointed to the significant sign, and now to you, reader, I would endeavour to point out its moral. Learn then this truth:—that he who would live happily and prosperously must *entirely abstain* from that

deceitful drink which has chronicled the history of its own duplicity by unblushingly declaring that it has turned the world "UPSIDE DOWN."

POMAREH, late king of Otaheite, a wise and mild ruler, used nevertheless now and then to drink; and when he felt the effects of this evil habit, he would exclaim, and apostrophize himself, "Oh king! to-day thy fat hogs might rule better than thyself."

NEWS FOR TEE-TOTALERS.—Mr. Hoddenott, the landlord of the Bell Inn, Lower Bristol Road, has forwarded to us a piece of pipe gnawed in a most singular manner by rats, one part of it being completely perforated nearly half an inch in extent. He had previously remarked an unusual consumption of his stingo, but could not detect the cause, until a minute inspection of the pipes revealed the mystery. Some idea may be formed of the very assiduous manner in which these long-tailed four-footed topers applied themselves to their work, as the landlord estimates his loss from six to eight hogsheads of prime October.—*Bath & Devizes Guard.*

DR. CARRICK'S TESTIMONY IN FAVOUR OF TEE-TOTALISM.—"There are whole nations, he observes, "where spirituous or fermented drinks are unknown or unused; yet in these nations there are laborious occupations, and strong and healthy people: an *irresistible proof* that such liquors are *not necessary* to man. Although the smith, the glass-blower, or the coal-heaver may be able to do more work in a short time by the force of liquor, he would be able to work more hours in the day, and more days in the year *without* it; would have done more work by the end of the year, and certainly would live many more years to work; and not only live, but live in the enjoyment of comparative health, wealth, and comfort."

THE INFLUENZA.—We have received a Letter from Mr. Ralph Holker, written in his humourous style. It appears that this veteran warrior in our cause has recently been "laid by" from his labors, by an attack of the influenza. The disease left him in a very weak condition, and it seems that the period of his weakness was chosen by his old enemy "Strong Drink," as the fittest time for a desperate attack. While Mr. H. was stretched on his bed, in came the doctor arm-in-arm with Mr. Alcohol. The doctor introduced him as his friend—praised him for his great skill in curing debility—and entreated our friend Ralph to allow him to assist in rising from his bed; but Mr. Holker, well knowing his customer, sternly refused. Mr. H. had been too often *knocked down* by him to have any faith in his promises to lift him up. The doctor pressed, and Ralph vowed he would not be touched; till, finding it no use, Mr. Alcohol and his patron departed, leaving our friend once more victorious, and firmly resolved to give no quarter to the enemy. We are happy to hear that Mr. Holker is again restored to health, without the treacherous assistance of strong drink.—*Leeds Temperance Herald.*

TEMPERANCE LITERATURE.

Preparing for Publication.—The Temperance Text-Book and Pocket Manual; consisting of a choice Collection of the Beauties of Temperance Literature, classified and arranged as a work of reference for Public Advocates and Private Friends of the cause of TOTAL ABSTINENCE *from all Intoxicating Liquors.*

Nearly Ready.—Historical Anecdotes, dedicated to Temperance Societies, by a Durham Clergyman.

Just Published.—What's the News? Speeches of Working Men in favour of Total Abstinence, Nos. 1 and 2; and a variety of other small Publications.

TEMPERANCE HOTEL,

COLLEGE YARD, WORCESTER,

Opposite the Eastern End of the Cathedral.

JEREMIAH REED begs leave to inform the Friends of Temperance that he has opened the above House, and most respectfully acquaints them that nothing shall be wanting on his part to make all things comfortable and agreeable to those who shall favor him with their Patronage.

GOOD ACCOMMODATION FOR TRAVELLERS.

Newspapers and Temperance Publications regularly taken in.

MEETINGS IN LONDON AND ITS SUBURBS.

At Half-past 7 o'Clock in the Evening.

Monday, March 13th.—Bible Christians' Chapel, Paradise Place, King's Cross.

Tuesday, March 14th.—School Rooms, Fisher Street, Red Lion Square.—Christian Benevolent Society's Chapel, Macclesfield Street, City Road.

Wednesday, March 15th.—At Mr. SHERMAN'S Chapel, (late ROWLAND HILL'S), Blackfriar's Road; Chair taken at Six o'Clock.—Providence Chapel, Charles Court, Featherstone Street.—Infant School, Green Place, Twigg Folly, Bethnal Green.

Thursday, March 16th.—Welsh Chapel, Aldersgate Street.

Friday, March 17th.—Welsh Chapel, Broker Row, Mint.

We understand that on Sunday, March 12th, at Half-past 2, a Sermon will be preached by Mr. W. BALL, at the Mariner's Church, Wellclose Square, in aid of the Funds of the Eastern Association Auxiliary to the London Parent Society for the Suppression of Intemperance.

TO CORRESPONDENTS.

"A. C." is approved, and will be inserted next week.

"D. K." will perceive that we have written an article which bears upon the subject he has so ably taken up. The view he has given, however, will corroborate ours; and as the point is by no means exhausted, we shall avail ourselves of his paper for an early number. He is thanked.

"Scrutator" in our next.

The information required by our Rochford Correspondent will be supplied. We shall be glad to hear again from the same quarter.

"Cyrus Clark" shall not be overlooked.

The second part of "The History of the Cogniac Club" in our next.

We shall proceed to an immediate examination of the "Review" we have recently received. The writer has our best thanks.

Communications in *statu quo* will be advanced "a stage" in our next number.

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THE WEEKLY

London Temperance Intelligencer.

UNDER THE DIRECTION AND SUPERINTENDANCE OF THE NEW BRITISH AND FOREIGN SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE.

No. 18.] SATURDAY, MARCH 18, 1837. [PRICE ONE PENNY.

"Far from thinking this cause a *sole* means of converting sinners from the error of their ways, we deem it to be but an *auxiliary* to the great cause of religious truth; it is intended *not to supersede*, but to *make way* for other means."
Rev. J. A. James.

TEE-TOTALISM AS CONNECTED WITH THE YOUNG.

WE cannot view the cheering prospect opened out to us by the Temperance Reformation without feeling grateful to the Giver of all good for the past and sanguine for the future. But whilst thus elevated, we must not forget that much depends upon our own exertion, and more upon our example. The proper appreciation of this truth will lead us to the consideration of another equally important, namely, that the youth of our isle, who are fostered beneath the auspices of the Abstinence principle, possess considerable claims upon us as their guardians, and that we are consequently responsible for their early culture as they grow up into life.

It is an indisputable fact that intemperance still continues to prevail. Science has long been crippled by its intolerant sway; and talent has been compelled to stoop beneath its prostrating influence. To its despotic rule virtue has been sacrificed, and genius become subservient More than this: the sacred cause of Christianity has felt its withering power! Still farther has the desolation extended! Even the promise of our country—the hope of England—THE YOUNG are now enlisting under the fearful banner, and the consequence in all its heart-rending reality spreads itself around us. Before the grand enemy has completed his conquest let us awake to a proper sense of our duty. Fathers! Will *you* suffer the destroyer to sweep away your offspring? Mothers! Will *you* permit the monster, strong drink, to debase your children? Will you quietly surrender the life of your existence to a probable banishment from virtue and happiness? Countrymen! Can we, as the sons of an enlightened generation, sacrifice the youth of our land to intellectual debasement and social shame? Consider! They are the rising population who will "fill our vacant places" when the grave shall shut out from us all terrestrial intercourse. Forget not that it is to them that we must now look as the future instruments of good or evil.

Such are their claims. What is our duty? We must train the yielding twig for future usefulness: with us remains the privilege to prune the youthful branches—to graft upon the stock of hereditary error the bud of correct information.

When we glance over society and note its customs, its follies, its caprice, and its associations, one thing forcibly arrests our attention. It is this:—that the youth of our land are in imminent danger of becoming drunkards! So extensively has the public taste become degenerate—so far has custom triumphed over judgment—that intoxication has not only increased, but the use of that which possesses the power of intoxication is no longer hesitatingly admitted, but it is habitually presented even to the young! Parents are in the daily habit of setting before their children the cause of inebriation, and they even so far forget themselves as to invite their offspring to taste the polluted beverage. Sometimes it happens that an inquisitive child enquires why the strong drink is used so regularly, and for what purpose it is so frequently supplied. "Is it," anticipates the earnest babe, "to make me love my parents more: will it cause me to be a better child." The question is pointed; it is natural. Not so the answer; *that* is vague and undecisive. "We take it, my dear, to do us good," leaves the anxious mind as unsatisfied as ever upon the ground of the necessity for its use, and thus the sense, instead of recogniziug the liquor, as an indulgence possessing an evil property, resorts to it as a necessary beverage. Error is thus early engendered. Habit tends to increase the delusion: custom confirms it; and desire fills up the experimental catalogue by rendering the young man the *slave* of strong drink! Step by step is the propensity matured, until the period arrives when, alone in the world, far from parental authority, and encouraged by the example of reckless associates, he appears upon the "stage of life" a driveller and a sot!

What then is to be done to stay this increasing evil? Fathers! Mothers! Englishmen! In the name of the *rising race* we implore an answer!

Foremost in the rank of those who volunteer to solve this important query stands one who loves to indulge in the seductive bottle. Stoutly he contends for his favourite beverage. Classic lore is overhauled for cases in justification of his practice. He tells us of the genial influence of wine—of its power in infusing intellectual vigour. Exultingly he refers us to the musty page where Horace, in his ode to the god of wine, invests him with power over earth, sea, heaven, and hell! He points us to the line where Virgil represents him as the author of plenty;—where Ovid considers even his glance a blessing. Cato is raised from his resting place to prove his *right* to the enjoyment of his "ruling passion;" and Cæsar the libertine—Domitian the tyrant; and even Seneca himself are subpœned to vouch their testimony for the virtue of his practice: and then he says, "Educate the people, and your end is gained." With all this authority how are we to decide? Let Inspiration thunder forth the unimpeachable answer:—"Wine *is* a mocker; strong drink *is* raging: whosoever is deceived thereby is not wise!" How then can we countenance its use? How can that use contribute to stay the spreading evil? Away then with the dying fame of bygone libertinism! Let the righteous record of immortal truth eternally decide the question. Before it the lyre of Horace must be silent—the talented sophisms of Ovid become pointless—the *right* of Cato will be questioned—and the course of the voluptuous Cæsar condemned! Rather let our zealous winebibber subscribe to the truth that it is better to give up *all* things, so that intoxication may be stayed, than to live in the indulgence of a pleasurable evil, heightened by its association with educational responsibility.

Next we have before us one who states, that *moderation* must stay the course of the evil. He opens the book of

reason and points us to the passage, "All the good *creatures of God* were sent for the use of man." Then he unfolds the folio of Inspiration, and reads that "Wine cheereth the heart of God and man." Now we admit the truth contained in both these sentences; but we contend against his manner of applying them. One word with our friend will explain our meaning. Did he ever know any of the "good creatures of God" given for the *habitual use* of man which possessed, naturally, the power of intoxication? Again:—Is he not sensible that the "wine which cheers the heart of God and man," from its immediate connexion with its Creator, is that natural beverage which cheers while it does *not* inebriate? We think a moment's consideration will convince him of his erroneous position.

While we respect all that is consistent in the two measures above proposed for the eradication of intemperance, we are prepared to prove that such means *have failed!* Education *has been* diffused, still intoxication prevails; moderation *is* practised, but drunkards still proceed from the moderation file, for what man is by nature drunken? It remains then for us to reiterate the cry, "What can be done to stay the evils arising from the use of strong drink?

In the breach we come forward to answer the question. We say, give no quarter to the enemy—take away the *cause* of drunkenness, and then the crime will cease! Do we desire the safety of the young? Let us inculcate the benefits arising from Total Abstinence from all that can intoxicate. Do we wish to see our children in after life free from the thraldom of intoxicating drinks? Then we must *ourselves* abstain! Do we hope for England's release from the bondage of intemperance? Then we must individually *practice* Total Abstinence: so shall

"Fair Albion's sons be free!"

For the sake, then, of vital piety—of the young—for the sake of those who have fallen—for the sake of our country, and for our own sakes, let us abstain from the use of the cause of intoxication: so shall our country rise in the scale of nations, and eventually become a "praise in the Earth."

THE IMPORTANCE OF THE ABSTINENCE PLEDGE.

We are aware that there are some sincere friends to the cause of Abstinence who are averse to our plan of declaring our membership by signing the pledge. To these our well-wishers and the mass of mankind we tender the following remarks, which we hope will serve to elucidate the point in question, as well as to place the matter in its proper light:—

It is well known that a pledge is any thing given as a security. And what greater security can a man, in matters moral, give, than his word or pledge. This is the sum and substance of the Tee-totaler's pledge. As a public declaration it is the highest security we can give to our fellow-men, that we determine to abstain from all intoxicating drinks.

Now this is an *important* step, because it tends under grace to *self-conservation.* We will venture to say, that the majority of our members have experienced this result. It is a coat of mail always on, and though the arrow of temptation may be shot by the most familiar friend—though the impulse to indulge in the momentary gratification of the exciting cup may be powerful, it is still impervious to this the keenest and most violent essay of the real enemy.

It is important, as a *public denouncement* of one of the most desolating sins of the nation, and a declaration against the use of those drinks which are the daily cause, either direct or indirect, of so much *poverty, crime,* and *lunacy*—filling our workhouses with paupers, our prisons with offenders, and our asylums with the insane. Still farther: It is important because it renders a correct and easy return of the number of really sober men, women, and children; and thus proves incontrovertibly the practicability of the principle itself.

Then, as the bond of union between the members of this Society, it is important. And what more simple condition of membership could have been adopted? Then, if this Society is able to perform more good than individual exertion, it is our duty and our privilege to *pledge;* and it is important that we should do so, because each unit carries its proportion of moral power of persuasion and conviction. Still there are many who coincide with the principle, yet withhold their names, and observe—"Cannot a man abstain without publicly pledging himself? Granted; it is *possible.* But this is not the only object of pledging; but let us put it on the ground assumed for a moment. How many have found this sort of secret pledge as "a house built on the sand?" The first gust of temptation has destroyed the whole fabric—the good resolve. But if we give any *public pledge,* our moral obligation is recognized—our word of honour—our conscientious word. We feel secure in a citadel of strength; invincible; fortified by all that is dear and valuable to us as men and as christians. Allow us then to entreat you, as you love your country and your God, to enrol your names on the white banner of Tee-totalism, and then let them stand as a public record against the most desolating abominable vice that ever poured forth its withering influence on any nation under heaven. A. C.

ABSTINENCE versus MODERATION.

When the original principle of the Temperance Society was advocated nothing could exceed the rage and clamour excited against it. We were then repeatedly told that spirits were just as allowable as wine and beer. Taught wisdom by our adversaries, we have at least adopted the only consistent principle, yet still they are dissatisfied; and now we are gravely informed, that though our former position was most excellent, yet we have now gone to an extreme which neither Scripture nor reason can justify.

Thus, then, is the question at issue brought between the advocates of Moderation on the one hand, and those of Abstinence on the other. No man now thinks of disputing the superficial harangue which hurls ardent spirits to universal execration; but which leaves to the tavern its decanter, and to the ale-bench its beer; while every man, from the most degraded drunkard to the most enlightened friend of Moderation, is ready to throw down the gauntlet to the advocates of Abstinence. I purpose then, in the following remarks, to carry out a contrast between the two systems, in order to shew how much more easy of application, and consequently, the best for practical purposes, is the principle of Abstinence.

First: Moderation is an altogether vague and indefinite limitation; yet, as the evil is asserted to exist only in excess, the point where the former terminates and the latter begins ought to be most distinctly traced. On the contrary, though multitudes may be found to insist on moderation, the man has not yet appeared who could define it. How utterly worthless, as a rule of conduct, is so loose and indeterminate a principle which may be extended or limited by a man's own caprice or discretion? or how shall one know when he has transgressed a line which, like that which divides the east from the west, lies *somewhere* but no one knows *where?*

On the other hand, Abstinence displays a broad line of demarcation; it is easily explained, and easily understood: no man can transgress it without being conscious of his defection. "Be moderate" is a precept which the wisest cannot interpret. "Abstain" will meet the capacity of the poorest rustic. By which then will the interests of morality be best secured—by a rule clear and intelligible, or by one confused, vague, and incomprehensible?

One of the great evils of moderation is that being itself undefined, it confounds the unalterable distinction between right and wrong. Drunkenness is associated in the Scriptures with covetousness, lying, &c. In all these vices there are degrees. The smallest deviation from truth Jehovah marks for a lie, and so with all the others. Is drunkenness the only excep-

tion so that nothing is allowed to be intemperance but the very *extreme?* I believe that, by the law of God, a man can no more say, "I am not a drunkard, because I am never intoxicated," than he can say, "I am not a covetous man because I am not a miser."

Secondly: What is it that has reared all the drunkards who now fill our land with poverty and crime? Abstinence never fostered one. That is—not one of those degraded wretches but can look back to a time when he was a moderate drinker, and he can trace his progress to the first glass. Here he begun; and, perhaps, had he then been told that he would ever become a drunkard, he would have said, "Is thy servant a dog that he should do this thing?" Had he *never tasted*, he might have said so with safety; but it is an undeniable fact, that the acquiring of the appetite, and the first indulgence of the habit, have been his bane and curse. Other minor and subordinate causes may undoubtediy be found, but the first great cause of his intemperance was his moderation. How superior then is that principle which never made a drunkard, to that which has conduced to create all that ever cursed society, and ruined and disgraced themselves!

Thirdly: Moderation might, perhaps, be admissible as an exception in a state of society universally sober, but it is absolutely worthless as a remedy. So far from preventing intemperance it actually contributes to its production. Where then is its power to repair the mischief? Will the same cause which originated the disease effect its cure? "Doth a fountain send forth at the same place sweet water and bitter?" No. The man who trusts to it leans on a broken reed, and every resolution of reform that is built on moderation will end in disappointment and remorse.

It is indeed allowed on all hands that Abstinence is the only cure for the drunkard. From this candid admission we must therefore conclude that those who decline it do not aim at their reformation. Let the 600,000 wretches, they would say, who are now slaves to the cup, descend into the tomb; but, as they sink, a new and sober generation will succeed. They cannot indeed point at such characters reclaimed, and after all their operations we are still a drunken people; but then they promise wonders of temperance for the future. Of the benefits of their system it would be unfair to judge from experience, "and truly I fear we shall perish in the desert before we arrive at the land of promise;" but, according to their own showing, moderation is not intended to produce *reformation*. Abstinence, on the contrary, is a certain and unfailing cure. It has rescued thousands, and will, we trust, thousands more. The medicine may be bitter, but its effects will be sweet. Who then, that values the happiness of his kind—who, that desires the morality of his people, or feels as he ought for the salvation of immortal souls, can hesitate for one moment to which of the two systems he ought to lend his support?

Fourthly: Abstinence is easy—moderation is impossible. On the summit of a hill a man may be safe; but when he begins his descent who shall say where he will stop? There may be a few individuals whose strength of mind will enable them to keep within the limits which they may prescribe to themselves; but the generality of mankind can no more say to their passions than to the sea, "Hitherto shalt thou come, but no farther." Moderation is the track between Scylla and Charybdis, where none but the most skilful pilots can avoid the rock on the one hand and the whirlpool on the other. To enforce moderation is like directing men to walk on the very verge of a precipice, where weak and giddy heads can scarcely avoid destruction. Why should the risk be run? Let the good old rule of inspiration be the motto—"Touch not, taste not, handle not—Go not near it—pass not by it—turn from it, and pass away." At a distance from the vortex no strength is required to resist its power. It is safety without an effort; and while the moderation voyager, relying on his skill, has recklessly gone within danger, and found himself undone—the abstainer, far off from the scene of death, shall hold on his uninterrupted course, and return safely to his harbour. D. K.

West Drayton.

HISTORY OF THE "COGNIAC CLUB."

No. II.

In pursuing my melancholy narrative of those unhappy victims, whose fortunes and hopes for this world and the next were all drowned in the fumes of the Cogniac, I must here mention one circumstance, as lending an additional horror to the scene. It is that the members of the Cogniac Club were almost entirely from families of the first rank in fortune and respectability.

When the last relic of the name and character of the already vicious and polluted becomes for ever lost in intemperance, we cannot but deeply lament and regret it, because *till then* there was left a forlorn hope of reform. But when the last hopes of honoured families—the sons of virtuous and worthy parents—men whose rank in life, and whose talents would have easily enabled them to stand high in the councils of the nation, or guide the helm of state—or teach their fellow-men the way to happiness and heaven, sink lower and still lower, till they become mere bar-room story-tellers—the vigour of their minds and bodies for ever withered and gone—it is then we are led to deprecate more loudly, if possible, the evils of intemperance—that grand curse of human existence.

E——, the next in the dark catalogue, is yet living an aged and respectable man. It is true that he belonged to the Club, but he did not enlist for life, and very soon quitted them. One may truly say of him that he escaped with the skin of his teeth. The wonder is, that he has been ever since a temperate drinker, and yet has seldom or never allowed himself to be overcome with strong drink. He has been upon the brink, but kind Providence has prevented him from plunging into the dark abyss beneath. He is a man of very correct moral deportment, a good member of society, and generous in the support of the Gospel. He has filled some of the highest offices in the gift of the people of his state, and deserves well of the Church and the world. I love to linger in this place to do honour to the man who *stood* where almost every other man fell. It was truly affecting, not long since, to hear him say to a young lawyer of high promise, who was beginning to think on his ways—*Now is your time, Sir: I have sinned away my day of grace, and hope you will not do as I have done.*

We have all tried to hope that the kind and gracious God who kept *him safe*, while scores fell at his side, and other scores at his right hand, will even yet conduct him to his house not made with hands eternal in the heavens. If I meet with other noble exceptions in examining the wounded and the dead on this field of the slain, I shall rejoice to note the merciful exception that a gracious Providence has made. Oh! that we could meet with cases like this oftener in the annals of intemperance; and when we do find them, we are almost led to believe that the days of miracles have not yet entirely gone by.

F——. He again is an honourable exception, and it will be many a moon before we meet with another. He was early enlisted in the Club, and met with it steadily for many years. But a pious wife and children hung about his neck, and held him back from a total shipwreck of fortune, family and character. We should be glad, if we could know assuredly, that a sip of Cogniac is not the motive that carries him still three hundred and sixty-five evenings in the year through a dark wood to the village where he used to meet his favourite Club. And we should rejoice too, if kind heaven would give us some infallible assurance, that he shall not live to increase the dram till it obtains the mastery, and we will all unite to bless the preserver of his house for ever, and say—"Strong is his hand, and mighty is his right hand." We say all this with the warmest and kindest feelings to him and his family, and are impelled to say it, because some honest man may yet have to take the story up where we leave it, and tell the rest; and we are unwilling to believe

that the everlasting covenant that God has established with the companion of his bosom, and his beloved children, have no meaning under the providential government of God.

And now would that we could here wind up the history of the Cogniac Club; but, alas! we have yet the darkest shades of this fearful picture to unfold.

G——, a son of very respectable parents, was an active young gentleman, fond of high life, and filled with the highest anticipations, but lived at the expense of his father and friends. He too joined the Club, and from that moment attended to no business, and by a process slow but sure, he became intemperate. Low vulgarity, that concomitant of rum, soon became engrafted on his character, and left him a wretched and worthless thing. Finally he enlisted as a private soldier in the army—that nursery of profligacy and vice, and soon finished a wretched life—a sot.

H——. He too was a son of high and respectable parentage, and received a liberal education. The honours of Yale College were bestowed on him as one of their first scholars. Although a young man of intelligence and talents of the highest order, and although he was filled with the highest hopes that an ambitious mind could dream of—yet, after his education was completed, he was drawn into the Club. It had now become the high gateway to hell—was its ante-chamber. He married at length a lovely and respectable young lady, and removed to another town. But his appetite for strong drink having become fixed through the influence of the Club, followed him in his retreat. He abused the unhappy being who had leagued her fortunes with his, till she was obliged to leave him. She then sued for a divorce and obtained it. And now he gave himself up to commit iniquity with greediness, sunk down into a vagabond, and from this time moved on to perdition in the foremost rank of the degraded and the lost. He enlisted in the army, and went down into the drunken soldier's grave high titled, but the more tremendously lost. His divorced wife, worthy of a far better fate than befel her husband, has since married an eminent minister of Jesus Christ, now stationed in one of our New England Churches, and is a worthy help-mate in the great work of making the world sober and holy, with a husband who knows how to appreciate her worth. Here let me stop to say, that while the Gospel is calculated and designed to elevate the female sex, and lift them to the place and invest them with the honours designed for them in the creation of God, the operation of brandy is to dishonour, and depress, and enslave, and destroy them, till the name of *wife* and *mother* are a reproach and dishonour, and go out in total darkness. Oh! when the aggregate number of wives that have been distressed and destroyed by rum, and of broken-hearted mothers who have gone down with sorrow to the grave, are reported in judgment, it will be felt to be the world's blot, and shame, and everlasting reproach, that no spirit of chivalry arose to rally around their persons, and protect their honours, and draw the virgin blade upon their destroyers.

Here chivalry would have found giants to cope with worthy of the war, who were spreading a broader destruction, and making a wider and a wilder waste of beauty, and loveliness, and character, and worth, and hopes, than ever perished on the imagined fields of chivalry through all the years of story. It would seem surprising that in heathen lands, where are found all the generous properties of our nature, men did not rise to vindicate their wives and mothers, break down the prejudice of caste and custom, knock off the shackles that bound them for ages, and set them free. But the ingratitude of men in Gospel times and countries, who can live at peace with the hordes of drunkards that infest Christendom, and permit them to wage an interminable war with innocence and loveliness in our cities and villages, is a broader disgrace upon the family of man—the heathen had been bred in ignorance of God and his word, had never seen woman free and honoured as the mother of her children, and the mistress of her house. But in this land and age, the men that have witnessed these ruins, and connived at them, have known that women have better rights, and should be cherished and honoured. All this they have from the authority of God.

And here let me say, that the depravity and consequent brutality that, through the maddening influence of rum, was brought to bear upon that community around the Cogniac Club, was the more outrageously dark and infernal in its character, because it spent its fury upon the loveliest community of females, as a whole, that I ever met with on so many acres of territory in any other spot of earth.

The exceptions to this remark were few and far between. They were well educated and disciplined nobly for the duty of blessing their families, elevated in their principles, established well in their piety, and sweet in their manners. The very wives that were exposed to the boorishness of the Cogniac Club, were worthy of palaces, and some of them would not have done dishonour to the robes of royalty. And I say all this most sincerely. Many a time, while witnessing all this worth in the females of that town, have I thought of those lines of the poet—

> "Loose the fierce tiger from the deer,
> For native rage and native fear,
> Rise and forbid delight."

Facts were developed in the case of H—— which should be written, if possible, with a sunbeam on the face of the sky, to be read by a thousand generations to the end of time, showing how the cup can effectually and eternally separate one section of the community from the other. The females of ——— had qualified themselves and their daughters to be the associates of a noble race of men, that should fill the first offices and share the highest honours of the state, and in the United States, and in the courts of princes: but the Cogniac sunk them below their wives and their daughters, and left them standing and shrivelled like girdled trees of the forest, while the young and healthful saplings that had not been hurt by the fire, threw their proud and lofty heads above them and around them, and stood at length the towering and waving pride and beauty of the wood.

And our prayer should be, that such another experiment may not be made while the world shall stand. Like the experiment made when the first pair took the accursed fruit, one trial should suffice for all the nations and all the ages. So may God decree that there never be another Cogniac Club till the archangel shall blow his trumpet and call the nations to the marriage supper of the Lamb.

(To be continued.)

Correspondence.

THE SOCIAL MEETING.

Sir,—Having been requested thereby, I beg to draw your attention and that of your readers to the Social Meeting of Tee-totalers, which takes place at the Temperance Hotel, 159, Aldersgate Street, every Saturday evening, from eight to ten, when all members of the committees of the London Parent Society and of its Auxiliaries are entitled to *free* admission by means of tickets, which are to be procured of the Secretary, at the time and place of meeting, and who are also provided with additional tickets for such of their friends who *only* are Tee-totalers, and who wish to attend. The objects of this meeting are threefold, viz.—1st. To endeavour by arrangement to obtain the assistance of advocates of the system of Total Abstinence to the meetings of the different Auxiliaries, where it is thought their services might be useful; and of any other assistance that can be rendered on the occasion of large meetings, and at any other particular time. 2ndly. For information relative to any peculiar cases of reformation which have come under the notice of indivi-

duals or meetings, or of the union with the society of persons of rank or influence; and, 3rdly, of any recommendation or advice that may be thought to be conducive to the general interest of the Society at large, or of any class of individuals in particular. This meeting is governed by a Chairman, Secretary, and Committee (chosen by the meeting at large from among its members), who conduct its proceedings: and, after the minutes of the previous meeting have been confirmed, the Secretaries and Members of the various Committees are allowed to address the meeting.—Connected also with this meeting, is a meeting on the first Saturday of every month, at 7 A.M., of the Secretaries and Registrars of the different Auxiliaries, to transfer the names of new members to the books of the respective districts, and at which it is peculiarly desirable that those gentlemen should attend.—A chapter, read from the Bible by some person selected by the Chairman, precedes any of the business of the meeting.

So long, Sir, as the above is *strictly* attended to, so long, I feel satisfied, will it be found that it may be made of great service to our common cause; and that concord, unity, and good fellowship, combined with a general desire to serve the good work in which we are embarked; and far, *very far* removed from any asperity of feeling or injury arising from any desire to serve any peculiar party feelings or purposes, may long, very long prevail, is the earnest desire of your co-worker and assistant,

50, *Kingsland Road*, R. P. BATGER,
March 15, 1837. *Registrar, N. London Auxiliary.*

To the Editor of the Intelligencer.

Tottenham, March 7, 1837.

MR. EDITOR,—Mr. Marzial, French Protestant pastor, of Lille, writes me, that a Temperance Society is established in Lille, and that the young men of a school establishment there are about to establish another on the principle of Total Abstinence. This will probably be the first Total Abstinence Society on the Continent. He says that he recognises our work as a fine preparation of which the Lord can and will serve himself for the triumph of the holiest of causes—the salvation of souls. Yours, &c. W. J. J.

THE INCONSISTENCY OF MODERATE DRINKING ILLUSTRATED.

To the Editor of the Intelligencer.

NOTWITHSTANDING the simplicity of the Temperance question, there are many persons to whom it is difficult to give clear views of the subject; and whilst many are convinced that intoxicating drinks are not only unnecessary, but highly injurious, they will not be persuaded that it is their duty to abstain from the use of them. Perhaps the following illustration of this subject may not be without its use to such persons; but let them always remember, that the cause of intoxication *is the same in all inebriating drinks*, and that the name of it is ALCOHOL.

Let us suppose that a baker, by subjecting an article used in his trade to a particular process, had discovered a substance which was produced by a new combination of the elements of which that article was composed, and that this substance when mixed with others communicated properties to them which they did not originally possess. Let us again suppose that this new agent possessed qualities similar to alcohol, with this difference, that it was solid substance instead of a fluid, and that with this the baker manufactured various kinds of cakes;—that these cakes were beautiful to the eye, and delicious to the palate; and that, when eaten, they communicated a temporary exhiliration to the spirits, and a transient increase of energy to the bodily powers; but that these effects were speedily followed by mental dejection and by muscular weakness. Let us farther suppose that the flavour of these cakes was so agreeable to the taste that those who ate one were generally disposed to take more, and that, by increasing the quantity, the most disastrous consequences frequently followed; bringing on some, fits of madness which sometimes terminated in murder, or in self-destruction; while it led others to rob their neighbours or beggar themselves and their families; and that some, by the use of these cakes, ruined their constitutions, and, finally, lost their souls.

Let us now suppose, that the baker made four classes of these cakes, and that the quantity of the pernicious substances used in their composition was varied in the same proportion as alcohol exists in spirits, wine, beer, and cider; and that though it required more of one kind of cakes to produce these effects than it did of others, yet all of them, if taken in sufficient quantities, produced precisely the same results.

Now what should we think of the inventor and manufacturer of such an article if he persisted in his trade, after he had witnessed or been informed of their effects? What should we think of those persons who purchased and vended these articles for profit? No earthly sanction could give him or his agents a right to persevere in such an unholy traffic. But would it not be the duty of every man, who witnessed the infatuation produced by them upon society, to expose the folly of the one, and the criminality of the other? Undoubtedly it would. Well, this is what the Temperance advocates *are doing* in reference to alcoholic drinks.

What should we think of the wisdom of those persons who should advise abstinence from one class, and moderation in the use of any of the others? And what would be thought of giving and offering them with a view to secure a *future profit?* Farther still: What should we think of those persons who, instead of denouncing the whole trade, preached up *moderation* in the use of all of them, when it was clear that the poor misguided creatures, who commenced with buying one, were led by thousands to utter ruin? We should consider them as enemies of their species, and should reprobate all toleration of so great an evil.

Manningtree. W. S.

SKETCHES OF REFORMED DRUNKARDS.

SECOND SERIES, No. 5.

I PROMISED some time ago to send you a few Sketches of Reformed Characters; and I think I cannot do better than begin with myself.

There are three periods in my life which will ever be retained in my memory, and create mingled feelings of joy and sorrow.

When about seventeen I attended an evangelical ministry in Birmingham, and have reason to believe that the word of God, published by that devoted servant of Jesus, the Rev. T. Morgan, was made instrumental in calling me out of darkness into marvellous light. I was employed some time as a Sabbath-school teacher, and took great pleasure in rearing the tender thoughts and teaching the young idea how to shoot. Before I reached the year of manhood I was called upon to preach the everlasting Gospel in the villages, and for about seven years was not an idle labourer in the vineyard of our common Lord. My exertions were crowned with success, and I might truly say—

> "O the fathomless love that has deign'd to approve
> And prosper the work of my hands."

During this time I was blest with a good situation, and my rising family enjoyed the bounties of an indulgent Providence; delightful prospects of usefulness and happiness unfolded themselves to my view, and very many friends re-

joiced in my prosperity. I was the last to think that such blessedness was to be succeeded by a long night of darkness, sin, and woe. This brings me to the second period: and how shall I paint the mournful picture. I might well say, "O that my head were waters, and mine eyes fountains of tears;" but nothing but the precious blood of the Lamb can wash away the remembrance of these days and nights of wretchedness, brought on by the moderate use of intoxicating drink. Some reader of my simple history may be disposed to say, that if I had taken moderately of strong drink I might have been an ornament to the church of God. Suppose I admit it, still the mournful fact stares them in the face, that mistaken hospitality in those who entertained me at their tables, and the erroneous idea that close application to business required the assistance of ale, &c., created a liking for drink at other times, and by degrees I doubled and trebled the dose of poison *till I became a drunkard* I saw the consequences that would follow, but my appetite was my master—I was cut off from the communion of the faithful—banished from my situation, and became a poor, degraded, miserable, ragged dependant upon the bounty of those who had seen me in the sunshine of my prosperity! It would occupy too much of your valuable space were I to detail the gradations of wretchedness through which I passed; suffice it to say, that God took my wife away from the evil that was to come, and very soon my comfortable home was sacrificed; my children, three in number, began to pine away before my eyes, and I have even *broken stones on the public road to earn a shilling to buy them food.*

It is true that I had several situations, but strong drink deprived me of them one after another, till I left my family, with a recommendation to Nottingham, where Providence favoured me once more, and my prospects again began to brighten; "but for all this I sinned still." My employers bore with me in much patience, for which I cannot be too grateful: and, after much anxiety, I was blest with another partner of my cares, who pitied me in my low estate, and from this time I began to lift up my head, still I was in love with strong drink, and my wife often sighed and prayed for my deliverance from this bondage. She did not pray in vain: which brings me to the third period of my history. On the 18th of March, 1836, I heard the joyful sound of Tee-total—it was music to my ear. Never did a poor slave knock off his chains with such exultation as I flung away the shackles which had so long cursed me. I immediately sprung into liberty and life: from that memorable hour when I signed the pledge to the present I have been a new man. Strong drink has not been in the least a temptation to me. The sun broke out upon me all at once. I began a life of prayer: again my load of guilt was removed. Every hour, as it has fled, has been precious to me, and, I trust, not spent in vain. My masters soon discovered the change, and, I believe, have buried my past unworthiness in oblivion;—my health has been such as I have not enjoyed for years past;—my dear little ones are rejoicing in the blessings of Tee-totalism; and I hope will devote their youth to God without the danger of being hindered by strong drink. I was appointed secretary of the Nottingham Tee-total Society a few days after I had joined it, and rejoice to be employed as far as my abilities will allow in such a noble cause. You may well exclaim, "Is not this a brand plucked out of the fire." EDW. SMITH.

Progress of Temperance.

METROPOLITAN.

SOUTH LONDON AUXILIARY, March 2, 1837.—A Meeting connected with this Auxiliary was held at the Protestant Wesleyan Chapel, Vauxhall Row, adjoining two large Distilleries, some of the contents of which were carried to the Meeting in the person of a man who worked on the premises of one of them: however, the interruptions he occasioned rather excited our pity than our displeasure. The speakers were Messrs. Beal, Smith, Grey, Grant, and Grosjean. The attendance of females was more numerous than usual. Twenty persons signed, the better half being females. March 6th, another Meeting was held in Palace Yard Chapel, (near the Archbishop's.) Messrs. Tite, Pargeter, Hart, Grey, and T. A. Smith addressed the meeting. We were now favoured with a *speaker* from the aforesaid liquid fire manufactory. It is difficult to know how to deal with such, especially as *we* meet only for the express purpose of making known our principles. However, in the present case, it was thought the rule would be better kept by its breach, and he was allowed to tell us, for a few minutes, of his "Moderation." Our friend Mr. Smith followed, yet while he overturned the "moderation," he carefully avoided all personalities; which, when used, only excites, but never convinces. Nevertheless, as in most other similar cases, we were cut down in our signatures, obtaining six only.

PROVINCIAL.

BARNET.—A Ladies' Meeting was held at the Infant School Room, on Wednesday Evening, March 8th, under the direction of the Committee of the Barnet Total Abstinence Society. A most respectable company, consisting chiefly of females, crowded the room at an early hour. Thomas Dimsdale, Esq. occupied the chair. The meeting was addressed, at considerable length, by Mr. J. W. Green, of Edmonton, on the numerous evils resulting from the use of intoxicating drinks, and on the importance of Total Abstinence from them, as a simple, rational, intelligible, and most efficient remedy. He adduced several medical testimonies in proof, as also a number of demonstrations of the complete success of the system of Total Abstinence, in the cases of persons many of whom were engaged in laborious and fatiguing occupations. He concluded by intreating his auditors to examine carefully the principles of the Society, and, if they approved of them, to come forward and sign the pledge, and give the Society all the support of their influence and example. Mr. Dexter, of London, followed, who presented a vivid picture of the misery connected with the drunkard's progress, founded upon his own experience, as also of the efficacy of the system of Total Abstinence, to effect a deliverance. The Chairman concluded the business of this very encouraging meeting, by urging all present seriously to deliberate upon what they had heard, and to allow it to exert its practical influence upon their conduct.

The following Testimony was read by Mr. Green, and was afterwards circulated through the Meeting:—

To the industrious Classes living in Barnet and its Vicinity.

Testimony of SIX LABOURING MEN of Barnet and the Neighbourhood as to the advantages derived by Total Abstinence from all Intoxicating Liquors. "Whereas we have heard it confidently asserted that Working Men cannot perform their usual labour without taking intoxicating drinks, We, the undersigned, have neither taken Beer, Wine, or Spirits, for a considerable time, although accustomed to some of these liquors almost all our lives, and some of us to a lamentable excess; and that our health, strength, cheerfulness, and domestic comforts are greatly increased by our Total Abstinence from all Intoxicating Drinks. We therefore most cordially recommend Total Abstinence to all persons in our situations and circumstances.

J. Playford, Cabinet Maker	C. Bradshaw, Gardener
J. Wakenell, Gardener	W. Hawkes, Shoe-maker
J. Edwards, Gardener	S. Hawkes, Shoe-maker.

We are convinced that those who think malt liquor necessary for working men, whatever be their employment, are labouring under a great delusion, being of opinion that good wholesome food, without any stimulating drink, is what

working men need to enable them to go through their labor. So pleased are we with the change we have made, and so anxious that all *working men* should possess the same satisfaction and peace which we enjoy, that we have published this testimony, to induce others to try the Tee-total system for themselves.

CHELSEA.—A meeting of this branch of the Metropolitan "Society for the Suppression of Intemperance" was held at Wesley Chapel, York Street, on Friday Evening, the 10th Inst. Notwithstanding the heavy rain which descended just at the time of commencing the meeting there was a numerous and highly respectable attendance. Mr. Herbert, Sen., the oldest Tee-totaler in Chelsea, took the Chair. The meeting was addressed by Messrs. Ellard, Williams, Sen., Rouse, Bryan, Williams, Jun., Ludlow, and Grey. The latter speaker, in a strain of fervid and impassioned eloquence, portrayed the baneful and destructive effects of the monster Intemperance, whether considered in a social, political, or religious point of view. He concluded his address, the whole of which was listened to with the most profound attention, with an energetic appeal to the christian part of the audience, entreating them to help forward the glorious cause in which they had embarked. The signatures of nine persons were obtained, one of whom is a minister of the gospel.

READING.—Two very crowded meetings were held in connexion with the Reading Temperance Society, on Monday and Tuesday Evenings last, in the Theatre, Friar Street. The place was filled to overflowing both evenings: at the first meeting a motion was made to the effect that the Moderation pledge be done away with, and that for the future, subscribing to the pledge of Total Abstinence from all intoxicating liquors only constitute membership. No opposition being offered, the society is therefore now denominated the Reading *Tee-Total* Society. After several addresses had been delivered by various speakers, the Chairman introduced the celebrated champion of Tee-Totalism, Mr. J. Teare, of Preston. Mr. Teare made some pointed allusions to the nature and properties of alcoholic drinks, and their injurious effects on the constitution, as well as on the morals of the community. Some little opposition was manifested, but eventually order was restored, and the meeting proceeded, at the close of which 18 signatures were obtained; among them one who had often been seen at fairs, elections, and other public occasions, in a dreadful state of drunkenness. This was received by the Tee-totalers with tremendous cheers. On the Tuesday Evening, a Tea Party was held, at 5 o'Clock, when about 250 persons sat down to tea. The most pleasurable feeling prevailed and delight beamed on each countenance. The Theatre was adorned with evergreens and laurels, and the Total Abstinence pledge, in bold characters, was suspended among the branches; the light from a large chandelier reflecting upon it, and shewing it off to great advantage. The public were admitted at 7 o'clock, when not fewer than 900 persons assembled. Many more were anxious for admission, but could not obtain it. This was a most orderly, quiet, and attentive meeting. Mr. Teare presented to the people, in a very clear and persuasive manner, the principles of Tee-totalism. The very solemn manner in which he described the awful scenes of drunkenness which had come under his notice, (and how plain it was to every reflecting mind that Total Abstinence must be a sure and effectual remedy,) seemed to have a most powerful effect upon the people. Tears were shed at some of the scenes depicted, and the close of the meeting gave proof that not a few minds were enlightened, and not a few hearts deeply effected. Fifty-three signatures were obtained. M. T.

TAUNTON.—We still continue our Weekly Meetings, and large numbers constantly attend. So greatly has the cause increased in interest, that we have been obliged frequently to close the doors, not having any thing like room to accommodate the numbers that have flocked to hear the addresses that have been delivered. These meetings have been conducted principally by working men, and at most of them some of the reformed drunkards have borne delightful testimony to the good resulting from Total Abstinence from all intoxicating liquors. Being aware of the baits held out at the Christmas Festival for drunkenness, we determined on having a Tea Meeting, in order, if possible, to keep those that had lately left off the drunkard's drink from falling into the snares that would then be spread for them. We were favoured at this meeting with the valuable assistance of Mr. J. Eaton and Mr. R. Charton from Bristol, and their heart-searching appeals will not soon be forgotten. We had about 200 persons present; and, at the close of the meeting, 13 signed the tee-total pledge. On the following evening, we had a Public Meeting at the Octagon Chapel, Middle Street, and although it was very unfavourable weather, there were a considerable number of persons present. The Gentlemen abovementioned addressed the Meeting with considerable effect. All was peaceable, forming a delightful contrast to the meetings I gave you an account of in my last letter. At the close of this meeting, 13 signed the pledge, being an addition at the two meetings of 26. Amongst those who signed at these meetings were some pious and influential members of the Society of Friends, one of whom stands unrivalled in this town as a public speaker. Things since then have worn a very pleasing aspect, the meetings being well attended, and several at every meeting signing the pledge. We have opened a Coffee-house under the auspices of friends connected with tee-totalism with every prospect of success. Since writing the above, we have ascertained that our numbers stand thus: 150 above the age of sixteen; 50 yet unvisited; 25 of our members are *reclaimed drunkards*, most of whom may be seen regularly frequenting some place of religious worship. "What hath God wrought?" W. B.

WELLINGTON.—Here the cause is progressing. Sociality is increasing. A coffee-house has been established; and the meetings are well attended.

ROCHFORD.—A correspondent states:—The rough places in Rochford are broken up already. We have one of the worst drunkards in our town giving Total Abstinence a month's trial; and last Sabbath, for the first time for a long period, he attended the house of God three times, and our prayer-meeting the following night, with his wife; and hopes that his soul will be converted in consequence. May the LORD bless and second our feeble endeavours!

STREET, NEAR GLASTONBURY.—On the 22nd ult. we had a large public meeting at Shepton Mallet, Somerset; from 800 to 1000 present: 34 signed the pledge. Mr. Baker, Independent minister, in the chair.—At Yeovil, Bridgwater, Taunton, and Wellington, there is great prosperity.

Varieties.

TEE-TOTAL CHRISTENING.—J. G. was invited to I. L.'s christening, of Tottenham, who were not Tee-totalers. She consented on condition that it should be a Tee-total christening. Her request being granted, she attended them to the church, and spent a very interesting evening. The Total Abstinence principles was strongly introduced by J. G. to the parents; and before the close of the evening, through the mercy of God, whose mysterious ways are never known to fail, she obtained the signatures of the father, mother, grandmother, and a young sister, eleven years of age: the grandfather having previously signed.—Upon J. G.'s return-

ing from Tottenham church, on the morning of the same day, she was much shocked and disgusted, as she passed a beer-shop in the Nursery, at hearing the cries of murder from a female voice; she also heard the voice of a man as if in a state of intoxication, and beating the woman in a most brutal manner. The glasses which had contained the poisonous draught were smashed to pieces on the ground. Ought not such occurrences as these, which daily happen in those dens of sin, to rouse us to the utmost exertion in spreading the blessings of Tee-totalism far and near? Can we, as mothers, refrain from opposing those things which lead to these serious consequences?—[We earnestly hope that this good example will be widely imitated. We have pleasure in stating, that it fell to our lot the other day to attend a funeral conducted on Tee-total principles. All was solemn, sacred, appropriate! No unmeaning mirth arising from the use of unnatural drink: there was no pandering to appetite under circumstances calculated to impress the mind with the worthlessness of worldly enjoyments. May such uncivilized and condemnatory practices as these be for ever abandoned. Hospitality will live longer on substantial food than on exciting drink. Englishmen, and fair countrywomen, aid our efforts by your countenance of these examples.—*Ed.*]

ADDISON ON THE EFFECTS OF INEBRIATING LIQUORS.—In one of his admirable papers he makes this just and pointed observation:—"The person you converse with, after he has drunk too much, is not the same man who at first sate down with you. Upon the strength of this maxim is founded one of the prettiest sayings I ever met with, which is ascribed to Biblius Syrus, 'He who jests with a man that is drunk, injures the absent.'" Drunkard—where is thy blush!

SAD STATEMENT!—"It is a melancholy fact that Mr. Badger, the coroner of Sheffield, has within the short space of ten days had occasion to hold inquests on 13 persons, who came to their deaths by accidents wholly arising from indulging in the baneful vice of drunkenness."—*Times, 11th March*, 1837.

AWFUL FACT!—"On comparing my own observations with the Bills of Mortality, I am convinced that considerably more than one-eighth of all the deaths which take place in persons above twenty years old happen prematurely through excess in drinking spirits."—*Dr. Williams's Report on the Diseases of London.*

TEE-TOTAL SIGN.—A brewer met a Tee-totaler, an old customer of his, well dressed, one Sunday, and intending to taunt him, said, "Come, John, shew us the Tee-total sign. "Very well, I will;" and pulling his hand out of his pocket, full of silver, said, "This is the Tee-total sign."

MEETING AT SURREY CHAPEL,
BLACKFRIARS ROAD.

The above elegant and commodious Chapel was crowded to overflowing on Wednesday Evening last by a most respectable audience. Some hundreds sought admission in vain. The principles of the NEW BRITISH AND FOREIGN SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE *were explained and defended by speakers from the four quarters of the globe.*—EUROPE—*The Rev.* J. SHERMAN, *the Pastor of the Congregation; the Rev.* J. J. DAVIES, *of Tottenham;* W. JANSON, *Jun., Esq.; Mr.* J. TEARE, *of Preston; and Mr.* T. A. SMITH, *of London.* ASIA—*The Rev.* W. MEDHURST, *and* CHOO-TIK-LANG, *a Native Chinese.* AFRICA—*the Rev.* J. READ, *and* JAN TZATZOE, *a Caffre Chief.* AMERICA—*The Rev.* J. J. SLOCUM. *The Chair was filled by* W. CABELL, *Esq. The addresses were all very interesting and impressive. As our arrangements oblige us to put to press on Thursday in each week, it is not in our power to furnish any further accouut of this most important meeting, but an ample Report is in preparation for the ensuing Number.*

MEETINGS IN LONDON AND ITS SUBURBS.

At Half-past 7 o'Clock in the Evening.

Monday, March 20th.—Bible Christians' Chapel, Paradise Place, King's Cross.
Tuesday, March 21st.—School Rooms, Fisher Street, Red Lion Square.—Christian Benevolent Society's Chapel, Macclesfield Street, City Road.—Domestic Mission Chapel, Half Moon Alley, Lower Whitecross Street.—Wesleyan Sunday School, Broad Wall, Stamford Street, Blackfriars.
Wednesday, March 22nd.—Providence Chapel, Charles Court, Featherstone Street.
Thursday, March 23rd.—Welsh Chapel, Aldersgate Street.
Friday, March 24th.—Welsh Chapel, Broker Row, Mint.

TO CORRESPONDENTS.

"Pro Bono Publico" is requested to authenticate his communication.
"T. G." is under consideration.
"T. P.'s" plan will suit our pages. His article shall appear.
"Nadab and Abihu" shall find an early place.
The Review sent us is respectfully declined.
The Allegorical paper from Tring shall find an early place in the *Intelligencer.*
Mr. Grosjean's paper in a future Number.
We are delighted to perceive the spirit in which our friends take up this question: let them continue to pour in upon us their sound Christian spirited papers, and we shall, by the additional power of the press, be soon rewarded for all our sacrifices, in perceiving the increasing speed of the Temperance Reformation.
"Stray Leaves from a Tee-totaler's Portfolio, No. 2," the first opportunity.
*** Communications must be Post paid, otherwise they will be returned.

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THE WEEKLY

London Temperance Intelligencer.

UNDER THE DIRECTION AND SUPERINTENDANCE OF THE NEW BRITISH AND FOREIGN SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE.

No. 19.] SATURDAY, MARCH 25, 1837. [PRICE ONE PENNY.

"Far from thinking this cause a *sole* means of converting sinners from the error of their ways, we deem it to be but an *auxiliary* to the great cause of religious truth; it is intended *not to supersede*, but to *make way* for other means."
Rev. J. A. James.

MEETING AT SURREY CHAPEL,
BLACKFRIARS ROAD.

THIS elegant and spacious chapel, long known as the scene of the principal labours of the late lamented ROWLAND HILL, having been kindly lent for the advocacy of the principles of the NEW BRITISH AND FOREIGN SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE, a Meeting was convened on Wednesday evening, the 15th instant, under the direction of the Committee of the South London Auxiliary. It had been announced by placards that Ministers and Gentlemen would attend, as follows:—EUROPE—The Rev. J. Sherman; the Rev. G. Clayton; the Rev. J. J. Davies; J. S. Buckingham, Esq., M.P.; W. Janson, jun., Esq; Mr. J. Teare, and Mr. T. A. Smith. ASIA—Rev. W. Medhurst; Choo-tik-lang, a native Chinese. AFRICA—Rev. J. Read; Jan Tzatzoe, a Caffre chief. AMERICA—Rev. J. J. Slocum.—A most respectable and numerous congregation was collected at a very early hour, and several hundreds went away, having sought admission in vain. At six o'clock the Rev. J. SHERMAN, the respected Pastor, announced that W. CABELL, Esq., would take the chair. The 117th Psalm was sung, and the Rev. J. DAVIS, of Church Street, Blackfriars, implored the Divine blessing.

The CHAIRMAN then addressed the audience in the following terms:—Ladies and Gentlemen,—Before we proceed to the regular business which has brought us together this evening, I will detain you a few moments while I explain the reason why the humble individual before you appears in the prominent situation in which you have placed him. (Hear, hear.) It is not, I can assure you, of his own seeking; but your beloved Pastor and mine urged it upon him on grounds which he could not gainsay nor resist. (Hear, hear.) He thought that the fact of my having altogether abstained from malt liquor from my birth—from spirits, except when administered medicinally, and from wine, except occasionally and very sparingly in society, or when recommended medicinally; together with the length of time in which I have been connected with the chapel, having been a regular attendant about forty years, and a member thirty-two years, with the office which I hold among you,—were circumstances which pointed me out as the individual who might appropriately preside at a meeting at this chapel on an occasion like the present. (Cheering.) It was in vain that I urged that I was not accustomed to public speaking, or to take any prominent part on so public an occasion; for he silenced me with the remark, that it was not expected of a Chairman to speak much, but rather to listen to what others had to say, and to attend to the regularity of the proceedings. On these grounds therefore, and with this understanding, have I ventured to appear before you in the full assurance that my deficiencies will be more than supplied by the Ministers and Gentlemen assembled from the four quarters of the world, to testify to the evil effects of intemperance, and to the benefits of sobriety. It may be supposed that having all my life acted upon a system of Total Abstinence, or of great moderation, I am not in a situation to testify, from personal experience, to the evil of the contrary system; but it requires, I conceive, but a very slight observation of the facts around us to be satisfied that the vice of intemperance is the foundation of most of the evils in our social condition, and, I may add, of estranging the mind of man from God, and from the ordinances of his appointment. There is, however, a point of view in which I conceive that my personal case has no unimportant bearing on the object of the present meeting. The medical man who attended me from my birth once informed me, that I was so weak and sickly a child that it was next to a miracle that I was reared, and this was owing, he said, to the exemplary care of my mother, who watched over me with an anxiety and attention to which, under the Divine blessing, I owe my preservation. And yet I was reared without any assistance from stimulating liquors of all kinds, though they were strongly recommended; and so much has my health improved under this treatment that I recently effected an additional insurance upon my life, which I could not have done if there had been any signs of premature decay. You are aware that gentlemen connected with ASSURANCE OFFICES are close and accurate observers of human life, as the success of those institutions depends upon the goodness of the lives which they select; and in all their circulars, which I have seen, I find that the inquiry is invariably made as to the habits of the applicant, and whether temperate or not: the fact of an individual being a free liver being held to be an objection to the acceptance of his offer. (Hear, hear.) Before I sit down I will address a remark or two to the members of the various institutions connected with this chapel, particularly to those who are engaged as visitors to the sick—as members of the Christian Instruction Society, and as teachers of Sunday schools, when visiting the parents. (Hear.) You, my friends, must have had frequent opportunities of observing the pernicious effects of intemperance in the course of your work and labour of love; and I conceive that, in cases of this description, a tract of the Temperance Society might be added with advantage to the religious tracts and the advice which you may give. The facts therein stated, of the consequences of intemperance, and of the success with which these evil habits have in some instances been overcome, might, under the Divine blessing, be the means of awakening the drunkard to his awful situation, and the course which it is incumbent upon him to pursue, while you could point him to that fountain for sin and all uncleanness, in which he might wash and be made clean. (Cheering.) It is a pleasing fact, as I have been informed, that a reformed drunkard has generally been found to resort to the means of

grace for consolation, and to strengthen him in his resolution against the use of the stimulating liquors which proved his bane. In this point of view a Temperance Society may be considered as an auxiliary to the cause in which you are so actively and usefully engaged; while, if you were to join it, you could superadd motives to the practice of sobriety and temperance of a most powerful character, founded on the unerring standard of the word of God. The duties would most happily blend together and assist each other, while they could not add much to your existing engagements, as they could be carried on within the sphere of your present exertions, and might, with the Divine blessing upon them, be instrumental in increasing your success. I would therefore strongly recommend you to consider the hint which I have ventured to lay before you, and to unite yourselves to a Temperance Society as one of the best means of increasing your usefulness. (Much cheering.)

The Rev. J. SHERMAN was received with hearty cheers. He hoped, he said, for the indulgence of the meeting for a short time, while he laid before them some of the reasons which had induced him to join the Society. (Hear, hear.) He wished to remind every individual that they were in the house of God, and he sincerely trusted that nothing which was indecorous or improper would escape from the lips of any present. As there was a person or two who seemed disposed to disturb, he would observe that the meeting was not called for discussion. It was a meeting of the friends of the *New British and Foreign Society for the Suppression of Intemperance*. (Hear, hear.) If any persons present were anxious for discussion, and would provide a suitable place, and pay their portion of the expenses of such place, he, for one, was quite ready to meet them. (Hear, and cheers.) They were met, he repeated it, to advocate the principles of the New Society, and to extend the cause of Total Abstinence from all intoxicating liquors throughout the wide world. (Cheers.) He valued very much the operations of the Old Temperance Society, and was far from wishing to cast it into the shade. (Hear, hear.) It had been an industrious pioneer; it had gone before to prepare the way; and many of the triumphs achieved by the New Society must be attributed, in part, to the preparatory exertions of the Old Society, and to the attention which it it had been the means of drawing towards the general subject of Temperance. (Hear.) But still he thought that the Old Society did not go far enough. (Hear, hear.) He believed that moderation in the use of intoxicating liquors was not advantageous to health, but, on the contrary, disadvantageous and injurious; (hear, hear) and that numerous facts might be adduced to prove that persons would be altogether better for leaving them entirely off, and that they would be able to pass through twice the labour with half the fatigue. (Cheers.) But he would proceed to state the reasons which had induced him to join the New Society. The *first* reason was, that the *New Society placed him on a level with the poor man*. (Hear, hear.) In the other Society he was not placed on that level. (Hear.) He once reproved a man for drinking, and the man said, "Sir, when you leave off your wine, I will leave off my beer." (Hear.) By that man's argument he was at once knocked down, and had nothing left to say. It was most unfair to tell a man who worked hard that he must leave off his porter, while he himself took his wine regularly, though he had not to engage in manual labour. (Hear, hear.) But he had tried the experiment for himself, and now he said, "Leave off drinking these liquors. I have left them off, and have proved it to be advantageous to do so." (Cheers.) He worked hard; but he found his ability, his readiness to work increased: he had greater equanimity of spirit; his reading, his meditations, his general labours, were all promoted and rendered more pleasant, by his disuse of intoxicating drinks. That was his first reason. His *seeond* was, that *the medical testimonies of some of the most excellent men were in favour of Total Abstinence from all such liquors*. These testimonies were numerous. Dr. Cullen had stated that simple water, without any addition, was the proper drink of mankind. Dr. Lee, of New York, had borne a most important testimony. The Committee of the American Temperance Society addressed a circular to a number of gentlemen who were understood to have abstained from the use of intoxicating liquors as a beverage, containing some queries, with a view to ascertain from them the result of their experience on that subject. A great mass of evidence was thus obtained, and, among the rest, Dr. Lee said, "As a physician I have been led to believe, from pretty extensive observation, that the premature exhaustion induced by the moderate use of alcoholic drinks, is one of the chief causes of the frequent failure of health, and serious attacks of disease, which literary and professional men so often experience. An intimate friend of mine, unaccustomed to the habitual use of fermented liquors, was induced to take a single glass of wine after dinner, for several weeks in succession. He was at length attacked with severe erysipelatous inflammation of the face and head, which required very free depletion to subdue. He dropped the use of wine, and has never had a similar attack. He has no doubt that the disease was occasioned by the wine acting as a predisposing cause; in which opinion I coincided. I could relate a great number of cases, where there could be no question, that ill health was induced and continued, by what is generally termed the moderate use of alcoholic liquors, though the individuals themselves were perfectly unconscious of it, and probably would not have thanked a physician for making such a suggestion. But a change in their habits, and a corresponding change in their health and feelings, have convinced them that such was the fact. I might here quote resolutions, passed unanimously by various medical societies in our country; and then add the weighty authorities of Cheyne, Trotter, Beddoes, Hoffman, Abercrombie, Astley Cooper, James Johnson, Rush, Hosack, and a host of other physicians of the first respectability, to prove, that, in physical strength—in the capability of enduring labor and fatigue, and in the vigour and clearness of the intellectual powers, water drinkers far exceed those who substitute for the pure element distilled or fermented liquors. But if there should still remain a doubt in the minds of any, I see no possible way of removing it but by putting the matter to the test of experiment. If a fair trial does not satisfy the individual that *total abstinence* is far preferable to *moderate use*, then it will be the first instance which I have ever known where such a result has not followed." (Much cheering.) His *third* reason for joining this Society was, that *universal experience testified the practicability and safety of the principle of Total Abstinence*. (Hear.) He would not recommend that which he believed to be injurious. He himself was very wary before he adopted the principle. He was quite sure, in his own mind, that it did him good to take a little of those liquors, especially after hard labour; "a night-cap," as it was called. (Hear.) But, of course, very moderately; (laughter) only just a little; a little was absolutely necessary, especially on the evening of the Sabbath. When he rose on Monday he had a sick headache: he thought a little drop more would do him good; but he found that a little more made him worse. (Hear.) He thought that his sickness and pain arose from some diseased or vitiated organ; but he, at length, found that he was wrong; and when the man told him that he would leave off his beer if he would leave off his wine, he found that he had not a leg to stand upon. (Hear, and laughter.) He had since found, from sixteen months trial, that with the disuse of intoxicating drinks his headache had left him, as well as many other inconvenient and uncomfortable feelings. In addition to his own expeperience was that of other competent persons. He had met with a gentleman who had recently arrived from India, who for sixteen years had been in the habit of abstaining from wine, spirits, and malt liquors; to that habit he attributed

the preservation of his health while in that trying climate, and his return to England in good health, while every individual who went out with him had died. (Hear, hear.) He would appeal to all present, who had left off the use of these things, and ask them if they were not the better for it? (Cries of "Yes, Yes!" from all parts of the chapel.) In one case, into which he had made enquiry, he found that the man could not recollect one day for fourteen years in which he had gone to bed sober, and that he had frequently been drunk two or three times in a day. His poor wife, who was plunged into deep misery and distress by his conduct, had taken also to the same habit. The results to the family were dreadful. But the man had left off drinking those poisonous liquors for four months. He asked him if he felt himself any the worse for it: his reply was, that those four months had been the happiest of his life. (Cheering.) He remarked that when he took his beer he almost always had to complain; it was too sweet or too sour; or it tasted too much of the hop; or it was thick; but now he had his drink pure from the spring, and it was always alike and always good. (Cheering.) His *fourth* reason for joining the Society was, that *the Scriptures encouraged Total Abstinence*. He did not mean to say that the Scripture forbad men to take wine: but he did say that the Scriptures encouraged Total Abstinence. When God would have the strongest man born into the world that the world ever saw, the mother of that man was told expressly that she must drink no wine nor strong drink; and when he would have that man achieve wonders, he forbad him to use strong drinks from the day of his birth to the day of his death. (Hear.) The Levites were forbidden at their peril to drink any thing but water. When God would have Nazarites to serve him,—and God always gave the greatest advantages to his most devoted people—he forbad them to touch a drop of intoxicating drink. The Rechabites were held up to admiration for their obedience to the precepts of their father; and one part of their obedience consisted in their drinking only water. And it was worthy of remark that the celebrated missionary Wolfe had declared that the tribe of the Rechabites was still in existence—that they still adhered strictly to the plan of Total Abstinence, and that they were among the healthiest of the persons residing in that portion of the globe. (Hear, hear.) He would mention one reason more for his joining this Society, and that was, that *the general advantage to the church and to the world would be immense* if all persons would abstain from the use of intoxicating drinks. (Hear.) He wished that some persons present would sit down and calculate what it cost them for such drinks. (Hear.) He was recently travelling to Bath. A lady who was in the company requested him where they stopped to change horses to pay the coachman and guard for her. He replied that he would, as he had plenty of money. "I wish I could say so," said the ostler; and complained that it was with difficulty he could make both ends meet. He asked the man how much beer he took; and it came out that he took about three quarts of sixpenny ale per day. There was ten and sixpence per week. He wished him to take that money home to his wife, and get her to provide him some good meat with it to nourish him, and to drink water from the brook, assuring him that he would be a better, richer, healthier man at the end of the year. But he could not persuade him to adopt that plan. And how beneficial would be the results if such principles were diffused through society at large! (Hear, hear.) The habit of drinking intoxicating drinks prevailed to the greatest extent. If they went to see a friend, the first enquiry was, what will you have to drink? And the wine, or spirits, or other liquor was introduced. Did the birth-day of a child come round? "O let the child have a little wine; 'tis its birth-day!" Or, "Give it a little drop of gin and water; that will send it to sleep!" (Hear, hear.) All such customs seemed to shew that the use of such things was advantageous, and that good resulted from them to the community. Such principles were false; they were destructive to the interests of society at large; and they stood in the way of the adequate support of the religious and benevolent institutions of the age. (Hear.) Till those customs and principles were exposed in their true light, and broken down, might and main, the coffers of such institutions would never be duly replenished. (Hear, hear.) O if the "little drop" system could but be broken up, there might at once be £500,000 for the use of the Missionary Society. (Much cheering.) Such were the reasons which had induced him, with all his heart and soul, to unite with that Temperance Society, and such were the reasons which would induce him to urge others to become members of it also. (Hear.) He was determined to bring the subject constantly before his hearers. They should hear of it in sermons—by tracts—in their houses, and in every possible way. (Cheering.) He was fully convinced that in so doing he was making room for his Redeemer's car, and assisting to promote his glory on the earth.—He concluded by moving the *first* resolution, which was as follows:—

"That as the use of fermented and other liquors occasions great waste of time and property, frequently leading to drunkenness, which is making such fearful progress in this country, destroying human life, and ruining the temporal and eternal interests of thousands, this meeting considers it the duty of every patriot and christian to endeavour to save men from these destructive evils, by the adoption of the principle of Total Abstinence from all intoxicating drinks."

Mr. Sherman was repeatedly cheered on resuming his seat.

The Rev. W. Medhurst, Missionary from China, seconded the resolution. He did not stand forth, he said, to advocate the principles of the Society upon general grounds, but to relate briefly his own experience in the matter. (Hear.) He had lived nearly half his life in tropical climates. Fifteen years ago he went to reside at Java, which was said to be the grave of Europeans, and which had proved a sort of Aceldama or Golgotha to thousands. When he went there he was told, that unless he would consent to drink gin and water, and to smoke cigars, he should never live. As he was not desirous of dying, but was anxious to work for the good of his fellow-men, he complied with the advice so given, thinking he could not do better than act as experienced persons directed him. He took the cigars, but they made him very sick, and he immediately resolved that he would have nothing more to do with them. (Hear, and laughter.) But the gin and water, being diluted and sweetened, went down pretty well. It was regularly placed on the table, and it was as regularly transported to his stomach. One day there was no gin in the house; he felt an aching void, and thought that he wanted something. He was a little startled. What, thought he, is it possible that this nasty thing is getting the better of me? So he determined not to touch it; and he kept his determination. (Cheers.) Still he thought that there could be no harm in a little wine, or a little beer, and he took it; but in great moderation. On one occasion he reproved a man who was in a state of intoxication, when the man turned round and said, "Why, sir, I don't drink so much as you do!" "Why I only drink a glass of wine." "Yes, sir, but you drink your wine every day; I don't drink above once a month. But when I do, I drink as much as I can." Still he thought that man's abuse of drink was no argument against his moderate use of it: he continued, therefore, a moderate drinker. (Hear.) When he came to England, he was a very moderate drinker—a temperate man. But at the recent meeting, held at the Mansion-House, he heard an argument, used by their respected pastor (Mr. Sherman), which went home to his conscience. It was founded on the case of a young man who acquired habits of intemperance when he went out into life in consequence of recollecting that his pious father and mother took their wine,

though, in consequence of his youth, they had not allowed him to touch it. When he became his own master, and saw all classes taking it, and remembered that his parents took it, he was not able to resist the temptation, and became a confirmed drunkard. On hearing that fearful narrative, he (Mr. Medhurst) said, "My son shall not become a drunkard from seeing me drink!" (Hear, hear.) He had abstained but one month as yet; but one glass of ale a-day amounted to a crown; that crown he had saved, and should present it to their pastor, hoping that it would prove to become a crown of rejoicing. (Cheering.) If each present would follow his example and save but a crown a month, they would have something handsome to give to Missionary Societies, and to Bible Societies, and for the propagation of Christianity through the land, and through the world. (Cheering.) As a missionary he had often to deal with men of other faiths. Mahomet had forbidden his followers to touch wine, and his injunction was observed by them. But what an advantage did that circumstance give them in controversy with the advocates of Christianity! (Hear, hear.) "We, said they, take nothing that is intoxicating; you take wine and other intoxicating drinks; and you wish us to become Christians in order that we may get drunk as you do." (Hear, hear.) If Christians abstained altogether from the use of such liquors, they would stand on the same ground with those Mahometans; and they might successfully argue with them, and prove that in wishing them to become Christians, they wished them to become better and happier men. (Hear.) Mr. Medhurst then stated, that he had been much among the Chinese, and referred to a memorial which had recently been presented to the Emperor of China regarding the introduc- of opium into that country. Opium had been introduced by foreigners about forty years ago, and was allowed to be sold on the payment of a small tribute. In consequence of the mischiefs resulting from its use, it was afterwards prohibited; but since that period it had been introduced as a contraband article, till at length not fewer than 20,000 chests of that intoxicating and poisonous drug were imported annually. The memorial stated, somewhat in detail, various mischiefs which had ensued from the use of opium; and after observing that the love of Mammon, or money, induced many to trade in it, spite of all the interdictions of the Government, suggested that it would be much better to allow it to be openly introduced upon certain conditions. But the Emperor of China, though surrounded by a host of creatures as menial as the memorialist, had the resolution and firmness to refuse the introduction of opium amongst his subjects, though eleven millions of dollars annually might have been secured to him by its introduction. (Hear, hear.) In so doing the Emperor held out an example which was worthy of imitation. (Hear.) Would that England spurned with scorn the bribe resulting from the profits of that which was so destructive both to the bodies and the souls of men! (Much cheering.) The Emperor of China, in refusing to legalize the introduction of a destructive drug amongst his subjects, had done an act which surpassed all that had been done by all Christian governments put together. (Hear.) Mr. Medhurst observed, that, had the time allowed, he should have proceeded to argue the case a little, as to the operations of the present Society. It was said, "What is the use of your Total Abstinence? Will it affect the gin shops? Will its influence reach to the lanes and alleys, the cellars, and garrets, and other places, which now stink with these nasty liquors?" His reply was, that the effect would doubtless be great. (Hear, hear.) It would act like so much salt to preserve the great mass from putrefaction. (Cheers.) Who would presume to say, that the effect of example would not be beneficial? (Hear, hear.) Was the man who abstained from the use of liquors a father, a husband, a master, a brother? Would not his ample tell on the dearest charities of life—on the w f his bosom—on the children who clung around his k —on his brethren and sisters—on his companions? And would not the effects follow wherever his lot might be cast? (Much cheering.) Was he exalted by station, by rank, by wealth? how influential would be his example! (Cheers.) Or was he a minister of the Gospel, or a missionary of the Cross, planting the standard of the Redeemer in distant lands? (Hear, hear.) or was he engaged in this land in gathering recruits for the grand army, or new supplies of ammunition? O with what powerful force would his example be felt, and how many of the practisers and abettors of vice and fleshly indulgencies would be compelled to draw in their horns! (Repeated cheers.) It was with the confident hope that the influence would reach to the church and to the world, that he, for one, practised and recommended Total Abstinence from all intoxicated drinks. (Long continued cheering.)

CHOO-TIK-LANG, a Chinese, in the native costume, was then introduced by Mr. Medhurst, who acted as his interpreter.—An ancient had said, that if a man wished to obtain present advantage—if he would promote his own welfare and that of his family, he must manifest a strict attenton to propriety and economy. God had given men intelligence and various talents, in order that they might set an example of sobriety and economy to others, and not imitate the example of base and disorderly persons. It was lamentable to see men in the moment of temptation indulge in habits which carried them like a stream into the vortex of dissipation and destruction. (Hear.) After several remarks on the great importance of following good examples, the speaker proceeded to notice the injurious consequences which resulted from the use of spirituous liquors. It led to perversion of talent, and to the destruction of property. The injuries resulting from it were greater than all that had been inflicted by fire or water, by robbers or thieves. (Hear.) It led men to study their own individual indulgence, without any concern as to the sufferings they might occasion to others. If such men wanted wives, they would not be able to obtain them (Hear, and laughter.) If they had ever so much money, they would soon get through it, and even if they did not, they would be scorned and despised by all good men. It was a lamentable thing to give way to intoxication. If we looked at the vegetable kingdom, we should see that the trees and the plants, when Spring came on, put forth leaves and flowers, and shed glory and beauty around. How was it then that men could indulge in such degrading habits, and instead of covering themselves with glory, cover themselves with shame? (Hear, hear.) He wished to recommend what he thought would prove a very excellent plan of carrying the operations of this Society into effect. (Hear.) He would have placards exhibited *prohibiting the making of wine.* (Laughter, and much cheering.) He wished that the Government would send out policemen through the town to take up all persons who sold such very dangerous things. (Laughter, and cheers.) If no such liquors were made, people could not drink them. (Hear.) The husbandman who wished to rid his ground of weeds would take out the roots, else they would spring up again. (Hear.) So if the evil of drunkenness was to be removed, it must be cut up by the roots. (Cheers.) He wished to direct the attention of the company to China; and he could not but express his surprise that so merciful a people as the English—a people who were the professed followers of Jesus, the most compassionate of all teachers, should send such a fatal poison as opium to China. (Hear.) They were the means of supplying the Chinese with it. He had read the books of Jesus Christ, and perceived that his endeavour was to *save* men; (hear) how then could any of his followers assist to *destroy* men? Surely their conduct was unpardonable. (Hear, hear.) The English he understood were, generally, believers in the Christian religion, and professed to follow the example of Jesus Christ; how then could they send that drug to China which operated so powerfully to prevent the spread of the Christian religion in that country? (Hear, hear.) There

were a great number of trades in the world, and many ways of getting money, why did not the English seek out those which were less destructive? (Hear, hear.) They might get money by such trade, but what was it but unrighteous Mammon? (Hear.) Jesus had taught, both by precept and example, that treasure ought to be laid up in heaven and not on earth. That which was laid up in heaven would neither moulder nor rust; but those who laid up treasure upon earth could enjoy it but for a short time, and when they died, thousands and thousands of gold could do them no good.—He cited the case of the rich man and Lazarus in illustration of the sentiment that unrighteous Mammon did no good after death. Confucius had said, that unrighteous gain was like the fleeting cloud; its possessors thought that it existed, but in a moment it was not. (Hear.) He wished to give one word of exhortation at the close;—if any present were in the habit of using intoxicating drinks, he hoped they would leave them off; (Cheers)—if they had not begun, he hoped that they would now set about the work. (Much cheering.)

The Rev. J. J. Davies, of Tottenham, moved the second resolution:—

"That this Meeting, sensible of the blessings communicated to a fallen world by means of the glorious Gospel, consider Abstinence from all intoxicating drinks one great means of advancing its publication and reception, by promoting industry, increasing liberality, elevating the character, and drawing multitudes to the house of God, to Christ, and to glory."

He had, he said, the greatest pleasure imaginable, in bearing his humble testimony to the importance, the incalculable value of that Society for the Suppression of Intemperance on the principle of Total Abstinence from all intoxicating drinks. That intemperance was a great sin, it was impossible to deny. That it was the chief curse of this country was too obvious to admit of doubt. It was the grave of every moral virtue—of every generous sentiment—of every Christian principle. It was a demon blasting wherever it reached; contaminating whatever it touched. It was the most prolific of all evils. But it must be remembered that no man became a drunkard at once; all drunkards had been moderate at the first. (Hear, hear.) But it rarely happened that the drunkard became moderate; or that the children of the drunkard became moderate men. (Hear, hear.) Hence the evil seemed to increase, and it was likely to increase till the whole country was deluged by its influence; and who could tell what the end would be? (Hear, hear.) By what means was the evil to be stopped? The sure remedy was, *Abstinence from all intoxicating liquors*. (Cheering.) A nobleman had well said, in his place in Parliament, that the cause of intoxication was the drinking of intoxicating liquors. (Hear, and laughter.) That was a very simple, but a very true statement. (Hear.) But if so, let such liquors from that moment be banished from society. (Cheers.) He held it as a principle that intoxicating drinks were not useful, not necessary to a healthy man. He believed that there was neither man nor woman but would be greatly benefited in health, in spirits, in comfort, in usefulness, by a Total Abstinence from all intoxicating drinks. He could judge from his own experience; he must state, with humility, that his earnest desire had long been to do good in the station in which God had placed him; but he candidly confessed that he could do, and had done, more in that station since he had embraced the principles of the Society than he had ever done before. (Cheering.) In argument, probably, some might overcome him, but no man should argue him out of his own experience. (Hear, hear.) He maintained that intoxicating drinks, even when used in moderation, did no good whatever; and he would put it to any man to prove that they did. (Hear, hear.) Then why use them? But that was not all: a man might use such drinks moderately to-day, but how could he be sure that he should do so always? (Hear, hear.) Such a man stood on the brink of a precipice, and could not tell how soon he might fall. And even if all present used intoxicating liquors moderately, they should recollect that there were thousands who used them *immoderately* every day. Would they do nothing to rescue such? (Hear, hear.) Even if it cost them much self-denial, would they not exert themselves to reduce the number of drunkards around them? (Hear, hear.) There were, perhaps, few families in England who had not suffered in some way or other from the use of intoxicating liquors. Could any one present look around, and think of no dear relation, of no near neighbour who had been much the worse for intoxicating liquors? (Hear, hear.) He was convinced that all would be benefitted by Total Abstinence in their own persons, and that their means of doing good to those around them would be abundantly increased. (Much cheering.)

W. Janson, jun., Esq., seconded the resolution. He wished to call to the recollection of his Tee-total friends the position in which they stood twelve months ago in reference to their great cause. (Hear, hear.) It was with great difficulty that they obtained a footing in some obscure school room or small chapel, but now they were assembled in dense masses in that splendid and commodious place. (Much cheering.) They had been told that they must expect to enoounter much opposition, and that there were many men of God who would oppose their progress. If there were such persons he would have them come forward soon, for the Society would speedily have the vantage ground altogether. (Hear, and cheers.) He wished to address a few words to the members of that congregation also:—Were there not many around them in whose veins a fire was kindled by the use of intoxicating drinks, which nothing but Total Abstinence would put out? (Hear, hear.) He would advise them to rally round their respected minister—to prepare the way for him—to second his exertions—that, by the blessing of God, he might be instrumental in doing good to many who were now perishing. (Applause.)

Mr. James Teare was received with repeated cheers. He was, he said, one of the oldest Tee-totalers in the kingdom, and one of the earliest advocates of the system of Total Abstinence from all intoxicating liquors; and he could testify from his own experience the numerous advantages of the system. In the course of the last twelve months he had travelled about seven thousand miles; he had held meetings or delivered lectures six or seven times a week; he had sometimes been greatly exhausted, but he had gone home and partaken of some good coffee, or beef-steaks; and though on his return he had to preach again to ministers, or to old fuddlers and dabblers, or little drop men, so that he did not get to bed till very late, he always slept soundly, and, as some told him, preached Total Abstinence in his very sleep. (Much cheering.) Mr. Teare then proceeded to expose the delusion which prevailed in the minds of many as to the benefit to be derived from intoxicating drinks, and especially from malt liquors; and entered into the proof, which was daily increasing, that Total Abstinence was the only effectual remedy for the evils of intemperance. Let the principles of the Society but prevail, and the liquor shops would be closed, and the churches and chapels filled. (Cheering.) He then gave a rapid sketch of the history of the Society, which arose, as he said, out of the inefficiency of the efforts of the Moderation Society, about five years ago; since which period it had greatly prospered, spite of all opposition, and been the means of reforming scores, and hundreds, and thousands of drunkards. The results had been beneficial to their bodies, their minds, their pockets, their families; and the best of all was, that they had been brought to the knowledge of Jesus Christ, and had been joined in fellowship to Christian churches. (Much cheering.) He then enlarged on the fact that the Society had proved a most valuable auxiliary to the efforts of Christian ministers.

Drunkenness was a physical as well as a moral evil; and as the Saviour first relieved bodily distress, and bestowed bodily cures, and then preached his Gospel to them, so men must be brought to their right minds before they could listen with any effect to the truths of the Gospel. (Hear, hear.) Mr. Teare then adverted to the objections brought against the Total Abstinence system, which were grounded on mistaken views of certain insulated passages of Scripture. The liquors, against which so much was now said, were declared to be "good creatures of God." (Hear.) Would such persons say, that guns and swords and cannons were good creatures of God? Was the golden idol which was set up by the monarch of Babylon, on the plains of Dura, a good creature of God? But as truly might they call those destructive weapons, that abominable idol, good creatures of God, as call poisoning intoxicating liquors by that name. (Hear, hear.) Barley was a good creature of God, and it was sent for the use of man and beast; but man, who was ever ready to find out new inventions, had so used barley as to make it the cause of more mischief and evil than war, pestilence, or famine. (Hear.) Admit that those liquors were the true creatures of God, and what was gained by the admission? Moses, at the command of God, made a serpent of brass, and all who looked up to it were cured; but when the people began to worship it, Moses soon destroyed it.—Mr. Teare furnished some other forcible and amusing illustrations of the same argument; and then adverted to the plan of treating the evil complained of with moderation, aad of abandoning the destructive practice by degrees. If that chapel were in a conflagration, would they endure to be told that they must put it out by degrees? (Hear.) Or if the cholera were raging in any district, that they must attempt to extirpate it by degrees, or to-morrow, or next week? Or if a mad dog were to be seen in the neighbourhood, which had bitten men, women, and children, would there not instantly be a loud outcry against the animal? Would not each person take the nearest weapon and aim at his destruction? Would any one think of saying, "O don't kill the poor animal; only break its leg; only knock off one of its ears! (Laughter, and cheers,) or a piece of its tail, and so let it go!" (Laughter, and cheers repeated.) There was the monster intemperance! It had bitten their magistrates, their judges, their priests, their prophets, their doctors, their wives, themselves! And what was to be done? Were they to break its leg, or knock off a piece of its ear? (Hear, hear.) Or should they hesitate and quarrel as to the persons by whom it was to be done? Would they say, Let the Churchman do it?—or let the Independent do it?—or let the Baptist do it?—or let the Wesleyan do it?—or let the Quaker do it? No! all denominations must combine their best energies to effect the destruction of the fell monster. (Cheering.) In conclusion, Mr. Teare said, that the Moderation system had been weighed in the balances and had been found wanting, it was therefore the duty of all who loved their race to exert themselves to the utmost to promote the system of Total Abstinence. And let those who adopted the system in their families prove that they did it from as unworthy motives. (Hear.) If they did not administer liquors of any description to their domestics, let them provide wholesome substitutes. Then their servants would soon testify from their own experience that they would work better, at the same time that their comforts were greatly increased. Mr. Teare then read the following resolution:—

"That although much good has been accomplished by public meetings, the distribution of tracts, and the occasional personal labours of individuals, this meeting is convinced that the system is incomplete, until this Society is provided with Missionaries, whose work shall be to seek out the poor deluded drunkard, to instruct him, to pray and sympathize with him. To effect these important objects they most earnestly entreat the prompt pecuniary assistance of the public."

Several rounds of applause followed the conclusion of the address, of which the foregoing is a mere outline.

The Rev. J. Read, Missionary from Africa, seconded the resolution. Having been employed as a missionary among the Hottentots for thirty years, he would not attempt to treat on the principle of that Society, but would briefly state what had been done in the great cause of Temperance in South Africa. He had been associated in the work of the Lord with Dr. Vanderkemp, who, from the time he was four years of age, acted upon the principle of Total Abstinence; never tasting even wine, except in the sacrament of the Lord's Supper. That abstinence had probably been the means of saving the Doctor's life. Some of the Dutch farmers had persuaded the Chief Gika that the Doctor had a design upon his life, and that he meant to take it away by administering to him a dram. After waiting for some time, in order to be satisfied, he went to the Doctor and asked him for a dram. The Doctor replied, that he never took any drams himself, and that he had neither wine nor brandy with him. Gika saw that he had been deceived by the Dutch farmers, and he became the best friend Dr. Vanderkemp had in the country. (Hear.) And so great did the influence of his example become among the Caffres, that for twenty-three years there was scarcely such a thing seen as a drunken Hottentot. As soon, however, as the English emigrants began to settle among them, brandy-shops were opened along the roads; and as brandy was made in the country, and could be obtained for sixpence per bottle, habits of gross intemperance soon prevailed. Persons, who for twenty years had not had wine or brandy in their houses, began to keep it to give to the emigrants and others; and they got into the way of using it themselves. The Hottentots soon became intemperate, so that the missionaries began to be greatly alarmed, but they were not fully aware of the cause. At length they found that their conduct in giving drams to the emigrants, and others, whom they employed, was the cause. (Hear.) It was that which encouraged the Hottentots in the use of drink till they became confirmed drunkards. (Hear, hear.) When the missionaries ascertained that fact, they at once said, "We will shut out wines and brandy and spirits from our houses, from this time to the day of our death." (Hear, and cheers.) Mr. Read said that it was now seven years since he had taken any fermented liquors, so that, in fact, he had been what was called a Teetotaler for seven years. (Cheers.) Some time ago Government had given the Hottentots large tracts of land, which they went to cultivate. Many of them had been addicted to the free use of intoxicating liquors, but when they began to cultivate those tracts of land they could not get access to liquor, and they became sober in spite of themselves. It had been said that Hottentots could not labour and travel unless they had brandy, but the experiment had been fairly tried, though they had then no Temperance Society among them, and the result was, that they were much better and stronger and happier than before. (Much cheering.)

There was great confusion in the chapel, in consequence of the fainting of two females, and the crowds about the door, which rendered egress very difficult. When quiet was restored—

Jan Tzatzoe, the Caffre chief, was introduced by Mr. Read, who acted as his interpreter.—They had all heard, he remarked, what intoxication had done. Intoxication however seemed to have had its day, and they were uniting to put a stop to it. They had heard of a mad dog; when one appeared in the streets, some took stones, some guns, some pitchforks, to destroy him: so it might prove with the drunkard, and he might meet with his fate as a mad dog. But they had no wish that the drunkard might have his life taken from him; they only desired that he might abstain from that intoxication which exposed him to so much danger. (Cheers.) Let the Churchmen, and the Baptists, and the Wesleyans, and others, be after him, that they might

save his life, and rescue him from eternal ruin. (Cheers.) He had seen the effects of intoxication in his own country. When a man became a drunkard, he would sell his ox, his cow, his horse, his saddle, his gun, all that he had; while he, and his wife, and his children, were all in rags and poverty together. Drinking produced a great delusion:—the man fancied that he had drank the brandy and the gin; but the fact was, that the brandy and gin drank him! (Hear, and cheers.) Having detailed more fully the miseries which resulted from intoxication, the Chief observed, that meetings like the present were of the greatest importance and utility, as they might prove the means of inducing many to give up the use of such drinks. He hoped that they would go home and meditate upon what they had heard, and then the meeting might prove a great blessing. (Hear, hear.) It was not enough to hear, they must meditate, and understand, and act according to the counsel which had been given them. (Cheering.)

The Rev. J. SHERMAN then stated, that in consequence of the adjourned debate in the House of Commons, J. S. Buckingham, Esq., had been prevented from attending the meeting. He stated, also, that the Rev. George Clayton, of Walworth, had been present (hear, hear); but that in consequence of the extreme press, he could not reach the platform, and had, he was afraid, been compelled to retire from the meeting.

The Rev. J. J. SLOCUM, from America, who was cordially welcomed, proposed the next resolution:—

"That this meeting rejoices that the principles of the New Society are making rapid progress through the land; also in the United States of America, Africa, and other parts of the World; and that its advocates now appear on this platform from the four quarters of the Globe, indicating that its future triumph will be speedy and universal."

He wished to direct the attention of the audience to the change which had taken place in the United States of America as to the use of strong drinks. The Temperance Reformation commenced there some years ago. The Americans were addicted, not so much to the use of ale, malt liquor, or wine, as of ardent spirits and distilled liquors; and it was from the use of them that the evils of drunkenness resulted. (Hear, hear.) Good men began to feel that if they could persuade persons to give up the use of ardents spirits, they would remove the primary cause of the evil, and be the means of blessing mankind, and of glorifying God. It was at that time accounted honourable to persons of all classes to drink; though not in all cases, perhaps, to drunkenness; but if an individual became drunken, no great harm was thought of it. (Hear.) It then required much nerve to resist the temptation to drink; and such was the influence of fashion that men soon became habitual drunkards. Thus was the way opened to intoxication, and thousands sank into an untimely grave, to receive the retribution of drunkards Mothers taught their children to drink, and though at first they could not but nauseate ardent spirits, means were soon devised to make them palatable. (Hear, hear.) But what was the state of public opinion in the United States upon the subject now? (Hear, hear.) It was now regarded dishonourable to take strong drink: (cheers.) it now required more nerve to go into a house and call for drink, than it did to resist the temptation. (Cheers.) Some persons would go, it was true; but then they had always some apology; (laughter, and hear,) they were sick, or out of health; they had all some excuse. (Hear, hear.) And as this great change in the public *sentiment* had taken place, so a great change in *practice* had followed. (Cheers.) As to the *higher classes*, or persons who were raised to respectability on account of the excellence of their character, the change was most complete. So as to the *agriculturist*, the change was great; they had thought it impossible to work in the fields, or to gather in the harvest, without liquor: they now found that they could work much better, while it was a saving to them of hundreds and thousands. (Cheering.) The same might be said of *mechanics*. In the *military*, also, the reformation was going on in the same ratio; the soldiers were not allowed to draw a single drop of liquor; and in doing that they had not robbed the soldier, but had given him what would feed and clothe the body, and, above all, what would feed his hungry soul. (Cheers.) As to the *navy*, more than a thousand vessels now left the shores of America without a drop of "the good creature." In short, the work was going on gloriously, as to every department of society. (Cheering.) And so great had been the influence of the change upon the *manufacture* of liquor, that nearly one thousand manufactories had been suppressed, and many liquor stores were entirely given up. (Cheering.) As to the MEANS by which the change had been effected, it was very important to notice them. The first and mightiest had been the pulpit: the ministers of Christ were first in the field. The celebrated and pious Dr. Beecher had preached six lectures, which were published, and scattered through the nation, and many ministers had read them to their congregations, so that an indelible impression was produced. (Hear, hear.) Then medical men, and gentlemen of the bar, made speeches, and delivered lectures. Statesmen enlisted themselves under the banner of Temperance. Societies were formed. Facts, as to the customs and habits of society—as to the real properties of ardent spirits—as to the quantity used—as to the dreadful evils resulting from the use of them, were plentifully laid before the public. The pulpits were all open for the use of both laymen and ministers. Tracts were sent out, and the news prints were employed, which acted upon the population as an electric shock. Facts were laid before the public, also, as to the expenditure connected with intemperance; not only the money actually spent in drinks, but the expense of endeavouring to repair the evils resulting from its use. (Hear, hear.) The people were shown that they were actually expending in intoxicating drinks enough to sustain the State—to educate the rising generation to a man, and to propagate the Gospel of Christ to a vast extent. (Hear, hear, and cheers.) And was not that the case, he asked, in Great Britain? (Hear, hear.) Were theynot expending enough in those accursed things to educate every child—to send ministers to every congregation—to support every needful civil and religious institution? (Hear, hear.) Such were the means by which the Temperance Reform was effected in the United States. Then, they had *distinctive* TEMPERANCE SOCIETIES; for instance, they had one for the members of Congress—one for the different officers of the Government—Societies, also, for the different classes of mechanics, as carpenters, shoemakers, builders, and so on. So each endeavoured to convert his brother, and much good was done. (Cheers.) So almost every congregation had its Temperance Association. And they had also what they called *protracted Temperance Meetings*. In one particular district they had a great many Rum-holes, as they were called, somewhat similar to the gin-shops of England; they scarcely knew what to do, so powerful was the influence of these Rum-holes. A celebrated Temperance advocate was called in to render assistance, and they held meetings every day for a week. They had rough work of it; but they gained about three hundred members in the week, among whom were many habitual drunkards. (Cheers.) So Christians must proceed in this country. Let the people know what is the real state of things. Show them that strong drinks do them no good—that they injure their health—that they destroy their peace and comfort—that they do harm to their bodies—to their souls—to their families—to their neighbours; and that they are highly dishonouring to God. (Hear, hear.) Could Christians see all that, and not come forward to the help of the Lord? He trusted that they would come forward manfully, and unite to attack the mighty enemy which was destroying its thousands and tens of thousands. Every other weapon

which had been employed had proved vain; let them try this, assured of success. (Cheers.) The Americans rejoiced to join with the Christians of England in all that was lovely and praiseworthy in connexion with the cause of Temperance. (Much cheering.)

Mr. T. A. SMITH, who was most cordially greeted, seconded the resolution in an address of considerable length, which produced a deep impression, and drew forth repeated bursts of applause.—As our limits are nearly exhausted, we shall pass it over for the present, fully expecting that we shall be able to furnish an ample report of it in our next Number.

Mr. J. TEARE moved a resolution of thanks to the Rev. Mr. Sherman and his friends, for the use of the Chapel which had been so kindly granted to them. The resolution was carried with acclamation.

The Rev. J. SHERMAN moved a resolution of thanks to the Chairman, for his services, as well as to the various advocates who had come forward to plead the cause on that occasion. The resolution was carried by acclamations.

The CHAIRMAN returned thanks, and the meeting concluded by singing the *Gloria Patra*.

The Declaration was then read by Mr. Sherman, and persons were requested to come forward and affix their signatures.

Mr. C. TAYLOR suggested that the declaration, or pledge of the Society, should be placed in convenient places adjoining the chapel, that those persons who could not conveniently get access to them on the present occasion, might have the opportunity of signing them.

Mr. SHERMAN replied, that the suggestion was an excellent one, and should be attended to. The pledge might be signed at any time, or after any of the services held at that place.

We understand that about one hundred and fifty signatures were obtained; but the pressure was so great that some persons who intended to sign retired, waiting for a more convenient opportunity.

Intemperance.

CRIME AT BUFFALO.—The Grand Jury of Buffalo recently presented, as endangering the public peace, and as a growing evil, the groceries, dram shops, cellars, and shanties, in which intoxicating liquors are retailed. Being fully persuaded that the practice of granting licences to such establishments is fraught with the most pernicious consequences; laying the foundation for nearly all the crime and pauperism in the land. Connected with these establishments, are all the riots, gambling, and lewdness, which so much disturb the peace of the city. Nearly every criminal case which we have examined has originated in intemperance, thus exciting and inflaming the vilest passions—causing profane swearing, quarrels, theft, burglary, adultery, and murder. Nor should we omit to mention the enormous expense to the country by intemperance. The county expense for the administration of criminal justice for a single year appears to be 814,54636 dollars. It also appears that the whole number of town and county paupers and vagrants, assisted in one year at the expense of the county, was 682; 628 of whom became so by intemperance. Sixty-six persons were committed to jail in one month; four of whom were temperate, twelve doubtful, and fifty intemperate, six of whom were committed for whipping their wives, or abuse to their familes.

We believe that the time has come, when those who enact laws, as well as those who administer them, should pause and seriously reflect upon this subject, and to begin in earnest to put a stop to this growing evil, that those fountains of iniquity may be dried up.—*The American Baptist and Home Mission Record.*

GIN! GIN!! GIN!!!—The following is extracted from the police reports, which appeared in the *Morning Chronicle* of Tuesday, 14th inst.:—MARYLEBONE.—*Elizabeth Bennet*, a wretched creature, whose countenance denoted that she was a confirmed dram drinker, was charged with having been caught in the act of pouring a quartern of her darling liquor, gin, down the throat of her infant eight weeks old. Police constable 149 S. stated that he was on duty the previous morning in Somers' Town, when his attention was called to the prisoner, who had squatted down outside the door of the public-house, with her infant in her lap. She was *drunk*, and had a *quartern measure in her hand full of gin, which she was pouring deliberately down the throat of the poor baby, which was nearly strangled by the draught.* He took her to the station-house, and the infant, which was nearly black in the face, was conveyed to the workhouse to be taken care of. The woman was discharged, after a severe lecture on her disgraceful and cruel conduct.

THE NEW BRITISH AND FOREIGN SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE.

THE Committee of the Parent Society in London request *all* the Auxiliaries and Branch Societies throughout the United Kingdom to forward their Reports as early as possible, preparatory to the ANNUAL MEETING intended to be held in EXETER HALL, TUESDAY, MAY 23rd.

MEETINGS IN LONDON AND ITS SUBURBS.

At Half-past 7 o'Clock in the Evening.

Monday, March 27th.—The Western Auxiliary will hold their EASTER FESTIVAL at the FREEMASONS' HALL, Great Queen Street, Lincoln's Inn Fields; the Rev. Mr. SHERMAN, of Surrey Chapel, Blackfriars Road, in the Chair.

Tuesday, March 28th.—PUBLIC TEA MEETING, at the CHRISTIAN BENEVOLENT SOCIETY'S CHAPEL, Macclesfield Street, City Road.—EASTERN ASSOCIATION AUXILIARY TEA PARTY, at SHORE PLACE CHAPEL, Hackney. — School Rooms, Fisher Street, Red Lion Square.

Wednesday, March 29th.—Jurston Street, Surrey Street, Tower Street, Westminster Road; the Rev. JAMES SHERMAN to preside.

Thursday, March 30th.—Welsh Chapel, Aldersgate Street.

Friday, March 31st.—Welsh Chapel, Broker Row, Mint.

TO CORRESPONDENTS.

THE special effort which we have this week made to accommodate our Friends with a full Report of the important Meeting at Surrey Chapel, precludes our use of any of the numerous papers with which we have been favoured. We hope, however, next week to publish several of them. All our Correspondents are thanked.

Printed and Published by J. PASCO, 90, Bartholomew Close; and sold by W. BRITTAIN, 1, Queen's Head Passage, Paternoster Row; PAUL, 52, Paternoster Row; TYLER, Tottenham Court Road; M. FULLER, 16, Bland Terrace, Great Dover Road, Southwark; C. J. REYNOLDS, 64 and J. PATTIE, 17, High Street, St. Giles's; HICKS, 130, Tooley Street; D. STROUD, 163, Blackfriar's Road; COWEN, Barnet; HERBERT, 36, Exeter Street, Sloane Street, Chelsea; GOTELER, Church Parade, Hounslow; BAKER, Tract Depository, Nottingham; PALLISTER, Leeds; NOBLE, Boston; BRADBURY, JUN. AND Co., Deansgate, Bolton; OLIPHANT, Edinburgh; LIVESEY, Preston; ELLERBY, Manchester; WHEELER, Bath; and may be had of all other Booksellers.

THE WEEKLY

London Temperance Intelligencer.

UNDER THE DIRECTION AND SUPERINTENDANCE OF THE NEW BRITISH AND FOREIGN SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE.

No. 20.] SATURDAY, APRIL 1, 1837. [Price One Penny.

"Far from thinking this cause a *sole* means of converting sinners from the error of their ways, we deem it to be but an *auxiliary* to the great cause of religious truth; it is intended *not to supersede*, but to *make way* for other means."
Rev. J. A. James.

SUBSTANCE OF THE ADDRESS DELIVERED BY MR. T. A. SMITH, AT THE MEETING IN SURREY CHAPEL, MARCH 15th.

Mr. Smith, in rising to second the resolution which had been proposed by the Rev. J. J. Slocum, from America, was received with repeated cheers.—The resolution, he observed, stated that the meeting rejoiced greatly in the success of the New Society, and also at finding that there were advocates present on that occasion from the four quarters of the globe. (Hear, hear.) Now the reference which was made to the present, the "*New*" Society, of course reminded him of the existence of another, the *Old* Society. He could not, therefore, be departing widely from the question if he adverted, in the course of his address, to that Old Society; the more especially as he had formerly been one of its members, and had publicly advocated its principles. (Hear, hear.) The meeting had been addressed not only by speakers from all quarters of the globe, but by persons from all classes of society. The audience had been told by gentlemen who had preceded him what the principle of Total Abstinence was effecting in various distant parts of the world, he should therefore confine his remarks to this country; and as he perceived a great number of his brother operatives present, (hear, hear,) he should, on their account, begin with himself, and state briefly the way in which he was induced to become a Tee-totaler. (Hear, hear.) They had often, perhaps, heard the charge of enthusiasm preferred against the members and advocates of that system; and he felt confident that there was not an individual present more opposed to the principle of Tee-totalism than he was when he first heard it advanced. (Hear.) Before that system was introduced into London he had become a member of the Old Temperance Society: he was quite willing to denounce the use of ardent spirits, but he confessed that he did take a glass of good ale. (Laughter, and "Hear.") As to the Tee-total system he declared that he considered that as carrying the matter too far, and felt determined to use all his influence to prevent its progress. A large meeting being called for the purpose of making the system known, he attended on that occasion for the express purpose of opposing the principle. (Hear, hear.) Mr. Buckingham, the hon. member of Parliament for Sheffield, presided, and opened the meeting with an eloquent speech on the evils resulting from the use of intoxicating liquors. Mr. Grosjean also made an able speech in favour of Total Abstinence. At the close of that gentleman's speech, he (Mr. Smith) requested permission to speak. That permission being granted, he endeavoured to show that, while Total Abstinence might be a very excellent thing for members of Parliament, for ministers of religion, or for gentlemen, it was *not suited to working men*, it being impossible for men to work hard without the use of beer. (Hear, hear.) That idea was much applauded by the meeting, there being plenty of persons present who held the same opinion. At the conclusion of his remarks, the Chairman rose for the purpose of replying to them; and he began by asking him (Mr. Smith) if he had ever *tried* to work without the use of beer? (Hear, hear.) He was compelled to admit that he never had when he could get it; never, except when his pockets were empty. (Hear.) "Then," said Mr. Buckingham, "you know nothing about it. You are in the situation of the Irishman, who, on being asked if he could play the fiddle, replied, that he did not know, for he had never tried." (Laughter, and cheers.) Mr. Buckingham then advised him *to try*, in order that on some future occasion he might be competent to give an opinion. (Cheering.) He determined to take Mr. Buckinham's advice and to try; not because he liked the plan, but because he might be better able to oppose the Tee-totalers; for he felt assured that their system was a delusion. (Hear, hear.) When he began to try the experiment he excited the surprise of his relations; and he met with a good deal of ridicule from his friends and fellow-workmen. And then they began to say, "How pale you look, Smith. You'll soon want a wooden surtout," and so on. He confessed that at first he certainly did miss his glass of ale; but after he had tried for a few days with some success, he resolved to try for a month or two, and he went on trying, until he found that, instead of getting thin, and pale, and weak, and so on, his general health had improved, and his coat was getting too small for him. (Hear, and cheers.) Certainly it was possible that he might be under some mistake with regard to his health, but there was one point on which he could be under no mistake, namely, the *money* part of the question. (Hear, hear.) Although his shopmates laughed at him during the week, he had always the laugh at them on the Saturday night, (Much cheering.) *He never lost any time through the liquors he took; and on Saturday night, while his workmates had the pleasure of paying a shop score*, he had nothing of the kind to lessen the sum which he might put into his pocket, (Cheers renewed.) As soon as he became satisfied, from actual experiment, of the practicability of Total Abstinence, he signed the pledge, and became a Tee-totaler. He was convinced, that if he could induce the persons present to try the plan, they would soon come to the same conclusion with himself. They would find that by adopting the system of Total Abstinence from all intoxicating drinks, they would save their time—their money—their energies of mind; they would derive unspeakable benefits themselves, and be the means of promoting and increasing the good of all around them. (Cheers.) Mr. Smith then went on to state, that since the period when he had first adopted the system he had seen it fairly tested in various parts of the kingdom, and had the means of knowing that in every place where it had been introduced it was doing great good. (Cheers.) Husbands had become sober, and had sought comfort in their homes, now become the abodes

of decency and plenty: children had learned to pray for its success, while tears of joy trickled down the cheeks of many a wife who had experienced its benefits. (Much cheering.) Being himself an operative, he was determined to stand by his order, and to recommend that Society to his brother operatives, as better calculated to raise the working classes to their due position in society, than any system which had ever been introduced among them. (Cheers.)—Mr. Smith next proceeded to examine the grounds on which the New Society founded its claims to popular support. It was most liberal and anti-sectarian in its sentiments. While its object was grand, its plan was simple. It was, at the same time, the *cheapest* Society in the world. (Hear, hear.) He was aware that an objection was sometimes started to the Society on the ground that its members were chiefly *working men*. It was true that working men did form the bulk of the Society—but he regarded that as one of its greatest beauties—as its strongest recommendation. The Society began at the proper place for a good foundation—a foundation at once low, broad, and safe: it began at the base of the social cone, and it would go on, rising higher and higher, till, by and by, the King himself would be the apex of the cone. (Long continued cheering.) But the resolution reminded him that *two* systems had been presented to the public notice, by which it was said that the evils of Intemperance might be cured. The Old System had been fairly tested, and so had the New; but with what different success, it was scarcely necessary for him to state. (Hear, hear) Leaving it, however, to the advocates of the *Old*, and he must say, *imperfect* system to defend their principles, he should content himself on the present occasion with briefly recounting the triumphant progress of the system of the *New* Society, the system of Total Abstinence. (Hear, hear.) It had been adopted in various parts of the kingdom, and was affecting wonders. At Bristol, in the course of a very few months, three or four thousand members had been enrolled, and the result was, a visible falling off in the business of the liquor merchants and publicans—a falling off, it had been computed by competent persons, to the amount of not less than £800. per week. (Much cheering.) But that was not all: hundreds of drunkards had been reclaimed; they had been brought to happy homes, to smiling wives, to well-clothed children; and, above all, to reflection, to prayer, to the house of God, and, many of them, to the enjoyment of true religion. At Stroud, in Gloucestershire, ten reformed drunkards had joined the church of the Rev. John Burder, who was himself a Tee-totaler (cheers); and hundreds more were attending on the ministry of that and other reverend ministers. (Cheers.) In Wales also, the progress of the system had been rapid and extensive.—Having enlarged on these points, Mr. Smith proceeded to observe that two systems were now in operation in society. The first was the *drinking* system, the other was the *abstaining* system: the one was the bane, the other the antidote. The drinking system had made miserable homes, empty pockets, aching heads, and wounded hearts! It had blunted the energies, seared the conscience, rendered abortive many noble designs of benevolence, and most of the means of religious improvement! It had been attended with a waste of property—of time—of health—of immortal souls! But the new system saved from all those evils, and how was it that men did not glady adopt it? Why was the bane preferred before the antidote? (Hear, hear.) The reason was, because people liked to use intoxicating drinks; and it was in vain to hope for the true welfare of the nation till the love of those drinks, he was about to say, the drinks themselves, were banished from the land. (Cheering.) Yes! the majority of the people loved them. If he had been called upon three or four years ago to give his reason for taking intoxicating liquors, he might have said that his forefathers did so—that he had been educated to do so—that it was the fashion to do so;—those and similar reasons he might have given. But now that he had fairly tried the system of Abstinence, he was satisfied that it was best suited to the human constitution, at the same time that it brought with it a long train of choicest blessings (Cheers.) Many other objections were brought against the system. It was said to be vulgar. Certainly, to attack *wine* as well as beer was very unpolite! When Temperance Societies were first introduced, they were very *respectable* (hear); they went to prohibit the washing-woman from taking her accustomed glass of gin, but they allowed her employer to take two or three glasses of wine! But what became of consistency meanwhile? or where was force of example as well as precept? (Hear, hear.) Having remarked at some length on the principle of *distinctive* societies, which had been adverted to by the reverend gentleman from America, Mr. Smith applied himself to the consideration of those objections which were founded upon insulated passages of Scripture, and upon mistaken or imperfect views even of those passages. It had been said, that no positive precept to abstain from all drinks which might intoxicate was to be found in the New Testament. Perhaps not. Neither was there any positive precept to abstain from polygamy; nor from dealing in or using our fellow-men as slaves, And yet the general genius and spirit of the Christian dispensation was against those things, and had operated, at length, to produce a denunciation of them as illegal, (Cheers.) Let the public mind be duly enlightened on the subject of Intemperance, and on the advantages of Total Abstinence, and Christianity would succeed to purge that evil also from the land.—Mr. Smith concluded with an eloquent appeal to the Ladies present, as the friends of humanity and religion, to support and to extend the principles of the Society; and with a glowing description of the triumphs of the Gospel of Christ, when the difficulties in the way of its progress, arising out of intemperance, were removed by the offorts of that and similar institutions.

THE SUPEREXCELLENCE OF MODERN DISCOVERY IN CHEMICAL SCIENCE ILLUSTRATED.

When I have been speaking with persons upon the subject of Total Abstinence from all intoxicating liquors, they often reply thus:—"Why, Sir, *such* great physicians, and *such* good men, and *such* learned men, who formerly wrote upon the subject, all say that it is proper, and, in many cases, even necessary to take wine, and spirits, and ale; for these things when used in moderation are very strengthening. Now, Sir, in the present state of knowledge, and especially since the qualities of alcohol have been ascertained, these authorities are of no value, and ought not to be admitted for a moment. They are antiquated authorities, and their opinions were given when chemistry had, comparatively speaking, made but little progress. If those very men lived in the present day, assisted by all the new lights that have been thrown upon the subject, they would most undoubtedly speak in a very different manner from what they did formerly. Dr. Trotter, who wrote an Essay upon Drunkenness about thirty years ago, says, in his Preface, that Dr. Hawes made the following remark:—"The investigation of so important an inquiry, in a regular scientific manner, was never before thought of: it was a subject left, happily left to be ingeniously executed and amplified by Dr. Trotter." Dr. Trotter, in several parts of his Essay, speaks of the limited knowledge they at that time possessed; and although he made some very valuable remarks, and seems to have thought more correctly upon the subject than any of his contemporaries, yet it can be plainly seen *now* that he has fallen into many mistakes which a full knowledge of the subject would have enabled him to avoid. In one place he says, "I have not any precursor in my labours, nor example in the records of physic to direct my steps:"

and in another, "No experiments have been made on the blood of inebriates." Surely then the opinions of men, so much in the dark as they were, cannot be held in the same estimation as those which are sanctioned by our present knowledge and experience. In short, I cannot allow that the assertions of men in former days ought to be admitted into the present dispute. It must be settled by living men, all possessed of the same means of information, and all free from the bias of antiquated and undigested opinions. Who would allow the notions of astronomers, that lived before the time of Copernicus, to have any weight in a modern controversy upon the Solar System? Whoever quoted those opinions would be laughed at.

Some persons quote Scripture in defence of the use of wine. Now, although this is a question to be treated very differently from the last, I cannot admit that there is any weight in it. All must allow that it is condemned much oftener than praised; and how is this? The Scripture never contradicts itself, and there must be some way of explaining this discrepancy. The fact seems clearly to be this:—The wine that is praised was the pure unfermented juice of the grape, which must have been most refreshing in that warm climate; and that which is condemned was the fermented and inebriating liquor, which led to so many follies and crimes, recorded to serve as beacons to warn us from those rocks upon which so many had been wrecked. C. O. L.

Stray Leaves

FROM A TEE-TOTALER'S PORTFOLIO.

CHAPTER II.

States Tom's reflections of the affair at the Red Lion; and describes the termination of his Apprenticeship, and his Master's conduct upon that occasion.

"Though gay companions o'er the bowl
Dispel awhile the sense of ill;
Though pleasure fires the madd'ning soul,
The HEART, the heart is lonely still!"

WHEN TOM PLIABLE awoke from his midnight carousal, he found himself in an out-house adjoining the building, yclept the Red Lion Inn. So careful had been "mine host" of poor Tom, that when he had emptied his pockets by filling him with strong drink, he carried him to a shed, and laid him on a bench, where he opened his eyes in misty confusion about ten on the ensuing morning. Then poor Tom began to reflect. His aching head inflicted summary punishment upon him, for he could scarcely bear the acute sensation occasioned by the dying fumes of the cause of intoxication. Remorse now visited him, for Tom had not at this period lost all sense of shame. He thought of the degradation to which he had exposed himself, and as he coyly withdrew from the scene of his folly, he felt all the bitterness of regret. But Tom did more than this. He resolved to guard against another such a disgraceful exhibition, so conscious was he of the impropriety of his conduct. "Never again," said he, "will I submit to be thus betrayed." Poor Tom! it would have been well had his honest resolution remained inviolate.

Twelve months had elapsed since the occurrence of the above event, when Mr. Melville, the printer, to whom Tom was apprenticed, notified to him, that on the ensuing Saturday the term of their mutual agreement would expire. He therefore intimated to Tom that he desired to meet him privately at noon on that day, that he might advise with him on his future prospects. Now Tom's master was much attached to him, for he was an obliging lad, faithful in the employment of his time, and strictly scrupulous in his attention to the terms of his indenture, for he had neither "contracted matrimony," nor "played at any unlawful games" during the period of his apprenticeship; nor had he ever violated his agreement, except he had been induced by some unprincipled associate to spend his overtime in occasional visits to the Red Lion: a practice which his kind master as frequently condemned. But these circumstances were past, and matters were about to be amicably adjusted. True to the hour of liberation, Tom looked over his shirt collar into his master's parlour, and, my notes instruct me to say, that for the first time in his life he appeared dignified, grave, and serious. What were his reflections at that important period the manuscript does not inform the reader; but the conversations, which will be hereafter faithfully recorded, will convey to the mind no indistinct idea of the precise state of opinion Tom entertained of the past, the present, and the future.

When Tom entered his master's parlour he found the old gentleman awaiting his attendance, who was dressed in his holiday suit, consisting of an olive-coloured fatherly-cut coat, black double-breasted waistcoat, short-cut small clothes, white stockings, and shoes. The apartment was neatly furnished. In one corner stood an antique table, which seemed the representative of other days; around the room were several chairs, which bore no marks of modern manufacture. Upon a peculiar-shaped sideboard the old family Bible was laid, which was especially prized as the word of Inspiration, and the chronicle of ancestral genealogy. A neat table, covered with a chequered cloth, stood close beside Mr. Melville, who was seated in an arm-chair of capacious dimensions. When Tom entered, the old gentleman rose from his seat and met him. "Well, Tom," said he, "You are true to appointment; punctuality, my lad, is the life of business. Never promise if you think you will be unable to perform; and when you once promise, never neglect your obligation. You are now your own master, Tom: here are your indentures, take them, and prosper. You have served me satisfactorily; and although I was once apprehensive that you would but make little progress in your business, I can now look upon you as a youth requiring but a London office to complete you as a tradesman. I have here letters of recommendation for you to some of the most eminent houses in town, where I doubt not that you will give *proofs* of your ability by the general correctness of your conduct. But Tom?" (Here a tear escaped the old man's eye, as he rather interrogatively expressed himself. Tom, who had listened attentively to his master's advice, and heard with pleasure of his intentions, here earnestly ejaculated, Yes, Sir.)—"Tom," said Mr. Melville, seriously, "one thing I am especially desirous to impress upon your mind." Tom was all anxiety. "You are young. You are now going into the world. Little do you know of its intrigue and deception: less of your own liability to fall by its various means of seduction into the snare sedulously set for you by those who profess towards you the most disinterested friendship. Ah Tom, *true* friendship is seldom seen! It is not a native of this sublunary scene; it is merely an occasional visitor amongst us. Should you be so fortunate as to secure it, treasure the blessing in the warmest corner of your heart; if not, never indulge a phantom which is but a forgery upon the original, the possession of which will only facilitate a conviction against you to your present anguish and future sorrow. Shun, Tom, the society of men who make the public-house their sanctuary, and the gaming table their frequent companion. If you would be prized by your fellow-countrymen, esteemed by your employers, and beloved by all, imitate the example of your prototype FRANKLIN:—Live abstemiously; drink *no* intoxicating mixture; avoid evil companions; 'Make hay while the sun shines;' and ever remember the inimitable axiom of Holy Writ, 'Whatsoever a man soweth *that* shall he also reap.'" Here the old man paused. Tom was too overcome to make an immediate reply.

At length, however, he faltered out something in the shape of an acknowledgment of his master's attention, and folded up his indentures as a preliminary before taking his departure. Mr. Melville resumed:—"One word more, Tom. Take this book, it is the BIBLE; the *best* gift I can bestow. Desert it not, either in prosperity or in adversity. In difficulty, read it for direction; in sickness, for spiritual health; in trouble, for solace; and in death, for eternal life!" So saying, the old man bade Tom "Farewell!" Tom seized the book; gave a hurried squeeze to the hand of his master, and hastened to the inn where the stage was preparing to convey him to the village which he felt proud to acknowledge as the "home of his youth." JUNIUS.

(To be continued.)

Correspondence.

TOTAL ABSTINENCE AN AUXILIARY TO THE PROMULGATION OF THE GOSPEL.

To the Editor of the Intelligencer.

SIR,—I have been much gratified by reading, in the General Baptist Repository, an account of the ordination of the Rev. Francis Beardsall, of Manchester; and would respectfully call the attention of Christian churches to a few remarks in connection with that interesting statement; and especially those members who do not, at present, go with us "all the way" in the Temperance reformation, and who are fearful lest the promulgation of Total Abstinence principles might prove injurious to the Christian cause amongst them.

"The General Baptist interest in Manchester has for several years been in a fluctuating state; now we have the pleasure of stating it has assumed a permanent character, with cheering prospects of success.

Until the autumn of 1834 we were without any regular minister, though frequent and unsuccessful attempts were made to procure one. At length arrangements were made with brother F. Beardsall, who has, since he has been with us, pursuing one undeviating course in labouring to raise the cause; and although almost indescribable difficulties have beset him, he has, by steady perseverance, through the blessing of heaven, braved the storm and tempest, and succeeded in establishing an interest, against which the gates of hell cannot prevail.

The church congregation and chapel have been greatly improved; above £400. raised towards the debt on the chapel; a new church has been formed at Stockport, seven miles distant; and we hope, ere long, other interests will be formed in Lancashire.

On the 9th of January the ordination took place. On the Lord's-day previous, sermons were preached by the Rev. Mr. Stevenson and the Rev. Mr. Kenney. The collections on that occasion amounted to £17.

I may also mention that we have been altering and beautifying the chapel at an expense of £90.

It appears from a statement furnished by Mr. Beardsall, some time back, that, shortly after he had commenced his labours at Oak Street chapel, he became convinced that it was his duty to endeavour to establish a Temperance Society upon the principles of Total Abstinence; but on mentioning this to some of his friends, they deemed it unadvisable; and hinted that, if he persevered in his attempts to do this, it would operate greatly to his prejudice, and he would not be long amongst them.

But considering that worldly interest must at all times give place to a principle of rectitude, Mr. Beardsall resolved to go forward in that which he conceived to be the path of duty.

By the kindness of the managers he obtained the use of the chapel for a public meeting; was encouraged to hold another, and another; until, at the end of six meetings, he had upwards of seventy members of a Total Abstinence Society.

And now, "What hath God wrought?" Look at the account given by the Baptist Repository—the fluctuating state of the church—its inability to obtain a pastor—the peculiar circumstances Mr. Beardsall had to grapple with, and, in the name of the Lord, to overcome—his subsequent triumph—the £90. for altering and beautifying the chapel—the £17. collection at the ordination services—the £400. raised towards the debt upon the chapel—the apparent stability of the church—its increasing prosperity—the formation of a church at Stockport, and the prospect of future good to be done in Lancashire; and, judging of the tree by its fruit, say, Is the cause of Total Abstinence, is the advocacy of its principles benefical or prejudicial to the interests of a Christian community?

With respect, yours, J. P. P.

To the Editor of the London Temperance Intelligencer.

SIR,—I beg respectfully to call your attention to the district of Hoxton and the Kingsland Road. No Total Abstinence Meeting has been held in this vicinity that I am aware of, or if so, not for the last four or five months. A short time ago a new chapel was opened in Edward Street, by the Wesleyan Association Methodists, which is conveniently situate between Hoxton and the Kingsland Road; and in the neighbourhood there are many public-houses and jerry-shops for the accommodation of the men employed in the wharfs on the banks of the Regent's canal. Our triumphant champion, Mr. James Teare, preached one of the sermons at the opening of this chapel, and from this circumstance I am led to hope you might easily get that place to hold a good meeting in; and afterwards, no doubt, a weekly meeting could be kept up for the good of this neglected district. Trusting that I am not intruding on you too much,

I am, Sir, yours, most respectfully,

Kingsland Road, N. JACKSON.
March 15, 1837.

To the Editor of the Intelligencer.

N. Wales, Barmouth, March 4th, 1837.

SIR,—A brief account of the Abstinence cause in this retired part of the world may not be uninteresting to many of the readers of your periodical.

A Temperance Society was established here some time ago; its existence was but short, and productive of no beneficial results, except clearing the way for its more effective successor, the Tee-total Society. After experiencing some opposition, the Total Abstinence Society at Barmouth now numbers 500 members out of a population of about 1000. This will appear extraordinary, when you are informed that this little place was generally noted for drunkenness, and its concomitant vices. Being a sea-port town, great numbers of sailors are in the habit of wintering here, and their winters *used* to be spent in drunkenness and rioting; but this last season has passed off peaceably and orderly, so much so, that, as I heard it remarked by an old inhabitant, "every day is like a Sunday in the place." The fact is, all the sailors, with one or two exceptions, have signed the Tee-total pledge. I will not dwell on the benefits that have already resulted to individuals and families through the instrumentality of the Society—they are incalculable. But I must mention one remarkable circumstance, which, while it shows in a striking manner the beneficial effects likely to accrue generally from the efforts of the Society, reflects the greatest credit on the individuals concerned. Last week, the sailors, all the young men in the place, went in a body to the Rev. E. Evans, the respected minister of the dissenting congregation, to request of him to deliver a sermon addressed particularly to themselves, to which he readily complied. They then made a collection among themselves towards purchasing a Bible, to present to Mr. E. on the occasion, for the use of his pulpit, as a token of gratitude to him for the interest he has always taken in their welfare, and for his zeal and exertions in the cause of

Tee-totalism, in which he has "laboured exceedingly abundant." A more affecting sight I have not often witnessed, than to see them, on the day appointed, walking two and two, through the town on their way to chapel, with their glittering medals pending on their breasts, and the foremost bearing the Bible, which on entering was deposited on the pulpit. It ought to be borne in mind that these were *sailors*, and *young men too*. Mr. E., after making an appropriate and neat acknowledgment for the present, delivered an admirable discourse, out of the Psalm cvii. 23, 32, which was listened to with marked attention by the sailors, and by a large congregation, composed of persons of all the different denominations.

Another important advantage resulting from the Society here is, the unanimity and brotherly love that it has caused to exist among the various denominations in the place. It may now be truly said, that "they dwell like brethren together."

After witnessing these happy results, what REASONABLE man can be opposed to the Society? WM. OWEN.

TEMPERANCE FESTIVAL AT BRIGHTON.

ON Good Friday, the members and friends of the Total Abstinence cause assembled in the splendid large room of the Town Hall, to the number of about 400, with the Rev. Mr. Edwards at their head, for the purpose of taking Tea together. The greatest order and good humour prevailed. At half past six, a public meeting was held, when the Hall became well filled. The *Brighton Patriot* says, that nearly 1500 persons were present.

The HIGH CONSTABLE of Brighton having taken the chair, observed that he felt highly honoured by being called upon to preside over a meeting convened for so important an object. His predecessors had presided at feasts;—he rejoiced in presiding at a Temperance meting. Such a Society was much needed in that town, as they would acknowledge if they had witnessed but half the scenes of dissoluteness which he had come in contact with during his official nocturnal perambulations. He should gladly use his utmost efforts to promote the success of so valuable an Institution.

The Rev. J. EDWARDS had been regarded almost as insane by many inhabitants of that town, and was assured that all his efforts would prove abortive. He had himself proved the value of the system of Total Abstinence, hence he recommended it cordially to others. It had been said that the Tee-totalers did not know where to stop; he could tell them—they would stop when they had roused the whole country to adopt their system. Many among them probably had suffered from intemperance; many families around them had suffered from the same cause; many unfortunate examples might be furnished from that town, and they were bound to engage in strenuous exertions to arrest the progress of the evil, fervently imploring the blessing of God to ensure their success. Mr. Edwards concluded an impressive address, during the delivery of which he was greatly cheered, by introducing to the audience,

A reformed drunkard, named THOMSON, who read a brief detail of his previous life, in which he enumerated many evils that had befallen him, and traced them all to his dreadful habits of intemperance: he had, at length, seen the error of his former ways; he had joined the Total Abstinence Society; and was resolved, by the grace of God, to lead a new life.

Mr. J. W. GREEN, from London, next addressed the meeting. Having briefly remarked on the adaptation of the various religious and benevolent Institutions of the age to the wants and woes of mankind, he congratulated the meeting on the formation of Societies to rescue the drunkard from the misery and degradation into which intemperance had plunged him; and to prevent the temperate, and especially the rising generation, from indulging in the same prolific evil. Much ignorance, he observed, prevailed on the subject of intemperance, not only as to the extent of the evils which it occasioned, but as to the best mode of expeling it from the land. Some amusing instances of this ignorance he furnished from a celebrated periodical, in which was an article written by a gentleman who had obtained learned degrees, who yet had made himself so little acquainted with the subject, that, in the course of an Essay to recommend Temperance, he had called the members of that Society, "*Tea*-totalers"—"Quixotic enthusiasts"—"a new creation of fanatics"—"disciples of the pump"—"lovers of tea abundantly diluted." Mr. Green then said, that, as a very wide field opened before him, in order to save time, he must request them to *admit* that Intemperance was a great and complicated evil. He had the full proof at hand that it was an evil to the body—the mind—the circumstances—the reputation—the family—the neighbourhood—the country at large;—an evil as to time and eternity. But as every individual had almost daily the proofs before his own eyes, they would doubtless make the admission, and allow him to proceed. Having stated briefly the remedy proposed by the Society for the prevention and cure of that enormous evil, namely, Total Abstinence from all intoxicating liquors, he proceeded to examine at length the various objections made to that principle. Those objections were chiefly the following:—that it would injure the revenues of the country—that it trenched on extensive vested rights—that it went to abridge the comforts of the poor and labouring classes—that it destroyed one grand means of promoting good fellowship and social harmony—that it would unfit men for laborious industry—that it usurped a place which should be occupied by the ministers of religion—that it was an infringement on the liberties of individuals—and that, though Temperance might be very good, yet that Total Abstinence was going much too far.—It was the object of Mr. Green to show the fallacy upon which all such objections were founded; and in doing this he furnished a number of facts and illustrations, both from his own observation and experience, and from authentic documents which he had before him. He then stated briefly the success with which the exertions of the Society had hitherto been crowned, and concluded by exhorting all present to give their aid to the glorious work, first by signing the pledge themselves, and next by diffusing information as to the designs and operations of the Society to those around them. They had truth on their side; they had the promise of the Divine blessing; and if they proceeded in a steady, straight forward, consistent course, undismayed by difficulties and opposition, they would doubtless succeed in one of the noblest enterprizes which was ever undertaken for the glory of God, and the good of mankind.—Mr. Green was listened to with deep attention, throughout an address of two hours and a quarter length, during and after the delivery of which he was repeatedly cheered.

Mr. CLARK then addressed the meeting with some eloquence. He accused the Government of the country of insincerity, and even hypocrisy, inasmuch as that while they professed to promote the cause of religion and morality, they countenanced the manufacture and sale of ardent spirits and various intoxicating liquors, and derived a large portion of the public revenue from the injurious and destructive traffic.

Mr. PILBEAM suggested that consistency in such a cause was of great importance, and that example was likely to go further than precept. The gentleman who had just addressed them so eloquently in favour of the principles of that Society, had the other evening, at a public dinner, proposed the health of the vicar in a bumper. He was proceeding in the same strain, when he was called to order. He sat down, observing that he had been just informed that the speaker, Mr. Clark, had intruded himself on the meeting, and had not been asked to speak by any person connected with the Society.

Mr. Bass, a member of the Society of Friends, said, that if gentlemen wanted an example, he would recommend to them the respected minister who was the promoter of that meeting, as an example of Total Abstinence, and they might judge whether he was at all injured by it.

Mr. Edwards replied, that if he had not been convinced of the correctness of the principle he should never have advocated it; but so convinced was he of its propriety, that he should think his life well spent in advocating the cause. He then moved a vote of thanks to the Chairman, and the worst he wished him was, that he would sign the declaration. This occasioned loud cries of hear, and much applause, with some good humoured expressions of dissent on the part of the Chairman himself.

Mr. Green seconded the resolution, and expressed his firm belief that the arguments which had been urged that evening would, at least, be duly considered, not only by their respected Chairman, but by all who had listened to them with so much attention.

The Chairman thanked the audience for the proof they had given of their kindness to him. As to signing the pledge he must take a little more time to think about that. His circumstances in his official capacity were very peculiar. He heartily wished the Society all possible success, and was far from saying that he should not, at some future period, be one among them.

The Tee-total cause at Brighton and its vicinity is going on prosperously, and it is confidently believed that the above meeting will tend to strengthen and encourage the Society, and urge them on to new exertions. A deputation from Lewes waited on Mr. Green, to engage his services for Monday evening, when they had the promise of the Theatre in which to hold a public meeting; his arrangements, however, would not admit of his acceptance of the invitation.

*** We are requested to state, that in a brief report of the above meeting, contained in the *Brighton Patriot* of Tuesday last, some sentences are reported to have been uttered by Mr. Green, the first two or three only of which he read, from the *Parthenon*, as an illustration of the *pretty* style in which a modern journalist can write on the subject of Temperance, in an article published for the express purpose of covering the *Tea* totallers with undeserved ridicule. The reporter has given a long quotation from the insipid Essay, as a portion of Mr. Green's address.

Progress of Temperance.

The Christian Benevolent Temperance Society held their Easter Festival in their Chapel, Macclesfield Street, City Road, on Tuesday evening last. A number of the members and friends took Tea together at five o'clock. At half past six a Public Meeting was held, when the chapel was crowded. J. Meredith, Esq., of Lambeth, was in the chair, supported by members of the various London Auxiliaries. After prayer, by Mr. Sibley, the minister, Mr. Rouse, who had been reclaimed from habits of gross intemperance, delivered a very impressive address, illustrative of the evils resulting from drunkenness, and of the advantages, both temporal and spiritual, resulting from the adoption of the principle of Total Abstinence.—Mr. Hockings exposed the delusion of the "little drop" system; gave some cases of the sad effects of intoxication; and concluded by an earnest appeal to *females* to assist in the great work of aiming to reform drunkards, on the ground of the great influence it would have on domestic comfort.—Mr. Haigh, Secretary to the Manchester Total Abstinence Society, gave his testimony as the result of seven years' experience in the Moderation Society, and one year and a half in the Tee-total Society. He drew a pleasing picture of the delightful changes which had been produced in many cottages, and other habitations of the poor or working classes, by Total Abstinence principles, causing wives and children to rejoice in a sufficient supply of their wants, and in the company and protection of their husbands and parents. He insisted on the great necessity and importance of Abstinence on the part of professing Christians, stating his belief that persons to whom the evils resulting from the use of intoxicating drinks had been pointed out, could not continue to take, or to administer them, and be blameless.—Mr. Cassel, of Manchester, gave a brief account of the rise and progress of Total Abstinence principles in the North of England, including some striking instances of success. He exposed the various pretexts which the lovers of intoxicating drinks used to extenuate their conduct, as well as the delusion those laboured under who took them with a view of promoting their health, or of increasing their strength for labour.—J. Hull, Esq., whom the Chairman introduced, observed that it was the duty of every Christian to be actively employed for the good of those around him. He was anxious to increase the number of Tee-totalers wherever he went. The Moderation Society, he believed, had done good; but, as of old, one dispensation, though good for a time, gave way to another, till the perfect dispensation of Christianity was granted, so the Moderation system was superseded by the introduction of the system of Total Abstinence; and now, the sooner the former was done away with the better. He made some practical remarks as to the treatment of *servants*, and recommended that, in cases where they were willing to give up the use of intoxicating drinks, a compensation should be made to them. He had done so in his own family, and the servant had found so much benefit resulting from the adoption of the principle, that she had zealously recommended the principle to others in her own station.—Mr. W. Best, having himself been benefitted by the system of Tee-totalism, had recommended it most heartily to those with whom he came in contact. He had not always succeeded in his advocacy; but the majority of those who refused to adopt the principle acknowledged that, at least, he had the best of the argument. He remarked on the many evils connected with drunkenness—on the danger of tampering with the evil—and on the excellency of the Society's principles, both to prevent and to cure intemperance. Mr. Sibley, the minister of the chapel, wished all possible success to his friends engaged in the temperance cause, though he considered intemperance but as *one* evil among many which it was their duty to endeavour, in dependance on the Divine blessing, to remove. He had not himself signed the pledge of the Society, for what appeared to him to be sufficient reasons, though, on many occasions, he had acted on the principle of Total Abstinence. He urged the claims of the *Barge* and *Canal men*, for whose use especially that Chapel had originally been erected. Mr. Haigh, in explanation, said that in Manchester much attention had been paid to the case of the Canal, or Flat-men, and with some success. To encourage Mr. Sibley, he bore testimony to the laborious and successful zeal of the Rev. Mr. Beardsall, his relative, who was engaged every day and every night in preaching or holding meetings, and was yet able to go through all without any stimulating drinks. Mr. S. M. Gilbert related an affecting incident of the recent death of a fine young man, who had brought himself to an untimely grave by habits of gross intemperance, after having broken his affectionate widowed mother's heart. Mr. J. W. Green referred to the shocking death of a poor woman residing in Walworth, in consequence of her having *set her clothes on fire, while in a state of intoxication*. Her husband, who came home some time afterwards, *also in a state of intoxication*, was the first to discover the horrible catastrophe by stumbling over the disfigured corse of his own wife! Such an occurrence was not singular, and should induce every well-wisher to his neighbour to engage in the most active efforts to rouse drunkards to a sense of their awful condition, and to bring

them to the knowledge of the Gospel of salvation. He referred also to the *Easter Festival*, celebrated in the Egyptian Hall, at the Mansion House, at which the Lord Mayor presided; and at which it was reported in the papers that "the supply of wines, of the most excellent kind, was abundant," as also that "all the usual toasts were drank, with the accustomed honours." The said Lord Mayor, who was a member of the *Moderation* Society, proposed those toasts; and, amongst the rest, the health of the Rt. Hon. the Lord Bishop of London, who was the *President* of the Moderation Society. The Bishop, in returning thanks, said that he was deeply sensible of the great honour which the Lord Mayor had done him in proposing his health, and which the company had done him in receiving the toast so warmly. Mr. Green observed that the toasts were numerous, and that however moderately some might have used the wine, the countenance given to such customs by members of Temperance Societies could not but have an injurious influence, and ought to induce the members of the Total Abstinence Society to persevere in their endeavours to expose the system of moderation. The CHAIRMAN thought that considering how strong the force of habit was, and that the public attention had been called to the subject but recently, we must not be surprised at witnessing such things. A patient, persevering, and consistent advocacy of better principles, would, he had no doubt, soon bring about a salutary change. Mr. WISEMAN, a Wesleyan preacher from Norwich, delivered a very animated and interesting address. He furnished a cheering account of the progress of the good cause at Norwich. The Society there numbered about 400 sound substantial members, of whom upwards of 50 *men and women had been sad drunkards*. Of these, he might safely reckon on at least 35 who were fully cured, not merely of drunkenness, but of impiety and other crimes which drunkenness engendered. *Several of them had become decidedly spiritual*. He hoped that would prove an encouragement to the lovers of religion to go forward in their work, grateful to God who condescended to employ the Society to do such good. He furnished a brief narrative of his own exertions in the cause, in addition to his preaching engagements, and an attention to the duties of his secular calling, with a view to show how well the system worked as it regarded his own health and comfort. Mr. BARRETT, of King's Square, related some of the degrading and impoverishing effects resulting from intemperance, as a reason why the efforts of the Society should be unremitting. The CHAIRMAN concluded this very interesting meeting by urging the importance of diligence in the discharge of every duty, not neglecting the promotion of any good cause in which they had embarked, even to promote the interests of Tee-totalism. Their efforts in one cause might be made to assist in another; and by their visits as Tee-totalers, they might obtain facilities for the distribution of Tracts, and the enlargement of Sunday Schools, &c.

FESTIVAL AT FREEMASON'S HALL.—On Monday last, the Easter Festival of the Western Auxiliary was held in the splendid Hall, Lincoln's Inn Fields. A considerable number of the friends of the Temperance Reformation partook of Tea, after which a meeting of the most enlivening description was held; the Rev. J. Sherman in the chair. Many ministers and gentlemen addressed the numerous auditory; and all departed highly delighted with the whole proceedings.

Intemperance.

AWFUL CONSEQUENCES OF INTEMPERANCE.—The writer of the following heart-rending truth was an eye-witness of some of the facts herein related, the others are taken from the mouth of the distressed widow:—T. W., who was a bricklayer by trade, and resided in the neighbourhood of Lisson Grove, St. John's Wood, has, by his premature death, plunged a wife and seven children into the greatest possible distress. The following account was related by his widow:—Her late husband was for many years a moderate drinker of spirits; but during the last five years (there being no safety in the path, moderation) he became a drunkard, and that to an alarming extent, so that the support of his family depended upon the exertions of his wife. On a Saturday evening he would not unfrequently lose or spend the whole of his week's wages, which often amounted to the no inconsiderable sum of forty shillings. To urge the claims of his wife and children were all in vain; the accursed gin he would have, while, at the same time, his children wanted bread and the common necessaries of life. Such conduct, as a matter of course, broke up his constitution, and caused him to be ill at times; and, to use his own words, "he must have a good drink before he could go to work again, as that would put him all right." On Monday, February 6th, 1837, he rose from his bed in the morning to go to his work, but, sad to relate, he must first go to the gin shop; his money was soon gone; he turned from the gin shop to the pawnbrokers, and for a small sum left his jacket; returned to the sink of iniquity, and drunk what proved to him to be the deadly draught, for, in going home, he lay down in the street, and was there for three hours; it rained the whole time: at length some person knew him, but could not make him sensible of his situation; she then called at his house to inform the poor woman of the state in which her husband was. But I will endeavour to be as brief as possible: they removed him home; but what a scene: the wife had been confined only seven weeks—no food—no clothing, and seven helpless children. He was undressed and put to bed, and, as a substitute for a quilt, he was covered with an old piece of carpeting: but when the poisonous liquor began to die within him, he felt very ill, and had a severe cough. On the Wednesday he was removed to the infirmary: that day he was much worse, and his wife was allowed to remain with him during the night: towards the morning he felt his approaching end, and in an agony of despair he cried out, "I shall die—I cannot live—I have been a bad husband—a cruel father—what shall I do. Mary (his wife's name), will you forgive me? Will you forgive me? I have ruined myself—starved my family. Will you forgive me." The heart-broken wife, with tears in her eyes, and her dying husband in her arms, exclaimed, "I forgive you: pray to God to forgive you." Then, with a look that will not soon be forgotten, he evinced the agony of his mind, and breathed his last. Thus this world closed upon one who fell a victim to the intoxicating draught at the age of forty-two years, and left a wife and seven young children in poverty and destitution.

Varieties.

POINTED EXTRACTS.

Report of the Poor Law Commissioners on the Effects of Intemperance.

G. Huish, Overseer, Saint George's, Southwark.—Since the inquiry has been made I have stationed persons at well-known gin shops to observe the number of paupers who came, and the money they spend; and from all their statements I have drawn the conclusion that £30. out of every £100. of the money given as out-door relief is spent in the gin shops during the same day.

S. Miller, Overseer, Saint Sepulchre, London.—By far the greater proportion of our new paupers are persons brought upon the parish by habits of intemperance, and the others are chiefly pauper children or hereditary paupers. After relief has been received at our board, a great portion

of them proceed with the money to the palaces or gin shops which abound in the neighbourhood.

"Wherever," says Mr. Lawrence, of Henfield, "the labourers are unemployed, the beer-shops of the parish are frequented by them;" and it is a striking fact, that in Cholesbury, where out of 139 individuals only 35 persons of all ages, including the clergyman and his family, are supported by their own exertions, there are two public-houses.

DO YOU REFUSE TO LEND YOUR LADDER?—A cry of fire is heard in the night. A lonely woman runs to your door. She shrieks for help. "Our house is on fire. My husband ran up stairs for our children. The staircase has fallen. There is no way to save them, except by your ladder. Oh! do rise quickly, and help to carry it over." You turn to your wife and say, "Wife, bring me the Bible." You read, "The Lord God caused a deep sleep to fall on Adam, and he slept. Jesus was asleep in the hinder part of the vessel. He came to his disciples, and said, Sleep on now. Peter was sleeping between two soldiers." "Wife, I have a right to sleep. The Bible is on my side. God makes sleep. The Saviour slept. I will not give up my Bible-rights—I will sleep on." The next morning you find the woman a houseless, childless widow. All that she had, all that she loved, perished in the flames. You go to comfort her. Would she have any confidence in your profession of Christian tenderness for her? Did you hear me call last night? Oh, yes! But then I had a clear undoubted Bible-right to sleep, and I did not choose to give it up. What! love a few hours sleep so much that you would not part from them to save my poor husband and children from the flames, and me from all that a widow suffers! She would scorn to kneel with you in prayer. Reader, have you ever refused to lend *your ladder?* 500,000 husbands and children are dying from intemperance. Have your given your whole *influence* to save them? All intoxicating drinks, as a beverage, must be banished, or we cannot save them.—*American Temp. Almanac*, 1837.

THE FORCE OF WINE.—Walter de Mapes declares he could not make his sermons without wine. He has been imitated as follows:—

Mysterious and prophetic truths
I never could unfold 'em,
Without a flagon of good ale
And a slice of cold ham.

This is a national substitution of ale for wine. The Oxford divine wrote—

Every one by nature hath a gift too, a dotation!
I, when I made verses, do get the inspiration
Of the very best of wine that comes into this nation;
It maketh sermons to abound for edification!

BRADFORD TEMPERANCE HALL.

THROUGH the kindness of our fellow-labourers in Bradford we have received a Lithographic View of the front Elevation of the intended Temperance Hall now in a course of erection in Bradford. It is our intention to give a view of the building in the Intelligencer as soon as it can be prepared, with a full description of its origination, progress, and projected appurtenances. We know that our readers will rejoice in having the opportunity of securing a print of the intended edifice, as it is the first building of the kind ever erected. May it long stand as a monument of our national reformation!

THE NEW BRITISH AND FOREIGN SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE.

THE Committee of the Parent Society in London request *all* the Auxiliaries and Branch Societies throughout the United Kingdom to forward their Reports as early as possible, preparatory to the ANNUAL MEETING intended to be held in EXETER HALL, TUESDAY, MAY 23rd.

MEETINGS IN LONDON AND ITS SUBURBS.

At Half-past 7 o'Clock in the Evening.

Monday, April 3rd.—Bible Christians' Chapel, Paradise Row, King's Cross.—Ebenezer Chapel, Old Street Road.—Large Rooms, 44, Ratcliff Highway.

Tuesday, April 4th.—School Rooms, Fisher Street, Red Lion Square.—Irish Free Schools, Goodman's Yard, Minories.—Christian Benevolent Society's Chapel, Macclesfield Street, City Road.

Wednesday, April 5th.—British School, Great George Street, Bermondsey.—Providence Chapel, Charles Court, Featherstone Street.

Thursday, April 6th.—Welsh Chapel, Aldersgate Street.

Friday, April 7th.—At the Chapel, Broker Row, Mint.

TO CORRESPONDENTS.

WE are obliged to postpone several valuable communications, now in the hands of the printer, which have been delayed in consequence of our desire to furnish our friends with the Reports of the several Easter Meetings. Immediately we hope to give an article entitled "Intemperance and the Legislature," which we had prepared for this Number; also "Alcohol, a Poison," and "The growing prosperity of the Abstinence principle," with which we have been favored.

We hope, that during this festive period, all our kind Correspondents will indulge us with their utmost patience; we will not prove ungrateful for such an obligation.

A variety of important "Progress" is withheld until next week. We have accounts from Tredegar, Hillingdon, Dover, Yeovil, Drayton, Iver, Yarmouth, Grantham, and Windsor.

Mr. Livesey will perceive shortly that we have not overlooked the article referred to by J. S. Buckingham, Esq. M.P.

Received—A Paper on the "Importance of subscribing to the Temperance Pledge;" "A Nut to Crack," signed ANON; "The Young Bee, a Fable," by C. O. L.; and a paper from "J. S. H." Chelsea.

"M. Thomson, Reading." We shall use the excellent matter furnished by our valued correspondent. As we have received his communication just at the hour of going to press, we can now merely acknowledge its arrival. Will he write us earlier in future? All papers intended for insertion in the ensuing Number should be upon our table *not later than Tuesday* in each week.

"A Considering Tee-totaler" is not one of the most *considerate* of men: had he been so he would not have taxed us with the postage of his communication. Nor do we think that he is such a "backboner" as he might be, or he would have ascertained ere this that although the "brandy might have been put into the pudding" prior to its being served at table, it would puzzle the most subtle alchymist to find it there afterwards.

*** *All Communications must be Post Paid.*

Printed and Published by J. PASCO, 99, Bartholomew Close; and sold by W. BRITTAIN, 1, Queen's Head Passage, Paternoster Row; PAUL, 52, Paternoster Row; TYLER, Tottenham Court Road; M. FULLER, 16, Bland Terrace, Great Dover Road, Southwark; C. J. REYNOLDS, 64, and J. PATTIE, 17, High Street, St. Giles's; HICKS, 130, Tooley Street; D. STROUD, 163, Blackfriar's Road; COWEN, Barnet; HERBERT, 36, Exeter Street, Sloane Street, Chelsea; GOTELER, Church Parade, Hounslow; BAKER, Tract Depository, Nottingham; PALLISTER, Leeds; NOBLE, Boston; BRADBURY, JUN. AND CO., Deansgate, Bolton; OLIPHANT, Edinburgh; LIVESEY, Preston; ELLERBY, Manchester; WHEELER, Bath; and may be had of all other Booksellers.

THE WEEKLY

London Temperance Intelligencer.

UNDER THE DIRECTION AND SUPERINTENDANCE OF THE NEW BRITISH AND FOREIGN SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE.

No. 21.] SATURDAY, APRIL 8, 1837. [PRICE ONE PENNY.

"Far from thinking this cause a *sole* means of converting sinners from the error of their ways, we deem it to be but an *auxiliary* to the great cause of religious truth; it is intended *not to supersede*, but to *make way* for other means."
Rev. J. A. James.

NOTICE.

The New British and Foreign Society for the Suppression of Intemperance.

THE Committee of the Parent Society in London request *all* the Auxiliaries throughout the United Kingdom to forward their Reports on *or before the 30th of the present month (April)*, preparatory to the Annual Meeting, intended to be held in Exeter Hall, on Tuesday, May 23rd, at Six o'Clock in the Evening.*

The Committee will also be glad to see any Delegates that the Country Auxiliaries may find it convenient to send to town on the occasion, an intimation to this effect can be forwarded to the Secretary with the Report.

All Communications for the Committee are to be sent, post paid, to Mr. JOHN MEREDITH, Hon. Sec. *pro. tem.* No. 3, Durham Place, Lambeth Road.

TEMPERANCE AND THE LEGISLATURE.

So extensively has the vice of Intemperance prevailed that its pestilential influence has long poisoned our national resources. It is a fact too obvious to be denied, that although an immense revenue is realized by the sale of alcoholic drinks, still the poverty, crime, and debility which have arisen from the employment of the cause of intoxication as an habitual beverage, prove a most serious tax upon all classes of society. Indeed, so depressing is this drawback found to be, that the Chancellor of the Exchequer finds it a work of no small difficulty to counteract its influence. No wonder, then, that it has been the study of all governments to suppress such a giant evil, and to stay the rapid rolling tide of misery which sweeps its desolating course in the train of the cause of the calamity.

The history of nations abounds with legislative enactments calculated, in some degree, to control the evil. Plato tell us that the Spartans placed upon their statute book the most stringent laws against drunkenness, and that drinking houses or clubs were not permitted amongst them. Solon, the wise Athenian, also decreed that a ruler convicted of an act of intemperance should suffer death; and that any one who truly indulged in intoxicating drink should be both fined and imprisoned. If any person among the Athenians was found guilty of any breach of the law while in a state of inebriation, the statute declared "that such offender should first be punished for the crime itself, and then for using the intoxicating mixture, under the influence of which he was led to commit the violation. The Romans were very severe with tipplers. No one was allowed by them to fill any public office if it could be proved that he had ever been intoxicated: nor would they allow any one to take wine until he had passed his thirty-fifth year. Evidence of a similar restrictive nature is furnished by the legislative proceedings of the French Chambers; and we find that, in 1783, when Gustavus of Sweden permitted houses for the sale of strong drink to be opened throughout his empire, that crime, disease, and desolation increased so alarmingly that he was compelled to interdict such sale by the imposition of the original statute. But we need not travel—

"——— to the utmost verge
Of the green earth; to distant barb'rous climes"—

to find proofs of the necessity which exists for some kind of interference respecting such a soul-subduing source of calamity. Alas! England has felt the grasp of the monster, strong drink. It has out-braved her bravest progeny—swallowed up her resources of native powers—wasted much of her richest treasure—polluted her national profession, and lowered the standard of her practical morality. By its inhuman seizure whole families have been plunged into the depths of wretchedness. Mind has fallen before its sway. Genius has withered under its influence. Hope has flickered out an enfeebled existence. Home has been deprived of its charms; and Britain of much that she valued as a nation, and Englishmen of what they prized as men.

We could enumerate several parliamentary acts which have been placed upon our statute book to regulate the sale of alcoholic liquors since intoxicating drinks were first introduced into England, but this is unnecessary. Notwithstanding all of them, however, intoxication still continues to increase. This fact has led J. S. Buckingham, Esq., M.P., to lay before the House of Commons another measure, having for its object the suppression of intemperance. As this bill is now before the House, its leading features may not be unacceptable to our readers:—

"The plan proposes to divide into four classes all kinds of public-houses, for the keeping of which licenses are now required. In the first, hotels and inns having stabling and beds are comprised; in the second, taverns and inns, provided with accommodation for visitors requiring food and drink, without stabling or beds; in the third, wine and spirit vaults, where the liquors are to be sold over the counter, and in which none are allowed to be consumed on the premises. Houses of the third class are to be compelled to have the open glass in the windows and doors down to within three feet of the ground. Shops for the sale of beer, cider, and other similar liquors, are to form the fourth class, and these shops are likewise to be open to public view. There are some very strict provisions to prevent late hours, and an absolute prohibition against admission on Sundays,

* "On or before the 30th of April" was omitted in the communication to the *Preston Advocate*.

with the single exception of travellers residing more than seven miles distant, who may be received in the two first classes only.

"The Superintendent of Licenses is to be appointed by the Sheriff, and is to have the entire control and discretion as to granting or refusing licenses; but he is bound to put up in his office a list of applications for licenses, in chronological order, according to the time of applying. The Superintendent is empowered to appoint Inspectors, whose especial business is to prevent drinking and drunkenness. Present public-houses may be licensed for seven, fourteen, or twenty-one years, at the present annual payment, but must be arranged in one of the four classes, and conform to the regulations required for such class. On the expiration of these terms, the new rate of payments will attach. Future licenses are to be granted for the same terms, and are to be charged, for the sale of beer, 10*l.*, for the sale of wine, 20*l.*, and for the sale of spirits, 50*l.* per annum. After the passing of the Act no new licenses shall be granted 'either to wine or spirit vaults, or beer or cider houses, but only to hotels and taverns, so as to let the two former become gradually extinct.'

"In future no more than two public-houses of any kind 'to every thousand persons in each parish of towns, according to the last census of the population, or two such houses to every square mile of distance in country districts,' are to be permitted. A special exception is made in favour of Watering-places, and the vicinity of Fairs and Markets, if the Magistrates at Sessions approve of the particular exceptions. The sums received for licenses, fines for drunkenness, &c., are to form a county fund for the payment of the superintendent and inspectors, the balance being paid over to the Exchequer. The most singular provisions are those which relate to fines for drunkenness. For the first offence a labourer is to be fined 5s., for the second 10s., for the third 15s., and for the fourth and every subsequent offence 20s. A tradesman is to be fined for the first fault 10s., for the second 20s., for the third 30s., and for the fourth and every subsequent one 5*l.* The gentleman must pay for his first offence 1*l.*, for the second 2*l.*, for the third 3*l.*, and for the fourth and subsequent offences 10*l.* The next clause we must give entire:—

"That persons who may have been convicted of drunkenness, and fined for the same within any period between the time of issuing a writ for any new Election and the close of the poll for the same, shall not be entitled to vote at such Election; and that persons convicted as aforesaid for the fourth time, and fined for the same between the periods of any two such Elections, shall have their names registered in a list, to be called 'The List of Habitual Drunkards,' which shall be publicly affixed on the doors of every church and chapel within the town or parish in which the offender resides, and his political and municipal franchise shall be suspended until a period of three years shall have elapsed without any such conviction of drunkenness being recorded against him."

Upon a calm review of the measure we conceive that it contains a series of provisions which are calculated to meet the case in a considerable degree; provisions which are certainly called for, so long as the use of an intoxicating agent is permitted. One thing is quite clear. Its operation would lead to the extinction of those dens of iniquity and foster-places of crime, the beer shops. Licensed victuallers, possessing some stake in the country, only would be able eventually to open public-houses: *public*, not so much for the sale of the *cause* of intoxication as for the accommodation of travellers with food and lodgment. The fines, as given above, are much more *equal* than hitherto; and it is hoped, for the sake of old England, that the list of "Habitual Drunkards," for which it provides, will never exist to disgrace the annals of a professedly Christian country. But *while the evil exists* we cannot object even to this stringent remedy. Upon the whole, the measure is well worthy of the honest support of every friend to the cause of morality and religion.

In thus recommending this measure to the notice of our fellow-men, we wish to state that we are *not* favourable to any measure which restricts the liberty of the subject, *so long as that liberty is not employed in the use of any thing incapable of producing personal, social, or collective evil.* The history of our honoured country, and of other states as previously specified, affords the irrefragible proof that *intoxicating* drinks *do* produce such results. While custom and popular fallacy, therefore, tolerate the use of *such a cause*, we, as the friends of our country, feel bound to support such measures as conduce to decrease the sale of an article which is fraught with such a mischievous property.

But, as Englishmen, we ought to render such onerous enactments unnecessary. The power is within the reach of every one of us. What then is the remedy? It is plain, simple, and easy of comprehension, practicable, and suited to all. It is Entire Abstinence from the cause of Intoxication. Nobles may deplore, and statesmen may legislate; they may propose measures which have a tendency to *suppress the effect*; but if they would *annihilate the cause* and thus prevent the consequences they denounce, they must unite with the friends of the Temperance Reformation in the *practice* of the Abstinence principle.

THE YOUNG BEE: A FABLE.

One fine May morning, when the flowers were in bloom, and the bees were scouring over the gardens and fields in search of honey for a winter's store, a sprightly young one, that had not very long arrived at maturity, thought he must be busy like the rest, and so spread his wings and went humming through the air, mightily pleased and proud of his new found powers. He wheeled round and round, and thought all the birds, and butterflies, and insects of the air, must be full of admiration of his beautiful person and musical horn, and graceful movements. Having pleased himself in this way for a short time, he determined to show his skill in the selection of the sweetest honey the flowers could afford; and with this view he pounced upon the most beautiful he could see. It was of a fine red colour, and had a sparkling eye in the centre which was very attractive. He dipped his proboscis into the nectary, and, taking a draught, exclaimed, "O how delicious! how it raises my spirits! how it warms my heart! He tasted again, and was so charmed that he almost determined to seek no other flower, but to remain where he was. At this time an old bee came past laden with honey, and being rather fatigued stopped to rest a little near where the young one was posted, who gave a leering sort of look, and said, "Why, my old friend, you seem to have been hard at work this morning, let me advise you to take a drop of the delicious stuff that is in this flower: you cannot think how it will refresh you." "No," said the old bee, "I remember that flower of old: I once tasted it, and it made me stupid and idle, and good for nothing for a whole day. I will have none of it; and if you will take my advice, you will never taste it again." And with that he flew away to deposit his load in the hive. "What a fool the old curmudgeon is," said the young tippler as soon as he was gone: "If he don't know what is good, I do; and I shall remain where I am." So he went on sipping and sipping till he began to feel very drowsy, and the day was drawing to a close; and then he thought of going home: but this was rather difficult; for he found himself to be both giddy and short sighted. He however made the attempt, and got on pretty well, till he had nearly reached the hive, when he dashed against a bough, and fell to the ground. Here he lay panting for some time, when the old bee, who had spoken to him before, came home with a second load of honey, and seeing him in this condition, said, "Ah, my

young friend, what is the matter? What are you doing there?" He explained to him his misfortune, and added, that he was unable again to rise. The old bee, who guessed what was the matter, said, "If you cannot fly, I suppose you can crawl: follow me;" and with that he led him up one of the legs of the stool upon which the hive was placed, and advised him to go to sleep. Not having brought home any honey, he was, the following morning, reprimanded by the queen, who sent him out with an injunction to do better in future. Away he flew, determined to work harder than all the bees of the swarm, and while thus swelling with conceit, he happened to spy the beautiful flower that had attracted him the day before. "What shall I do?" he said to himself. "Shall I pass on, or shall I taste a little drop? I think I must taste a little drop; but I will be very temperate." He alighted and took a little drop. This is very good thought he. I will take a little drop more, but I am determined to be very temperate. He however went on from one little drop to another, till he became as stupid as he was the last time he visited the flower. The old bee came flying past, laden as usual, and seeing how he was circumstanced, shook his head at him very ominously; but he was now too far gone to heed good advice, and spent the second day as foolishly as the first. On this occasion he encountered a wasp that gave him a dreadful sting, and sent him home with a great swelling in his tail. Having again brought home no honey, he was more severely reprimanded by the queen than at first, and sent forth once more to work. He again beheld the beautiful flower, which had put forth many new blossoms, and looked more tempting than ever. In short, he was now perfectly infatuated, and could no longer resist the delicious poison. Again he sipped, and again became stupid; so much so that he did not observe the usual signs of the weather, and a shower of rain came upon him unawares. While attempting to fly home, a large drop fell upon his head and knocked him down into a muddy ditch. Here he rolled and kicked, till he could roll and kick no longer, and perceiving his end to approach, he lamented his fate in these words:—"I find, when it is too late, that old bees are acquainted with many truths that young ones know nothing about; and that the most beautiful flowers do not always yield the most wholesome honey. If I had taken my old friend's advice, and refrained from indulging my foolish appetite, I might still have been a happy bee, ranging through the gardens and fields; but now I deservedly die the victim of folly and intemperance."

I could, Mr. Editor, in imitation of some old fable books that I have seen, write a moral to this; but I think it unnecessary; and perhaps your young readers will be just as well pleased to make out one for themselves. C. O. L.

GROWING PROSPERITY OF THE ABSTINENCE PRINCIPLE.

Although the Temperance cause has been derided by some and secretly despised by many, it is yet working its way; like a brook meandering through the pastures, it silently pursues its course, and fertilizes as it flows; blessings every where follows in its train; and one of the greatest stumbling blocks in the way of the Gospel, is by its influence being taken out of the way. As a writer in a late number of the Methodist Magazine states:—it is our deliberate conviction that "drunkenness has ruined more souls than all the ministers of the Gospel have ever been instrumental in saving," a consideration of which, if only the hundredth part were true, should urge the Christian world to take some decided step to put a stop to so wide-spread an evil. The remedy proposed appears simple, "Abstain from all intoxicating liquor," and the end we propose is accomplished. By this step we cut off the *spring of the stream* which every where is blasting the fairest prospects of many of our fellow-men in this world, and is daily hastening them onward with an impetuous current, to the lake whose fire shall never be quenched. To avert so dreadful a doom is worth a sacrifice; and we have not now to reason upon some untried principle which might look well in theory, but we may open our eyes and see its practical working—its undoubted efficacy. Already have thousands been restored to the blessings of health and other worldly comforts by the adoption of the principle. But its benefits stop not here: the man who formerly stupified his reason and deadened the sensibilities of his mind by intoxicating liquor, being now freed from its enslaving influence, is like a field whose clods the plough has broken up and prepared to receive the good seed; and the word of the Gospel of salvation finds an entrance where before, from the gross darkness and confusion that prevailed, its light could not be comprehended; and many of the once bond-slaves of Satan are, through the agency of the Temperance Society, now "sitting at the feet of Jesus, clothed, and in their right mind."

We trust its principles will continue to spread, and be abundantly blessed by the Giver of every good and every perfect gift to His own glory. May many be found amongst us who will go heartily forward in this labour of love, and thus be instrumental in hastening the day when the strong holds of the Prince of Darkness shall be broken down, and his captives brought forth as trophies of Divine grace, to walk in that liberty wherein those who are set free by Christ are free indeed. S. W.

IMPORTANCE OF SUBSCRIBING THE TEMPERANCE PLEDGE.

I.—It is a buckler against all the assaults of temptation. "If we give a public pledge, our moral obligation is recognized—our word of honour—our conscientious word. We feel secure in a citadel of strength—invincible—fortified by all that is dear and valuable to us as men, and as Christians."* Delay not then to sign the pledge for *your own sake.*

II.—Adopt it for the *benefit and security of your near and dear relatives.* Your example will probably induce them to assume the same means of security, which, by the blessing of God, has been the protection and comfort of thousands, and tens of thousands.

III.—A knowledge that you have subscribed the pledge, will give to your example *in society* not only a *present,* but a *prospective* and *permanent* influence and force.

IV.—In the case of *reclaimed drunkards* the pledge is particularly important for eradicating long continued habits of intemperance, and as a protection against the allurements of former haunts and old associates. Ought we not to give to those who are just snatched from the jaws of destruction, the influence of our united example by signing the pledge, for their encouragement, and to preserve them from falling?

V.—The pledge is a *public testimony,* which all who have taken it bear against the degrading vice of drunkenness—the overflowing source of so much wretchedness and guilt! Can you hesitate in giving this testimony?

VI.—The pledge is the banner of *union* and *active co-operation* among the advocates of Total Abstinence; and will you not hasten to join them in the glorious cause which they have espoused?

VII.—Like the muster-roll of an army, the register of those who have subscribed the pledge enables the members of the Temperance Society to *know and feel their strength:* while a knowledge of accumulating numbers adds vigour to their efforts, and new triumphs to the warfare in which they are engaged. Will you not then aid in swelling the lists? and in promoting these most happy results?

* Temperance Intelligencer, p. 142.

T. CASSELL, THE MANCHESTER CARPENTER.

THIS indefatigable advocate of the Temperance Reformation has travelled through Staffordshire and Warwickshire. He has also visited Oxfordshire, Berkshire, Buckinghamshire, and Hertfordshire; and he is now in London. In many places he has held meetings where he has had to encounter considerable opposition; but many signatures have been realized as the reward of his disinterested labours. He has been in Essex, Suffolk, and Norfolk. At Norwich he held five meetings, and 150 signatures were obtained during his stay. A tea meeting was also held, which excited much interest, 210 partaking of the pleasures of social enjoyment. At Yarmouth he attended a most respectable meeting held at the Town Hall, the Rev. Mr. Clowes in the chair. Two neighbouring ministers signed the pledge upon this occasion, besides other influential persons. During the meeting Mr. Cassell observed, that when seamen abstained from all intoxicating drinks, it would be well if the masters were to allow them the money in another shape.* Such a course would tend to the encouragement of the men, as well as to promote temperate habits. He instanced a case in point, of a ship owner who, instead of allowing his men intoxicating liquors, gave them upwards of forty pounds a year in lieu of them. This statement was disputed, and the name of the party demanded, which was readily given, it being Mr. Tovell, a merchant, of Manningtree. A gentleman present at the meeting, who knew Mr. Tovell, wrote to him on the subject, hoping that, before the next meeting took place, which was appointed to be held on the following Thursday, he should be enabled either to prove or disprove the statement. Mr. Tovell promptly forwarded the following corroboration, which we give with the greatest pleasure to our readers as a proof of Mr. Cassell's veracity, as well as for the purpose of putting them in possession of a document at once important and satisfactory:—

"TOTAL ABSTINENCE.

"*Mr. Cassell's statements at the Town-Hall, on Tuesday, 14th inst., respecting a Merchant of Manningtree, having been questioned, that gentleman was written to on the subject, and the following is a copy of his answer:*

"MISTLEY, 16th Feb. 1837

"DEAR SIR,—I have a Bark called the *Brothers*, navigated by six men and two lads, members of the Temperance Society. She is employed in the Coal Trade, and is now expected to arrive in London River, on her fourth voyage this winter since the men signed the Total Abstinence pledge. The crew deliver the cargo, working from 90 to 100 tons per day; the last voyage *two hundred and sixty-seven* tons were delivered from her in *eighteen* hours, and their testimony after all this is, '*they never were so able to perform their duties as they now are.*'

Now for Mr. Cassell's 40*l.*! Each of the crew received 4*s.* allowance-money for working the cargo, and 1*s.* 6*d.* for delivering the ballast; making for five men, at 5*s.* 6*d.*, 2*l.* 4*s.* per voyage; allow the ship to make thirteen voyages per year, (and she is more likely to make fourteen,) is 28*l.* 12*s.*; then, as long as they remain good members, I pledge myself to pay their monthly money, say 1*s.* per head for six men (lads I paid before) or 6*s.* per month; and to give to the five men 4*s.* per month each extra pay, and the master 5*s.* extra pay—this, I think, is 1*l.* 11*s.* per month, or

18*l.* 12*s.* *in the year, add this to the above stated*
28*l.* 12*s.* *and, if I have calculated correctly, it makes*

47*l.* 4*s.* *the amount saved by the crew of one ship.*

And I don't care how soon all my vessels are upon the same plan. I believe I am a gainer; at any rate I have not to dread the loss of my property through intemperance. I have had a schooner laid upon the main on the North-West Coast of Ireland, where she lay exposed to the sea rolling in from the Western Ocean for about ten days; but, providentially, one night the wind came from the land, and she floated into deep water, without the least exertion having been made by any one to save her, the master being on shore in a state of intoxication. I had another ran upon Hasbro' Sands at noon-day, and a third nearly lost in the Pees Bay—all through drink: the men who had the command were very useful and clever men when sober.

"What ship-owner would not do all in his power to promote Temperance? What merchant would not? And what seaman, whose love of his family, solicitous for their comfort and happiness—to say nothing of his life, which I fear is too often very foolishly sacrificed—I say, what seaman would not?

"If my testimony can do any good, I can assure you that my family, consisting of myself, wife, seven children, and three servants, have taken nothing stronger than tea or coffee for nearly six months, and were never in better health or spirits. And I conclude with my own best wishes for the prosperity of Temperance Societies.

"I am, dear Sir, sincerely your's,
"G. R. TOVELL."

* We intend shortly to write a paper upon the importance of this cause.—*Ed.*

Correspondence.

CASE OF JOHN PEGSWORTH.

To the Editor of the London Temperance Intelligencer.

SIR,—That nine-tenths of the crimes committed in England are the result of Intemperance, is an assertion which has very frequently been made by Temperance advocates. The assertion is founded on observation and experience. Judges and magistrates, divines and doctors, the keepers of prisons and lunatic asylums, unite with the advocates of Total Abstinence, to declare such to be the alarming, the awful fact. Yes! "*nine-tenths of the crimes committed in England* ARE *the result of* INTEMPERANCE!" Examine the newspapers, and ascertain how many days pass without furnishing some sad illustration. One melancholy case has recently occurred, to which I wish more particularly to direct the attention of your readers. I refer to the case of the murderer, PEGSWORTH. The periodicals of the day have furnished ample details of the facts which have led to much calamity and misery. Pegsworth was not an ignorant man, and he had many of those qualities which are generally accounted amiable. But he wilfully placed himself under the exciting influence of intoxicating drinks, and the results have been to deprive society of two members who might have otherwise filled useful stations, as well as to plunge two families into unspeakable distress and agony, and a large district into terror and alarm.

I am not without the hope that this event, solemn and awful as it is, may be the means of inducing some to shun the dreadful rock upon which Pegsworth split. The following extracts from a Sermon, which was preached at the Wesleyan Chapel, at St. George's in the East, by the Rev. A. E. Farrar, on the occasion of Pegsworth's execution, may possibly conduce to that end.

The first extract is from a letter, dated "Newgate, Feb. 1," addressed to the reverend preacher, to whose instructions in the pulpit he had listened on the Sunday night preceding the murder. After thanking the preacher for the spiritual advice he had received from him, he thus writes:—

"If you could afford a few minutes, in your sermon, to give a word in season to young men, it might keep some of them out of the horrible sin of intemperance—perhaps it might have a serious effect on them—not that I mean to say

they are intemperate, but it might guard them against that sin. I was once, myself, very steady, and pious, some years ago. So much the greater my condemnation, you will say; but I was drawn away by the temptations of the devil. My dear wife has often persuaded me to attend with her, which I did at times, and always felt pleasure in it; but you will see what the consequence is to be left to ourselves, when the Lord forsakes us."

Mr. Farrar, after a few general remarks, proceeds to comply with Pegsworth's request in the following emphatic words:—

"But, now, to the greatest point—DRUNKENNESS. I believe, and I am fully persuaded, that the state of this man, when this horrible crime was committed, was not what you call that of a drunkard; but he was, or I am greatly under error, in such a state of excitement as taking spirituous liquors brings on. I know not how those men in the Docks obtain spirituous liquors; I leave that to their own thoughts; but this man had, for several days before, drank large quantities of spirits, and these excited him to an undue, unhappy, and murderous state of being; and, when he awoke from this state of feeling, it was to reflect, that, during the horrible excitement, he had sent a fellow-creature reeking out of life, without one single moment for thought or prayer, into eternity.

"Ah, my friends, I wish I could—but I dare not—I was going to say, what would be improper for me to say here—I wish I could have invoked the spirit of this unhappy murderer back to you, just to say one word of warning to some of you young men. Some of you little suspect, perhaps, at present, that you shall become drunkards, but then, remember, that *the habit is acquired by degrees; recollect that one step succeeds to another; that the man who yields himself up to drink ardent spirits, becomes at once the prey of a demon, and yields himself up to be an instrument of any unrighteousness or iniquity.* A drunkard!—I declare to you that it is impossible to describe such a man; it would almost be effrontery, and I am afraid it would not answer the purpose. I will tell you how he has been described:—'The annoyance of modesty; the spell of safety; the destroyer of reason; the brewer's gain; the ale-house benefactor; his wife's sorrow; his children's trial; his neighbour's disgrace; a walking swill-tub; the picture of a beast; the monster of a man.' Why it seems dismal to describe him; it is very opprobrious, very affronting; but there is another circumstance still more remarkable. Let me tell you, that, of all the classes of crime, where salvation finds a man, you will discover that there are few classes where there are fewer conversions than among drunkards. If you are giving yourself up to this, my young friend, let me tell you, that if you do not stop, prepare for the worst. I am no prophet, nor the son of a prophet, but look to this letter. Here is something that tells you, that a fine young man, once pious—a young man who, all persons that knew him say, had a fine temper and disposition—a young man, married, and surrounded by two or three children—a young man coming to a place of worship, and sitting and hearing as one of God's people; and, through drunkenness, the very next week a murderer, and was last week hung! What say I to you? I say be on your guard! STOP! Cry to God to-night to have mercy on your soul. If you would stop, take the decisive and determined mode. Break it off—break it off *at once!* Some people say, give up sin little by little—first one sin, and then another. This is not the doctrine of the Bible; sin must be given up at once. This is the worst kind of tampering. For your own sake, and for God's sake, *break it off at once,* and be determined that your soul shall be saved, and then I shall have some hope of you; and, when you come to hear God's word, we trust that the demon of sin, and the demon of drunkenness, will be no barrier; and, instead of having so many drunken sailors, and so many other intoxicated people, sitting under our ministry, we shall have numerous, serious, humble enquirers—men and women receiving the truth in the love of it, that they may be saved."

That the New British and Foreign Society for the Suppression of Intemperance may be honoured by God as the instrument of preventing the recurrence of such horrid crimes, is the earnest prayer of,

Yours, sincerely, J. W. G.

A NUT TO CRACK.

To the Editor of the Intelligencer.

MR. EDITOR,—I have a few dozens of different sorts of wine in my cellar, and being undecided as to the use I shall make of them, I lay the case before the public for their advice, and their reasons for that advice. I have sometimes thought that I would send it to a hospital, to be used there under medical advice; but am deterred by the reflection of the want of judgment so many medical men betray in this particular. Again, I have thought that it might be used in exposing to the public the alcoholic contents of each sort, and have already made some use of it for this purpose. The last experiment is to discharge their contents in the draught, as a public protest againt their present application.

Will any of your correspondents exercise their ingenuity in determining the more excellent way that I may have the credit of being as consistent a Tee-totaler as the poor man who has no cellar in his house.

Yours, in doubt, ANON.

To the Editor of the Intelligencer.

SIR,—Considering the deep interest which was excited by the various addresses delivered at the Freemason's Hall on Easter Monday, and the important bearing which the declarations of the Rev. J. Sherman and the Rev. G. Clayton are likely to have on the extension of the principles of Total Abstinence, I am greatly surprised that the Committee of the Western Auxiliary have published no report of that Meeting. I am of opinion that some of the addresses then delivered might produce an effect far beyond the compass of that meeting. I think, at least, that Mr. Clayton's declaration ought to be widely circulated, and I know no better medium for that circulation than the *London Intelligencer.* If that be your opinion, and the Committee be not disposed to publish it, I could, from notes which I took at the time, assisted by a tolerable memory, furnish you with as much of it as may be useful. If such be your wish, mention it in your next, and you shall have it in time for the following Number. Yours, sincerely,

London, April 6, 1837. AMICUS.

Progress of Temperance.

METROPOLITAN.

PECKHAM.—On Monday evening last, a meeting was held in the Lancasterian School Room. W. Cash, Esq., presided. Addresses were delivered by Mr. J. W. Green, Mr. J. Grant, and Mr. Verril. Though the admission was by tickets, the attendance was large, and the meeting, in consequence of the great exertions of the Committee, was the most orderly and attentive which has been held in that place. Several signatures were obtained to the Total Abstinence pledge.

PROVINCIAL.

DUNSTABLE.—Our correspondent writes as follows.—"In this place we have held our meetings of late in a pri-

vate manner, admitting only by ticket, and have thus avoided the senseless and cruel opposition we have met with in another, I might say, sacred place. On Thursday evening, the 9th inst. we had a delightful meeting; a greater number present than on former occasions. After a few observations from the Chairman, the meeting was addressed with considerable effect by W. Hawkes (carpenter), Mr. Lathbury, Mr. W. Partridge (farmer), W. Harris (thatcher), Messrs. Billington, Higgins, and J. Hawkes. The last said, "I have abstained from ardent spirits and ale for some months, but have been tampering with wine. I have come to night to sign the Total Abstinence pledge." At the close of the meeting six persons signed, including the Thatcher, who said he had laid on harder than usual in order to give the thing a fair trial; but he found he could work better and longer, and not feel so weary when he had done; and as to his health, he was sure he enjoyed more: in short, good for his soul and body too. Another of the speakers, Mr. Billington, said much as to the spiritual benefit of Abstinence from all intoxicating drink; and also that he had been advised to keep his Tee-totalism to himself, and not make a noise about it; but said he, "When I was on the recruiting service I did not hide my colours in my hat; or when going through foreign towns, I did not hide my red jacket. I was not ashamed for people to know that I was a soldier in the service of King George the Third;—the inference may be supposed.—The Farmer spoke to the purpose. As to himself, he was the better able to attend to his duties than when he used strong drink, though very moderately. At first he was prejudiced against the cause; but hearing friend Freeman, of Barnet, arguing on the subject with another, who was not convinced, and afterwards reading the publications, he tried, and his wife and some of his children. They all find Abstinence profitable; especially, it was observed, when the younger children had ale with their dinner they were continually thirsty, but now they are not so troubled. One of his sons, who had been intemperate, and who a few weeks ago left his master's employ, and for several days was not heard of, at length returned home to his father's, having spent all his money in drink; but on the following day he took up the Temperance papers that were lying about, and read them, and from that time abstained from the soul and body destroying liquid. He was present at the meeting, and observed, that he was quite as well without the drink; and signed the pledge to the great joy of his pious and affectionate parent, who felt himself obliged to do the same: perphaps he felt, "This my son was dead, but is alive again; was lost, but is found."——A few miles from this place we have a Tee-total Sawyer, who, from hearing and reading, thought he would try. He finds he is better able now to do his work than he ever was before.

We shall, with God's blessing, undermine the Babel of strong drink shortly; so with our pickaxes and shovels we must labour on, for though the tower falls, it will not bury us in its ruins, but shall receive the reward of our work in the moral, civil and religious, present and eternal benefit which will be consequent upon the overthrow of one of the greatest enemies of God and man.—We have now commenced a Juvenile Society, which we trust will be a means of good; for, if the rising race are brought to embrace the principle, it will be an infinite benefit." J. D.

Drayton.—Our correspondent writes:—"We have again had that able advocate of our glorious cause among us, Mr. Smith, at Drayton. On the 14th there was a meeting, with Mr. Hull in the chair, when much good was done. The whole neighbourhood seems either to be falling in with the plan, or taking the first step towards it, namely, making enquiry. Although there has been many meetings, they are as crowded as they were with the first charm of novelty upon them. At Iver, too, we have had another meeting; and, I am happy to say, a very different one from the last. All was quiet attention. The speech of Mr. Smith told well. Great effect did that of Mr. Dominey, a farmer of Iver, who has acted upon the principle ever since Hockings was at Colnbrook in the summer. He stated that he worked as his men in the harvest field as he does now in the plough field, and he finds he can do his work with far greater ease than when he was accustomed to take ale. As for thirst he says, that while his men were calling for small beer, between the usual hours for ale, to quench theirs, which was raging, he was a stranger to the feeling. This excellent man has offered, and I understood him to say, that some have accepted the full value of the liquor they drank instead of the liquor. At the close of these meetings about twenty signed. But a more important meeting was held on Friday, at the Windsor Town Hall, Mr. Hull in the chair; when several of our reformed villagers, in conjunction with Mr. Smith, advocated the cause with much effect. The worthy Chairman opened the meeting in a way that did away with all opposition if any had been intended. He stated, that if any one had told him a year ago that he could do without wine and beer, he should not have believed them. Nevertheless he should have given any one who preached the doctrine of Total Abstinence a fair hearing; and it was also, he said, the duty of every one to do so. He hoped, therefore, that they would give their best attention to what was said; but if any could gainsay the statements made, they should have an opportunity of doing so at the close of the meeting. The consequence was, that all was mute attention; and, I supposed, what was advanced was unanswerable, for no one made a reply. Of this meeting the Windsor paper speaks favourably. There were many soldiers there; and at the close of the meeting thirty signed. Thus you see we are going on, in conjunction with others, conquering and to conquer; and I doubt not, with God's blessing, we shall lay the monster, Intemperance, dead at our feet. E. F.

Dover.—Tee-totalism is exciting much interest here. The friends and members meet every Thursday evening, which has a good effect.—Send us all the information you can, as we are desirous of producing facts in support of our arguments.

Yeovil.—We have just had an excellent meeting here. Mr. R. Charlton, from Bristol, and Mr. Cyrus Clarke, from Street, were with us; the place of meeting was completely filled, and the company very respectable. Mr. Charlton recapitulated the principal part of the speeches at the Surrey Chapel. Mr. Clarke followed, and established the proofs of Total Abstinence. A few such meetings would finally establish Tee-totalism in this town.

Windsor.—Our indefatigable friend, John Hull, writes thus:—"We had a capital meeting at Windsor on the 18th ult. T. A. Smith spoke well. James Due, the railroad man, and Thomas Hercock, the blacksmith, also enlivened the meeting. Five or six hundred people of all sorts attended; and a deep impression in favour of Total Abstinence was evidently made on almost the whole auditory, and I have no doubt but we shall soon have a very flourishing Society at Windsor. We intend to have a festival there soon. The Hall was kindly granted to us by the Mayor, and was well lighted up, and a good fire provided in the anti-room.—At Iver, also, an excellent meeting was held last week, and the Vicar and others were so pleased that they wish to hold a meeting every other week. The cause is certainly gaining ground around him: the more meetings we have, and the more it is discussed, the more progress it will make."

Wellington.—The fruits of Total Abstinence are beginning to appear in Wellington. But we will let our valued friend on the spot speak for himself:—"It is with pleasure

I inform you, that the Wellington Temperance Coffee-House was opened on Tuesday Evening, March the 7th, when about 120 members, who had signed the Total Abstinence pledge, met together for the purpose of celebrating so important an event connected with the progress of our cause. A most ample supply of coffee was provided, with abundance of provisions, at the sole expense of two or three friends. The evening was spent in the utmost harmony; true, the boisterous mirth of the ale-house was absent, but there was no want of real enjoyment and hilarity of spirits among the members in thus partaking of the bounties of Providence. And I feel assured that some who once returned from the ale-house with an almost brutal ferocity, inflicting blows on their wives, at this time returned from our coffee-house, to close the day with expressions of gratitude and thanks to the Author of all mercies. This delightful meeting was closed before ten by prayer." A. T. T.

READING.—On Tuesday evening, March 14th, the friends of Temperance held a second grand Festival at the Theatre, when nearly 300 persons sat down to tea. The scene was truly animating and delightful. The apparent mirth, cheerfulness, and happiness, which existed throughout the company, gave sufficient proof that intoxicating liquors are not necessary for their production. After tea the doors were thrown open for the admission of the public, and long before seven o'clock, which was the hour appointed, the place was filled in every corner, even to suffocation. A little after seven, the arrival of Mr. Teare was announced, which was received with loud and repeated acclamations. We are happy to say, that Mr. Teare's address had the desired effect. At the close of the meeting 101 signatures were obtained, and 19 more since, making the unprecedented number of 190 additional members within a week. The opinion in favour of the Total Abstinence principles is fast taking hold of the public mind in Reading; and if they continue to spread in the same ratio as they have done, there can be no doubt but that a great moral change will soon be effected.

Since we received the above communication we have been favoured with the following information:—

"A very extraordinary excitement prevails at the present time in Reading on the subject of Tee-totalism. A meeting of Tee-totalers was announced to be held in the Theatre, on Monday 27th ult., to take into consideration the propriety of establishing a Tee-total Benefit Society. A gentleman of the medical profession attended, and gave some very useful hints as to the promotion of such a Society. The rules and articles, which had been previously considered and prepared by the committee appointed for this purpose, were read, and after some discussion, which occupied a considerable time, 36 signatures were obtained; it was agreed that the books should be left open till twelve the next day, for those who wished to be admitted as founders. The consequence was, that 31 more were obtained. This is the first Society of the kind ever established in Reading. It is no small matter of joy and congratulation that the number of 67 founders is greater than that of any other society that was ever established in this place. Other clubs have in too many instances been nurseries for drunkenness, and thus, instead of rendering ease to the afflicted, they have in too many instances been the means of bringing him into habits of intoxication and vice. At five o'clock, the Tee-totalers marched in procession from the Theatre to the Temperance Coffee-house, accompanied by a band playing the tune of "Now the conquering hero comes:" here they partook of tea, coffee, &c. At six it was agreed that they should march in procession through the principal streets. This was accordingly done, when thousands of persons crowded the streets. As the procession passed along, one publican presented himself at the front of his house, holding up a jug and a large can of beer: in ridicule several other persons at their doors and windows held out their pint and quart cups; but notwithstanding the ridicule shewn in this way, and the hooting and hissing of some of the votaries of Bacchus, the procession was loudly cheered by many of the most respectable inhabitants. The procession having arrived at the Theatre it was soon filled, and the meeting was addressed by a reformed blacksmith from Colnbrook, and by several other very animated speakers. At the close of the meeting 22 signatures were obtained.—The friends of the Temperance cause in Watlington having announced a public meeting to be held in the Town-hall, on Tuesday last, at two o'clock, some friends at Reading resolved to attend, in order that they might assist in laying the foundation of a Total Abstinence Society in that town. Considerable opposition was manifested; but the advocates of the Temperance Reformation know that their cause is founded on truth, therefore they know that the gates of Hell shall not prevail against it.

BATH.—A meeting was recently held at Timsbury. Four Bath Tee-totalers went over to assist the new Society. 55 signed the pledge. The Timsbury Society now numbers 123.

Intemperance.

ON Saturday night, a man, apparently about thirty-seven years of age, was picked up insensible on the Prince's Dock Quay. He was conveyed to the main Bridewell in a cart, when it was discovered that he was literally dead drunk. Medical aid was instantly procured, and the stomach-pump put in requisition. Upwards of a pint of new rum was extracted from the stomach, but he still continued incapable of moving hand or foot, or of uttering the slightest sound, the only token of life being a deep gurgling breathing. Mustard plasters were applied to his chest, to the soles of his feet, and ultimately all over his body, but not the slightest effect was produced. He lay without sense or motion till three o'clock on Sunday afternoon, when he expired. He had nothing in his pockets.—*Limerick Chronicle.*

ON Tuesday week, five men met to regale themselves at the Crown, Tewkesbury, when one of them becoming very much intoxicated, fell asleep. His companions put lighted coals on his shoe until they burned through to his toes. They then procured gunpowder, which they mixed up as a squib, placed it underneath him, and set fire to it, whereby he was so dangerously burned, that his life is despaired of. One of the men is secretary to a Benevolent Society, of which White is a member.—*Christian Advocate.*

Varieties.

"CONSUMPTION CURABLE."—We observed the second edition of a work with the above title every where advertised in London. The best piece of medical advice, probably, which it contains may be had at every Tee-total meeting *gratis*, viz., that the patient should "*refrain from spirituous liquors as he would avoid a poison.*" As in colds and coughs, fever is an attendant symptom, the patient should avoid "*especially* strong spirituous liquors." "*Barley water,*" as a drink, is recommended for asthma. We hope this little work will tend to cure our countrymen of the *extreme folly* of attempting to remove colds by means of spirituous potions.

LONDON MILK.—This highly celebrated beverage is generally supposed to derive many of its peculiar properties from what, in chemical language, is called *aqua fontana.* We believe, however, that most of the water is put in at the cow's mouth. One great means of inducing these animals to give an extraordinary quantity of this "three times skimmed sky blue" is, to feed them with the refuse wash of the distilleries, which is done to a great extent, so that some of the

back roads near the large distilleries may be seen crowded with different conveyances carrying this article to the wholesale manufactories of milk. This refuse always contains a portion of spirit which is unavoidably left after the most careful distillation, and this stimulates the cows and produces the effect mentioned; but we hope all our female readers will mark the consequence:—*the cows are said to be remarkably short lived, and worn out in two or three years,* and their flesh to be less wholesome.

A BASHFUL GIN-DRINKER.—A few evenings ago, as a lad was passing the White Hart, Tottenham, he was accosted by a respectable looking female in the following terms:—Will you go in and get me a glass of gin, for I do not like to ask for it myself? The boy went, but he returned without the liquor; and the cook, for such she was, eventually went in herself.—[What a pity it is that decent servant-girls should give way to this debasing practice. O! how evil desires increase when we once consent to indulge in the use of such noxious liquids: not only is character at stake, but all those who are in the habit of taking these *little drops* are in danger of the *loss of their all,* both in time and eternity.—ED.]

CONSUMPTION OF MALT BY THE PRINCIPAL BREWERS IN LONDON.—The following is the consumption of malt from the 10th of October, 1830, to the 10th of October, 1836. (From excise returns):—

	1831.	1832.	1833.	1834.	1835.	1836.
	Qrs.	Qrs.	Qrs.	Qrs.	Qrs.	Qrs.
Barclay, Perkins, and Co.	97,198	96,612	93,175	99,674	106,490	107,786
Truman, Hanbury, and Co.	50,724	58,512	58,497	74,980	78,088	89,089
Whitbread and Co.	49,713	53,541	50,067	49,105	55,209	53,693
Combe, Delafield, and Co.	53,109	44,420	40,810	44,618	49,430	49,830
Reid and Co...	34,684	36,948	36,070	44,210	36,922	41,708
Calvert and Co.	30,525	32,810	31,433	31,460	33.253	30,858
Meux and Co..	24,339	22,060	20,718	28,161	24,376	30,639
Hoare and Co..	24,102	26,821	25,407	29,736	31,525	32,273
Taylor and Co.	21,845	21,735	21,115	20,835	23,855	24,970
Elliot and Co..	19,444	20,061	19,899	25,009	28,728	28,381
Donaldson and Co.	8,116	7,607	7,546	8,079	8,708	9,238
Tickell	9,124	5,331	5,133	5,294	5,218	

[It is our intention in future to give, in the Intelligencer, "The Tee-totaler's Barometer," shewing the influence of such an extraordinary consumption of Malt upon the price of Wheat and Barley, with a view to prove that a monopoly of the land for the growth of barley, for the creation of the cause of intoxication, is a serious tax upon the working man.—*Ed.*]

WHAT can be a more humiliating spectacle, than to see one of the only intelligent race of beings on the earth, who was made in the image of his Creator, endued with reason, capable of measuring the heights and distances of the stars; of ascertaining their motions and their laws; of looking through creation to creation's God; prone on the ground, more senseless than a beast; bereft of reason; humbled below the swine which roam the streets; shunned by the meanest and the lowest of the animal race; and all for the gratification of an unnatural and insatiable appetite? How must such a creature appear in view of superior beings? And what must they think of the author of all this wreck of character, and wreck of mind?

Subscription received by the Western Auxiliary
from J. H. £5 0 0

NOTICE TO AUXILIARIES, PRIZE ESSAY, &c.

THE Parent Committee recommend "That each of the London and Country Auxiliaries ascertain, as soon as possible, their proper boundary, and then divide the whole into districts; each district to have its visitors and superintendent, in order to the circulation of tracts on the loan system;—for the regular visitation of its members—the reclaimed and the unreclaimed drunkard;—to form branch societies and associations; and, where practicable, to hold public meetings. The Associations to report their proceedings, quarterly, to the Branches; and these to the Auxiliaries, who will make a general return annually to the Parent Society."

PRIZE ESSAY.—Premium of £100. for the best Essay on Total Abstinence from all Intoxicating Liquors.

The Committee feel great pleasure in being able to announce, that shortly the public may expect an advertisement offering a premium of One Hundred Pounds for the best Essay on the Advantages of Total Abstinence from all Intoxicating Liquors. Subscriptions for this purpose will be received by the Treasurer, W. JANSON, Jun., Esq., Tokenhouse Yard, London.

TEMPERANCE MEDALS,

Sold by J. Pasco, Bartholomew Close, for Ready Money only.

	s.	d.	
*The London Medal	5	0	per Doz.
St. John the Baptist	6	0	—
Ditto, with the Temp. Coat of Arms, No. 4..	9	0	—
Ditto, ditto..... 3..	5	6	—
Ditto, ditto..... 2..	3	0	—
Ditto, ditto..... 1..	2	0	—

* From these Dies were struck the beautiful Gold and Silver Medals presented at the Grand Festival held at the City of London Tavern.

MEETINGS IN LONDON AND ITS SUBURBS.

At Half-past 7 o'Clock in the Evening.

Monday, April 10th.—Bible Christians' Chapel, Paradise Row, King's Cross.

Tuesday, April 11th.—School Rooms, Fisher Street, Red Lion Square.—Christian Benevolent Society's Chapel, Macclesfield Street, City Road.—Friars' Mount, Mount Street, Shoreditch.

Wednesday, April 12th.—Baptist Chapel, Northampton Street, King's Cross.—Providence Chapel, Charles Court, Featherstone Street.—Infant School Rooms, Hart Street, Covent Garden.

Thursday, April 13th.—Welsh Chapel, Aldersgate Street.—Gainsford Street Chapel, Horselydown.—Ebenezer Chapel, North Side Bethnal Green.

Friday, April 14th.—Wesley Chapel, York Street, Hans' Place, Chelsea.—At the Chapel, Broker Row, Mint.

Printed and Published by J. PASCO, 90, Bartholomew Close; and sold by W. BRITTAIN, 1, Queen's Head Passage, Paternoster Row; PAUL, 52, Paternoster Row; TYLER, Tottenham Court Road; M. FULLER, 16, Bland Terrace, Great Dover Road, Southwark; C. J. REYNOLDS, 64, and J. PATTIE, 17, High Street, St. Giles's; HICKS, 130, Tooley Street; D. STROUD, 163, Blackfriar's Road; COWEN, Barnet; HERBERT, 36, Exeter Street, Sloane Street, Chelsea; GOTELEE, Church Parade, Hounslow; BAKER, Tract Depository, Nottingham; PALLISTER, Leeds; NOBLE, Boston; BRADBURY, JUN. AND Co., Deansgate, Bolton; OLIPHANT, Edinburgh; LIVESEY, Preston; ELLERBY, Manchester; WHEELER, Bath; and may be had of all other Booksellers.

THE WEEKLY

London Temperance Intelligencer.

UNDER THE DIRECTION AND SUPERINTENDANCE OF THE NEW BRITISH AND FOREIGN SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE.

No. 22.] SATURDAY, APRIL 15, 1837. [PRICE ONE PENNY.

"Far from thinking this cause a *sole* means of converting sinners from the error of their ways, we deem it to be but an *auxiliary* to the great cause of religious truth; it is intended *not to supersede*, but to *make way* for other means."
Rev. J. A. James.

IMPORTANT ANNOUNCEMENT.

WE would urge upon the consideration of the friends of the Temperance Reformation the important step suggested by J. S. BUCKINGHAM, Esq., M.P., respecting the grant of £5000. for the purpose of furnishing a Temperance Tract for gratuitous distribution to every family in the Kingdom. As the publication cannot be received into England without the Duty is paid, Mr. B. advises that EVERY TEMPERANCE SOCIETY IN THE UNITED KINGDOM should immediately memorialize the Lords of the Treasury, praying the admission of the Papers duty free. We heartily recommend this course. Let every Society prepare its own Memorial. Let it then be sent to the Member of Parliament for the locality to be presented to the Lords of the Treasury. We are convinced no Member would refuse to meet the wishes of our friends, while they might have to rejoice in the success of their patriotic efforts. The indefatigable legislator, J. S. Buckingham, is preparing the way for the consummation of this object.

ALCOHOL, A POISON.

ON taking a retrospective view of the evils which have at any time, from the creation of the world to the present period, afflicted mankind, the mind is most forcibly drawn to the conclusion that the use of fermented drinks pre-eminently overtops them all. Survey the page of history, and calculate, if you can, the millions—yes, tens of millions which have been swept from the land of the living by the demon of war in the short period of one hundred years; the enormous amount would be sufficient to appal the most callous heart. But calculations have been made, and proofs adduced to substantiate the fact, that where the sword has slain its thousands, the baneful poison has slain its tens of thousands. The first truth I shall attempt to prove by facts is, that such liquors are not needful to the support of life, or beneficial to the health of the animal frame. The blood by its circulation conveys to each part of the body the materials of which it is composed, while each organ, by its allwise Creator, is endowed with the power of selecting what it needs for nourishment, and the right performance of its duty; and the refuse it rejects to be thrown out of the system. *On every organ it touches, the alcoholic drink is poison,* and as such, is chased from organ to organ, causing irregularity of action and disturbance of function, exciting through the system a war of extermination, till the last remnant of the intruder is expelled from the territory—till vital power is prostrated by the frequent impositions of the enemy, he can never have a lodgment; and if through decay of organic vigour, by the mighty force of the intruder, it cannot be expelled, the work of death is done! This is the testimony of the ablest physicians in England, Ireland, and Scotland. Numberless instances there are of individuals being hurried to an untimely grave, and to eternity, unprepared by a premature death, brought on solely by the use of the poisonous beverage; and to them is lost, eternally lost, more than the value of ten thousand worlds. I mean their immortal souls, which are thus hurried, unprepared and uncalled for, into the presence of their Creator and Judge; and thus the intemperate, who are all wicked, do not live out half their days. "No drunkard shall inherit the kingdom of God." It may be said by some, "Not every moderate drinker becomes a drunkard; neither do I intend to become one, though I take a little." Here I would say, "Let him that thinketh he standeth, take heed lest he fall;" for it is by taking little and little, drunkards are made, and although some may stand firm to their purpose in this matter, yet compared with the thousands who fall, the number is very small; and they only who "touch not, taste not, and handle not," are safe, for it is at the best a poison. As, says Sir Astley Cooper, "spirit and poison are synonymous terms." Worse than all, its use leads to drunkenness, and, in the words of an able writer, "we find that intemperance expels reason, drowns the memory, defaces beauty, diminishes strength, inflames the blood, causes internal, external, and incurable wounds, is a witch to the senses, a thief to the pocket, a devil to the soul, the wife's woe and children's sorrow; and what is he but a madman, and self-murderer, who drinks to others good health, and robs himself of his own?"

R. D.

THOUGHTS, WORDS, AND ACTIONS;

OR EXTRACTS FROM THE JOURNAL OF A TEE-TOTALER.

Friday, March 10. Arose at six: thanked God for refreshing sleep—for his kind protection; and begged of Him strength for the day. Worked till eight o'clock in front garden: a reformed drunkard came by: said he could not get work now he had signed the pledge. Asked him if he would undertake to sell coffee in the neighbourhood from four till eight o'clock: consented. Breakfast, and went to employment: heard of a robbery at my employer's; went with an anti-tee-totaler to see the inspector of police: not at the station-house. Waited half an hour: went and bought the reformed drunkard a coffee can with fire-place underneath. Come back to the station-house: my friend with me; stood some time to examine a poison shop adjoining a lunatic asylum: thought the poison shop would be shut up in two years; prayed that it might be so, and hoped half the asylum would be made use of for other purposes. Ten o'clock saw two working men in a cab with long pipes, looked drunk in the flesh; gave them a handbill "I found you drunk." They both laughed me to scorn.

As soon as they left, two women led a drunken man along; gave him a handbill: he laughed heartily: desired me to look at him going into a drunkard's (Paradise) poison shop: saw no more of him. Prayed for the three poor men. The inspector now arrived: must go to Clerkenwell prison to identify the prisoner. In a street near Whitecross Street, saw a red flag hung on a broom-stick out of the first floor window, with this inscription, "Lost Peace." Poor mortal thought I, perhaps his wife or himself, or both, are drunkards, and have kicked peace out of doors, and wish in vain its return. Arrived at the prison. Policeman said thirty drunkards were confined on Saturday night and Sunday last at the station-house in F—— Street. Thirteen prisoners came out into the Newgate van; two young lads, two women, with infants at their breasts, one old man, one old woman, and the rest young men. A boy, thirteen years of age, waiting outside the prison to see his mother, who was committed for pawning a cloak for gin; she could earn £2. per week: admonished him to become a Tee-totaler, and keep out of prison. Went inside the prison: found the person to be the same that committed the robbery. Asked a turnkey's wife why so many persons were committed? She said, for certain, nineteen out of twenty were through drunkenness: touched my anti-tee-total friend on the shoulder: he looked very serious. Went into the Borough, and found two persons had adopted the system from repeated conversations I had with them; and was encouraged to go forward. A hop merchant said the Devil had got his business, he thought, for he sold no hops. Could not go to sleep without going to know why the red flag was hoisted: found the parties moderationists; but the woman had a confounded tongue—the poor man hung the signal of war out to quiet it. Provided the reformed drunkard materials, utensils, &c. for coffee.

J. P.

ARDENT SPIRITS.

Ardent spirits are various preparations produced from fermented liquors, and which contain more or less of alcohol as their basis.

Among the principal disorders produced by spirituous liquors are the following:—Sickness at the stomach, dropsy, obstructions of the liver, madness, the palsy, and apoplexy. Dr. Rush says, "that it is not extravagant to suppose that spirituous liquors destroy more lives than the sword. War has its intervals of destruction: but spirits operate at all times and seasons upon human life, and not unfrequently upon persons who are exempted from the dangers of war by age or sex. If we look to the effects of spirits upon property we shall find that, among the inhabitants of cities, they produce debts, disgrace, and bankruptcy; and among farmers and other classes of society, they produce idleness and ruin. There are three occasions in which spirits have been thought to be necessary and useful, namely, in very cold weather, in very warm weather, and in times of hard labour. In the first place, there cannot be a greater error than to suppose that spirituous liquors lessen the effects of cold upon the body. On the contrary, they always render the body more liable to be affected and injured by cold. The temporary warmth they produce is aways succeeded by chilliness. If any thing besides warm clothing and exercise be necessary to warm the body in cold weather, a plentiful meal of wholesome food is at all times sufficient for that purpose. This, by giving a tone to the stomach, invigorates the whole system, while the gentle excitation created by digestion adds considerably to the natural and ordinary heat of the body, and thus renders it less sensible of the cold. Secondly, it is equally absurd to suppose that spirituous liquors lessen the effects of heat upon the body. So far from it, they rather increase them. They add an internal heat to the external heat of the sun; they dispose to fevers and inflammations of the most dangerous kind; they produce preternatural sweats which weaken, instead of a uniform and gentle perspiration which exhilarates the body. Thirdly, there is neither strength nor nourishment in spirituous liquors. If they produce vigour in labour, it is of a transient nature, and is always succeeded with a sense of weakness and fatigue."

Dr. Paris says, "The more simply life is supported, and the less stimulus we use the better:" and he adds, "he is happy who considers water as his best and only drink."

General Jackson, of America, was once asked, if soldiers needed ardent spirits: he replied, that "he had observed, in arduous duty and severe cold, that those performed the one and endured the other the best who drank only water." And the venerable army surgeon, Dr. Jackson, of our own country (than whom no man can be looked upon as better authority), gave it as his opinion, that ardent spirits deteriorated the health of the men, and that their entire disuse was calculated to promote the health as well as the comfort of the soldiery." By a recent regulation of our own government, the usual supply of spirits to our soldiers on foreign stations is discontinued, instead of which they have a small increase of pay. This alteration Sir Henry Hardinge acknowledges to have been occasioned by the valuable information communicated on this subject through the medium of the Dublin Temperance Society.

It is notorious that, in what is called the "training" of that most detestable and brutal class of men, the pugilistic combatants, the use of ardent spirits is wholly interdicted, from a correct and well founded opinion that the use of such stimulants prevents that accession of muscular strength which they deem so important in actual combat: and if such abandoned wretches as these for a time relinquish their most favourite liquor, when neither motives of real morality nor true philosophy can be supposed to influence their conduct, it must be necessarily inferred, that from *experience* these trainers have found out that the use of ardent spirits produces a deteriorating effect upon the natural energies, and impairs the physical strength: the fact is, that whether taken moderately, habitually, or excessively, ardent spirits is calculated to lessen the bodily strength, and render a man more unfit for any service in which activity and energy are required.

The habit of indulging in spirituous potations impairs the inclination for any weaker beverage. The Chinese have a proverb to this effect: "The man who does not love tea covets rack." Even the particular kind of intoxicating liquor to which a person is addicted may frequently be surmised from the physiognomy. Indulgence in vinous potations produces turgidity of the eyes, and a dark red inclining to purple hue of the complexion. Gin gives a leaden colour, deadness of the eye, emaciation, great depression of spirits, and diminution of muscular power. Brandy produces a peculiar ferocity of temper, and forms the finished ruffian.

But there are conditions of the human body in which spirituous liquors are required; these may be briefly summed up:—When faintness, or a stoppage to the circulation of the blood has been produced, the sudden stimulus of spirits may be necessary. In this case we comply strictly with the advice of Solomon, who confines the use of "strong drink" only "to him that is ready to perish." Secondly; when the body has been long exposed to wet weather, and more especially if cold be joined with it, a moderate quantity of spirits is not only proper but highly useful to obviate debility, and thus to prevent a fever. These, it is presumed, are the only two cases that can occur in which spirituous liquors as drams are innocent or necessary.

Chelsea. J. S. H.

WHAT A CURSE! OR JOHN HODGES, THE BLACKSMITH.

Written by L. M. Sargeant, Esq. of Boston.

"THE doctor is a kind man," said Johnny Hodges, addressing a person of respectable appearance, who was in the act of returning to his pocket-book a physician's bill, which the blacksmith did not find it convenient to pay. "The doctor is a kind man, a very kind man, and has earned his money, I dare say, and I don't begrudge him a shilling of it all; but, for all that, I have not the means of paying his bill, nor any part of it, just now."—"Well, well," said the collector, "I shall be this way before long, and will call on you again."

Johnny Hodges thanked him for the indulgence, and proceeded with his work; but the hammer swung heavily upon the anvil, and many a long sigh escaped before the job in hand was fairly turned off.

Three or four times already the collector had paid a visit at the blacksmith's shop, who was always ready to admit the justice of the claim, and that the doctor had been very kind and attentive, and had earned his money; but Johnny was always behind hand; and though full of professions of gratitude to the good doctor, yet the doctor's bill seemed not very likely to be paid. Familiarity, saith the proverb, breeds contempt. This old saw is not apt to work more roughly, in any relation of life, than between the creditor, or the creditor's agent, and the non-performing debtor. The pursuing party is apt to become importunate, and the pursued to grow gradually callous and indifferent. Upon the present occasion, however, the collector, who was a benevolent man, was extremely patient and forbearing. He had sufficient penetration to perceive that poor Johnny, for some cause or other, was always exceedingly mortified and pained by these repeated applications. It did not however escape the suspicions of the collector that there might be a certain secret cause for Johnny's inability to pay the doctor's bill. Intemperance is exhibited in a great variety of modifications. While some individuals are speedily roused into violent and disorderly action, or hushed in slumber, and reduced to the condition of a helpless and harmless mass; others, provided by nature with heads of iron and leathern skins, are equally intemperate, yet scarcely, for many years, present before the world the slightest personal indication of their habitual indulgence.

Johnny Hodges was an excellent workman, and he had abundance of work. It was not easy to account for such an appropriation of his earnings, as would leave him not enough for the payment of the doctor's bill, upon any other supposition than that of a wasteful and sinful employment of them, for the purchase of strong drink. Johnny's countenance to be sure was exceedingly pale and sallow; but the pale-faced tippler is by no means an uncommon spectacle. On the other hand, Johnny was very industrious, constantly in his shop on working hours, and busily employed.

After an interval of several weeks the collector called again, and put the customary question, "Well, Mr. Hodges, can you pay the doctor's bill?" Perhaps there was something unusually hurried or importunate, or Johnny so thought, in the manner of making the enquiry. Johnny was engaged in turning a shoe, and he hammered it entirely out of shape. He laid down his hammer and tongs, and for a few seconds rested his cheek upon his hand. "I don't know how I can pay the doctor's bill," said Johnny Hodges, "I've nothing here in the shop, but my tools and a very little stock; and I have nothing at home but the remainder of our scanty furniture. I know the doctor's bill ought to be paid, and if he will take it, he shall be welcome to our cow, though I have five little children who live upon the milk." "No, no, Hodges," said the collector, "you are much mistaken if you suppose the doctor, who is a christian and a kind-hearted man, would take your cow, or oppress you at all, for the amount of his bill. But how is it that you, who have always so much work, have never any money?" "Ah, sir," said Johnny Hodges, while he wiped the perspiration from his face, for he was a hard working man; "Ah, sir," said he, "what a curse it is! can nothing be done to put a stop to this intemperance! I hear a great deal of the efforts they are making; but still the rum business goes on. If it were not for the temptations to take strong drink, I should do well enough; and the good doctor should not have sent twice for the amount of his bill. Very few of those who write and talk so much of intemperance know any thing of our trials and troubles." "I confess," said the collector, "that I have had my suspicions and fears before. Why do you not resolve that you will never touch another drop? Go, Hodges, like a man, and put your name to the pledge; and pray God to enable you to keep it faithfully." "Why, as to that, sir," said the blacksmith, "the pledge will do me no good; the difficulty doesn't lie there. What a curse! Is there no prospect of putting an end to intemperance?" "To be sure there is," replied the collector, "If people will sign the pledge and keep it too, there is no difficulty." "But suppose they will not sign the pledge," rejoined Johnny Hodges, "still if rum were not so common as it is, and so easily obtained, the temptation would be taken away." That is all very true, but it is every man's duty to do something for himself," replied the collector, "I advise you to sign the pledge as soon as possible." "Why, sir," said the blacksmith, "the difficulty doesn't lie there, as I told you; I signed the pledge long ago, and I have kept it well. I never was given to taking spirits in my life. My labour at the forge is pretty hard work, yet I take nothing stronger for drink than cold water." "I am sorry that I misunderstood you," replied the collector, "but since you do not take spirits, and your children, as you have led me to suppose, are of tender years, why are you so anxious for the suppression of intemperance?" "Because," said poor Johnny Hodges, after a pause, and with evident emotion, "to tell you the plain truth, it has made my home a hell, my wife a drunkard, and my children beggars! Poor things," said he, as he brushed away the tears, "they have no mother any more. The old cow, that I offered you just now for the doctor's debt, and I believe it would have broken their hearts to have parted with old Brindle, is more of a mother to them now than the woman who brought them into this world of trouble. I have little to feed old Brindle with; and the children are running here and there for a little swill and such matters to keep her alive. Even the smallest of these poor things will pick up a bunch of hay, or a few scattered corn stalks, and fetch it to her, and look on with delight to see her enjoy it. I have seen them all together, when their natural mother, in a drunken spree, has driven them out of doors, flying for refuge to the old cow, and lying beside her in the shed. What a curse it is!"

"What will become of them and of me," continued this broken-hearted man, "I cannot tell. I sometimes fear that I shall lose my reason, and be placed in the madhouse. Such is the thirst of this wretched woman for rum, that she has repeatedly taken my tools, and carried them five or six miles, and pawned or sold them for liquor. The day before yesterday I carried home a joint of meat for dinner. When I went home, tired and hungry at the dinner hour, I found her drunk and asleep upon the floor. She had sold the joint of meat, and spent the money in rum. It's grievous to tell such matters to a stranger, but I can't bear that you or the good doctor should think me ungrateful any longer. I never shall forget the doctor's kindness to me two years ago, when I had my dreadful fever; and if ever I can get so much money together, he shall certainly be paid. That fever was brought on partly by hard work, but the main spring of the matter was in the mind. My wife was then getting very bad, and when she was in liquor, her language was both indecent and profane, though when we were married there

wasn't a more modest girl in the parish. Just before my fever came on, in one of her fits of intemperance, she strolled away, and was gone three days and three nights, and to this hour I have never known where she was all that time. It almost broke my heart. The doctor always said there was something on my mind; but I never told him nor any one else the cause of my trouble till now. What a curse! Don't you think, sir, that something can be done to put an end to this terrible curse of intemperance?" "Your case is a very hard one," said the collector, after a solemn pause, "and I wish I could point out a remedy. You need give yourself no uneasiness about the doctor's bill, for I am sure he will think no more of it when I have told him your story. If it would not give you too much pain, and take up too much of your time, I should like to be informed a little more particularly of the commencement and progress of this habit in your wife, which seems to have destroyed your domestic happiness." Johnny Hodges wiped his brow, and sat down upon a bench in his shop, and the collector took a seat by his side.

"Eight years ago," said Johnny Hodges, "come the first day of next month, I was married. Polly Wilson, that was her maiden name, was twenty-three, and I was four years older. I certainly thought it the best day's work I ever did, and I continued of that mind for about five years. Since then heaven knows I have had reason to think otherwise, for ever since trouble has been about my path and about my bed. About three years ago my wife took to drink. I cannot tell how it happened, but she always said, herself, that the first drop of gin she ever drank was upon a washing day, when an old Scotchwoman persuaded her that it would keep the cold off her stomach. From that time the habit grew upon her very fast. She has told me a hundred times, in her sober moments, that she would give the world to leave it off, but that she could not for the life of her. So strong has been her desire to get liquor that nothing was safe from her grasp. She has sold her children's Sabbath clothes and my own for rum. After I had got well of my fever I worked hard; and, at one time, had laid by nearly enough, as I supposed, to pay the doctor's bill. One day I had received a dollar for work, and went to my drawer, to add it to the rest, and—all was gone! The drawer had been forced open. She knew that I had been saving the money to pay the doctor and the apothecary for their services during my fever; she knew that my sickness had been produced by sleepless nights and a broken heart on her account; yet she could not resist the temptation. She affirmed in the most solemn manner that she knew nothing about it; but two of the little children, in answer to my enquiry, told me that they had seen mammy break open the drawer and take out the money; and that she went directly over to the grocery, and in about half an hour after she returned, went to sleep so soundly in her chair that they could not wake her up to get them a little supper. At that time I went to Mr. Calvin Leech, the grocer, and told him that I wondered, as he was a church member, how he could have the heart to ruin the peace of my family. He was very harsh, and told me that every man must take care of his own wife, and that it was not his business to look after mine. I began to think, with Job, that I would not live always. Strange fancies came into my head about that time, and I tried hard to think of some escape from such a world of sin and sorrow; but a kind and merciful God would not let me take my own wild way. I read my Bible; and the poor children kept all the while in my way, smiling sweetly in my face, and driving all evil thoughts from my mind. My oldest boy was then about seven. 'Don't take on so, daddy; I shall be big enough to blow the bellows next year.' I have tried to keep up for the sake of these poor children; and few would be better for their years, if their mother did not teach some of them to curse and swear. They have the same bright look and gentle temper that my wife had when we were married. There never was a milder temper than Polly's before this curse fell upon the poor creature. Oh, sir, it is nothing but rum that has ruined our hopes of happiness in this world. How strange it is nothing can be done to stay such a dreadful plague!"

The collector shook the poor blacksmith by the hand, and bade him keep up his spirits as well as he could, and put his trust in God's providence. Promising to make him a friendly call in the course of a few days, he took his leave.

This interview with the blacksmith had caused his visitor to contemplate the subject of the Temperance Reformation somewhat in a novel point of view. The importunate and frequently repeated interrogatory of Johnny Hodges, "*Cannot something be* DONE *to put an end to the evils of intemperance?*" to most individuals would appear to savour of gross ignorance, in the enquirer, as to those amazing efforts which have already been made at home and abroad. But it must not be forgotten that poor Hodges was no *theorizer* in that department of domestic wretchedness which arises from intemperance. He was well aware that a prodigious effort had been made for the purification of the world by voluntary associations adopting the pledge of Total Abstinence. He perfectly understood that all those who had subscribed such a pledge, and faithfully adhered to it, were safe from the effects of intemperance in their own persons. Yet this poor fellow cried aloud, out of the very depth of his real misery, "*Cannot something be* DONE *to put an end to the evils of imtemperance?*" His own bitter experience had taught him that there was one person who could never be prevailed upon to sign the pledge; one, upon whose faithful execution of her domestic duties his whole earthly happiness depended; the partner of his bosom; the mother of his children; and she had become a loathsome and ungovernable drunkard. He rationally inferred, indeed he well knew the fact, from his own observation upon the surrounding neighbourhood, that such an occurrence was not of an uncommon character. Intemperate husbands, intemperate wives, and intemperate children were all around him. Johnny Hodges was a man of good common sense. He reasoned forward to the future from the past. He entertained no doubt that, notwithstanding the most energetic voluntary efforts of all the societies upon the face of the earth, drunkenness would certainly continue, in a greater or less degree, so long as the means of drunkenness were suffered to remain. The process of reasoning in Johnny's mind may be very easily described. So long, thought he, as rum-selling continues to be sanctioned by law, and grog-shops are legalized at every corner—so long as even deacons and church members distil rum, and sell it, reducing the temperate drinker's noble to the drunkard's ninepence, and that ninepence to nothing and a jail; winning away the bread from the miserable tippler's children; and causing the husband and wife to hate and abhor the very presence of each other—so long a very considerable number of persons, who will not sign the pledge, will be annually converted from temperate men and women into drunken vagabonds and paupers. The question is therefore reduced to this:—Can no effectual measures be provided by law to prevent a cold, calculating, mercenary body of men from trafficking any longer in broken hopes, broken hearts, and broken constitutions; and to restrain, at least, deacons and church members, who pray to the Lord to lead them not into temptation, from laying snares along the highways and hedges of the land to entrap the feet of their fellow-creatures, and tempt their weaker brethren to their ruin?

(To be continued.)

Correspondence.

To the Editor of the London Temperance Intelligencer.

DEAR SIR,—It would be well if all public speakers would make minutes of statistics intended to be published,

For want of this precaution, our friend Smith has been betrayed into an error, by trusting to his memory or to incorrect information, in reference to Stroud, page 158, No. 20. How he came by the particulars I know not. The facts are as follows:—John Hockings, with two friends from Birmingham, in January 1836, and James Teare, in May, powerfully advocated the principles of Total Abstinence in this neighbourhood. They met with violent opposition, insult, and abuse from some quarters, and with less encouragement elsewhere, than the importance of the subject demanded. The truth however is irresistible, and must eventually bear down all the prejudices or interests that impede its progress. The first signature obtained to the Total Abstinence pledge was on the 1st of January, 1836. Now, in the borough of Stroud, including the adjacent village of Eastington, about 300 persons are conscientiously abstaining from the use of all alcoholic drinks, convinced that they are useless and injurious as habitual articles of diet. Of these thirty are recovered from the ranks of the drunkard, having been addicted to habits of intemperance from five to thirty-two years. Five of the reformed are become Sabbath-school teachers, two members of Christian churches, and of the rest most are attending with their families various places of religious worship; ten or more the ministry of Rev. J. Burder.

Had the institution of Temperance Societies restored happiness and peace to no others in Great Britain, the effort would have been well repaid. The ministers of religion are at length beginning to sanction this glorious cause. The Rev. J. Burder and the Rev. B. Parsons have, for some months, zealously pleaded for as well as practised the principles of Total Abstinence. Rev. J. Dunn has also signed the Tee-total pledge, as well as four lay preachers. Three or four other ordained ministers are now trying it, and will doubtless shortly strengthen the cause by their signatures. About thirty Sabbath-school teachers and as many young lads, whose steady unflinching decision would have reflected honour on older heads, are inspiring with hope those who are anxious for the welfare of future generations. A library, a Total Abstinence club, and four coffee-houses, afford instruction, relief, and agreeable refreshment to the members, without exhausting their resources or rendering them the victims of remorse and disease. Can as much be said of the "Free and Easy" system? In the hope that the working men of England, and men of all ranks, will soon exercise their mental faculties—make fair comparisons—estimate the value of every thing by its intrinsic worth, rather than by a name given by interested parties—select the useful, and reject the "destroyer."

I am, Sir, yours respectfully,

London, Apr. 3, 1837. THOS. PARSONS, Sec.

TOTAL ABSTINENCE AND SABBATH TUITION.

To the Editor of the Intelligencer.

"The grand principle of all moral reformation is, voluntary abstinence from doing evil, as an essential pre-requisite to doing well, and voluntary associations, exhibiting this principle in practice, are the grand means of effecting it."
American Temperance Herald.

SIR,—The perusal of the article in one of your late Numbers, entitled, "Tee-totalism as connected with the young," afforded me much pleasure. Having been engaged for several years past in the "delightful task" of Sunday-school instruction, I naturally feel deeply interested in the promotion of any design which appears calculated to accelerate the progress of our juvenile population in the elevating and ennobling principles of our common Christianity, and thereby *effectually* to disseminate the seeds of our moral and spiritual NATIONAL RENOVATION.

Of all the noble and magnanimous institutions of which our country boasts, there is none which, in my humble opinion, has more powerful claims upon our sympathy and support than has the "*New* Society for the Suppression of Intemperance;" and I am persuaded, Sir, that, with the zealous and fervent co-operation of our *Sunday-school Teachers*, it is admirably adapted to produce one of the greatest moral victories ever achieved in this or in any other country. With the concentrated energies of nearly 150,000 teachers of the young and rising generation, marshaled in the ranks of Tee-totalism, what may we not expect? Only contemplate, Sir, for one moment, the incalculable amount of good that may be effected, supposing that every teacher embraces and carries into operation the health-preserving and soul-saving principles of Total Abstinence; and then look at the immense influence their *example* must produce upon their youthful charge, amounting to not much less than 2,000,000 of their perishing fellow-creatures: to say nothing of the *indirect* beneficial tendency of this example upon the parents and relatives—the friends and connexions of these children. With this formidable moral machinery in active operation we should speedily see those foul blots of our beloved country (gin palaces, beer shops, &c.) swept from its face, and our youthful community emancipated from the degrading and debasing thraldom of their forefathers; and, as plants of the Lord's right-hand planting, covering themselves with and diffusing among others, as the flowers of the field, a sweet and fragrant perfume of heavenly glory. Then shall we rejoice to behold our lovely isle "even as the garden of the Lord."

Should these brief and discursive remarks meet the eye of a fellow-labourer in the Sunday-school vineyard, who has not yet enrolled himself under our Tee-total banner, let him boldly come forward;—let him no longer doubt as to the *practicability* and *safety* of the system—these are put beyond ALL DOUBT;—let him no longer tamper with the deceitful foe, "strong drink." But rather let him, in the spirit of genuine self-denial, and from motives of pure love to his Redeemer and his ransomed, but perishing fellow-sinners, act in the spirit of Peter when he exclaimed, "Master, we have left ALL and have followed thee."

Yours, respectfully,

Chelsea, April 4, 1837. A SUNDAY-SCHOOL TEACHER.

To the Editor of the Intelligencer.

SIR,—Having been informed of the office you sustain in relation to the New British and Foreign Temperance Society, we have ventured thus to address you; first, to state there are, in the Isle of Thanet, a few persons who are wishful to form a Society, to be called the Isle of Thanet Auxiliary to the New British and Foreign Society for the Suppression of Intemperance; and we solicit your advice how to proceed in that work, so that we may not have to retrace our steps back again when once we have commenced; and we think we can fairly reckon upon fifteen or twenty names to the pledge at once, some of whom have acted on its principles for several months. Your kind reply will greatly oblige,

Ramsgate, April 3, 1837. R. J. M.

Progress of Temperance.

METROPOLITAN.

SOUTH LONDON AUXILIARY.—March 21st, a meeting of the above Society was held at the Wesleyan Sunday School, Broad Wall. The speakers were, Messrs. Knell, Day, and Morris, (from Clowes's,) Wm. Curtis, and Grosjean.

SURREY CHAPEL SUNDAY SCHOOL. — On Wednesday, March 29th, a second meeting was held in Jurston Street, one of the Surrey Chapel Sunday Schools. The Rev. J. Sherman took the chair. After prayer, the Rev. Chairman addressed the meeting;—the perspicuity of his statements and the nature and force of his arguments tended to shew how perfectly in harmony is the system of entire Abstinence from every thing that intoxicates with the Gospel of our blessed Redeemer—that Gospel which tells us to love our neighbour as ourselves, and to do *thyself no harm*. In his concluding remarks our reverend friend affectionately invited all who may feel their need of it, to come to him for spiritual advice; adding, that if the multiplicity of his engagements prevented his attending to them, he could refer them to officers in the church, who were both willing and competent to fulfil the delightful task.—Mr. Curtis, the superintendent of the school, addressed the meeting with pleasing effect,—inviting all his fellow-teachers and superintendents to do as he had done,—sign the declaration of Total Abstinence; as it will add much to their comfort, and greatly increase their means of usefulness.—Mr. Williams, Treasurer of the Oxford Auxiliary, stated, that they had 450 members who had signed the Total Abstinence pledge.—J. Hull, Esq., J. Hopkins, a reclaimed drunkard (who spoke to the hearts of every one), Mr. Hague, secretary to the Manchester Auxiliary, and Mr. Wiseman, secretary to the Auxiliary at Norwich, also addressed the meeting. The kind conciliatory manner of the speakers was calculated to remove all prejudice, supposing any to exist. The latter gentleman obtained, we believe, the promise of the Rev. J. Sherman to attend a Total Abstinence meeting at Norwich in the course of a few weeks.

BERMONDSEY.—Wednesday, April 5th, another meeting of this Auxiliary was held in Great George Street, Bermondsey, which was well attended, and addressed by Messrs. Ward, Williams, Hopkins, Worley (Uxbridge), Morris, J. Hull. Esq., Holding, and T. A. Smith. The cause here is much indebted to the influence of Wm. Norton, jun. Esq.

BROKER ROW, MINT.—We held our meeting on Friday last, at Broker Row, in the Mint, when Mr. Stroud was called to the chair. The meeting was crowded to excess. Mr. Stroud made some remarks upon Total Abstinence as calculated to bring glory to God in the highest, peace on earth, and goodwill towards men. Amongst the various speakers, Captain Humphries addressed the meeting, and stated, that the cause was going on well in Wales; and that 40,000 had already signed the pledge. He stated also that some sailors had requested a minister to come and preach on board their ship on the following Sunday. Upwards of 100 went two and two in procession to the same minister's chapel, with their medals on, and presented him with a new Bible. The Captain likewise stated, that a man who was a great drunkard came to the meeting and signed the pledge; and the following week his wife came to the meeting, and presented her thanks for the great change that had taken place in her husband. The Captain again detailed another proof of the benefits of Total Abstinence. After which Mr. Stroud concluded the meeting, when all present separated, highly enjoying the treat they had experienced.

W. J. S.

PROVINCIAL.

CHELTENHAM —A respected friend in the cause writes us from Cheltenham, that he is endeavouring to forward the interest of Tee-totalism in that place: 25 have signed the pledge. "I trust," remarks he, "that the blessing of God will accompany us—that our little number may soon become a thousand." So say we!—*Ed.*

YEOVIL.—We are going on well. On Tuesday evening last a meeting was held at Milborne Port, eight miles distant from Yeovil; was well attended, and some signatures gained. The audience was the most attentive we have met with, and no doubt but a good little Society will spring up. H. H.

BATH.—Mr. Teare gave us a lecture in the Friends' Meeting-house last Tuesday evening. On Wednesday evening we obtained the Ebenezer Wesleyan Chapel. It is useless to observe both places was crowded to excess. This morning, (5th.) at eleven o'clock, he delivered a lecture in the Banquet Room, Guildhall; Mr. Mimpriss in the chair. The notice was short, but we had a good attendance. — Mr. Teare's powerful appeal made a deep impression on a respectable audience. This afternoon, he is gone to Trowbridge, to deliver a lecture. To-morrow he will lecture on board a vessel at Bristol, after which, I believe, he intends to return to Preston.

W. W.

WATLINGTON.—A friend at Watlington informs us, that certain evil disposed persons, anxious to annihilate Tee-totalism, have been guilty of the most disgraceful outrage in the Temperance Coffee Rooms, lately established by J. Kitchen, in Couching Street. We have seen some opposition during the course of our experience, but we do not remember having heard of such base conduct as has been evidenced in this case. We wish, however, to remind the son of the publican, likewise the "attorney's son," however well he may know the law, that if they again compromise their characters by annoying peaceable men, we will exhibit them to the world, so that their conduct may be marked, and their unmanly behaviour represented where they would blush to appear as offenders. [If the opposition continues, send us their names and address.] Amidst all this opposition the tee-total cause is progressing in the very teeth of its enemies. Watlington, where the monster intemperance has for many years reigned with uncontrolled power, and swept many hundreds of its inhabitants to the regions of endless despair! Watlington, which out of a population of about 2000, contains several hundred drunkards, yet Watlington contains 50 tee-totalers! to God be all the glory. While we read that drunkards shall not inherit the kingdom of God, so long will we use all our influence, in spite of our enemies, to reclaim our neighbours, and save them from the jaws of death. Our very enemies have been instrumental in the furtherance of our cause, and we hope the time is not far distant when even they will come forward as sincere helpers in this noble cause. However, should they still continue to annoy us, they will find that it is not in their power to destroy or even silence us. Let them summons all their hellish force against us, yet let them remember that that God whom we serve is able to deliver, and he will deliver.

READING.—A Temperance meeting was held at a village called Peperd, about six miles from Reading, and surprising to the party who got the meeting up, between 3 and 400 persons were present. The chapel, vestry, and every where was crowded to excess. The meeting was addressed by speakers from Reading, and by John Cassell, the Manchester carpenter. A little interruption was made by a person intoxicated, but, upon the whole, the meeting went off very well. At the close the minister of the place signed the pledge, and 18 followed his example.

YARMOUTH, NORFOLK. — Our correspondent minister writes thus:—"I shall now communicate a brief account of a meeting held at the Town Hall of Great Yarmouth, last Saturday evening. Saturday being the last fair day in this town, it was thought advisable to have a tea meeting, in order to prevent possible evil, and to promote decided good. A meeting therefore was announced, and on the evening and in the place named above about 300 sat down to tea. A very comfortable and plentiful tea was provided, and such arrangements were made, as to make the meeting a source

of enjoyment and pleasure. During the meal several members of the Society were engaged in the orchestra with their instrumental music and vocal sounds; and as the eye glanced around, several banners attracted attention, together with various important mottos, as, 'Do all to the glory of God,'—'Drunkards cannot inherit the kingdom of God,'—'Avoid the dram shop,'—'Beware of the first glass,' &c. Indeed, I was pleased with the arrangements, and I think they reflect great credit upon the Secretary, and those who acted with him. Mr. Church, the gentleman to whom I have just alluded, is a warm and active advocate of the cause, and has undergone much fatigue and labour in the promotion of its interests. I trust that he will be amply rewarded, aud that the tea party of last week will be a source of encouragement to him for the future. On the occasion referred to, the Rev. Thomas Clowes, M.A., a minister of the established church, presided. After tea several speeches were made, and several Temperance hymns sung. The chairman having occasion to leave the meeting after the conclusion of the first resolution I took the vacated chair. Speeches were made by myself, Mr. J. R. Bradwick, Mr. Burch, Mr. Walker of Bungay, and Mr. Church. We had not many signatures to our pledge, but several reasons may account for this. I regret that the clergyman mentioned has not yet signed, but by his statements at this meeting, and relying upon his consistency, I venture to predict that he will soon be of our number. A great number of young persons were present on this occasion, whose minds I trust will receive benefit. In a word, the meeting was carried on and concluded as well as we could expect, considering circumstances. May the Divine blessing rest upon all such associations.

J. B.

Suffolk.—Mr. Smith's labours. We have ascertained that Mr. T. A. Smith, of London, has been actively engaged during the last few weeks in the advocacy of the Temperance Reformation. On the 20th of March he delivered a Lecture at Ipswich; on the 21st at Woodbridge; on the 22nd at Manningtree, and on the 23rd at the Mechanics' Institution, Ipswich.

Ipswich.—On Good-Friday, a Temperance Festival was held in the Mechanics' Institution, Ipswich. The room was tastefully ornamented with evergreens and artificial flowers: there was also seven beautiful silk flags; on one, behind the chairman, was the inscription of "Independence," and on another, "Liberty and Order," and on a third, the "Abolition of Slavery." 150 sat down to tea; after the tea things were removed, a most interesting meeting was held; the Rev. Mr. Edwards occupied the chair. Addresses were delivered by the Chairman, by Messrs. Bowman, Green, Bowley, and T. A. Smith. This was a most delightful meeting, and every body appeared pleased with the result.—On Saturday evening, 25th, Mr. Smith gave a concluding Lecture in the Mechanics' Institution. There are several most interesting cases of reformation in Ipswich which encourage the friends to persevere in their work of mercy.

Guernsey.—Tee-totalism is rapidly extending, not only over England, but to the insulated spots which lie around our "sea-girt isle." From Guernsey we have the following:—"In November last we commenced the war against inebriating liquors; since which time we have enrolled one hundred and one names. Much opposition and misrepresentation is raised against us, but we intend, through God's help, to persevere. On the 20th of January last we established a Benefit Society. Now we have seventy-five members.

J. M., Jun.

Hull Temperance Anniversary.—The Hull Temperance Society commenced its Anniversary on Good Friday with a tea meeting in the Freemason's Lodge, Mytongate, when upwards of 330 sat down to tea. The room was tastefully decorated with evergreens, banners, and transparencies. On the Wednesday, Thursday, and Friday in the Easter week, meetings were held in the Town-Hall, which was kindly granted by the Worshipful the Mayor. Mr. Wade, president of the society, presided the first evening. The report stated, an increase of six, who had signed the Moderation pledge, and 900 the Tee-total pledge, during the past year;—that a Society had been formed expressly for seamen and river-men, and that three meetings were held weekly in different parts of the town. The Society numbers upwards of 1100 members. Of the Tee-totalers, 200 are reclaimed drunkards, and many of these have united with the church of Christ. The meetings were very ably addressed by Messrs. Lees, of Leeds; Mason and Grant, from Holbeck, near Leeds; Mr. Hill, from Bradford, and several reformed drunkards of the Hull Society. Great interest was excited; and the anniversary has been productive of much good in removing prejudice and convincing the minds of many who had been previously hostile to the principles of Tee-totalism. A vote of thanks was passed to the Mayor for the use of the Town-Hall with three rounds of applause. On the Sunday following, a Temperance Love Feast was held in the Freemasons' Lodge. Several reclaimed characters and their wives gave their experience; some of them ascribed their coming to a knowledge of their *Saviour*, to *Tee-totalism*, by rescuing them from intemperance, and leading them to the house of God. Throughout all the proceedings one feeling of praise and thanksgiving was poured out to the Giver of all good, for having introduced Tee-totalism into Hull. Forty-six have signed the Abstinence pledge during the anniversary.

Varieties.

Extracts from a recent Work on America, by F. J. Grund.

It used to be a general custom on board the steam-boats, on the American rivers, to hand brandy round to the passengers with their meals. "The Temperance Societies," says Mr. Grund, "have abolished this custom on board of most of the steam-boats." Vol. II., p. 229.

"On the Western waters, there are Temperance boats which furnish no such articles," (wines and spirits.) "And it is more than probable, that the progress of Temperance will banish them also from on board the steamers of the Atlantic States." Vol. II., p. 231.

"Religion, and voluntary abstinence from the use of ardent spirits, have had a prodigious influence on the moral habits of the sailors, and have saved thousands of them from that mental degradation to which they are continually exposed by their occupation and habits of life, and into which they are often misled even by the best features of their character." Vol. II., p. 172 3.

"I have been so fortunate as to hear several sermons preached by the Rev. Mr. Taylor, at the Seamen's Church in Boston, and have listened with intense pleasure to his pathetic exhortations to industry and sobriety. He would sometimes, in the midst of a sermon, call upon *individuals*, and especially on *captains of vessels*, to use their personal influence in suppressing the vice of intemperance, and to exhort the men under their command to a proper worship of God and the obedience of his laws. It was a moving scene to hear those sturdy navigators reply in the affirmative, and pledge their honour and their faith to fulfil the injunctions of their preacher." Vol. II., p. 173.

Pyrrhus, the celebrated sovereign of Epirus, having heard that some young officers, during the hours of intoxication, having spoken disrespectfully of him, sent for them into his presence, and asked them if it was true that they had used the words imputed to them?—"Yes, my lord," replied one

of them," and we should probably have said a great deal more, if we could have got more rum."—[How often the use of the cause of intoxication inspires insubordination and disrespectful feeling! Let the history of states testify!—*Ed.*]

MEETINGS IN LONDON AND ITS SUBURBS.

At Half-past 7 o'Clock in the Evening.

Monday, April 17th.—Bible Christians' Chapel, Paradise Row, King's Cross.

Tuesday, April 18th.—School Rooms, Fisher Street, Red Lion Square.—Christian Benevolent Society's Chapel, Macclesfield Street, City Road.

Wednesday, April 19th.—Baptist Chapel, Northampton Street, King's Cross.—Providence Chapel, Charles Court, Featherstone Street.—Infant School Rooms, Hart Street, Covent Garden.—British School, Great George Street, Bermondsey.

Thursday, April 20th.—Welsh Chapel, Aldersgate Street.

Friday, April 21st.—At the Chapel, Broker Row, Mint, Borough.

TO CORRESPONDENTS.

"H. M., Surgeon, Bodmin." We are obliged to H. M. for his communication: it shall be laid before the Committee at their next meeting.

"C. O. L." shall appear.

The articles from Kidderminster shall be inserted. W. L. has our thanks.

"Amicus." Will our correspondent furnish us with the Report to which he alludes immediately? If so, we will endeavour to insert it.

The communication from "Bream's Buildings" should have been authenticated. If we knew the author's name we might suggest something respecting it. As it is it will not suit our pages.

The "Drunkard's Son" shall appear. Also, "Advocate of the Cause;" and a Notice of Mr. Ball's Sermon.

The Article from Tottenham in our next.

Other papers not named will be considered next week.

N. B. The Secretaries of the Auxiliaries are informed that a Book is provided at Mr. Pasco's, where they are requested to enter the Meetings for the ensuing Week before each Tuesday Evening successively. It is hoped this arrangement will prevent all mistake.

*** *All Communications must be Post Paid.*

TEE-TOTAL

TEMPERANCE COFFEE HOUSE,

16, OLD BAILEY.

J. SMITH returns his sincere thanks for the support already afforded him, and begs to inform his friends and the public that he is about to introduce several improvements in the mode of conducting his establishment, which he hopes will give them satisfaction, and insure a continuance of their favours.

Six Daily Papers taken in, besides Temperance and other Publications.

Hot Rolls at half past Five o'Clock in the Morning.

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A Register is kept at the Rooms to furnish Temperance Members who are seeking employment, and Masters who are favourable to the Temperance principles, with a ready medium or House of Call for such persons as are desirous of entering their Names.

*** No Stimulating Drinks allowed on the Premises.

ECONOMY AND COMFORT.

TEMPERANCE COFFEE HOUSE

And Reading Room,

COUCHING STREET, WATLINGTON.

J. KITCHEN, Tea-Dealer and Grocer, informs his friends, the friends of TEMPERANCE, and the Public generally, that he has fitted up and opened a house *adjoining the Red Lion*, for a COFFEE AND EATING HOUSE, AND NEWS ROOM; in which he has spared no pains to make it at once convenient, comfortable, and respectable; and has no doubt but those persons who may favour him with their company will find the accommodations such as to give them perfect satisfaction. Coffee or Tea served up with Rolls, Eggs, or Rashers, at the shortest notice and on the most reasonable terms. Hams of the finest flavour and quality constantly in cut, at moderate charges. German Sausages, Polonies, Pork and Veal Sausages, fresh every week. There will be a good supply of Newspapers and Temperance Periodicals constantly in the Coffee Room, into which any person may be admitted to read the papers or to transact business, without taking refreshment, on the payment of one penny per hour, or any period under that time.

Subscribers of 1*s.* 6*d.* per quarter may have access to the Reading Room at any time, which will be supplied with most of the leading Newspapers and Periodicals of the day.

No Coffee or Tea will be used but of the finest flavours; and J. K. flatters himself that persons coming in from a distance, will find this establishment (where they may partake of the "cup which cheers but not inebriates") worthy of their attention and support.

The time of opening will be at Six o'clock in the morning, and to close precisely at Ten in the evening, at which time persons are requested to retire.

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THE WEEKLY

London Temperance Intelligencer.

UNDER THE DIRECTION AND SUPERINTENDANCE OF THE NEW BRITISH AND FOREIGN SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE.

No. 23.] SATURDAY, APRIL 22, 1837. [PRICE ONE PENNY.

"Far from thinking this cause a *sole* means of converting sinners from the error of their ways, we deem it to be but an *auxiliary* to the great cause of religious truth; it is intended *not to supersede*, but to *make way* for other means."
Rev. J. A. James.

ALCOHOL, THE SORCERER.

SOMETIME in the eighth century, the precise year is not known, Alcohol, the Sorcerer, was born. His parentage is rather obscure, and at this distance of time the name of his father cannot be discovered. But though his immediate father is unknown, yet there is good evidence of a near connexion between him and Beelzebub, one of the ministers of Lucifer, the prince of the power of the air.

The country which gave birth to Alcohol was Arabia; but whether it was Arabia Deserta, or Arabia Felix, history does not inform us; most probable, however, it was the former.

Alcohol was a promising youth, and it was expected that he would prove a blessing to mankind; but it soon appeared that he was of a very fiery and malicious disposition, flattering only to deceive, and alluring to betray.

There can be no doubt of Alcohol being a real Sorcerer, for he is now some hundred years old, and, instead of manifesting any of those infirmities which come with length of years, he is actually more strong and vigorous than ever; besides this, he is too dexterous a thief to be any thing less than a Sorcerer. It is not saying too much to aver that he has stolen more money from England than the entire sum paid for the administration of government: nay, so adroit is he, that he has stolen away many a man's brains! And what is very observable, when the Sorcerer has stolen away any man's brains, the man thinks himself wiser than before he lost them; and when he has filched away all his money, he is, in his own apprehension, richer by far than ever. In addition to these exploits, also, Alcohol, to effect his ends, assumes almost an infinite variety of names, dresses, complexions, and forms, and accommodates himself to every circumstance, taste, disposition, and rank. If his intended victim is wealthy and fashionable, he appears in a rich suit of red and purple, then he is known as Mr. Brandy, and professes to be a physician of eminence, cures indigestion and loss of appetite, removes *ennui*, and promotes hospitality and fine feeling. If his victim be not so rich and fashionable, he assumes a different dress and name, and is called Mr. Whiskey. Sometimes he finds his way into company as the renowned Mr. Gin, from Holland. On other occasions he is introduced as a Mr. Rum, from the West Indies, a gentleman of large fortune and first-rate address. Where he finds caution and fear, the Sorcerer works himself into favour by assuming the demeanor of a mild, sweet, and insinuating gentleman, perfectly inoffensive and agreeable, his name, then, is Mr. Toddy. Of late years, however, he has seldom used this name; for most people, *and ladies particularly*, have manifested a good deal of distrust as to his usual character. Therefore, as all rogues do, he has found it convenient to change his name, and he is now called Mr. Mint Julip, Mr. Cordial, Mr. Whiskey Punch, *alias* Ale, Beer, Porter, Cider, and Perry, according to the taste of those upon whom he has a design.

In passing through the empire of Great Britain, Alcohol came to a little place situated among the hills, called the Village of Temperance, as flourishing, happy, and industrious a village as ever the sun shone upon. No sooner did the Sorcerer behold it than he determined to mar its beauty, and to destroy its peace.

To accomplish his purposes he assumed one of his most specious disguises. His calls at the village were, at first, not frequent, and he never intimated a desire to become a resident. By degrees he insinuated himself into the confidence of the leading men of the place. And now, some of the most pious persons in the village, seeing he was not that vagrant knave some had represented, opened unto him their doors, and introduced him to their families; always, however, with a word of private caution, not to suffer him to use any familiarity. By and by, the parson, hearing from the members of his church how peacably Alcohol demeaned himself, and having in his pastoral visits frequently met with him, invited him to an interview at his own house. Alcohol cheerfully accepted this invitation, and by degrees the good man was so taken with the Sorcerer, that he could hardly think of spending a day without his company; and very frequently, after severe toil in the service of Emmanuel, he has been known to call for the Sorcerer to cheer his weakness and invigorate his powers. Indeed, I have myself seen the Sorcerer at several ecclesiastical meetings, and frequently heard one clergyman introduce him to another, and extol his virtues; and on such occasions I have thought his influence much greater than it should be, either for the peace or the purity of the church.

By and by, a house was built for Alcohol, in the village of Temperance, and one of the members of the church actually became his steward.

Very soon after this the inhabitants began to complain of *hard times*, high taxes, and the ruinous price of grain, flour, and bread. Fighting, gambling, swearing, Sabbath-breaking, and every named and nameless abomination began to prevail. Indeed, the village of Temperance has been entirely ruined, and its name is now changed, being known as the village of Dissipation. The steward still continues in the

service of the Sorcerer, and has amassed an extensive property. But, of late, it has been whispered, that a greater than the Sorcerer has cited the steward to appear before him; and it is even said that God will judge him, and that the witnesses against him are his former neighbours, and even one of his own sons.

PREJUDICIAL INFLUENCE OF THE HABITUAL USE OF ALCOHOLIC LIQUORS.—The daily indulgence in vinous fluids predisposes to many diseases, and directly causes others. Slight excesses in the use of fermented liquors, particularly wine and malt liquors, occasion fulness of blood, with all the consequent evils, especially gout, apoplexy, paralysis, and congestion of the abdominal viscera. Greater excesses in the use of fermented and spirituous liquors exhaust the nervous and vital power, induce tremors, nervousness, delirium tremens, inflammation of the brain, and insanity: occasion diseases of the digestive organs, particularly loss of appetite and indigestion, diarrhœa, dysentery, inflammation and changes of structure of the liver; and, in fact, produce disorders of all the various organs in the body, and ultimately death in its most awful forms.

TWO IMPORTANT QUERIES ANSWERED.

I AM afraid it will be some time before the old prejudices in regard to stimulating liquors are done away. The meaning and application of certain terms and expressions which have been familiar to us retain their influence over our minds long after it has been proved by new discoveries that those terms and expressions have been misapplied. Habit is a very tenacious thing, and difficult to be thrown off.

I have been led to this remark by a conversation I had a short time ago with a friend upon the progress of Temperance Societies, and the benefit they were likely to produce to the community at large, when, in reply to something I said, he expressed his unwillingness to give up those "creature comforts" which Providence had put into his power to enjoy. Now, as my friend is both a sensible and good man, I was led seriously to reflect upon his remark, and to ask myself these two questions:—Are we, under any circumstances, bound to reject the good things which Providence offers for our acceptance; and may inebriating liquors be properly named "creature comforts."

In reference to the first question, how are we to know when in reality Providence offers anything for our acceptance? Both evil and good, we are well aware, abound in this world; and surely no one will say that we may lawfully accept both. Then there are some things placed within our reach by Providence which we may not accept. In the garden of Eden there were abundance of fruit trees, but there was one which Adam and Eve were not to touch. No doubt there are many things now allowed to exist, as trials of our obedience, and he who partakes of them is eating the forbidden fruit, But I can imagine my friend to say, "How are we to know which are forbidden, and which are not? The Almighty does not speak to us as He did to the first man." But indeed He does; and although His mode of communication is different, His language is equally expressive. He speaks to us by our Bible, our experience, and our reason: the two first of which Adam had not, and the latter must have been in him exceedingly imperfect. Whatever we can see and understand to be the source of evil is what God forbids us to touch; and what is innocent and useful are the fruits of the garden that we may eat freely. But then come the following questions:—Is it innocent to take even in moderation inebriating liquors? Is it innocent to *touch* even the unclean thing? Is it innocent to give your countenance to a practice which others may abuse, and by which others may be great sufferers? Are inebriating liquors under any circumstances useful? Are they useful to our fortunes, our constitutions, or our moral feelings? I think I need not answer these questions; for it seems to me that, upon mature consideration, all sensible men will come to the conclusion, that the use of intoxicating liquors can be neither innocent nor useful; and that they are not offered by Providence for our acceptance, but rather for our rejection; and may be properly viewed as trials of our obedience and self-denial, like the forbidden fruit in the garden of Eden.

In regard to the second question—May inebriating liquors be properly called "creature comforts:" I answer—certainly not. Before you declare the result of a scheme, as to whether it turn to profit or loss, you balance your accounts, and look at both sides. There may be *a little* profit on one side, and *a great* loss on the other; and the conclusion is, that it was a bad scheme. Look at your drinking account, and see on which side the balance stands.

The conclusion I come to is, that the use of inebriating liquors is neither innocent nor useful; that we are bound to reject them, although placed by Providence within our reach; and that they are miscalled "creature comforts." C. O. L.

JOHNNY HODGES—*Concluded.*

A MONTH or more had passed away before the collector's business brought him again into the neighbourhood of the blacksmith's shop. Johnny Hodges was at work as usual. He appeared dejected and care-worn. His visitor shook him by the hand, and told him that the doctor said he should consider him, as old Boerhaave used to say, one of his best patients, for God would be his paymaster. "Never think of the debt any more, Johnny," said the collector. "The doctor has sent you his bill receipted; and he bade me tell you, that if a little money would help you in your trouble, you should be heartily welcome to it."* "Indeed," said the blacksmith, "the doctor is a kind friend; but I suppose nothing can be done to put an end to this curse?" "I fear there will not be at present," said the collector; "rum is the idol of the people. The friends of Temperance have petitioned the legislature to pull this old idol down. Now there are in that very body a great many members who love the idol dearly: there are many who are sent thither expressly to keep the idol up. So you see, that petitioning the legislature, such as it now is, to abolish the traffic in rum, is like petitioning the priest of Baal to pull down their false god. But you look pale and sad: has any new trouble come upon you, or do you find the old one more grievous to bear?" "Ah, sir," said this man of many woes, "we have had trouble enough, new and old, since you were here last. Intemperance must be a selfish vice, I am sure. About a fortnight ago my wife contrived, while I was gone to the city to procure a few bars of iron, to sell our old cow to a drover; and this woman, once so kind-hearted and thoughtful of her children, would see them starve rather than deprive herself of the means of intoxication. She has been in liquor every day since. But all this is nothing compared

* I have learned, since the preparation of this tale, from the collector himself, that Hodges expressed the liveliest gratitude for the doctor's kindness in relinquishing his claim for professional services; but that he persisted in refusing to receive a five-dollar note which accompanied the receipted bill. "God will reward the doctor for all his kindness," said the poor fellow, "but I cannot take the money."

with our other late trial. Last Monday night I was obliged to be from home till a late hour. I had a promise from a neighbour to sit up at my house, till my return, to look after the children, and prevent the house from being set on fire. But the promise was forgotten. When I returned, about eleven o'clock, all was quiet. I struck a light, and finding my wife in bed and sound asleep, I looked round for the children. The four elder children I readily found; but little Peter, our infant, about thirteen months old, I could find nowhere. After a careful search I shook my wife by the shoulder to wake her up, that I might learn, if possible, what had become of the child. After some time, though evidently under the influence of liquor, I awakened this wretched woman, and made her understand me. She then made a sign that it was in the bed. I proceeded to examine, and found the poor suffering babe beneath her. She had pressed the life out of its body. It was quite dead. It was but yesterday that I put it into the ground. If you can credit it, this miserable mother was so intoxicated that she could not follow it to the grave. What can a poor man do with such a burthen as this? The owner of the little tenement in which I live has given me notice to quit, because he says, and reasonably enough too, that the chance of my wife's setting it on fire is growing greater every day. However, I feel that within me that promises a release before long from all this insufferable misery. But what will become of my poor children!" Johnny sat down upon a bench, and burst into tears. His visitor, as we have said, was a kind-hearted man. "Suppose I should get some discreet person to talk with your wife," said he. Johnny raised his eyes and his hands at the same moment. "Talk with her!" he replied, "you may as well talk with a whirlwind; the abuse which she poured on me this morning, for proposing to bring our good minister to talk with her, would have made your hair stand on end. No, I am heart-broken and undone for this world. I have no hope save in a better, through the mercies of God." The visitor took the poor man by the hand, and silently departed. He uttered not a word; he was satisfied that nothing could be said to abate the domestic misery of poor Johnny Hodges in the present world; and there was something in his last words, and in the tone in which they were uttered, which assured the visitor that Johnny's unshaken confidence in the promises of God would not be disappointed in another.

How entirely inadequate is the most finished delineation to set forth, in true relief, the actual sum total of such misery as this! How little conception have all those painted male and female butterflies and moths, who stream along our public walks of a sunny morning, or flutter away their lives in our fashionable saloons;—how little conception have they of the real pressure of such practical wretchedness as this! To the interrogatory of poor Johnny Hodges, "*Can nothing be* DONE *to put an end to the evils of intemperance?*" what answer, here and hereafter, do those individuals propose to offer, who not only withhold their names from the Temperance pledge, but who light up their castles, and call together the giddy and the gay of both sexes; and devote one apartment of their palaces, in the present condition of public sentiment, chastened and purified as it is, to the *whiskey punch bowl!*

The summer had passed, and the harvest was over. About four months after the last interview, I heard, for the first time, the story of poor Johnny Hodges. Taking upon my tablets a particular direction to his house and shop, I put on my surtout, and set forth, upon a clear, cold November morning, to pay the poor fellow a visit. It was not three miles from the city to his dwelling. By the special direction which I had received, I readily identified the shop. The doors were closed, for it was a sharp, frosty morning. I wished to see the poor fellow at his forge before I disclosed the object of my visit. I opened the door. He was not there. The bellows were still. The last spark had gone out in the forge. The hammer and tongs were thrown together. Johnny's apron was lying carelessly upon the bench. And the iron upon which he had been working lay cold upon the anvil. I turned toward the little dwelling. That had also been abandoned. A short conversation with an elderly man, who proved to be a neighbour, soon put my doubts and uncertainties at rest. The conclusion of this painful little history may be told in very few words. The wife, who, it appears, notwithstanding her gross intemperance, retained no inconsiderable portion of personal comeliness when not absolutely drunk, had run off in company with a common soldier, abandoning her husband and children about three months before. Five days only before my visit, poor Johnny Hodges, having died of a broken heart, was committed to that peaceful grave where the wicked cease from troubling, and where the weary are at rest. On the same day, four little children were received, after the funeral, as inmates of the poor-house.

"I have known them well all their life long," said the old man from whom I obtained the information. "The first four or five years of their married life there was not a likelier, nor a thriftier, nor a happier couple in the village. Hodges was at his forge early and late; and his wife was a pattern of neatness and industry. But the poor woman was just as much poisoned with rum as ever a man was with arsenic. It changed her nature, until at last it rendered her a perfect nuisance. Every body speaks a kind word for poor Hodges; and every body says that his wife killed him, and brought his children to the poor-house. This is a terrible curse to be sure. Pray, sir, '*can't something be done to put an end to the evils of intemperance?*'" Such, thought I, was the inquiry of poor Johnny Hodges. How long can the intelligent legislature of our country conscientiously permit this inquiry to pass without a satisfactory reply? How many more children shall be made orphans—how many more temperate men shall be converted into drunken paupers, before the power of the law shall be exerted to stay the plague! In the present condition of the world, while the legislature throws its fostering arm around this cruel occupation, how many there are who will have abundant cause to exclaim, like poor Johnny Hodges, from the bottom of their souls,—WHAT A CURSE! How many shall take as a fair departure for the voyage of life, and make shipwreck of all their earthly hopes in a similar manner! How many hearts not guilty of presumptuous sins, but grateful for Heaven's blessings in some humble sphere, shall be turned, by such misery as this, into broken cisterns that can hold no earthly joy! How many husbands of drunken wives—how many wives of drunken husbands—how many miserable children, flying in terror from the walking corpse of inebriated parents, shall cry aloud, like poor Johnny Hodges, in the language of despair,—WHAT A CURSE!

Correspondence.

To the Editor of the Intelligencer.

A FEW young men, chiefly apprentices, several of whom are members of the Society for the Suppression of Intemperance, having a desire to amuse themselves at cricket on Easter Monday, and being disgusted with some of the proceedings that have happened on former occasions in consequence of the influence of intoxicating drinks, engaged to try without these stimulants. They met at an early hour in a spacious field kindly lent by a gentleman for the occasion. At the onset the ground was covered with snow, but the sun soon dissipated it, and they commenced with much animation and good humour, which was continued throughout. They were supplied with coffee, &c., by way of refreshment, from our newly opened coffee-house.

Thus proving that intoxicating drinks were unnecessary

to them as an enlivener to amusement, and that as great a degree of even cheerfulness is to be found in the ranks of Abstinence as can exist in the moderate use of intoxicating drink. After the amusement they retired to the coffee-house, where they took dinner together, and spent the remainder of the afternoon in an agreeable conversation.

In the evening a party, principally members, met and held a social tea meeting, when an elderly hard-working gardener, who has been many years a respectable member of the Wesleyan Connexion, was called upon to preside.

He stated that his health had improved under the adoption of the principle of Total Abstinence from intoxicating drinks, and that he enjoyed greater peace in his mind than heretofore. He was truly thankful he had been brought to see that these liquors were unnecessary, as the places where they were sold tended much to prevent that reformation of character the Gospel was designed to accomplish. He therefore most earnestly and affectionately implored the youth present to avoid the public-house, as it was the nursery and hot-bed for every kind of wickedness and vice.

Another member stated, with feelings of thankfulness (and they would all rejoice in his escape from this bondage) it was the first Easter Monday he had been sober for twenty-eight years. This man has an aged mother, who has been many years a member of a Christian church, and has all her life suffered much from habits of intoxication, who, in the joy of her heart that God has answered her many prayers as regards this part of her family, feels it her duty, at the advanced age of seventy-five, to sign the pledge of Total Abstinence. Several others, both old and young, took part in this interesting meeting, which was intermixed with, I trust, unfeigned prayer and praise to Him who is Lord over all, and in whose hands are the hearts of all men.

Tottenham, April 4, 1837. E. R.

THE TEE-TOTALER'S BAROMETER.

In one of our last Numbers we shewed, from excise returns, the immense increase in the consumption of Malt by the leading brewers in London, and which we fear is but too correct a sample of the general state of things throughout England since that unprincipled measure, the Beer Bill, was passed, except in those districts in which it has been checked by Tee-total efforts. The consequence has been so great an increase in the price of Barley as to induce the farmer to sow a much greater number of acres with this grain (and we are enabled to state on the authority of Mr. Cayley, M.P.*), at least *one-sixth* less of breadth of land with wheat. The effect of this, as the corn laws restrict the foreign supply, is of course to produce the PRESENT HIGH PRICE OF BREAD, the staff of life, to the extreme disadvantage of the labouring class, who thus in an additional form reap the bitter fruits of the malt liquor delusion.

We trust that the tide of intemperance may have reached high water mark, and that, by the blessing of God on the efforts of our friends, we shall soon experience its gradual ebb. To cheer us on our way, we may take a slight glance at the state of the markets for some of the past weeks, indicating a flatness beyond what the "influenza" or "the state of the money market" would account for. This report we intend to continue weekly, that our members may see how far their efforts tell on the general consumption of these destructive liquors. The report will be taken from one of the weekly papers:—

Jan. 22.—Malting as well as distilling sorts of barley, 1*s.* per quarter cheaper, and heavy of disposal at the decline. Spirits—the market this week has been dull; the sale limited.

Feb. 5.—The malt trade *excessively dull.* Rum market *very quiet.* Brandy still dull of sale.—12. While the malt trade remains in its *present low* state no chance of barley wearing an enlivening appearance. The rum market *excessively quiet.* Brandy still very dull of sale.—26. A great shew of barley, which far exceeds the demand, neither maltsters nor distillers evincing any disposition to purchase, though they might almost name their own price, *so great a degree of heaviness* prevails throughout the barley and malt trade; the last article remaining nominal in value.

March 5.—A reduction of 1*s.* a qr. on malt, notwithstanding which the trade remains in its previous dull and depressed state. An *excessively heavy* market for rum. The brandy market very inactive, and buyers are scarcely to be met with. Genevas in fair request.—12. Malt remains without improvement. The rum market is in a very dull and drooping state. The brandy market continues inactive. Geneva is steady.—26. For malt we have no improvement in sale. Rum market very quiet. Brandy little or no request. Geneva a steady sale.

April 12.—Malt fully maintains its last quotations. More life in the rum market. Brandy very flat, and prices are merely nominal. Geneva maintains firmer prices.—15. Barley a dull sale. Very little business in the rum market. The brandy market in an exceedingly dull state. Geneva heavy of sale and 1*d.* per gallon cheaper.

* At the Annual Dinner of the Yorkshire Agricultural Association the other day, Mr. E. S. Cayley mentioned several particulars respecting the state of the crops and the markets for agricultural produce. He remarked, "I believe the supply of wheat in Kent, Essex, Norfolk, Sussex, Cambridge, and Hertfordshire, will, this year, be equal to an average, but we must take into consideration that *this year there has been one-sixth or one-seventh* LESS SOWN *than formerly.* I confess *I do not think there will be sufficient wheat this year, in this kingdom, to answer the purposes of the population.*

Progress of Temperance.

METROPOLITAN.

THE REV. GEORGE CLAYTON.

THE following is the substance of the declaration made by the above eminent minister at the Easter Festival held in Freemasons' Hall.

Mr. Cassell, "the Manchester carpenter," observed that he had often met with difficulties in advancing the Total Abstinence cause, in consequence of persons in the humbler walks of life having it in their power to remark that the ministers and leading members and officers of Christian churches had not embraced the system. He had met that objection by referring to the Gospel History, in which the common people were seen justifying their rejection of the sublime doctrines propounded by Jesus Christ, by asking, "Have the Scribes and Pharisees—have the Rulers—believed on him?"

The Rev. G. CLAYTON, who was received with repeated cheers, observed that he certainly could not come before them as a reformed drunkard. But he could tell them that he was once numbered with the Scribes and Pharisees who did not believe in the excellency of Tee-totalism. The same Book, however, which recorded the incredulity of that sect informed them that, at a subsequent period, "a multitude of the priests also were obedient to the faith." (Hear, hear.) And it was also seen that he who once did not believe might become a believer, and might strive to propagate the faith he once laboured to destroy. (Much cheering.) He could now say, that with all his heart and soul he believed in the excellence of Tee-totalism. (Cheers repeated.) He was convinced in the month of November last, at a meeting at which he heard the celebrated Mr. Teare speak. The various arguments which were brought forward by that experimen-

talist appeared to be irresistible, and no option seemed to be left to him, (Mr. Clayton,) so that he determined to try the principle for himself. (Repeated cheers.) But having passed his fiftieth year, he had some fears as to the effect which the change might produce upon his constitution. He had been for five years a member of the Temperance Society, but had met with very little success. Indeed he had rarely heard of any good which that Society had effected. Its progress was slow; its efforts were cold; it dragged along a tedious pace, and it was now very near death's door. (Hear, hear.) He was led, from a variety of reasons, to believe that the Total Abstinence principle was the best. Moderation! What was it? He had reason to fear that there lurked a bad principle in that same moderation. (Hear, hear.) It was, at least, a principle involving great uncertainty. Some would say that he was a moderate man who took three or four glasses of wine in the course of the day, or two or three tumblers of mixed liquor at night. Others would say, No; a moderate man should take only one or two glasses of wine, and one tumbler of spirits and water at night. A person, who had a liquor shop in the borough of Southwark, supplied a woman who kept a fruit barrow with fourteen glasses of gin, commonly called "blue ruin," per day. But though she took so vast a quantity, she was never known to be in a state of intoxication. (Hear, hear.) That was her moderation!—that was her idea of Temperance! (Cheers.) Where then would they fix the standard of moderation? (Hear.) He firmly believed that it was far better to have nothing to do with it. (Cheers.) Dr. Johnson had said, that he had found abstinence to be better than moderation. He (Mr. Clayton) believed that it would cost an individual far less to abstain than to break off by little and little; if he did so he might find that, like Johnny Gilpin, he went much farther than he had intended. (Cheers.) But to leave nonsense. He could not but regard it as a grave question. It was a cause which had much to do *with health;* for, as the Chairman (Mr. Sherman) had said, it had been abundantly proved, by medical men of the first respectability, that intoxicating liquors were neither good for the body nor for the mind; that they were injurious to the corporeal system; and that, in many instances, they went to disturb and to destroy the intellectual faculties.—But he regarded it also as the cause of *domestic happiness.* Having lived for thirty years in one neighbourhood, he was led to extensive observation as to the state of lacts. In almost every instance of domestic misery which had come under his notice, he could ascribe it, almost exclusively, to the use of intoxicating liquors. (Hear, hear.) And that not merely, he must tell them plainly, from the use of wine, and brandy, and gin, but also from the use of ale and porter. That had led to the neglect and bad usage of wives and children, who had been compelled to live in squalled poverty and all its consequent wretchedness. (Hear, hear.) It was said of domestic happiness that it was the only bliss which had survived the fall: if it were so, they laboured most to promote that bliss who adopted the principle of Total Abstinence from all intoxicating drinks. He considered it, also, as the cause of *morality.* From the establishment of that Society he did hope for a great moral reformation. O, he hailed the pioneers who went before the army preparing a highway for their God—the men who went forward, as Mr. Cassell had said, mowing down the thorns and thistles and briars, that the word of the Lord might have free course and be glorified! (Cheers.) With such harbingers his respected friend, the Chairman, and himself might go forth to work with that hope which was the nerve and spring of all useful labour. (Cheers.) It really seemed to him that the words of the inspired prophet might be addressed to the advocates of Tee-totalism; and that it might be safely said to them, "Ye shall go out with joy, and be led forth with peace: the mountains and the fields shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." But, further, he believed it to be *the cause of God, and of immortal souls.* If men were concerned to save souls from death, and to plant new laurels in the crown of the Redeemer, they could not do better than promote principles which would lead to the disuse of all intoxicating drinks. The means which were employed by that Society appeared to him to be so unexceptionable that he did not see how any rational man could refuse to lend his aid. (Hear, hear.) What were the means they employed? *The force of truth*—the testimony of competent witnesses, of experienced men—the testimony of Englishmen, who came forward before Englishmen to express their unbiassed opinion—to give their testimony as to the evil resulting from the use of intoxicating drinks, and as to the good resulting from Total Abstinence from them. Then, in addition to such testimony, there was *the Pledge*—a pledge which included in it a determination—a promise—to abstain from the use of such drinks. There was a sort of social influence thus exerted. All were links to the chain of society; and one man might thus give countenance to another, and the pledge would be useful to bind them together, and to render their exertions more influential. They had had enough of *drinking pledges*—it was now time to have *temperance pledges.* (Hear, and cheers.) Then there was the *force of example,* which was well known to be of great importance; and by union and example their efforts might be followed by the most delightful results, They would achieve the emancipation of thousands of their fellow-men from habits by which they had been for years enslaved. They had rejoiced in the emancipation of the blacks;—the system of Total Abstinence deserved to be called the emancipation of the whites. (Much cheering.) They had long been accustomed to drink;—it was accounted rude not to accept the challenge of that lady—not to pledge that gentleman. But who did not in all that hear the clanking of the chain? For his own part he had done with it all. (Cheering.) His answer to those who urged him was, "I am ready to take tea with you, but I have quite done with all intoxicating drinks." (Much cheering.) It was surprising how much trouble was saved by adopting that simple plan. He admitted that it required courage; but he could not help remarking, that soldiers, who had no dread of shot or bayonets—that sailors, who were not afraid of the cannon's roar—when in the drawing-room or at the dinner-table—were not able to break through bad customs and habits because of the ridicule to which it might expose them. The force of example was great: he had proved it to be so in his own humble sphere. (Hear, hear.) Since he had gone into company with the determination to take no wine, though offered to him by this lady, or pressed upon him by that gentleman, he found it to be a wonderful damper to the use of wine. (Hear, hear.) It was surprising to think what a quantity of wine was drank at table, and that by young men just entering into life, who required no stimulus, but rather need to be kept down. The consequence was, that they contracted habits of drinking often and largely, and frequently suffered very greatly for life. (Hear, hear.) Mr. Clayton concluded a very impressive address by congratulating the Society on the success which had hitherto crowned their exertions. The means they employed were testimony—the pledge, and example. He hoped they would go on and not despair. The results would be most delightful to every lover of his race—to all who wished to advance the glory of the Redeemer. They would have a healthier generation of men—more peaceful families—an increase of morality. They would have, moreover, money to spare; and would be able to support every benevolent and religious institution, till the cry was heard from all lands, "The kingdoms of this world are become the kingdoms of our God, and of his Christ." (Much cheering.)

Other impressive and effective speeches were delivered by the Rev. J. Sherman, J. Hull, Esq., W. Janson, jun. Esq., Mr. Cassell (of Manchester), Mr. Harding (of Cork), Mr. T. A. Smith, Mr. Grosjean, Dr. Oxley, and Mr. Gilbert.

CHELSEA.—A large and respectable meeting was held in the Wesleyan Association Chapel, York Street, on Friday evening, the 14th instant, when Mr. Grosjean, the indefatigable advocate of Tee-totalism, delivered, with much ability, the substance of Mr. Livesey's celebrated Lecture on Malt Liquors, accompanying it by various illustrations, which, appealing to the senses of his audience, were calculated to carry irresistible conviction to the minds of all unprejudiced persons. We regret to learn that, by a resolution (not unanimous) of the Leaders' Meeting, our Societies are prohibited from occupying the chapel in future. J. S. H.

PROVINCIAL.

SOUTHAMPTON.—"Our number," states our friend "is now 307; some of whom were backsliders, and 30 are reformed characters. The opposition here is fierce. Brewers and little-drop men are complaining of our zeal; indeed, in some instances, they have threatened us for our ardour in the cause. But fierce fires soon decay, and empty threats are without meaning. We shall continue to persevere. (What a proof of the progress of Temperance! Let the enemies of Tee-totalism quail before the indomitable zeal of the "*taste not* lads.")

READING.—Here our friends tell us that they are getting on so fast that they are all astonished! It appears that they hold one regular meeting weekly; sometimes they have two, and seldom less than 700 present. Forty-five have signed during the last week. A Temperance club is established: they have 70 members.

BRIGHTON.—At Brighton the Tee-totalers are holding two meetings weekly. The cause is progressing, and the "trade" is retrogressing. May God aid and bless our instrumentality.

SLEAFORD.—From our fellow-labourer in Lincolnshire we have the following:—"Last Thursday, Mr. Hocking, assisted by Mr. Dorman, from Nottingham, held a meeting in the Independent Chapel, Sleaford. Between 7 and 800 persons were present. The chair was ably filled by the Rev. W. Bedford, jun., Wesleyan minister. A poor drunkard made some little noise at one period of the meeting, but the talented gentleman soon quelled the rising storm. This meeting has been the means of much good; it has given our cause a famous impulse. May Heaven crown our efforts with complete success."—On Friday evening another meeting was held. The place was crowded; and 22 signed the pledge. Mr. Hocking lectured at Lincoln on that day, in the Mechanics' Institution. His audience consisted principally of independent and professional gentlemen. Several medical men were present. Twenty signatures were obtained.—In Boston he has been eminently successful.* We have now in the Sleaford Society 45 members, including one local preacher. The Rev. W. Bedford has engaged to "try it" for two months, and if, at the expiration of that time, he finds it to answer, he will sign the pledge.—[This is the way: let but the friends of religion "try" Tee-totalism faithfully and fairly, and we have no fear of the issue.—*Ed.*]

WILSDEN.—From Willsden we are reminded that "the progress of the cause demands our heartfelt gratitude to the Author of every good gift. "It ought," observes our intelligent correspondent, "to excite us to labour and persevere." May God bless you and your fellows in the work.

* See the paragraph headed "Boston" on the page.

SWANSEA, GLAMORGANSHIRE.—"We now number about 320 adults and 400 juveniles. We give them no quarter;—we repeat our doses so frequently, that they operate effectually. We have had considerable opposition; but we have much upon our minds to blow the silver trumpet of Tee-totalism loud and long; nor cease to blow till every drunkard shall be free. We have commenced a campaign that is to be continued so long as intemperance rears its grisley front, or king Alcohol holds dominion over a single besotted subject: our work is *irradication*, not compromise—death, not quarter. Onward, onward, sounds in our ears, and when we have attained the goal, we will let you know." J. D.

SWANSEA.—"We have here," says another correspondent, "some remarkable instances of reformation in both males and females. Drunkenness exchanged for strict sobriety; rags for decent attire, and squalled poverty for comparative affluence: but beyond this the moral reformation effected is the grand recompense of our labours."

LAUNCESTON, CORNWALL.—We hear from Launceston "that the Temperance cause is rather at a stand still" there. Our correspondent however adds these words:—"I trust that Mr. Owen Clarke, who is about to hold a public meeting in a short time, will give it a fresh impetus."—[There is no doubt of it. We hope, with our friend, to hear of a considerable increase, both in numbers and in zeal, in consequence of Mr. O. C.'s visit to Launceston. If he will but preach Tee-totalism, there will be such an impetus given to the Temperance cause as were hitherto unknown in that vicinity.—*Ed.*]

KIDDERMINSTER.—An excellent meeting has been held here. The Rev. J. Stevens in the chair. The Baptist Chapel was the place of meeting. It was crowded to excess. We have been favoured with a report of the meeting, which we have not room to insert entire: to abridge it would only be to deprive it of so much valuable matter. A full account has appeared in the *Ten Towns' Messenger and Gazette.*

GRANTHAM.—Here the second preacher has joined us. We are going on well. We now number 115 members.

BOSTON.—The Tee-total standard has been planted in this town by the indefatigable "Birmingham blacksmith." A numerous meeting was held in the Theatre there, at which Mr. John Hocking attended. Mr. Small, a surgeon, took the chair, and, in the course of his opening remark, observed that he was a member of the Moderation Society; the Tee-total was the child of Moderation, and he could not sit and see the child Tee-total knock out the brains of the old Lady Moderation: he, therefore, hoped that Hocking would be guarded in what he said. He (the chairman) was quite agreeable for the mother and child to walk hand-in-hand, (meaning, to have the Tee-total with the Moderation pledge.) Hocking got up, and said he denied his relation to Madame Moderation, and declared it was a mistake in the chairman; for Moderation was the mother of Drunkenness, and not of Tee-totalism; and that Moderation was an American, while he (Hocking) was a true born Briton. He said he regretted there were so many of Mrs. Moderation's children in England, for a great many of them were best known by the name of Drunkards, and not Tee-totalers. He proceeded for upwards of two hours, and then concluded amidst the most deafening applause that ever greeted any performer on those boards. The chairman came forward and declared, with much good humour, that he had been deluded for many years by the old Lady Moderation, but he would no longer own her as his mother: he would go ten miles to see her executed, and would now have the pleasure of being a brother to John Hocking, by being the first to sign the Tee-total pledge, which he did amidst great applause. Upwards of 40 signed, and a new Total Abstinence Society was at once formed.

LANCASHIRE.—Mr. Magnus Klein is continuing to add trophies to his exertions in the Temperance cause. On Saturday, 25th March, he spoke at a festival in Blackburn, when he was introduced to the king of the Tee-totalers, Mr. Swindlehurst, from Preston, who invited him to attend the festival in that far-famed town, which began in the Theatre on the following Monday. The chair was taken by Mr. Livesey, who opened the meeting by giving a most efficient and interesting address, especially to the young persons present, exhorting them to rally round the banner of the Society. After several able speeches had been delivered, the chairman rose and observed, that it was generally the custom of Napoleon to have a merry tune played before he made an attack, he therefore wished the band present to do so, and then he would introduce Mr. Klein, the *fac-simile* of Buonaparte.—Under great applause by a well-filled house and a respectable audience, Mr. Klein addressed the meeting in a distinct manner and with a powerful voice, stating that he had suffered by intemperance, and the benefits he was now deriving from Total Abstinence; that it was his firm determination to persevere in advocating the glorious cause; and trusted, in time, to have the pleasure of making the large room in Exeter Hall, London, ring with the success which he had met with in Preston and other places of Lancashire and Yorkshire, as well as the Isle of Man. He wished to make use of the words that Napoleon did when he was crossing the Alps, "If we can only get over this mountain we'll conquer,"—which, with regard to Temperance, was to refrain from taking the first glass, thereby insuring a certain victory over the guilty passions excited by drinking. He concluded by stating that he would now be able to take the field with more courage, as the king of the Tee-totalers had made him one of his marshals.—Mr. Swindlehurst (the king) then stepped forward and said, "hurrah for Napoleon," which was cordially repeated by the audience.—On Tuesday, Mr. Klein attended a meeting at the New Connexion Chapel, Rochdale; the Rev. Mr. Innocent in the chair. There was a respectable audience assembled, who seemed much gratified with the interesting speech that he made.—On Monday last, Mr. Klein spoke at the Salford Temperance Society's meeting, in Bloom Street Sunday School, where the Rev. Hugh Stowell presided. We are persuaded that the Temperance cause will decline as rapidly as it advanced if the subject be not continually and spiritedly agitated; and it appears to us that the service of missionaries is much wanted to keep the public mind fully alive to the subject. We trust that every friend to the Temperance cause will feel it his duty to second Mr. Klein's efforts, and afford him every needful assistance in the prosecution of his arduous but very praiseworthy undertaking.

BROMSGROVE.—Considerable interest was excited in this town on Easter Monday last, by a procession of the Total Abstinence Society, accompanied with music, banners, &c. This was followed by a Tea Festival in the Cotton Mill, which was numerously attended, and conducted in every respect with the utmost order and decorum. Mr. Moses Nokes took the chair, and the meeting was ably addressed by several speakers, many of whom, in glowing and forcible language, depicted the baneful effects of intemperance—the miseries which it inevitably entailed upon its stupid and blinded votaries; and the imperative duty that devolved upon the Society of lending their helping hand to the stemming of the destroying flood. The speakers also dwelt long upon the peaceful and happy homes of the Tee-totalers; upon the rapid spread of their principles; and vowed they would hail with lasting gratitude that blessed day when the opinions they so zealously advocated would receive the universal sanction of the world. A meeting for the same object was held on the Tuesday evening. In the course of the two meetings upwards of 130 persons adhibited their subscriptions to the pledge, and became members of the Society.

SERMON ON TOTAL ABSTINENCE.

WE have been favoured with a Sketch of the Sermon by Mr. W. Ball, in aid of the funds of the Eastern Auxiliary, preached in the Mariner's Church, which was kindly lent for the occasion. We understand that the audience was numerous and highly respectable. Many reformed drunkards were present. The text was taken from the 14th chapter of Proverbs, verse 34, "*Righteousness exalteth a nation, but sin is a disgrace to any people.*" Our space will not permit us to give the sketch as we have received it, entire: to abridge it would neither be an act of justice to the preacher nor our readers. We hope all who heard the Sermon delivered will endeavour to promulge and practice the precepts so pleasingly pourtrayed.

Intemperance.

LAUDANUM DRINKING.—At the new Court, in the Old Bailey, on Thursday, Mary Andre, alias Lumley, was put to the bar to plead to a charge of stealing three capes, value 4*d*. the property of Wm. Edgar. The prisoner, a good looking middle aged woman, appeared at first dreadfully agitated, and at length was attacked with violent hysterics.—The common sergeant refused to try her, and enquired as to her history.—Mr. Jonas, the clerk of the papers, replied that she had been in the habit of drinking six ounces of laudanum a day for five or six years past!—Common Sergeant. "Impossible!"—Mr. Jonas. "My Lord, Mr. Macmurdo, the surgeon, would not believe her statement, but she referred him to the chemist of whom she purchased the soporofic, and he found it correct, and even since she has been allowed a dose of her favourite liquor; but she has not had it this morning."—The Court enquired as to the cause of this very extravagant propensity.—Mr. Jonas said he understood that some years ago she had been ill treated and finally forsaken by her husband.—Common Sergeant. "Poor creature; and so she has been endeavouring to drown her sorrows with stupifying liquors. Let her be removed for the present."—The poor woman was then borne out of Court in the arms of the turnkeys.

Poetry.

THE DYING DRUNKARD.

SHUDDERING to view the wages earned by sin,
I watched the drunkard sinking to the tomb;
The arrows of the mighty One, within,
Drank up his spirit—shadowed forth his doom.

Wrecked, lost, and ruined lay the work of God—
That *mortal* frame of workmanship divine.
In dark despair the *immortal* spirit trod
Eternity's vast ocean's boundary line.

To him no rainbow shone athwart the storm—
No angel bade the last destroyer quail:
Hell's endless fires and ever-gnawing worm
Already glared across death's shadowy vale.

As life ebbed forth, the undying spirit's power
Seemed with fresh force and untold feeling strung;
The hosts of darkness knew their prey, their hour,
And fired his brain—his heart with anguish wrung.

I spoke of grace—of hope, through Jesus given,
But chilling fear sate on his dying brow;
He breathed his last, with strong convulsions riven—
One drop of water is denied him now. H.

Errata.—In No. 21, page 169, line 2 from the bottom, *for* "Dunstable," *read* "Luton."

TEMPERANCE CARDS OF MEMBERSHIP.

Our indefatigable friend, W. S. Nichols, of Wilsden, has forwarded us an advertisement, inserted on this page, annunciatory of his readiness to supply Tee-totalers with the beautiful Pledge Card engraved by Cruickshank. The design is so well conceived, and the work so neatly executed, that we think every member of the New Temperance Society will be desirous to obtain one of them. Societies will do well to receive early copies of this beautiful engraving.—(See Advertisement.)

PRIZE ESSAY.

The Committee respectfully acknowledge the receipt of the subjoined Sums for the Prize Essay :—

	£.	s.	d.
Bristol Society....	25	0	0
Liverpool ditto...	15	0	0
Bradford ditto....	10	0	0
Samuel Cash.....	5	0	0
William Cash	5	0	0
Tho. Norton, jun.	5	0	0
Dr. Oxley.....	5	0	0
J. Livesey, Preston	5	0	0
W. Janson, jun...	5	5	0
J. E. Howard	5	0	0
Carried up	85	5	0

	£.	s.	d.
Br. up..	85	5	0
Miss Wedgewood, of Woore, Staffordshire	5	5	0
R. D. Alexander, of Ipswich.....	3	0	0
— Verrill, Peckham	1	0	0
Egyptian Hall	0	10	0
A Friend	5	0	0
	£100	0	0

AMERICA.

Just at the moment of going to press we received a packet of intelligence from America. E. C. Delavan, Esq., Chairman of the American Union, has sent us an invaluable communication. Our readers may expect, next week, much excellent Transatlantic information.

MEETINGS IN LONDON AND ITS SUBURBS.

At Half-past 7 o'Clock in the Evening.

Monday, April 24th.—Bible Christians'Chapel, Paradise Row, King's Cross.

Tuesday, April 25th.—School Rooms, Fisher Street, Red Lion Square.—Christian Benevolent Society's Chapel, Macclesfield Street, City Road. — Bosbury's Rooms, White Lion Street, Lower Sloane Street, Chelsea.

Wednesday, April 26th. — Baptist Chapel, Northampton Street, King's Cross.—Providence Chapel, Charles Court, Featherstone Street.—Paragon Chapel, Bermondsey New Road, near the Bricklayer's Arms.—Domestic Mission Chapel, Lower Whitecross Street.

Thursday, April 27th.—Welsh Chapel, Aldersgate Street.

Friday, April 28th.—At the Chapel, Broker Row, Mint, Borough.

*** We understand that the Rev. — White, President of the Halifax Society, is now in town for two or three weeks, and during his stay will be happy to attend any Meetings, in order to further the cause. A note will find him, addressed 37, Camomile Street, Bishopsgate Street.

TO CORRESPONDENTS.

We shall notice the subject referred to by G. T. Knight.

We consider the Answer to "Ginger and Water, by J. T." quite conclusive.

Our friend at Luton will perceive our correction.

H D." shall not be forgotten.

'W. Wright." The articles from the Potteries is under consideration.

Received—"T. F. Darlington;" an Article from Reading; and "T. P."

An Engraving of Bradford Temperance Hall in our next.

The Committee of the Parent Society in London request *all* the Auxiliaries throughout the United Kingdom to forward their Reports on *or before the 30th of the present month (April)*, preparatory to the Annual Meeting, intended to be held in Exeter Hall, on Tuesday, May 23rd, at Six o'Clock in the Evening.

The Committee will also be glad to see any Delegates that the Country Auxiliaries may find it convenient to send to town on the occasion, an intimation to this effect can be forwarded to the Secretary with the Report.

All Communications for the Committee are to be sent, post paid, to Mr. John Meredith, Hon. Sec. *pro tem.*, No. 3, Durham Place, Lambeth Road.

ECONOMY AND COMFORT.

TEMPERANCE COFFEE HOUSE

And Reading Room,

Couching Street, Watlington.

J. KITCHEN, Tea-Dealer and Grocer, informs his friends, the friends of Temperance, and the Public generally, that he has fitted up and opened a house *adjoining the Red Lion*, for a Coffee and Eating House, and News Room; in which he has spared no pains to make it at once convenient, comfortable, and respectable; and has no doubt but those persons who may favour him with their company will find the accommodations such as to give them perfect satisfaction.

Subscribers of 1*s*. 6*d*. per quarter may have access to the Reading Room at any time, which will be supplied with most of the leading Newspapers and Periodicals of the day.

The time of opening will be at Six o'clock in the morning, and to close precisely at Ten in the evening, at which time persons are requested to retire.

TO TEMPERANCE SOCIETIES.

Embellished Cards of Membership.

It is important that Members of Temperance Societies should be furnished with a copy of their engagement in such a form, that, by hanging it in their houses, they and their visitors may be reminded of it. In order to secure these advantages, W. S. Nichols, of Wilsden, near Bradford, Yorkshire, has, at considerable expense, had the Declaration generally adopted by the Societies, supported by Scripture references and emblematic devices, engraved on Steel by Cruickshank, of London; the impression on Bristol drawing card. W. S. N. will be happy to receive orders (post paid) on the following terms :—

20s. for 100; 11s. for 50; 6s. for 25; or 3d. each.

May be obtained of Mr. Pasco, Bartholomew Close, London.

Printed and Published by J. Pasco, 90, Bartholomew Close; and sold by W. Brittain, 1, Queen's Head Passage, Paternoster Row; Paul, 52, Paternoster Row; Tyler, Tottenham Court Road; M. Fuller, 16, Bland Terrace, Great Dover Road, Southwark; C. J. Reynolds, 64, and J. Pattie, 17, High Street, St. Giles's; Hicks, 130, Tooley Street; Baisler, 128, Oxford Street; Chadwick, Oilman, 5, Angel Place, near the Angel, Islington, and 18, Old Paradise Place, Islington Green; Dexter, 8, John Street, Wilmington Sq.; D. Stroud, 163, Blackfriar's Road; Cowing, Barnet; Herbert, 36, Exeter Street, Sloane Street, Chelsea; Gotelee, Church Parade, Hounslow; Baker, Tract Depository, Nottingham; Pallister, Leeds; Noble, Boston; Bradbury, Jun. and Co., Deansgate, Bolton; Oliphant, Edinburgh; Livesey, Preston; Ellerby, Manchester; Wheeler, Bath; and may be had of all other Booksellers.

THE WEEKLY
London Temperance Intelligencer.

UNDER THE DIRECTION AND SUPERINTENDANCE OF THE NEW BRITISH AND FOREIGN SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE.

No. 24.] SATURDAY, APRIL 29, 1837. [PRICE ONE PENNY.

"Far from thinking this cause a *sole* means of converting sinners from the error of their ways, we deem it to be but an *auxiliary* to the great cause of religious truth; it is intended *not to supersede*, but to *make way* for other means."
Rev. J. A. James.

THE FIRST TEMPERANCE HALL IN THE WORLD.



THE FRONT ELEVATION OF BRADFORD TEMPERANCE HALL.

BRADFORD TEMPERANCE HALL.

THIS Building has been projected and commenced for the sole purpose of affording permanent accommodation for the Temperance Cause. It was originated in shares of £1 each, and it is intended to obtain also free contributions so as to leave no debt upon the premises, if possible. It is to be capable of accommodating about 1600 persons, having seats over the entire floor, which is about 21 yards by 16, and also a gallery at one end. The central part of the front end can be inclosed by slide partitions, so as to form a commodious and large Committee Room, which, on all public occasions, will be thrown open to the whole room. Underneath the front of the Hall will be a comfortable dwelling for the residence of the person who may have charge of the premises, and who will have accommodations for keeping a Temperance Coffee-house. A large boiler will be set up to hold water for a tea party of 600 or 800 under the Hall. It is intended to furnish convenience also for such parties, by providing trussels and tables, which, when not wanted, will be placed under the platform, which will be at the upper end of the Hall. The building may be appropriated to any other purpose, with the consent of the Committee (such as will not interfere in any degree with the Society's operations), providing they are compatible with the interests of humanity, science, and Christianity. It is expected that the Temperance Hall will be opened by the end of Autumn, when it is intended to make the occasion as interesting and *attractive* as possible.

TO TRADESMEN AND PRIVATE FAMILIES.

THE evils resulting from drunkenness are so numerous that every well-wisher to domestic happiness and national prosperity should consider how far they have directly or indirectly lent their aid to spread this vice in time past, and ask by what means they can be instrumental in reclaiming the poor drunkard, and saving others from becoming so. It is a prevailing practice in trade for the most respectable houses to give a carman or porter a ticket upon some publican, whereby he can obtain a pint of beer. If the poor man is fortunate, or rather so unfortunate, as to apply to eight, ten, or twelve such houses, instead of taking home, for the comfort of his family, the money which is paid for the beer, he is taken home in a beastly state of intoxication; or perchance, in his drunken frolic, he has rode over a woman or child, damaged a coach, cab, or lighter vehicle; lost fifty or an hundred pounds worth of goods, or lost horse, cart, and himself too—so much for mistaken kindness and *cruel custom*.

A number of persons obtain their livelihood in the employ, or are brought to the dwellings of the rich, or to the respectable tradesman. In every house, or nearly so, intoxicating liquor is kept. This is generally known. Nothing is required on the part of those who fancy they need it than to give a significant touch of the hat, &c., to obtain that which no sufficient reason can be given, except it be the custom, which has too long prevailed, to the injury of the bodies and souls of thousands. If, instead of ale, porter, cider, brandy, rum, gin, whiskey, or wine, the value was given either in food or clothing, how much drunkenness would be prevented, and, consequently, much crime, poverty, and misery! It is notorious that the first glass, given *gratuitously*, costs the receiver *much money before the close of the day;* and is, in too many cases, the first step to drunkenness. Far be it from the writer to wish the comforts of the poor to be abridged. He would rather they were increased tenfold, and should you think with me, and carry out the suggestions as above, you will derive much more comfort in seeing the poor more comfortable than the prosperity of those whose employment tends so very much to their injury.

A FRIEND.

DREADFUL END OF A MODERATE DRINKER.

"Alas! alas! the price is death!
It is a costly feast."

NEAR the picturesque village of Hornsey resided a well-known character, who was employed in the adjacent wood as a wood-cutter. "Few and far between" were the periods when he became intoxicated, so that his neighbours universally considered him a *moderate* man. Compromising term! Who can tell where the bounds of moderation lie? When once the deceitful cup is touched, where will the folly end? Let a voice from Hornsey echo back the answer!

Not many weeks ago poor Thomas went with his son to spend an hour at the village. The wide-stretched view which nature unfolded before them afforded him no theme upon which to dwell with parental pathos, so that he might train the thoughts of his youthful charge from "Nature up to nature's God." Having arrived at the spot where the quiet seclusion of rustic homeliness maintains its undisputed sway, Thomas hied his way to his friends. On leaving their hospital board it was apparent that he was all the worse for the drink with which they had regaled him, for, on his way home, he could not pass the "Manor" public-house without calling in to add another pint to the poisonous liquor he had swallowed. Here his wishes did not end. Desire once raised by strong drink was not to be put down until the intellect had fallen before the animal nature. What followed? Thomas having forgotten that he was a father, began to concoct a scheme which he would at any other time have scorned to own. He ordered half a pint of gin to be given to his son for his mother. When this was prepared, "Now, my boy," said he, "we will have a '*lark*' with the old woman. I will go with you to the door of our house, where I will stay until you pour out the gin for her; *feign some excuse* for my absence; *tell her some story* about me, and then I will burst in and frighten her." The son of the poor wood-cutter left the side of his father to play his part in the foolish scheme. He had not proceeded far in it before a loud knock was given at the door—a thundering "Holloa" proceeded from a hoarse stentorian throat—"Holloa, *here is a* DEAD MAN *lying at* YOUR DOOR!" Down went the gin bottle; the startled son ran to the opening, and, awful to tell, there lay the father, a lifeless corpse at his own door! He, who had planned the foolish scheme, and taught his son to tell an untruth while he might complete it, was summoned, while under the influence of the delusive agent, to the bar of his Judge, to "answer for the deeds done in the body." Fathers! Mothers! Children! Touch not the cause of intoxication; if you do, who can tell *where* the folly will end?

HISTORY OF THE "COGNIAC CLUB."

No. III.

THE plot thickens. It may seem strange that the Cogniac Club, after having been the whirlpool into whose vortex so many brilliant prospects and hopes had been swallowed up, was not feared and shunned as is the maelstroom, on the coast of Norway, by the mariners of the deep. Although the whole population had gone into mourning, and the grey hairs of many doating parents had been brought down in sorrow to the grave—although the tears of widows and of orphans had flowed freely, and were flowing fast as their woes increased, yet no stay was put to the current of death. But the cause was plain. The moral sense of the whole population had been corrupted. They looked upon rum as the *innocent*, and not as the guilty cause of the ten thousand woes it produced, and the plagues it engendered. Then no war of extermination had been commenced against the grand destroyer of their peace. In fact, families nourished in their

houses the very monster that was cutting off, with his deadly blows, not only the first-born of the household, but the whole rising generation. How strange that the very liquor that was drowning their souls should have occupied the first place on the sideboard and in the closet. If friends met to congratulate, it must be over the cup of burning fluid. If to transact business, it must be over the glass of rum. What a sight, to see men making merry with the wretch that was the next moment to apply the torch to their dwellings, and level in the dust the accumulated fortunes of years, or see them unfold their brightest projects in the presence of an enemy who was both able and willing to undermine them for ever. And stranger still, that they could remain ignorant of the character of one who had been waging, from the very first day of his existence, a most destructive war against their dearest interests.

Oh! it is by no means the least evil of rum, that it charms its victims into a frenzy ere it destroys. But to my narrative.

K——, the next on the dire list, was not a native of the Cogniac territory, but an exotic, and came to try his power in the current of death that was sweeping through the town of ———. He was made suddenly rich by drawing the half of a twenty thousand dollar prize. This, enough to ruin any man, upset his foolish brain, and he too joined the Cogniac Club. He became, of course, one of their finest fellows, as he had plenty of cash, could riot, run horses all day, and gamble away the night. No sleep ever dwelt upon his eyelids, nor did rest ever come to him, except what he stole from the stupors of the cogniac. His naturally iron constitution was of course soon worn out by constant scenes of reckless dissipation. In one instance he is known to have rode his horse into the second story of the tavern house, and rode him down again with impunity, all done to show how manly and courageous one can be when brandy is in and wit is out. He kept up all his trades—drinking, gambling, carousing, and horse-racing, till his ten thousand was exhausted. He then sold his farm, and its price nourished his appetite for a few more short years, when a worthless vagabond, he was laid low in a drunkard's grave—the final club-room of his ill-fated company of immortal souls. The man who shared with him the twenty thousand dollar prize had, in the meantime, run through his half, and when he was reduced to the last grade of poverty and degradation, and to the last shilling of his fortune, he paid it for a dram, drank it, and then leaped off the wharf where he was standing into eternity. Thus he found himself uncalled to the judgment —all drunk—when he went to learn, for the first time, that no drunkard hath any inheritance in the kingdom of God.

This furnishes a fine commentary on that fashionable species of gambling styled the lottery. It affords a fine opportunity to throw away, in hopes of a wild speculation, what was furnished by heaven as a means of benefiting mankind. If defeat attends the silly votary of fortune, it reduces to desperation and destruction; but if he is cursed with success, his ruin is rendered doubly sure. The fate of K———shows us plainly what a host of vices are ever the concomitants of cogniac. Rum first set his brain on fire, when he was whirled into a sea of sin where shipwreck was soon made of his hopes for this world and the next. Oh what a pity that a life whose dawnings were so bright, should so soon have gone out in such utter darkness!

I—— was a merchant, and by trading acquired a considerable fortune. He joined the Club, and held an office which gave him opportunity to drink without squandering his property. He married a respectable and lovely wife. But the habits of the Cogniac Club fastened upon him, till dissipation became inseparably leagued with his existence.

He lives yet—the wreck of a man. Ill-natured and peevish as drunkards usually are, he is fast approaching the whirlpool of perdition—a curse to himself and all who come within the sphere of his influence. Some one, a very little time hence, will finish his story. We are led to believe that he is continued in life in answer to the prayers of his godly wife and children. A burden to himself and all around him, he can surely be of no use in the vast creation of God, unless to stand as a beacon to warn his fellow men from the shoals on which his hopes were stranded.

We are now to notice M———. His superior intellect, refined education, and his profession, that of the law, gained him a high standing in the community. Thus nature and circumstances had here combined to make a man. But, alas! he early joined the Club. His business was of course neglected, as he was becoming habitually intemperate. He became soon a candidate for the presidential chair of the Club. Thus he who might have had honor in the state, the church, and the world, compromised it all for the degraded elevation of a high place among these spirits of the pit. With a motto "Let us eat and drink, for to-morrow we die," he lived several years upon his friends, a useless cumberer of the ground, till his life went out—that of a miserable sot. Oh! how dreadful that judgment will be, when the suicides by rum shall be constrained to relate their story, and it shall be seen how few live out half their days—how many princely fortunes have been squandered, how many hardy constitutions broken down, how many exalted intellects withered, fine educations thrown away, hopes blighted, tears shed, hearts broken, and immortal souls lost—all through the accursed influence of cogniac.

N———, the next whose case I notice, fills me with pain beyond any other whose life and death has blackened this history. He was a child of many prayers and many tears, and had been given to God in an everlasting covenant by two as worthy parents as ever grieved at the depravity of their offspring. He too was a man of talents, was liberally educated, and bred to the law, and was fast acquiring eminence at the bar of his country—circumstances which elevated him to a great height, to render his sudden fall still more fatal and dangerous. He might have gone on in his career of fame, but in an evil hour he was drawn into the Club, and thence his ruin dated.—He soon began to love the cup, to neglect his business, and to squander his fortune. He urged on his career, and would have sunk far lower than he has, had not a lovely wife restrained him from the lower depths of degradation, and the pride and liberality of friends sustained him above the ruin which betook his companions in vice.

But a bright star dawned. Since temperance has come in vogue, he has become somewhat reformed and industrious. But his faculties are said to have been evaporated by the fumes of the cogniac, and his energies still remain partially benumbed by the stupors of intoxication. He is much unfit for business, and is doubtless damned to live a cumberer of the ground. Rum has in this case, I fear, held its empire too long, and will be found to have obtained a control untamable as it is dangerous. The spirit of wine adheres to N———, as that spirit in the case of the demoniac, noticed in the book of God, who, after tearing and bruising him, hardly departeth from him.—The demon hates to be dispossessed, and will destroy, if possible, the being he is constrained to abandon, will raze to the ground the frail tenement he has so long inhabited, before he will be driven out. So we have seen some new and staunch vessel, elegantly adorned and fitted for her voyage—manned with a large and noble crew, well provisioned, and freighted with a costly cargo—superbly riding on the placid bay. But on getting out of port, it is thrown upon a rock, and there is heaved and tossed, and roared and billowed, as some monster in the pangs of death, till at length its joints all open, its spars splintered, and its rigging piece-meal, some mighty surge throws it from its hard moorings, and the shattered thing is towed into port for a re-fit. Oh! if there was some such opportunity of re-fit for man, some moral rail-way by which the wretched and the ruined of the human family could be

drawn from the stormy and tempestuous element, and undergo in the commencement of their eternity a re-fit for a voyage of everlasting years. But may that man yet live, and some remaining limb of the covenant be yet found to have fastened him to the throne of the Lamb, and we will raise with his beloved parents—long since in heaven—our loudest song.

There seem to be at times certain ill-fated places and certain unfortunate classes of men, from whence the prince of darkness makes longer drafts for recruits in his service of death than from any other. In the Cogniac Club, lawyers seemed the common prey. Scarcely could a young man commence the study of that profession, but the foe soon marked him as his own. Oh! how deplorable that from a profession so noble, holding as it were in its possession the very keys to the avenues of wealth, honor, respectability and power, there should have been drawn so many into this whirlpool of death.—How lamentable that all the influence which talents and education could give, should have been lent in throwing a charm around one of the depravest sinks of iniquity which the genius of the pit ever formed as an ante-chamber to its own dark abode.

O———, the next case we notice, was a lawyer, regularly educated, and well inducted into the profession, with every chance before him of attaining to any degree of eminence he pleased. But with a first-rate mind, he associated a rank infidelity. Formed with a mind capacious enough to find out the deep things of God, and to scan his lofty purposes, its powerful energies were narrowed into doubting. He joined the Club on his first entering the town, and became one of the first in dissipation. He was well formed to be the leader of so depraved a crew. He could drink, and swear, and blaspheme, as no other man dared. He was always ready to be the champion of the club, if their grand master had any exploit of novelty or desperation wherewith to employ their hellish bravery. "Here am I, send me," never applied better to any champion of the King of kings than to this son of perdition. Would that such bravery had found a nobler field in which to act and shine. But O——'s story is short. When he set out to burn up his vitals with cogniac, and to drown his soul in perdition, he lost almost immediately the confidence of the people as to the points of honor and honesty, swindled his clients out of all their misplaced confidence entrusted to his care, and continued to wear the same character and aspect up to the hour when he filled a drunkard's grave. O———'s fate was more lamentable when we reflect what fine talents, what a refined education, and what a noble spirit was here lost—aye worse than lost. When some barren, uninhabited and obscure planet of night's diadem falls into everlasting chaos, its loss is but comparatively little lamented. But should the grand luminary of day go out, then, when barrenness, coldness and darkness settle for ever upon the earth, despair might well fix its eternal habitation in the soul of the creature.

So we here find, that utter loss of business, of character, and of soul,—a dreadful waste of time, talent and influence, and poverty, degradation, disease, death, and damnation, have ever followed and filled up the wake of this stream of burning fluid, and ever will, till having completed its raging on this ill-fated earth, it seeks its own home in the bosom of hell.

(To be continued.)

Correspondence.

To the Editor of the London Temperance Intelligencer.

Bodmin, Cornwall, March 29, 1837.

Sir,—I send you below, for the use of the Committee, my signature to the declaration of the "New British and Foreign Society for the Suppression of Drunkenness." My reason for troubling you is this: I think the Total Abstinence cause would be benefited considerably by a resident, and if possible, gratuitous Agent *in each County*. If you deem me worthy, I offer my services for Cornwall, and will do what I can in the way of holding Meetings, procuring Subscriptions, circulating Tracts, and so forth. After defraying necessary expenses, I will remit the surplus, if any, to London. At present I have in contemplation to raise a trifle from each of our great Towns to secure the labors of a Deputation in the ensuing autumn, if spared so long. Perhaps twenty places may contribute 1*l.* each, and thus provide somewhat for carrying out the work for a month or so vigorously. The above plan is submitted for your consideration, and if approved of, you will please to notice the same in an early Number of the Intelligencer. I hope and trust you will continually press on the Christian portion of the community the claims of the drunkard as an immortal being. If the Almighty has intimated, through his blessing on Tee-totalism, that *the Gospel preached in this way* will reach the drunkard's heart, we must no longer forbear to urge this view of the subject. Though Temperance Societies were not instituted for the *primary* purpose of reclaiming the drunkard, if, in prosecuting our labours, we find out a way of doing so, how ought we to hail the discovery. How have Watts or Arkwright been lauded for improvements in physics, but what are their discoveries to the one which shows us how to reclaim drunkards, and, under God, to save their precious souls?

Believe me to remain,
Yours, truly, Henry Mudge, Surgeon.

[The Committee of the Parent Society gladly accept the generous offer of Mr. Mudge; at the same time, they would suggest that Mr. M. connect himself with some Auxiliary, and pay the overplus through them.]

To the Editor of the Intelligencer.

Mr. Editor,—In a letter I received from that generous friend to the cause, Miss Wedgwood, of Staffordshire, enclosing five guineas towards the Prize for the Essay, occur the following excellent remarks:—

"I do not know whether any of the friends of Temperance are taking into serious consideration the great evils arising from the government allowance of spirits to sailors and to the soldiers in India: these subjects are often alluded to in the Temperance publications; but I have not observed that any steps have been taken to bring the subject before Government or Parliament, in such a manner as the importance of the subject demands. I was in hopes that the Report of the Committee on Shipwrecks would have led to the discontinuance of the allowance of spirits to sailors, but I am afraid that has not been the case. It is astonishing that measures which are so well known to be productive of crime and misery, and of no advantage whatever, should be allowed to go on year after year without any serious effort being made to put an end to them."

Upon a perusal of these sensible observations, this question naturally arises:—Is it beneath the notice of our legislators to enquire whether the administering a given quantity of *rank poison* every day is not awfully tending to demoralize both army and navy, and to keep these men ready for, nay, almost on the very verge of committing all sorts of extravagancies, which are the source of untold sufferings to themselves, and endless trouble to others? Can any treatment be so absurd as the administering daily to men who have already contracted the drunken appetite, a ration of spirits? History will most certainly record the fact as a proof of the barbarism of the nineteenth century.

Yours, &c. W. J., jun.

LOAN FUND.

We have been favoured by a Correspondent with a communication explanatory of the object of the Tee-totalers' Fund for Mutual Assistance by Loan. We are glad to perceive that the zealous advocates of Total Abstinence are making provision for those who have left the service of the usurper Alcohol. Such steps deserve commendation. It must appear perfectly apparent to any clear-headed Tee-totaler, that unless measures suited to the peculiar relative and social case of the reformed character are devised, so that he may spend his time and money without being obliged to have recourse to those places where inebriating liquors are sold, he will be in the most imminent danger of a relapse into his former habits. To prevent this is one of the features of the Tee-totalers' Loan Fund. Our correspondent informs us that this "Fund" has been some time formed; and that it is held at the Hotel in Aldersgate Street, kept by our staunch supporter, Mr. S. Hart. Every Saturday evening, at eight o'clock, the Directors meet for the transaction of business; and we are glad to learn that already the Society numbers several firm friends to the cause of sobriety and truth. We recommend all our brother Tee-tolalers to avail themselves of the benefits of the "Loan Fund and Mutual Trading Association."

THE TEE-TOTALER'S BAROMETER.

April 23rd.—The malsters show little disposition to purchase, and the distillers appear equally disinclined to do business. Malt does not improve in demand. Spirits—the purchases of rum rather limited;—the brandy market remains so very inactive that the prices are completely nominal;—Geneva goes off slowly, British Raw Spirits, as well as Scotch and Irish, are very heavy of sale, and must be quoted lower, with a prospect of further reduction.

Progress of Temperance.

METROPOLITAN.

South London Auxiliary.—On Friday, the 14th ult., a meeting was held at the chapel, Broker Row, Mint; Mr. Channan in the chair. The speakers upon the occasion were Messrs. Williams (a reformed drunkard), Firman, King, and J. Meredith, Esq., of the Parent Society. The meeting was crowded, and four young men signed the pledge. Also, on the 21st, another interesting meeting was held. Speakers, Messrs. Eldred, Hopkins, Firman, Gavin, Stroud, Stock (a reformed drunkard), Holden (the Secretary), and Mr. Parry (who treated principally upon the constitution of Malt Liquor. The spirit was extracted from a small quantity, and consumed before the meeting. The attendance was so numerous that many could not obtain admission. Upwards of 70 have joined the cause connected with this place since the commencement.

On Wednesday evening last, a meeting was held in Providence Chapel, Featherstone Street, City Road, for the purpose of forming a Branch Society, in connexion with the North-London Auxiliary. The Chapel was crowded in every part. A series of Resolutions were unanimously adopted, including the various officers and Committee, and also of a Committee of Ladies. The meeting was agreeably surprised by the appearance of Mr. T. Hockings, of Birmingham, who had just arrived in the metropolis from South Wales. He delivered a very effective speech, in the course of which he gave a cheering account of the progress of the Total Abstinence cause in the Principality, as well as in various parts of England. The chair was occupied by Mr. S. M. Gilbert, Mr. Conder, from the Staffordshire Potteries, and Mr. Evans, from Bristol, deeply interested the audience by their affecting statements. The meeting was also addressed by Messrs. Watson; G. J. Knight; Earl, of Uxbridge; J. Hockings, of London; J. Giles; Dickenson, of Sheffield; W. Best; T. W. Green; and the Rev. W. Ball, the Pastor of the place.

PROVINCIAL.

Windsor.—April 21. Two meetings were held in the Town Hall, one at noon, the other in the evening; on both which occasions, J. Hull, Esq., presided. The meeting at noon, in consequence of the unsuitableness of the hour, and the state of the weather, was thinly attended. In the evening the attendance was numerous. Addresses were delivered by the chairman, Mr. Dickinson, of Sheffield; Mr. Conder, from Staffordshire; J. Hercock, the Colnbrook blacksmith; J. Due, the rail-road man; Mr. Grosjean, of London; J. Glynn, a working gardener; Mr. J. W. Green, and Mr. T. A. Smith, of London. A powerful impression was produced upon the minds of many present, and some signatures to the pledge were obtained. The character of the meeting was such as to induce the hope that the efforts of the Society are beginning to tell upon the inhabitants of Windsor.

Reading.—On Tuesday, 11th instant, Mr. Harding, from Ireland, paid us a visit, and delivered a very interesting address to a crowded audience at the Theatre, in which he stated the rapid progress Temperance Societies are making in our sister country. He also suggested that a Ladies' Society should be formed, and a meeting was accordingly convened for that purpose the following evening at the Theatre, when resolutions were adopted to divide the town into districts, for the purpose of visiting, distributing and lending tracts. It affords us much pleasure in observing the zeal thus manifested by the fair sex, who have thus voluntarily come forward in this good cause, and trust they will be amply repaid by the results we anticipate from their exertions in endeavouring to extricate their fellow-townsmen from the trammels of intemperance. At the close of the two meetings 60 signatures were obtained. We observe the Reading newspaper, in giving the statement of its market, states the Temperance Societies and Poor Laws occasion such a decrease in the consumption of Beer, thereby occasioning the malt and barley trade to be exceedingly dull. This appears to correspond with the antipathy evinced towards the Tee-totalers of Reading, by the placards posted in the principal breweries, announcing that no Tee-totaler will be supplied with yeast or grains. The Tee-totalers of Reading have announced to the public that they are independent of them in the article of yeast, and have accordingly issued a placard, stating that they have a substitute, which is proved even preferable, whereby they are exempt from the dread of using yeast procured from the suspected deleterious articles and ingredients employed at the public breweries: we also recommend them to substitute barley meal for grains, which will no doubt produce them a more ample return.—We are glad to hear the Committee are determined not to let the outrageous conduct which took place at the Theatre on the 12th instant, by those three persons who are of *respectable origin*, pass by without taking legal measure to prevent a repetition—it is but justice to the cause, and justice to the offenders or delinquents.—*From a Correspondent.*

Further Particulars from Reading.—We are increasing about 30 or 40 members weekly. Our number is now 544. The other evening Mr. Harding, from Dublin, visited us.

Yeovil.—We are going on well, and still increasing in numbers and talent. A school is now formed for mutual instruction on the principle of Total Abstinence. Two evenings in each week are devoted to mutual instruction: at present it is confined to the male members; but we hope to see a similar school established for females.

IPSWICH.—We have cause for gratitude to God, and ground of encouragement to go forward in dependance on his blessing and aid, without which no good cause can prosper. We long for the period when our christian ministers shall feel the importance of the object, and lend us their assistance and influence. To witness the improvement in the circumstances and characters of our reclaimed drunkards is deeply affecting and extremely encouraging. We are seriously circumscribed in our efforts for want of funds, and wish our neighbours were more alive to the interests of our Society. Our present number is about 240, and many more are "trying it." We expect Mr. Hocking, the Birmingham blacksmith, here at Whitsuntide. Our excellent friend, T. A. Smith excited much interest in his recent visit to our town.—We most sincerely desire that the blessing of God may accompany the united efforts of our friends, in town and country, in a cause so truly honourable as that in which we are engaged. W. G., J. H.

NEWCASTLE AND THE POTTERIES.—We hear that Mr. Winter, one of the respected and laborious northern agents, has been the instrument, under the Divine blessing, of much good in the Potteries. The devastating hand of Intemperance had desolated many homes, and withered the hopes of many families, previous to the sound of Tee-totalism having been heard among our northern neighbours; but now we rejoice to hear that many who were "dead" to social intercourse and fellow-feeling, are now "alive again;" and that many that were "lost" to home, to honour, and almost to hope, are now amongst the "found," rejoicing in the enjoyment of civilized life, and desiring the felicity which the realization of true religion *only* can bestow.

TRING.—Here eleven have signed the pledge. Let our friends "trust in the LORD, and take courage."

SWANSEA.—The number of Tee-totalers in Swansea is 800. On Monday sennight a most crowded meeting was held. It is estimated that 2000 were present. After the meeting 44 signed the pledge. Our correspondent states, that "great good has been effected at Swansea" by Tee-totalism.

WITNEY.—A correspondent sends the following:—"As no account of our proceedings has yet appeared in your valuable publication, a few remarks may probably be interesting to the friends of the Temperance Reformation. This town for the last century has been enslaved by drunkenness. John Barleycorn held despotic sway. The habits of our working classes for many years have been very depraved. Wretchedness and poverty have been depicted on many countenances; but a happy change has taken place. Tee-totalism has sprung up amongst us, and a most wonderful reformation in the habits and morals of people in general is now evidenced. The seed was first sown by John Hocking, of Birmingham, who gave a lecture about twelve months since, and made considerable impression on the minds of several well thinking men. In July he again appeared amongst us; but the cause made but slow progress—till December, when T. A. Smith paid us a visit, and many signed the pledge. Since that period it has increased daily. He held weekly meetings at the Hall belonging to the incorporated company of Blanket-makers, and now have 350 members.—Mr. James Teare gave a lecture in our Wesleyan chapel on the 9th March, which was very numerously and respectably attended, upwards of 1000 persons present. Fifty signed their names to the pledge. We cannot help expressing our joy at so many drunken abandoned characters amongst us now reclaimed, and become once more rational beings—frequenters of the house of God—good husbands, and kind, affectionate parents. What a happy change in society. Oh! what shall we render unto God for all his goodness!—We held our first anniversary Tea Meeting on the 29th March, and a most interesting meeting it was, near 300 sat down to tea, and were highly gratified. After tea the chair was taken by Mr. Arthur Albright, of Charlton, who has been a chief cause of the success attending Tee-totalism amongst us; and several of our Society addressed the meeting, which ended most satisfactorily. Mr. Prentice, of Oxford, gave us a very interesting address; and, with the assistance of our excellent Wesleyan choir, who favoured us with their company, it was a most charming evening. The opposition we meet with is but trifling: our brewer and chief maltster are too highly reputable and well disposed persons not to be convinced of the happy change which has taken place, and is likely to take place in society. There is nothing but the intoxicating draught that prevents Witney being one of the happiest places in the United Kingdom."

[It is most gratifying to the lovers of their country, to witness the return of any of their fellow-men from the practice of any thing calculated to yield either present or prospective evil. Under this influence we rejoice in introducing our new ally to the readers of the *Intelligencer*. Friends at Witney! the blessings of Temperance are inviting the acceptance of all our countrymen. Stand true to your pledge. "Touch not, *taste not*." Recommend to your townsmen, in the most affectionate manner, the fundamental principles of our cause. Shew your neighbours the *value* of Total Abstinence physically, socially, morally, religiously.—*Ed.*]

SOMERSETSHIRE.—We have just received this cheering communication:—"I am happy to inform you, that the Temperance cause is making very delightful progress in this neighbourhood. The first meeting for promoting it, *on the Total Abstinence principle*, was held in the Independent Chapel, on the 27th of September last, since which 195 persons in Shepton Mallet have signed the pledge, of whom 160 are believed to have continued firm to their engagement, and are among the most decided friends of the Society. As, however, nothing good is accomplished without some opposition, you will not be surprised to hear that we had our enemies; but if they are not all conquered and won over to our ranks, which has been the case with some, they are, at present not very clamorous in their hostility. Many of our most consistent members had been for years addicted to drunkenness, but, after having been long lost on the troubled sea of intemperance, they have found in our Society an ark of safety and enjoyment. Two coffee-houses have been opened in the town, which are well supplied with Temperance tracts and other publications; and they are resorted to by many who otherwise would, in all probability, be drinking the drunkard's drink, and singing the drunkard's song amidst the profanity and vulgarity of a common tap-room.—At Pitton, a large village in the neighbourhood, there is a flourishing association in connexion with the Society at Shepton, which has been formed within the last two months, and which consists of 45 members.—At Batcombe, another association has been formed, which promises to do well. It at present numbers 10 members.—At Croscombe an effort was made, about a fortnight ago, to introduce the principles of the Society, and a very promising meeting was held in the Infant School Room, with the consent of the rector of the parish, who is evidently anxious for the welfare of his parishioners. Since that time, however, a violent opposition has been got up against us.—On Monday last I visited Castle Cary, to hold a meeting for the first time: at the close of it 28 signed the pledge; and, from the interest which appeared to be taken in the subject, I feel assured that our cause has taken such deep root there that it will not be easy for the enemy to destroy it. In reviewing what has been done in the short space of a few months, considering the long established habits we have had to break through, the ignorance we have had to remove, and the complicated interests we have had to contend against, I cannot help

exclaiming What hath God wrought! That the cause is the cause of God I cannot doubt, since it is obviously the cause of benevolence, and God is Love. Whatever promotes the happiness of man as a rational and moral being must obtain the Divine sanction and blessing, and I have already seen enough of the working of our Society to know that it produces no real evil, but much real good. I must then believe that it is approved by heaven, and that it will prosper. The day in which I became a member of the society, which is nearly seven months ago, I esteem the very happiest of my life, for I have to date from that day the establishment of my health, which had been considerably impaired, and the increase of my usefulness; and most sincerely do I hope that the day is not far distant, when many of my brethren in the ministry will see it to be their duty and their privilege to be foremost in promoting the cause of Temperance, by inculcating the propriety of *Total Abstinence from the use of all Intoxicating Liquors.* W. R.

Intemperance.

Warning to the Lovers of Intoxicating Drink.—On the day after last Christmas-day, a female, whose name and late address are in the possession of the writer, went with an associate to the Black Bull public-house, Kingsland, where they indulged themselves by swallowing a quantity of inebriating liquor. From thence they proceeded to a pawnbroker's, and requested more drink. The broker, whose conduct merits praise, denied the request, by saying to the one above alluded to, "No, Ann, your eyes sparkle already, you had better go home!" The poor creature went, but, awful to relate, she had not been long there before she fell asleep; her shawl caught fire: the shriek of distress was heard; she was found enveloped in flames! When the fire was extinguished, it was discovered that she was most dreadfully burned; her flesh literally peeled off with the ashes of her apparel! Now she is numbered with the dead! She lies among the clods of the valley. May her awful end prove a warning to all the lovers of *a little* intoxicating drink.

Awful Case.—A young woman very decently dressed was killed a few days ago, in Broad-street, St. Giles's, by being run over by a coal waggon, under the wheels of which she fell, being intoxicated. Both wheels of the waggon passed over the lower part of her body, and she expired before she could be removed to the hospital.

A Natchez paper relates the particulars of the shocking death of a young man of respectable relations, named John Morfat, who kept a grocery in that city. He was much addicted to hard drinking, and for the last two or three weeks of his life he had not a sober hour. Under the maddening influences of intoxication he sold his establishment, and started on horseback for North Carolina. During the first day he travelled sixteen or eighteen miles, and was seen by several who knew him, to whom he appeared to be in a wild and confused state. This was the last time he was seen alive. The next morning his horse was found without a saddle, and the presumption was that Morfat had been drowned in a creek in that vicinity; but in one week from that day a dog came into his master's yard, bringing with him Morfat's right arm and shoulder blade. Search was made, and he was found in the wood about a mile distant, having been devoured by wild beasts from his waist upwards. His saddle was on a log, his blanket spread on the ground, appearing as if the poor wretch had lain down upon it before he died. His watch and money were in the pantaloons pocket; his saddle-bags unmolested. Intemperance had been his murderer. Alone he had wrestled with its fever and its madness, and in the end was devoured by dogs.—*New York Sun.*

Varieties.

The Drunkard's Son.—"Mother, this bread is very hard; why don't we have cake and nice things as we used to when we lived in the great house? O, that was such a pretty house, mamma, and such a pleasant garden, all filled with flowers; and you made such sweet music with your fingers, and papa would sing. Papa used to laugh then, and tell me pretty stories, and take me on his knee, and say I was his own dear boy. Mamma, what makes papa so sick, and look so bad? It makes me afraid when he stamps on the floor, and says so loud, 'George go off to bed.' Mamma, will he get well again, and take me on his knee again, and sing me a sweet song, and love me as he used to do? Mamma, what makes you cry? Did I make you cry? It makes me sorry to see you so sad and unhappy. Won't you wipe away your tears and smile again?"—"My son—*oh, my George—my child!* your father is a drunkard!" O, who does not weep at such a tale of misery and woe! Here is a family brought from comparative affluence to a state of poverty; and I have no doubt that if we were to examine carefully even half the distress we hear of, we should find that it began by drinking the intoxicating liquor, for drinking leads to drunkenness. O, who would not give up his or her little drop for such as these! Then let all, and especially the young, beware of the intoxicating drink, and resolve, not in their own strength, (for if you do you will fail,) but in the strength of the Lord, that you will never more taste the intoxicating drink. S. S. M.

"Oh, I am only a Passenger."—At a certain time, no matter when, a vessel which was crossing the Atlantic sprang a leak, and it was with the utmost difficulty she was afterwards kept afloat. The pumps had to be kept incessantly in motion, and the sailors, by their constant fatigue night and day, were nearly exhausted; the water in the meantime slowly increasing in the hold. While matters were thus going on, a person, who had continued walking the deck with his hands in his pockets, was addressed by the captain in the following manner:—"Come, sir, lend a hand and help us at the pumps, or we shall certainly go to the bottom." "Well captain," said he, "that's nothing to me, *I am only a passenger.*" We may laugh at the folly, or selfishness, or indolence of such a man, but his likeness is to be seen in thousands of persons all over the country. Indeed, the great mass of men of the present day are as like him as you can imagine. Do you doubt it? Call upon the first man you meet, and ask him what he is doing to destroy intemperance? Ten to one he will say, he has no time to devote to such matters; his influence is nothing, and what little he could do would be of no avail—its nothing to him, "he is only a passenger." Go to another; urge on him the multiplied evils of drunkenness, and point out to him the numerous families who have been beggared, and the many who have been ruined, for the want of exertion on the part of those who disapprove of such. "He does not drink," he will perhaps say; "and if every one would take care of himself, there would be no need of exertion." "He is only a passenger." Ask another to help forward the Temperance reform; to drink no intoxicating liquors, and to pledge his influence to put an end to the evils arising from their use. "Oh," says he, "I can govern myself, and as to the rest of the world that's nothing to me—'I am only a passenger.'" In fact almost every man is too apt to consider himself "only a passenger," and therefore under no obligation to help to extricate society from the depravity and difficulties with which it is encumbered. If they finally land safe, it is well; but if universal destruction were threatened against human morals, and the combined exertions of those who claim to be virtuous, were amply sufficient to stay the desolation, you could hardly prevail on them to take off their gloves and consider themselves in any other character than "passengers." M.

TO FARMERS AND GENTLEMEN.

A YOUNG MAN, aged 19, of unexceptionable moral Character, and a staunch Tee-totaler, wishes for a Situation in a Gentleman's or Farmer's employ, to Board in the House. He understands the Management of Cows and Horses, and is willing to be useful in the Garden or in the House. Terms, very Moderate.

For further Particulars, apply to J. PASCO, 90, Bartholomew Close. Letters, Post Paid.

MEETINGS IN LONDON AND ITS SUBURBS.

At Half-past 7 o'Clock in the Evening.

Monday, May 1st.—Bible Christians' Chapel, Paradise Row, King's Cross.

Tuesday, May 2nd.—School Rooms, Fisher Street, Red Lion Square.—Christian Benevolent Society's Chapel, Macclesfield Street, City Road.—Ebenezer Chapel, Old Street Road.

Wednesday, May 3rd.—Baptist Chapel, Northampton Street, King's Cross.—Providence Chapel, Charles Court, Featherstone Street.—British School, Great George Street, Bermondsey.—Little Prescott Street, near the Minories—Baptist Chapel, Cumberland Street, Curtain Road.

Thursday, May 4th.—Welsh Chapel, Aldersgate Street.—Bible Christians' Chapel, George's Place, near the Wooden Bridge, Pimlico.

Friday, May 5th.—At the Chapel, Broker Row, Mint, Borough.

MONDAY, May 22nd, a FESTIVAL and Public Meeting at the HORNS, Kennington Common.

TO CORRESPONDENTS.

We shall give, next week, an Extract from a Letter, sent us by E. C. Delavan, Esq., with a Circular from the American "Recorder."

It is our intention to notice the Meeting of Coffee-House Keepers, and to make a few Observations thereupon in an early Number.

"J. S." informs us of a friend of his who tried the system for some time, but would not "be *bound* down by a pledge:" the consequence was, he *broke* down by drinking a "little drop" of the *seductive* beverage. Let us all take warning by such cases. "Let him that thinketh he standeth take heed lest he fall."

Received—Two Letters from Bromsgrove, and other interesting matter.

THE Committee of the Parent Society in London request *all* the Auxiliaries throughout the United Kingdom to forward their Reports on *or before the 30th of the present month (April)*, preparatory to the Annual Meeting, intended to be held in Exeter Hall, on Tuesday, May 23rd, at Six o'Clock in the Evening.

The Committee will also be glad to see any Delegates that the Country Auxiliaries may find it convenient to send to town on the occasion, an intimation to this effect can be forwarded to the Secretary with the Report.

The Committee thank R. S. for his suggestions through their Secretary, and they would be more obliged if R. S. would favour them with his name and address.

All Communications for the Committee are to be sent, post paid, to Mr. JOHN MEREDITH, Hon. Sec. *pro tem.*, No. 3, Durham Place, Lambeth Road.

THE NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY.

PRIZE ESSAY.*

THE Committee of the above Society give notice that they have come to a resolution to offer a Premium of One Hundred Pounds for the best Essay on the benefits of Total Abstinence from all Intoxicating Drinks:—

1.—The Essay must be written in a Christian spirit, and with a design to benefit the bodies, circumstances, and souls of men.

2.—The proposed Essay will contain the origin, progress, and consequences of the customs of *drinking*, and drunkenness, both from sacred and profane history.

3.—It will comprise the medical opinions of the faculty, ancient and modern; with the sentiments of magistrates, judges, and the most eminent literary, scientific, and theological writers.

4.—It will produce Scripture testimony that, although the use of wine is not prohibited, except in certain cases, and under certain circumstances, Total Abstinence from all intoxicating drinks is encouraged.

5.—It will contain statistical accounts of the evil effects of drinking customs on the habits, wealth, morals, and religious feelings of the community, embracing the experience of other nations on these topics.

6.—It will contain details of committals, punishments, and miseries arising from drunkenness.

7.—It will present the amount of loss of property, time, and intellect to the British Nation by their use.

8.—It will shew how the various religious societies for the renovation of the world are impeded by the drinking habits of the population.

9.—It will present in an inviting manner the vast blessings which result to families, masters, mistresses, servants, fathers, mothers, and children, and to some of the most degraded individuals, from the total disuse of intoxicating drinks.

10.—It will also shew the advantages that will accrue to trade, commerce, and the shipping interest; to the arts and sciences; and the immense moral benefits it will confer on the nation and on the world.

* The names of the gentlemen who are to decide on its merits will be announced in a future number. The candidates will be required to send in their various productions to the umpires on or before the 25th of December next.

Printed and Published by J. PASCO, 90, Bartholomew Close; and sold by W. BRITTAIN, 1, Queen's Head Passage, Paternoster Row; PAUL, 52, Paternoster Row; TYLER, Tottenham Court Road; M. FULLER, 16, Bland Terrace, Great Dover Road, Southwark; C. J. REYNOLDS, 64, and J. PATTIE, 17, High Street, St. Giles's; HICKS, 130, Tooley Street; BAISLER, 128, Oxford Street; CHADWICK, Oilman, 5, Angel Place, near the Angel, Islington, and 18, Old Paradise Place, Islington Green; DEXTER, 8, John Street, Wilmington Sq.; D. STROUD, 163, Blackfriar's Road; COWING, Barnet; HERBERT, 36, Exeter Street, Sloane Street, Chelsea; GOTELEE, Church Parade, Hounslow; BAKER, Tract Depository, Nottingham; PALLISTER, Leeds; NOBLE, Boston; BRADBURY, JUN. AND Co., Deansgate, Bolton; OLIPHANT, Edinburgh; LIVESEY, Preston; ELLERBY, Manchester; WHEELER, Bath; and may be had of all other Booksellers.

THE WEEKLY
London Temperance Intelligencer.

UNDER THE DIRECTION AND SUPERINTENDANCE OF THE NEW BRITISH AND FOREIGN SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE.

No. 25.] SATURDAY, MAY 6, 1837. [PRICE ONE PENNY.

"Far from thinking this cause a *sole* means of converting sinners from the error of their ways, we deem it to be but an *auxiliary* to the great cause of religious truth; it is intended *not to supersede*, but to *make way* for other means."
Rev. J. A. James.

THE NEW BRITISH AND FOREIGN SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE.

Festivals and Public Meetings for May.

DAY.	HOUR.	PLACE OF MEETING.	DESIGNATION.	OCCASION.	CHAIRMAN.
Monday 22	4 aft. & 6 even.	Horns, Kennington	South London Auxiliary	Festival & Meeting	J. S. Buckingham, Esq. M.P.
Tuesday 23	8 morning.	Lower Room, Exeter Hall	Committee & Delegates*	Breakfast	
Ditto	11 morning.	Great Room, ditto	The "New" B. and F. Temperance Society	Annual Meeting	
Wednesday 24	6 evening.	Finsbury Chapel	North London Auxiliary	Meeting	
Thursday 25	6 evening.	Music Hall, Store Street	West London ditto	Meeting	
Friday 26	6 evening.	.. .. ..	East London ditto	Meeting	

* The Auxiliaries sending Delegates are requested to give notice of the same to the Secretary on or before Saturday, May 20th.

N.B. The Friends of the Society will observe that the Hour of its Annual Meeting is altered from Six o'Clock in the Evening to Eleven in the Morning.

All Communications for the Committee are to be sent to Mr. JOHN MEREDITH, Hon. Sec. *pro tem.*, No. 3, Durham Place, Lambeth Road.

The Committee gladly embrace the present opportunity of returning their thanks to the Country Auxiliaries for the promptitude with which they have forwarded their Reports, containing, as they do, so many facts and valuable observations.—Though the period specified is expired, they would invite other Communications, as they will still be in time for the Appendix.

COFFEE HOUSES.

WE have observed with much pleasure that the Conductors of those useful establishments, the Coffee Houses, have recently held a Meeting for the purpose of forming an Association. We are happy in perceiving that the public mind has become sensible of the benefits such houses are calculated to provide for the various classes of society. Originally they were looked upon as hotbeds of republicanism, but they have outlived the fears of many, and daily, it is evident, their respectability is increasing, in consequence of the desire universally manifested by the principals to afford good refreshment, suitable means of information, and sober society. We would earnestly advise the Coffee House Keepers of the Metropolis to go on in this praiseworthy course. Let them continue to keep the best kind of articles: this is indispensable. The public *do not* desire inadequately low prices, but they *do* want *good* provisions, and those who provide the best, will find their share of the best custom. Let them also keep a profusion of the best publications. General knowledge is now eagerly sought. People are beginning to look into the nature of principles—to examine causes—to enquire into effects. The intoxicating draught is even now beginning to lose its charms; and the man who was once the slave of appetite, is now evidencing symptoms of rationality. He is seen in the Coffee House, seeking over his cup of "Mocha" the literary treasure, and as his mind begins to expand, and to exercise its new found freedom, it is quite clear that those who cater for its wants, should provide the best possible kind of information, so that our countrymen may increase in every good word and work. Let the Coffee House Keepers *unite* to further this design: their labour will not be lost, nor will their increased expenditure fail of remuneration.

THE DRUNKARD'S LIFE.

[The following affecting detail is from the pen of that graphic genius, H. Dickens, Esq., better known as "Boz," the literary giant of the nineteeth century. We extract it from the Second Series of his faithful "Sketches." As the "Drunkard's Death" has been already before the readers of the Temperance periodicals, we shall give the following as the Drunkard's Life.]—Ed.

We will be bold to say, that there is scarcely a man in the constant habit of walking, day after day, through any of the crowded thoroughfares of London, who cannot recollect among the people whom he 'knows by sight,' to use a familiar phrase, some being of abject and wretched appearance, whom he remembers to have seen in a very different condition, whom he has observed sinking lower and lower by almost imperceptible degrees, and the shabbiness and utter destitution of whose appearance, at last strike forcibly and painfully upon him, as he passes by. Is there any man who has mixed much with society, or whose avocations have caused him to mingle, at one time or other, with a great number of people, who cannot call to mind the time when some shabby, miserable wretch, in rags and filth, who shuffles past him now, in all the squalor of disease and poverty, was a respectable tradesman, or a clerk, or a man following some thriving pursuit, with good prospects, and decent means; or cannot any of our readers call to mind, from among the list of their quondam acquaintance, some fallen and degraded man, who lingers about the pavement in hungry misery; from whom every one turns coldly away, and who preserves himself from sheer starvation, nobody knows how? Alas! such cases are of too frequent occurrence to be rare items in any man's experience; and they arise from one cause—drunkenness, that fierce rage for the slow, sure poison, that oversteps every other consideration; that casts aside wife, children, friends, happiness, and station; and hurries its victims madly on to degradation and death.

Some of these men have been impelled by misfortune and misery to the vice that has degraded them. The ruin of worldly expectations, the death of those they loved, the sorrow that slowly consumes, but will not break the heart, has driven them wild; and they present the hideous spectacle of madmen, slowly dying by their own hands. But, by far the greater part, have wilfully, and with open eyes, plunged into the gulph from which the man who once enters it never rises more, but into which he sinks deeper and deeper down, until recovery is hopeless.

Such a man as this once stood by the bedside of his dying wife, while his children knelt around, and mingled low bursts of grief with their innocent prayers. The room was scantily and meanly furnished; and it needed but a glance at the pale form from which the light of life was fast passing away, to know that grief, and want, and anxious care, had been busy at the heart for many a weary year. An elderly female, with her face bathed in tears, was supporting the head of the dying woman—her daughter—on her arm. But it was not towards her that the wan face turned; it was not her hand that the cold and trembling fingers clasped; they pressed the husband's arm; the eyes, so soon to be closed in death, rested on his face; and the man shook beneath their gaze. His dress was slovenly and disordered, his face inflamed, his eyes bloodshot and heavy. He had been summoned from some wild debauch to the bed of sorrow and death.

A shaded lamp by the bedside cast a dim light on the figures around, and left the remainder of the room in thick deep shadow. The silence of night prevailed without the house, and the stillness of death was in the chamber. A watch hung over the mantelshelf; its low ticking was the only sound that broke the profound quiet, but it was a solemn one, for well they knew, who heard it, that before it had recorded the passing of another hour, it would beat the knell of a departed spirit.

It is a dreadful thing to wait and watch for the approach of death; to know that hope is gone, and recovery impossible; and to sit and count the dreary hours through long, long nights—such nights as only watchers by the bed of sickness know. It chills the blood to hear the dearest secrets of the heart, the pent-up hidden secrets of many years, poured forth by the unconscious helpless being before you; and to think how little the reserve and cunning of a whole life will avail, when fever and delirium tear off the mask at last. Strange tales have been told in the wanderings of dying men; tales so full of guilt and crime, that those who stood by the sick person's couch have fled in horror and affright, lest they should be scared to madness by what they heard and saw; and many a wretch has died alone, raving of deeds, the very name of which has driven the boldest man away.

But no such ravings were to be heard at the bedside by which the children knelt. Their half-stifled sobs and moanings alone broke the silence of the lonely chamber. And when at last the mother's grasp relaxed; and turning one look from the children to their father, she vainly strove to speak, and fell backward on the pillow, all was so calm and tranquil that she seemed to sink to sleep. They leant over her; they called upon her name, softly at first, and then in the loud and piercing tones of desperation. But there was no reply. They listened for her breath, but no sound came. They felt for the palpitation of the heart, but no faint throb responded to the touch. That heart was broken, and she was dead.

The husband sunk into a chair by the bedside, and clasped his hands upon his burning forehead. He gazed from child to child, but when a weeping eye met his, he quailed beneath its look. No word of comfort was whispered in his ear—no look of kindness lighted on his face. All shrunk from and avoided him; and when at last he staggered from the room, no one sought to follow or console the widower.

The time had been when many a friend would have crowded round him in his affliction, and many a heartfelt condolence would have met him in his grief. Where were they now? One by one, friends, relations, the commonest acquaintance even, had fallen off from and deserted the drunkard. His wife alone had clung to him in good and evil, in sickness and poverty; and how had he rewarded her? He had reeled from the tavern to her bedside in time to see her die.

He rushed from the house and walked swiftly through the streets. Remorse, fear, shame, all crowded on his mind. Stupified with drink, and bewildered with the scene he had just witnessed, he re-entered the tavern he had quitted shortly before. Glass succeeded glass. His blood mounted, and his brain whirled round. Death! Every one must die, and why not *she*. She was too good for him: her relations had often told him so. Curses on them! Had they not deserted her, and left her to whine away the time at home? Well; she was dead, and happy perhaps. It was better as it was Another glass—one more! Hurrah! It was a merry life while it lasted, and he would make the most of it.

Time went on; the three children who were left to him grew up, and were children no longer; the father remained the same—poorer, shabbier, and more dissolute-looking, but the same confirmed and irreclaimable drunkard. The boys had long ago run wild in the streets, and left him; the girl alone remained, but she worked hard; and words or blows could always procure him something for the tavern. So he went on in the old course, and a merry life he led.

One night, as early as ten o'clock—for the girl had been sick for many days, and there was consequently little to spend at the public-house—he bent his steps homewards, bethinking himself that if he would have her able to earn money, it would be as well to apply to the parish surgeon,

or, at all events, to take the trouble of inquiring what ailed her, which he had not yet thought it worth while to do. It was a wet December night; the wind blew piercing cold, and the rain poured heavily down. He begged a few halfpence from a passer by, and having bought a small loaf (for it was his interest to keep the girl alive, if he could), he shuffled onwards, as fast as the wind and rain would let him. At the back of Fleet-street, and lying between it and the waterside, are several mean and narrow courts, which form a portion of Whitefriars; and it was to one of these that he directed his steps.

The alley into which he turned might, for filth and misery, have competed with the darkest corner of this ancient sanctuary in its dirtiest and most lawless time. The houses, varying from two stories in height to four, were stained with every indescribable hue, that long exposure to the weather, damp, and rottenness, can impart to tenements composed originally of the roughest and coarsest materials. The windows were patched with paper, and stuffed with the foulest rags; the doors were falling from their hinges; poles, with lines on which to dry clothes, projected from every casement, and sounds of quarrelling or drunkenness issued from every room.

The solitary oil lamp in the centre of the court had been blown out, either by the violence of the wind, or the act of some inhabitant who had excellent reasons for objecting to his residence being rendered too conspicuous; and the only light which fell upon the broken and uneven pavement was derived from the miserable candles that here and there twinkled in the rooms of such of the more fortunate residents as could afford to indulge in so expensive a luxury. A gutter ran down the centre of the alley—all the sluggish odours of which had been called forth by the rain; and as the wind whistled through the old houses, the doors and shutters creaked upon their hinges, and the windows shook in their frames with a violence which every moment seemed to threaten the destruction of the whole place.

The man whom we have followed into this den walked on in the darkness, sometimes stumbling into the main gutter, and at others into some branch repositories of garbage which had been formed by the rain, until he reached the last house in the court. The door, or rather what was left of it, stood ajar for the convenience of the numerous lodgers; and he proceeded to grope his way up the old and broken stairs to the attic story.

He was within a step or two of his room door, when it opened, and a girl, whose miserable and emaciated appearance was only to be equalled by that of the candle which she shaded with her hand, peeped anxiously out.

"Is that you, father?" said the girl.

"Who else should it be?" replied the man gruffly. "What are you trembling at? It's little enough that I've had to drink to-day, for there's no drink without money, and no money without work. What the devil's the matter with the girl?"

"I am not well, father—not at all well," said the girl, bursting into tears.

"Ah!" replied the man, in the tone of a person who is compelled to admit a very unpleasant fact, to which he would rather remain blind if he could. "You must get better somehow, for we must have money. You must go to the parish doctor, and make him give you some medicine. They're paid for it, damn 'em. What are you standing before the door, for? Let me come in, can't you?"

"Father," whispered the girl, shutting the door behind her, and placing herself before it, "William has come back."

"Who!" said the man, with a start.

"Hush!" replied the girl, "William, brother William!"

"And what does he want?" said the man, with an effort at composure—"money? meat? drink?" He's come to the wrong shop for that, if he does. Give me the candle—give me the candle, fool—I ain't going to hurt him." He snatched the candle from her hand, and walked into the room.

Sitting on an old box, with his head resting on his hand, and his eyes fixed on a wretched cinder fire that was smouldering on the hearth, was a young man of about two and twenty, miserably clad in an old coarse jacket and trousers. He started up when his father entered.

"Fasten the door, Mary," said the young man hastily—"Fasten the door. You look as if you didn't know me, father. It's long enough since you drove me from home; you may well forget me."

"And what do you want here, now? said the father, seating himself on a stool on the other side of the fire-place. "What do you want here, now?"

"Shelter," replied the son, "I'm in trouble; that's enough. If I'm caught I shall swing; that's certain. Caught I shall be, unless I stop here; that's *as* certain. And there's an end of it."

"You mean to say, you've been robbing, or murdering, then?" said the father.

"Yes, I do," replied the son: "does it surprise you, father?" He looked steadily in the man's face, but he withdrew his eyes and bent them on the ground.

"Where's your brothers?" he said after a long pause.

"Where they'll never trouble you," replied the son: "John's gone to America, and Henry's dead."

"Dead," said the father, with a shudder, which even he could not repress.

"Dead," replied the young man. "He died in my arms—shot like a dog by a gamekeeper. He staggered back, I caught him, and his blood trickled down my hands. It poured out from his side like water. He was weak, and it blinded him, but he threw himself down on his knees, on the grass, and prayed to God, that if his mother was in Heaven, he would hear her prayers for pardon for her youngest son. 'I was her favourite boy, Will,' he said, 'and I am glad to think, now, that when she was dying, though I was a very young child then, and my little heart was almost bursting, I knelt down at the foot of the bed, and thanked God for having made me so fond of her, as to have never once done any thing to bring the tears into her eyes; oh, Will, why was she taken away, and father left!' There's his dying words, father," said the young man; "make the best you can of 'em. You struck him across the face, in a drunken fit, the morning we ran away; and here's the end of it."

The girl wept aloud; and the father, sinking his head upon his knees, rocked himself to and fro.

"If I am taken," said the young man, "I shall be carried back into the country, and hung for that man's murder. They cannot trace me here without your assistance, father. For aught I know you may give me up to justice; but, unless you do, here I stop, until I can venture to escape abroad."

For two whole days all three remained in the wretched room without stirring out. On the third evening, however, the girl was worse than she had been yet, and the few scraps of food they had were gone. It was indispensably necessary that somebody should go out; and as the girl was too weak and ill, the father went, just at night-fall.

He got some medicine for the girl, and a trifle in the way of pecuniary assistance. On his way back he earned sixpence by holding a horse; and he turned homewards with enough money to supply their most pressing wants for two or three days to come. He had to pass the public-house. He lingered for an instant, walked past it, turned back again, lingered once more, and finally slunk in. Two men, whom he had not observed, were on the watch. They were on the point of giving up their search in despair, when his loitering attracted their attention; and when he entered the public-house they followed him.

"You'll drink with me, master," said one of them, proffering him a glass of liquor.

"And me, too," said the other, replenishing the glass as soon as it was drained of its contents.

The man thought of his hungry children, and his son's danger. But they were nothing to the drunkard. He *did* drink; and his reason left him.

"A wet night, Warden," whispered one of the men in his ear as he at length turned to go away, after spending in liquor one-half of the money on which, perhaps, his daughter's life depended.

"The right sort of night for our friends in hiding, Master Warden," whispered the other.

"Sit down here," said the one who had spoken first, drawing him into a corner. "We have been looking arter the young 'un. We came to tell him, it's all right now, but we could'nt find him cause we had'nt got the precise direction. But that ain't strange, for I don't think he know'd it himself, when he come to London, did he?"

"No, he didn't," replied the father.

The two men exchanged glances.

"There's a vessel down at the docks to sail at midnight, when it's high water," resumed the first speaker, "and we'll put him on board. His passage is taken in another name, and what's better than that, it's paid for. It's lucky we met you."

"Very," said the second.

"Capital luck," said the first, with a wink to his companion.

"Great," replied the second, with a slight nod of intelligence.

"Another glass here, quick," said the first speaker. And in five minutes more the father had unconsciously yielded up his own son into the hangman's hands.

Slowly and heavily the time dragged along as the brother and sister, in their miserable hiding-place, listened in anxious suspense to the slightest sound. At length, a heavy footstep was heard upon the stair; it approached nearer; it reached the landing; and the father staggered into the room.

The girl saw he was intoxicated, and advanced with the candle in her hand to meet him; she stopped short, gave a loud scream, and fell senseless on the ground. She had caught sight of the shadow of a man reflected on the floor. They both rushed in, and in another instant the young man was a prisoner, and handcuffed.

"Very quietly done," said one of the men to his companion, "thanks to the old man. Lift up the girl, Tom—come, come, it's no use crying, young woman. It's all over now, and can't be helped."

The young man stooped for an instant over the girl, and then turned fierce round upon his father, who had reeled against the wall, and was gazing on the group with drunken stupidity.

"Listen to me, father," he said, in a tone that made the drunkard's flesh creep. "My brother's blood and mine is on your head: I never had kind look, or word, or care from you; and, alive or dead, I never will forgive you—Die when you will, or how, I will be with you. I speak as a dead man now, and I warn you, father, that as surely as you must one day stand before your Maker, so surely shall your children be there, hand in hand, to cry for judgment against you." He raised his manacled hands in a threatening attitude, fixed his eyes on his shrinking parent, and slowly left the room; and neither father nor sister ever beheld him more on this side the grave.

When the dim and misty light of a winter's morning penetrated into the narrow court, and struggled through the begrimed window of the wretched room, Warden awoke from his heavy sleep and found himself alone. He rose and looked round him; the old flock mattrass on the floor was undisturbed; everything was just as he remembered to have seen it last; and there were no signs of any one, save himself, having occupied the room during the night. He inquired of the other lodgers, and of the neighbours; but his daughter had not been seen or heard of. He rambled through the streets, and scrutinized each wretched face among the crowds that thronged them with anxious eyes. But his search was fruitless, and he returned to his garret when night came on, desolate and weary.

For many days he occupied himself in the same manner, but no trace of his daughter did he meet with, and no word of her reached his ears. At length he gave up the pursuit as hopeless. He had long thought of the probability of her leaving him, and endeavouring to gain her bread in quiet elsewhere. She had left him at last to starve alone. He ground his teeth and cursed her.

He begged his bread from door to door. Every halfpenny he could wring from the pity or credulity of those to whom he addressed himself was spent in the old way. A year passed over his head; the roof of a jail was the only one that had sheltered him for many months. He slept under archways, and in brick-fields—anywhere, where there was some warmth or shelter from the cold and rain. But in the last stage of poverty, disease, and houseless want, he was a drunkard still.

SKETCHES OF REFORMED DRUNKARDS.

Second Series, No. 6.

Intoxicating drink drowns every sense,
And shuts the inlets of the mind against
The softest sympathy! Fiendlike it lures
T' ensnare; and, while it spreads its silken chain
Around the thoughtless slave, it robs his soul
Of dignity, and casts the pris'ner naked
On the world!

When the eye has been long exercised in the contemplation of scenes of distress, it is a solace and pleasure, almost indescribable, to gaze upon the quiet seclusion of social happiness and prosperity. Such contrasted views of human life—such glimpses of its light and shade—such visions of its "strange realities," blended with its "rosy hours," point out at once the mutability of our state and the moral lesson it is always intended to convey, namely, that it is our privilege to avoid those things which lead to evil, whilst we ought to "*hold fast that which is good.*"

The following facts will present the light and shade of the picture of which the above is the outline. Reader, the case claims your attention:—

Up to the age of thirteen J. W. had not indulged in the intoxicating draught. He was then apprenticed; but his mistress—Oh, "tell it not in Gath"—his mistress *was a drunkard!* Female modesty where is thy blush! What followed? The lad, J. W., saw her example;—he tasted—he supped—he drank;—*he* became a drunkard! The master was a sober man; but with such a wife, and a drunken apprentice, he could not prosper. No! the blight was upon his most fertile prospects. His hopes were mildewed: nor was there ever a solitary gleam to bid these hopes revive. Alas! he fell also! Here we would fain conceal farther consequences from the already tortured reader; but the recording angel reminds us that our duty is to tell the *whole* truth. Well, then, their business deserted them, because that business was itself deserted;—a distress for rent succeeded;—poverty, with all its horrors, stole upon the whole family; and J. W. found himself tradeless—homeless—pennyless—*friendless!* disregarded by others, and a prey to himself!

He sought refuge in the British Legion; but, alas! the desire for "strong drink" was still upon him. Daily he drank the poisonous draught. Spain became a witness of his excesses. When he landed again upon his native shore, he heard of Tee-totalism. He then inquired what this

"new Society" meant. He resolved to TRY the system;—he has done so;—what is the consequence? Reader, the fact itself shall declare;—the man is well known amongst us;—then let his own words, cited from the inspired page, proclaim the cheering reality, "Old things have passed away: behold all things have become new."

J. W. is a "brand plucked from the burning." May he live a consistent Christian; that when he is summoned to "yield his fleeting breath" he may eventually

"Clap his glad wings and tow'r away,
And mingle with the blaze of day." J.

ANNUAL MEETING FOR THE BETTER OBSERVANCE OF THE LORD'S DAY.

OUR limits prevent us from giving, in detail, the interesting meetings held at this season of the year; nevertheless, as many of them are identified with the best interests of man, having objects precisely similar to our own, namely, the reformation of our countrymen; we hail their periodical return with pleasure, and gladly give them a passing notice, and a most hearty welcome.

On Friday, April 28th, the Annual Meeting of the Lord's Day Society was held in the great Hall, Exeter Hall, Strand; the LORD BISHOP OF CHESTER in the chair. The meeting was both numerously and respectably attended. His Lordship was supported by Sir Andrew Agnew, M.P.; T. Hardy, Esq., M.P.; the Chancellor of the Diocese of Chester; the Rev. H. Stowell, of Manchester; Rev. — Grimshaw, and other clergymen of the Establishment; Geo. Cubitt, Wesleyan minister; the Rev. J. Burder, and several other influential, clerical, and lay gentlemen.

After the Meeting had been opened with prayer,

The RIGHT REV. CHAIRMAN addressed the meeting in a most decisive speech. He stated most distinctly the object of the Society, by strongly supporting the Committee in their attempts to place the *right* of the poor man to Sabbath emancipation upon the solid basis of legislative enactment.

The Report having been read by the Secretary, the attention of the meeting was drawn to its leading features by

J. HARDY, M.P. He observed, that he was satisfied of the Divine appointment of the "day of rest," of its sacred character as such an institution, and of its peculiar adaptation and utility to the bodies and the souls of men.

The Rev. J. CUBITT, of the Wesleyan persuasion, then spoke. In adverting to the constitution of England he was peculiarly felicitous. "It was," said he, "decidedly *Christian*. His Majesty is sworn to maintain the Christian faith: his ministers are pledged to support the Christian religion. Our courts of judicature, from the Upper House to the humble council of the magistrate, are regulated by laws based upon the spirit of Biblical truth. As, therefore, the word of Inspiration commanded us to "keep *holy* the Sabbath day," every Englishman had a constitutional right to personal freedom on the Lord's day. If any degeneracy had arisen to deprive him of such an immunity, had he not a right to petition Parliament to defend him from *Sabbath slavery?* Had he not a clear, an undoubted right to protection by law, if he wished to assert that privilege when oppressed by an impious Sabbath desecrating employer? He contended that such was his right as an Englishman;—then such was the object of the Society whose claims he had the honour to advocate; nor would they shrink from their arduous duties until the recognition of this right was evidenced by the desire of the ruling authorities to protect the well-disposed man in the enjoyment of his Sabbath privileges. The Rev. Gentleman then proceeded to combat objections. One we give to our readers:—"It has been urged," continued he, "Oh, you wish to make men religious by Act of Parliament." "No, my Lord; we wish to *compel* no man to be religious. What we want is this—to prevent the irreligious man from oppressing the Christian, by compelling him to labour on that day which GOD has commanded to be set apart as a day of rest. It is *protection* we ask, my Lord, not *coercion*—shelter, not force—the recognition of moral right, not the prohibition of conscientious scruple."—The Rev. Gentleman was repeatedly cheered during the delivery of his excellent address.*

After the CHANCELLOR of the Diocese of Chester had addressed the meeting, the Secretary announced

The Rev. HUGH STOWELL, of Manchester. He brilliantly advocated the objects of the Society; enlarged upon the topics already noticed, and sat down, after a long address, amidst the redoubled plaudits of the auditory.

The Rev. J. BURDER then followed, in a most admirable speech, delivered in the peculiarly impressive style of this indefatigable minister. Our notes give us much valuable matter delivered by this gentleman, but our space compels us to relinquish the pleasing task of presenting more to our readers.—*From a Correspondent.*

Correspondence.

LETTER FROM J. TEARE.

Preston, 28th April, 1837.

DEAR SIR,—Since I left you I have been round by Bristol, and arrived here on Friday, the 14th instant. In all my journey I am happy to inform you, that Tee-totalism is gaining ground. In Bristol they are all alive. In Northampton I held two meetings, when 200 were added to the Society. In this place the cause is going on well. Last week I attended two large meetings in the Theatre; and this week I have attended two meetings in the Cock-pit. On every occasion the people seem to be more alive in the great cause which we advocate.

Several of the most influential among the Wesleyan Methodists have come forward and declared for our principle, by signing the pledge and advocating the cause. I hope, with the blessing of God, this will prove only as the gentle shower before the long and continued rain.

I start in the morning for Barnsley; and if all is well I shall endeavour to be among you on the 23rd of May.

Please give my best respects to all Tee-totalers in your establishment, and all other friends, and expect the same yourself from Dear Sir, your humble servant,

JAMES TEARE.

SUGGESTIONS RESPECTING MORE EXTENSIVE USEFULNESS.

A RESPECTED correspondent has given us the following suggestions, which we think may be useful, providing an experienced person of ability and prudence superintend the meetings. We offer his remarks with pleasure to our readers:—

Esteemed Sir,—In addition to the public and open meetings which are held for advocating the cause of Total Abstinence, would it not be very beneficial to have (perhaps once in the week, and in each of the districts) a Meeting for *the Members of the Society only*, at which *young persons*, who are members, should be especially invited to attend. The *primary* object to be "EXHORTATION, ENCOURAGEMENT, AND ESTABLISHMENT IN THE PRINCIPLES OF ENTIRE ABSTINENCE FROM INTOXICATING LIQUORS."

* We have given a humourous anecdote by this speaker, illustrative of the principle of Total Abstinence, delivered at the last Meeting of this Society. It it will be found among our "*Varieties.*"—*Ed.*

At such meetings suggestions for the promotion of the cause might be also received, and all useful information in any way connected with, or bearing upon the question.

I need not go into the advantages, improvement, and comfort, which would be likely to result from such meetings *regularly kept*. The members of religious societies will be quite aware of their value.

On these occasions admittance might be by certificates of membership, signed by the registrar, on a card, perhaps after some such form as the following :—

No. *London,* *District,* 183

This is to certify that subscribed the pledge of the New British and Foreign Temperance Society, on the day of 183 *and was in consequence admitted a member of the Society.*

Registrar.

And on the back of the card the words of the pledge, and the signature of the party.

With best wishes for the abundant success of your labours,

I remain, your friend and servant,

JAMES CLARKE.

P.S. It would be, I think, desirable and satisfactory that each member should carry the card of membership, with his subscription to the pledge, always about him. The card may be small, and furnished with a leather or parchment case, to preserve it from wearing or becoming dirty.

The expense, perhaps, of twopence or threepence would be readily paid by the members individually.

[At all events this is worthy of consideration. Whatever we do let us aim at securing *unity* of effort, and *"goodwill"* amongst our fellow-men.—*Ed.*]

To the Editor of the Intelligencer.

MR. EDITOR,—I would beg to suggest to my brother Tee-totalers to make our forthcoming Meeting, at Exeter Hall, *the subject of special prayer in secret, as well as at our domestic altars, and let us invoke the blessing of God upon our proceedings.* If He owns and blesses our efforts all will be well; but without His blessing our labours will prove abortive, and we shall fail of success. I am, &c.

A ZEALOUS TEE-TOTALER.

To the Editor of the Temperance Intelligencer.

SIR,—The writer of this has lately become a Tee-totaler, and desirous to aid the cause in whatever way she can, thinks, perhaps, you will insert in one of your pages, a word of advice to mothers, who are in the habit of drinking intoxicating drinks while bringing up an infant by the breast. It is a general idea that it cannot be done if some kind of intoxicating drink is not used, without injuring the mother's health. A case has come immediately under my notice (and I am happy to say, I find, by inquiry, that it is not a solitary one) of a young woman who has taken nothing during her confinement of an intoxicating kind in any shape, neither in drink or food, the place of it having been supplied by broth, and tea, coffee, or gruel, occasionally. The baby is now six months old, and for four months lived entirely upon the breast; and does now in a great measure, it being fed only twice a-day on baked flour boiled in milk. The mother is in excellent health; and the baby, who is the youngest of five, is a more healthy, lively, and engaging child than the others were in their infancy. I hope this may induce others to try the plan for themselves.

S. B.

Tottenham, May 2, 1837.

[Our female correspondent has done well to call the attention of the world to this case. Should any one doubt its accuracy, we are in possession of the name and address of the mother alluded to. We are also acquainted with other facts equally forcible and equally true; and we know that the more the principle becomes known and practised, the more general will such facts become, so that we may reasonably hope, if we continue to persevere, that the use of these unnecessary drinks will be abandoned altogether. Who can tell what delightful results will follow?—*Ed.*

To the Editor of the London Temperance Intelligencer.

SIR,—I am desired by the Committee of the North London Auxiliary to request you to give insertion to the following, as our line of Boundaries, viz. :—

On the *West*, the East side of Chancery Lane, Gray's Inn Lane and Road, and Maiden Lane.

East, the Western side from London Bridge to Blackcap Lane, Stamford Hill.

South, the River Thames; and

North, Hornsey Lane, Crouch End, and Blackcap Lane.

I am also further desired to request through you, of all individuals holding pledge books, that they will be pleased to forward all names of persons residing within the above named boundaries, which may be therein inserted, as early as possible, addressed to me at the Temperance Hotel, 139, Aldersgate Street, so that such persons may be visited, and supplied with cards of membership.

I remain, Sir, yours, &c., respectfully,

50, *Kingsland Road,* R. P. BATGER,

Apr. 20, 1837. *Registrar.*

Progress of Temperance.

METROPOLITAN.

SOUTH-LONDON AUXILIARY.—Meetings connected with this Auxiliary have been held at Gainsford Street; Great George Street; and the Paragon Chapel: 14 signatures were obtained at the first, 37 at the second, and 10 at the third. Numerous speeches were delivered, and the above numbers prove the impression made by the power of the principle, as exhibited in the addresses.

CHELSEA.—Since I last wrote you we have held two meetings, which were addressed principally by working men, whose artless and touching appeals drew forth bursts of approbation from numerous and attentive audiences. Fifteen signatures were obtained. Our total number of members in Chelsea is 70.

J. S. H.

EBENEZER CHAPEL, OLD STREET ROAD.—On Tuesday Evening last, a most interesting meeting was held in this Chapel. Mr. M. Hart in the Chair. After the meeting had been opened with prayer, Mr. DONALDSON spoke of the excellence of Total Abstinence in decreasing crime, in producing temporal good, and in superinducing a desire after religious worship. He was attentively listened to during the delivery of a capital address. Mr. ROUSE, who had seen service as a drunkard for 16 years, spoke most feelingly of the hard drudgery he had endured as a profligate character. He was once in business, and employed seven men, but his drunkenness brought him into the most deplorable condition. After having forcibly shewn the difficulty of reformation from the odious vice, without *entirely* deserting the intoxicating draught, he sat down amidst the plaudits of the auditory. Mr. DANIELL, from Swansea, Glamorganshire, gave a most cheering description of the progress of the principle in South Wales. He adverted to several cases of the most extreme description, in which, through God's blessing, Total Abstinence had been auxiliary to the progress of scriptural conversion. He supported the Society as a man,

because he saw in its principles that which was calculated to ennoble human nature. He advocated the system as a Christian, because he was sure that it was adapted to the exigency of society, not only in the suppression of Intemperance, but in paving the way for the dawn of millennial glory. He had every thing to hope in behalf of the Society. True they were opposed, but if the principles upon which they stood were true, they would still stand, if they were "not of God" they would "come to nought." He proceeded in the most felicitous strain to illustrate the position he had so ably stated, and concluded a most spirit stirring address with giving his best wishes to the cause of Abstinence from all that can intoxicate, all over the world. Mr. DEXTER, another reformed drunkard, came forward as a living witness of the value of the principle. The few words he said were practical: they were felt, and they will be long remembered. Rev. Mr. WHITE, President of the Halifax Society, next stood forward. In an address of much beauty and power, he portrayed his reasons as a Christian Minister for joining the Society. He saw the plan was good: it was calculated to reclaim the drunkard; to prevent much wickedness; to conserve a considerable portion of pecuniary means, and to lead to reflection as much as to sobriety. Farther: he saw it would annihilate drunkenness, as well as cure the drunkard; and where was he to hope for the salvation of the young from the allurement of intoxicating drink, if he did not set an example of Total Abstinence from all intoxicating liquors. Hence his determination as a minister of good tidings to man to sign his protest against all such unnecessary and injurious beverages. Much more excellent matter was given by the Rev. Gentleman, and he sat down warmly supported by the cheers of the assembly. After prayer by the Rev. Mr. Thorne, the Doxology was heartily sung, and then 18 signed the pledge, including two Ministers in connection with the Chapel.

PROVINCIAL.

WORCESTER.—The annual meeting of the Worcester Temperance Society was held in the Assembly-room at the Guildhall, which was kindly lent for the purpose by the Mayor, on Monday evening last. Mr. Ledbrook, Surgeon, presided on the occasion. The room was filled in every part, and numbers went away who could not obtain admittance. The meeting was principally composed of the working classes of both sexes, but among them we noticed many very respectable individuals. The Chairman opened the meeting by briefly stating the objects of the Society, which he said were worthy the serious consideration and the generous support of the public; but he was sorry to perceive that it had not been so regarded, as it had many enemies amongst all classes. Intemperance was the parent of crime, and often led to its perpetration in its most malignant and atrocious forms. How often did those who were brought to the scaffold to expiate with their lives the offended laws of their country attribute their wretched and untimely end to the effects of intemperance, which first engendered in their minds the worst of passions, and which, when they were in a state of inebriation, led to the perpetration of the most abhorrent and deplorable crimes. He would not longer occupy their time with observations of his own, but would call upon Mr. Thorne to read the report, which was accordingly done. The speakers had taken their seats on a temporary platform erected at the north end of the room, but as those at the other end could not hear, there was a general cry of "adjourn to the gallery," and Mr. Hockings, the "Brummagem Blacksmith," as he is called, went into the orchestra, and was received with repeated cheers. He addressed the company for more than an hour, in a speech of considerable humour, interspersed with a number of interesting anecdotes, calculated to shew the good effects produced from the total abstinence principles, but we have only room to give the substance of a few observations which he delivered. He commenced by stating that it afforded him much pleasure in again visiting Worcester, and that he was rejoiced to see so numerous and respectable an assemblage on that occasion. He said he had been accused of itinerating from place to place advocating temperance principles for the purpose of a pecuniary benefit, but such accusation he declared was without the slightest foundation; his only object in coming amongst them was to tell them of the peace, happiness, and prosperity of hundreds whom he knew, who had once been the slaves of intemperance with all its attendant miseries, and who owed the pleasing change to the praiseworthy efforts of Temperance Societies. He came to tell them he was once the almost constant inmate of the ale-house, a companion of the drunkard, and a miserable and degraded being; but now he was happy in his mind, his circumstances were improved, and his family were comfortable, and prosperous around him; and how had this change been produced? Why by cutting off the intoxicating draught—that draught which often proved the fell-destroyer of body and soul. Why was the intoxicating draught indulged in? Was it to make men strong? Why look at that man who sits sotting in a public-house till midnight, amusing himself and others with that familiar ditty, "We won't go home till morning," &c. and when he sallies forth finds himself often placed with his back against some house on his way home, which he almost fancies he is strong enough to prop up; but no sooner does he leave his situation there than he finds his resting place in the gutter. Thus is it that ale, in an immoderate use, *strengthens* man! Out of one gallon of ale it had been clearly shewn, by chemical process, that three quarts and a pint were pure water, and the remaining part spirit and food; but the nutritive qualities of the latter were completely neutralised by the alcohol contained in the spirit. Why was it that the tee-totaler was more comfortable in his circumstances than the drunkard? because he pocketed the 1*s*. 9*d*. which was the cost of this water contained in the gallon of ale, "Took a swig at the pump," and laid out his money to the best purpose. But the benefits arising from the adoption of the principles of the Temperance Societies were not observable only in the pecuniary advantages which they produced; but its advocates had a higher and nobler aim. God had declared that "No drunkard should inherit the kingdom of Heaven;" and when the friends of the temperance cause had been made successful in rescuing a man from drunkenness, they endeavoured to introduce him into some Church, where his spiritual welfare might be promoted. The temperance advocates acted as pioneers to the Ministers of religion; they broke up the fallow ground that the Preachers of the Gospel might sow therein the seeds of eternal life. The speaker then went on to relate many circumstances of the pleasing change which had been effected by numbers whom he had known in Birmingham whose dwellings had once been the scenes of misery, vice, and degradation in all its various forms; the husband and the father transformed into a cruel and unrelenting tyrant; the Sabbath desecrated, and the Word and Ordinances of God treated with contumely and ridicule; but he had since witnessed a most pleasing and truly delightful change. That same habitation had now become the scene of happiness and earthly felicity, the husband endeared to the partner of his bosom, training up "his children in the nurture and admonition of the Lord;" and upon his hearth had been raised a family altar from whence proceeded prayer and praise to that all-merciful God "in whom they lived, moved, and had their being." Th Sabbath dedicated to the holy purposes for which a benevol t Creator instituted it; and his Holy Word perused with interest and delight. Hockings then made a forcible appeal to the religious community to come forward to assist in carrying out the principles of the society, and concluded his address, which was received throughout with much applause, by repeating a Temperance Hymn. At the conclusion, Mr.

Hockings announced that another meeting would be held the following (Tuesday) evening in the lower part of the Hall. A vote of thanks having been passed to the Mayor, and also to the Chairman, the meeting separated.

BEDFORDSHIRE.—We have been favored with the following:—"On Thursday, 27th of March, Mr. T. A. Smith delivered an interesting Lecture at Dunstable, and on the next evening, he gave a Lecture at Luton; both of them were well received. Our numbers at present are as follows: *Luton*, members, 46; juveniles, 22; reformed characters, 3; and *Dunstable*, 21. At both places great numbers are *trying the system*, prejudice is wearing away, and much good is doing, and more will be done in the name of the Lord. Large numbers of tracts have been distributed, and a meeting is held *every Thursday* Evening at Luton, at which, we should be glad to see any brother Tee-totaler passing this way."

THE TEE-TOTALER'S BAROMETER.

April 30.—Malt does not improve in demand. Brandy still remains in a *completely nominal* state. The Rum market rather firmer. Geneva is only taken in small quantities.

Varieties.

TOTAL ABSTINENCE FROM ALL INTOXICATING DRINK THE ONLY CURE FOR INTEMPERANCE.—At a late Meeting for the better Observance of the Sabbath, the Rev. G. Cubitt gave the following:—"As to the gloom said to be connected with a strict observance of the Sabbath, he had seen nothing of it. He saw what convinced him that the observance of the Sabbath was a principal instrument of promoting a rational and healthy cheerfulness. He saw from Sabbath to Sabbath, smiling countenances, each the index to a happy heart. He would repeat, that the friends of the Sabbath were emphatically the friends of the poor. He would illustrate this by relating an anecdote. Returning one evening from some ministerial duties in the north of England, he was accosted by a poor man in a state of intoxication, and not wishing exactly to be seen in such society, he tried to avoid him, but the poor fellow would not be shaken off. After a little conversation, it appeared that the man had had parents who taught him better things, and he said he was sure if they could have seen his conduct it would have broken their hearts. He confessed that he was doing wrong, and said he often resolved to do better; and that sometimes setting off from his own home to attend a place of worship, he would even run that he might get past the public-houses; that when he had passed several, perhaps he got to one at the door of which stood some acquaintance, who persuaded him to enter. "And then, Sir," said the poor man, "it is all over with me for that day; and after drinking all the Sunday, I have to go to work on the Monday with an aching head, an empty belly, and an empty pocket, and so to work hard till Saturday came again." "Sir," he continued, "if the great folks wish to keep us poor folks sober, they must shut up the traps that catch us." (Loud Applause.) To that Meeting, to Parliament, to the country, he would say, if you wish to preserve the peace, the morality of the people, you must shut up the traps that catch them. (Applause.) Many even of the poor drunkards understand the feeling expressed by the heathen poet, in which the better is perceived and the worse followed. They had to struggle with the inward propensity, and he implored the Meeting to aid them by the removal of the outward temptation, before continued indulgence strengthened the evil and bore them away to ruin." (Applause.)

TO TEE-TOTAL FARMERS.

WANTED, in a respectable Family, Board and Lodging for Youth about 17 years of age, and a member of the Total Abstinence Society. The keep of a pony will be required.

Address, with situation and terms, free of expense, to Mr. PASCO, 90, Bartholomew Close, London.

SITUATION WANTED.

A Married Man, 34 years of age, is desirous of obtaining a Situation as FARMER'S BAILIFF, or Looker after Cows and Horses.

Further Particulars, as to Character, &c., may be had of J. PASCO, at the *Intelligencer* Office, No. 90, Bartholomew-Close, London. Letters, Post Paid.

MEETINGS IN LONDON AND ITS SUBURBS.

At Half-past 7 o'Clock in the Evening.

Monday, May 8th.—Bible Christians' Chapel, Paradise Row, King's Cross.—School Room, Church Street, Islington.—Mariner's Church, Wellclose Square.

Tuesday, May 9th.—School Rooms, Fisher Street, Red Lion Square.—Christian Benevolent Society's Chapel, Macclesfield Street, City Road.—Domestic Mission Chapel, Half-Moon Alley, Lower Whitecross Street.

Wednesday, May 11th.—Baptist Chapel, Northampton Street, King's Cross.—Providence Chapel, Charles Court, Featherstone Street.—Bethesda Chapel, Watney Street, Commercial Road, near the George.—Saint John's Chapel, West Street, Walworth.

Thursday, May 12th.—Welsh Chapel, Aldersgate Street.

Friday, May 13th.—At the Chapel, Broker Row, Mint, Borough.

MONDAY, May 22nd, a FESTIVAL and Public Meeting at the HORNS, Kennington Common; J. S. BUCKINGHAM, Esq., M.P., in the Chair.

Cards of Admission may be had, by a timely application, at the Office of the Committee, 90, Bartholomew Close, and of the Secretary, 3, Durham Place, Lambeth Road. And for Exeter Hall gratis.

TO CORRESPONDENTS.

We are requested by Mr. Smith to state that in the account sent us from Witney, inserted in our last, the words "*he* held Weekly Meetings, &c." should have read "*we* held Weekly Meetings, &c." Friend Smith "does not wish to rob his fellow-labourers of their share in the work, he has therefore taken the liberty of correcting the above error."

"S. S." is under consideration.

"W. S." has sent us a small article. Does he know it is not original?

We are happy to inform our friends that Mr. W. Thompson, of Darlington, has become our Agent for the North, and will receive a Parcel from us Weekly.

Other Communications noticed in our next.

Printed and Published by J. PASCO, 90, Bartholomew Close; and sold by W. BRITTAIN, 1, Queen's Head Passage, Paternoster Row; PAUL, 52, Paternoster Row; TYLER, Tottenham Court Road; M. FULLER, 16, Bland Terrace, Great Dover Road, Southwark; C. J. REYNOLDS, 64, and J. PATTIE, 17, High Street, St. Giles's; HICKS, 130, Tooley Street; BAISLER, 128, Oxford Street; CHADWICK, Oilman, 5, Angel Place, near the Angel, Islington, and 18, Old Paradise Place, Islington Green; DEXTER, 8, John Street, Wilmington Sq.; D. STROUD, 163, Blackfriar's Road; COWING, Barnet; HERBERT, 36, Exeter Street, Sloane Street, Chelsea; GOTELEE, Church Parade, Hounslow; BAKER, Tract Depository, Nottingham; PALLISTER, Leeds; NOBLE, Boston; BRADBURY, JUN. AND CO., Deansgate, Bolton; OLIPHANT, Edinburgh; LIVESEY, Preston; ELLERBY, Manchester; WHEELER, Bath; and may be had of all other Booksellers.

THE WEEKLY

London Temperance Intelligencer.

UNDER THE DIRECTION AND SUPERINTENDANCE OF THE NEW BRITISH AND FOREIGN SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE.

No. 26.] SATURDAY, MAY 13, 1837. [PRICE ONE PENNY.

"Far from thinking this cause a *sole* means of converting sinners from the error of their ways, we deem it to be but an *auxiliary* to the great cause of religious truth; it is intended *not to supersede*, but to *make way* for other means."
Rev. J. A. James.

THOUGHTS ON THE NATURE AND OBJECTS OF TOTAL ABSTINENCE SOCIETIES.

No man who regards the truth can view the present state of English morals and say, that intoxicating drink has had no hand in producing the depravity which abounds in our empire. On the contrary, when we ascertain rightly the nature of fermented liquors, and conclude consistently as to the state of man as a fallen being, we must admit the conviction that such drinks, by administering to the animal appetite, have deluded the sense, biassed the judgment, warped the understanding, and tended to superinduce a defective morality. Society at large has caught the fallacy, grasped at the shadow, and tolerated the delusion. We need not, therefore, wonder, that the public mind is so insensible to the errors by which our countrymen are beguiled;—prejudice is a thick veil, through which even the rays of truth find it difficult to penetrate.

Opposed by such established opinions, so popularly tolerated, and so generally allowed, the advocate of Abstinence from all intoxicating drink, as a beverage, finds himself met by no ordinary power. One course only is left him. His aim must be to undermine the strong holds of popular fallacy by an untiring exhibition of the principle by which he is actuated, and by a consistent development of the nature and objects of the Temperance Reformation. *He must endeavour to lead men to think.* Then may he hope to succeed; *then* may he have the pleasure of witnessing the triumph of truth over fallacy—of simple experience over the most deeply-rooted prejudice—of practical testimony over superstitious custom.

We remember an illustrative fact, evincing the value of *thought* in superinducing decision of character.

A young man, of the most promising prospects, who lived under the paternal roof, became the associate of others who indulged freely in every kind of gaiety. Night they turned into day, and their circumstances, though ample, they materially reduced by their excesses. The parents of the youth to whom we allude admonished him. They besought him to relinquish the company of those with whom he had become associated; they implored him to return to the quiet enjoyment of a virtuous home; but all was useless! Admonition was in vain; entreaty was disregarded; his father's prayers were unheeded, and a mother's tears only seemed to increase his obduracy. At length the good old man, his father, ceased to admonish him; but he besought GOD to change his heart. Months rolled on; still he continued to pursue his midnight revels. One night, however, or rather morning, when he returned, he said to his father, "I am sorry to disturb you: I hope I shall not again cause you so much trouble;—I have *thought* upon my evil course;—I am determined to forsake my companions, and to spend my time in making you happy." The feelings of the father may be conceived, not expressed. Shaking his son heartily by the hand, he returned to his chamber. "*Mother,*" said he to his wife; "*there is hope of our son!*" "Why?" eagerly enquired she. "*Because he has begun to* THINK." Pleasing to tell, so it proved. From that time he evidenced a desire after knowledge;—he sought "true wisdom;"—he found "eternal life!"

So it is with the man who has long been held captive by custom. Unbare the sophistry, and mind will exert its sway. Reason will seek for something more substantial than the *mere* practice of others; the question of right or wrong, good and evil, will be taken into the view; and the judgment will be influenced precisely in the same proportion as the mind admits the force of truth or error.

These views have taught the advocate of Total Abstinence the necessity of fully exhibiting his principle in all its theoretical worth, as well as in its practical efficiency. In his association with his fellow-men he discovers amongst them the most profound ignorance of the nature of fermented liquors. All seem to admit the *possibility* of being inebriated by certain drinks; but then they contend that the *moderate* use of such liquors is beneficial. Allowing them, for the sake of argument, the term "*moderate use,*" which, by the way, we regard as a misnomer when used in reference to any thing which can intoxicate—how do they prove such use to be advantageous? They tell the world that "they could not live without them!" Did they ever try? Then again they say, that "they are necessary to impart strength to the working man." From whence do they derive this assertion? From the analyzation of the liquors themselves? No! Chemists of the first eminence have recently declared that there is more nutriment in a penny loaf than in seven pints of ale! If these intoxicating drinks are indispensable, how does it occur that some hundred Tee-totalers in the United Kingdom continue to labour without tasting such liquors? Years have rolled away since many of them partook of such kind of *stimuli*, yet, at the present moment, their constitutional vigour remains unimpaired, and their nervous system unshattered. Indeed, in some instances, we have found that Abstinence from the inebriating draught has proved the cure of the moderate drinker, even in a physical sense. A highly respectable man, with whom we have travelled many miles on the journey of life, was constrained to try the principle. At that time he was subject to indigestion, nervousness, and constitutional debility. We could not write his feelings, for he could not himself express them. He availed himself of the best medical advice this great metropolis affords; but his langour increased, and he became alarmed even for his own safety. How often have we, with the most painful emotion, observed his melancholy! We feared his case was almost hopeless. But he had not tried the principle

of Abstinence from all intoxicating drink more than two months, before his nervous system became more vigorous—his appetite improved, and his gloom passed away! He can now enjoy life, and serve his God without distraction.

These are the kind of facts with which the advocates of this principle wish to familiarize the public mind. Facts of this nature *are* calculated to lead men to think. If it could be proved that a small quantity of intoxicating liquor is necessary, in order to make men more able, more happy, or more useful to their fellow men, we hope we should not be disposed to withhold such an allowance: but, while medical testimony pronounces it useless, and incontrovertible experience irrefragibly proves that it is not necessary, and while we find that men not only *say* that they can do without these drinks, but that they *do* perform their labour without them, why should any one *oppose* such a principle? *Why should not all men practise it?* Is not such an object worth pursuing?

THE YEARLY MEETING OF FRIENDS.

It is well known that, in the present month, the members of the Society of Friends, from all parts of the country, repair to town for the purpose of holding their yearly meeting. There was, some years ago, a caricature representing a friend, very lean and lank, who, on being asked where he was going, replied, "to the yearly meeting;" another friend, sleek and fat, is asked where he has been, and answers, "at the yearly meeting:" the caricaturist intending it to appear as an occasion of festivity and enjoyment of luxurious living at the tables of the London friends. In reality, however, attending the yearly meeting is a very different affair, and much more likely to be followed by consequences exactly the reverse of the caricature. It usually occupies about ten days. During this time there are several long meetings each day; and those members who are on committees, and who also attend many of the meetings held in town at that season for other religious and benevolent purposes, are frequently assiduously engaged from an early hour in the morning till late in the evening, with barely time for taking necessary refreshment. When, in addition to this, we consider the mental exertion and excitement inseparable from these engagements, the confinement to a large city, and, in many instances, the alteration in diet, and change from active to sedentary life, we need not wonder that the health becomes disordered, the digestive powers are impaired, and a state of languor and exhaustion is experienced. In this it is frequently observed, that a quantity of wine, which, under other circumstances, would produce considerable excitement, will now have little sensible effect. This has been considered a proof that it was required, and has been an inducement to individuals to take more than their accustomed quantity, and to invite others to do the same; yet there is every reason to believe that it is resorted to with great caution; and, perhaps, it seldom or never happens at the table of a Friend than what are considered the strict bounds of moderation, are exceeded. The non-production of its usual effects is, we have said, considered a proof of wine being necessary, and the usual advice under such circumstances is, to take so much as to remove the languor. Now this is neither correct in theory nor safe in practice: it is repose, not stimulation, that is wanted; and if so much wine is taken as to relieve the symptoms of exhaustion without the needful rest, the result will be a state of feverish excitement unfavourable to the calmness of mind that Friends, at all times, but especially on such occasions, are anxious to preserve; and the constant attendance of the meetings will thus be rendered irksome and unprofitable.

It must then be important for the Friends to be assured, as the result of experience, that the best means of avoiding such state is decidedly not take wine or strong drink at all, and especially during the yearly meeting. We could easily bring forward the testimony of ministers of various denominations, who had formerly been in the habit of taking strong drink with the laudable but mistaken view of enabling them to sustain the fatigue of their labours in the pulpit and the closet, and who have suffered so much from the symptoms alluded to, as to have been obliged to relinquish their ministerial engagements. But in consequence of entirely abstaining from all strong drink, they have been able to resume their situations with increased energies, and ability to perform with ease much more than their former labour. But even supposing a certain degree of this exhaustion to be inevitable, it is desirable that it should be removed by the least exceptionable means; and it is certain that a short rest, with light nutritious food, and a cup of good tea or coffee, will much more safely and effectually restore the strength than wine. Again; those who, on all occasions use stimulants the most sparingly will require them the least, and will be much more refreshed by the means just pointed out than those accustomed to wine can be by taking any quantity. As it regards merely *ability* to attend the early meeting, we would say, abstain from all intoxicating drink. But in a religious and moral point of view, abstinence is still more imperiously demanded. How can Friends exercise their discipline, in regard to cases of intemperance, unless they do all in their power by way of prevention? If they wish to be of clean hands in this respect, they should avoid all the causes of intemperance, amongst which must be enumerated the tempting display of drinking apparatus after dinner. If they would avoid the appearance of the evil of drinking, as much as they would avoid the appearance of gaming, theatrical amusements, war, and slavery, wine glasses and decanters must be banished from their tables. If a casual observer were to enter an apartment and see company arranged round tables furnished with packs of cards, he would not dissociate the idea of gaming. It would be in vain to assure him that the spirit of gaming was not there, and that they had no intention to play. If he were then to enter a Friend's dining room, and behold a goodly company seated round a table covered with a profusion of glasses and well-filled decanters, and looking upon the "wine when it is red," he would naturally infer that they were placed there for some purpose, and nothing else could suggest itself to his mind than that of drinking for pleasure and excitement. Suppose in this company there were young men, who, from the daily habit of taking a little wine consistent with safety, and who are secretly struggling against temptation, would they be likely to have their good resolutions strengthened by such a spectacle as we have described? Need we wonder if, sooner or later, some of these youths should be reported as delinquents, when they have been initiated and confirmed in the practice of drinking by those to whom they have been accustomed to look up as examples—those who take a part in exercising the discipline of the society—those who may have to sit in judgment upon their own cases—those from whom they only differ in having proceeded a little further on the very road into which they were first led by the invitation and example of these individuals. If cases of excess in drinking were traced to their origin, it would frequently be found in allowing even children to sip wine and malt liquor at dinner; or in the *innocent* glass of the domestic circle; or in visiting some kind relative or worthy friend; or at boarding school; or with young companions during apprenticeship; or on commercial journies; at public dinners, or electioneering occasions. If there be really a "Christian medium" in drinking intoxicating liquors, it ought, for the benefit of those concerned, to be clearly defined. If the boundary line, which separates lawful use from vicious excess, cannot be distinctly pointed out; if it cannot be known when an individual has arrived at this imaginary line, and how he must avoid going beyond it, the line itself is of no more use in regulating our conduct than if it did not exist.

Let Friends then beware, this coming yearly meeting, how they invite young persons to taste wine. Let parents be cautious how they allow their children to taste the first glass, and especially how they permit them to drink wine or malt liquor at dinner. The practice is fraught with danger, not only in a physiological but a moral point of view.

If there are Friends who have invited young persons to take wine at their tables, and in their presence have ridiculed Abstinence and Abstinence Societies, and if one of those young persons should afterwards be addicted to excess, such Friends cannot be considered clear of implication in his delinquency, but ought to confess, "verily we are guilty concerning our brother." If the older Friends are not prepared, themselves, to relinquish the indulgence, let them not contaminate the rising generation. J. F.

London, May 1, 1837.

SPONTANEOUS COMBUSTION.—DRUNKARDS BEWARE!

An Extract from the "Journal des Connaissances Medico Chirurgicales, Sept. 1836," *and "Brit. & For. Med. Rev."*

Bernard, aged 73, and his wife, aged 65, have long indulged to excess in spirit drinking. September 6th, they both became intoxicated, remained alone the whole night, and were found dead on the following morning. Four hours after they were found dead, Dr. Jolly and the Procureur du Roi went to see the bodies. The room which contained them was shut. Several pieces of furniture in it were covered with grey soot. There was a strong empyreumatic smell; and on the floor, between a table covered with bottles and glasses which had contained brandy, and the cinders of an extinguished fire, lay the legs of the two corpses, and a shapeless carbonaceous mass. Two of the legs belonging to the same individual had on stockings of black wool and cloth slippers. One of the stockings only was burnt at its upper part. The skin covered by the slippers was but reddened; the tissues beneath, when cut into, presented no peculiar appearance. An inch above the knees the thighs were reduced to a black, shapeless, carbonaceous mass. There was a separation of the articulation of the lumbar vertebræ; and at this part the body was divided into two, in consequence of having rested upon the other, situated beneath it. Two or three vertebræ, which thus became exposed to the air, were consequently calcined and whitened. These were quite distinct from a mass of spongy and shining carbon, corresponding to the thoratic cavity and its contents. The only portion of this which was at all solid was the vertebral column, to which were still attached some blackened fragments of the first ribs of the left side. The calcined cervical vertebræ terminated in the incinerated cranium, which was so extremely friable as almost to fall into dust, on the endeavour being made to lift it. The lower jaw alone had preserved more consistence. Beneath the remains of this corpse, and forming an X with it, were those of the second. The left leg, naked, and covered with vescicles containing a reddish serum on its anterior surface, was burnt to the bone the whole of its length posteriorly. It was disconnected with the body. The right leg was burnt like the left. Its whole anterior surface was covered with large phlyctenæ, as well as the sole of the foot, although the latter entirely rested upon the ground. About three inches above the knees, the thighs were converted into a heap of black and unctuous carbon. At the part where the former corpse lay across the latter, the clothes were strongly adherent to the remains of the bodies, in consequence of the slowness of the combustion. In the different layers of charcoal which were interposed, it was easy to recognize the character of the garments. The right lung and the liver could be recognized. They had lost about half their size; their surface was hard, varnished, and brittle; when cut, their consistence was that of soft cheese; but the texture of the liver was closer and more homogeneous than that of the lung. The vertebral column and ribs consisted of a more compact carbon than that which was formed by the soft parts. About an inch and a half from the hearth was an entire and sooty head. The prominence of the nose and the orbital cavities were still marked. This bony box was broken by the slightest shock; and in the middle of its cavity, resting on the foramen magnum, was the dried brain, about the size of a hen's egg. Of the superior extremities of these two corpses, a few inches of one calcined humerus, and three united and calcined metacarpal bones, only were found. Allowance being made for those parts which had undergone slight alteration with respect to their weight—i. e., the legs and feet—the weight of the cinders of both bodies, produced by the combustion, was calculated not to exceed four pounds. The time which the combustion may have occupied could not have exceeded fourteen hours. These remains, lying upon a pavement, covered by a greasy and stinking liquid, were surrounded by various pieces of furniture, &c. At the feet, the parts most distant from the fire, was a table unburnt. The heads lay towards the hearth, on which there was no fire: a fender and hand-iron had fallen beneath the woman; and between her head and that of her husband was a brand still burning. On the right was only a wooden shoe; on the left was a chair, one foot, four bars, and the straw cushion, which had been partially burnt. There was also a bee-hive reduced to a cinder. A few inches above the bodies was a besom made of rush, which was scarcely singed on one side, and some matches, the sulphureous ends of which projected beyond a sabot which contained them.

APPEAL TO PROFESSING CHRISTIANS.

One great evil of intoxicating drink is, that it frustrates, to so great an extent, the designs of our religious institutions. Instances of this are of daily occurrence, so that while Christians are giving a pound to these Societies, it is, in fact, only ten shillings, when we consider the deduction made by their example. At a social meeting of Christians a few evening ago, a Missionary from India told the company it was no uncommon thing in Calcutta, and other places, to see a European lie intoxicated in the street, surrounded by several natives, who are very scrupulous in the observance of their religious rights and ceremonies, and hear them tauntingly exclaim, "Here is one of your Europeans;—look at him;—you never see us get drunk as you do;—let your Missionaries stop at home, and preach to their own countrymen." And what is it that fills the directors of our noble institutions with dismay at the approach of any heathen converts? And what is their chief aim on their arrival? but to keep them, as much as possible, from the sight of Britain. He also said he had been seventeen years in India, and after so long an absence his heart was cheered with the anticipation of finding England a Christian and a pious land; but how was he disappointed on his arrival to find it, in many respects, worse than before. And well he might be disappointed—to see, on the one hand, those splendid portals of Hell, the gin-palaces; and, on the other, the low beer-shops, vomiting forth so much poverty, misery, disease, and death; and find professors of religion countenancing these evils by the use and praise of the drunkard's drink; and Temperance Societies calling upon them to exhibit the bright example of Total Abstinence, and they refusing. And if he was disappointed, and his heart pained, how must this land of Gospel privileges be viewed by Him who is of purer eyes than to behold iniquity with complacency.

Christians! How long shall this state of things continue? Will you still go to the throne of grace with the petition, "Thy kingdom come," and help, with all the weighty influence of your example, to support the greatest barrier to the coming of that kingdom? And will you still go with the

words, "Lord, what wilt thou have me to do;" and hear Temperance Societies call upon you for your example, and yet refuse it? Or will you still act with such incongruity as to build with one hand that edifice whose "top-stone shall be brought forth with shoutings of grace unto it," and pull away the foundation with the other?

Do you not profess to take the Bible for your guide and rule of life and duty? And are you not there exhorted to do good to all men as you have opportunity? and should not your piety and charity begin at home?

And how will you do good to the poor degraded drunkard who is (to use the language of one who has lately been reclaimed from that state) in an uncivilized state? Will you preach the Gospel to him?—first cast out the demon strong drink, and you may do it with success when he is "clothed and in his right mind." Will you sow the seed of the kingdom?—first "break up the fallow ground and sow not among thorns." Will you relieve him when in distress?—rather keep him from distress. Will you clothe and feed his children?—rather keep them from hunger and rags. Where is the kindness of that individual, who would bind up a wound which he might have prevented? "What do ye more than others?—where is your self-denial?" Did the Saviour vacate his throne of glory, and lay aside his robes of majesty, "and become obedient unto death, even the death of the cross," for you?—and you not willing to deny your carnal and sensual appetite for his glory and the salvation of immortal souls?

Henceforth, "whatsoever thine hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge in the grave whither we are fast hastening;" for "ye are not your own, but bought with a price, therefore glorify God in your bodies and spirits which are his," the day is now far spent, and the night is at hand.

Edmonton, May 4, 1837. H. E. P.

SKETCH FROM A DIARY—1837.

I STOPPED a few months at the village of ———, in the county of ———. The scenery on the south and west was truly delightful, especially west, where met the eye a noble hill gradually rising into broken tops, whose eastern side faced my residence, and was under cultivation. The base of the hill was girt about by a rich dale containing several acres of fine meadow land, whose grassy spires waved to the fanning breeze like an oriental forest. Through the centre of the lovely vale a gentle stream wended its way along, committing its contents to a much larger stream, which finally emptied itself into "the mother of waters." A few stately oaks could here and there be seen, whose inviting shade drew beneath them the herds during the "sun's meridian heat." Looking south, you saw a beautiful flat, lying a little above the vale, presenting well fenced fields and luxuriant orchards. North and east the country was less fertile and more uneven, but supplied with beautiful groves of oak and chesnut, affording on a view of the whole, that pleasing *variety* which relieves the mind from a painful *sameness*. The village is small; houses wood—several are large, painted white, and in good repair. At the angle of two roads, not far from the junction of four, stands a plain but convenient house for divine service. Though this village has existed for more than a century, and has been the residence of more than one minister of Christ, yet no church had been organized to occupy "the little temple" dedicated to the worship of Jehovah. Among the inhabitants were families of much influence, wealth, and mental cultivation—families which had furnished men to fill some of the most responsible offices in the power of the state to confer. The male members (who, though strictly moral, were not professedly pious,) were engaged in mercantile pursuits, and, with other commodities, vended *alcoholic liquors*. They were solicited to aid the Temperance cause by abstaining from dealing the article out to others; but the appeals were not successful. This circumstance was looked upon as a great evil, and a weighty hindrance to the success of Temperance. What could be done? They were men of more than ordinary influence—men esteemed for very many excellent qualities. Persons, who it was hoped would have weight with them, were requested to lay before them the fatal consequence of dealing out the deadly stuff. The request was complied with, and though always treated respectfully, yet failed in the completion of their object. Thus matters went on, while despair filled the minds of many, of seeing the village of ——— cleared of the pernicious article. But HE, who watches the course of all, is not unmindful of the efforts of his servants to do good; but has pledged his care, truth, and power, for the ultimate success of all labour bestowed for His glory and the good of mankind. He *was* mindful of the toil and prayers of the little company who under the banner of Temperance, were struggling against this "foe to God and man." The "Spirit" was breathed from the throne of Heaven upon the inhabitants of this place and "the region round about." For many days in succession the "little Temple" was *crowded* with the anxious and the prayerful, while the blessed Gospel was shown to be the power of God unto salvation to such as believed. It was a season of Divine power, and God's people were willing. Many souls were brought to know and love the truth as it is in Jesus. The blessed results were, the baptismal waters (the brook in the vale) were often visited, and two branches of holy Zion were organized for the worship of Him who died for his flock. The major part of these influential families were graciously remembered of God and brought unto Christ. *Now*, that the eyes of the understanding were enlightened—the heart made right, and futurity, with the last retributions of the eternal judgment, were brought to and fixed upon the mind, it became by no means a difficult thing to effect a thorough *revolution* in the *alcohol department*. AWAY WENT THE ALE BARRELS. Not another drop is to be sold, only as the drugs of the apothecary are dealt out. We felt that a victory was gained—a great and glorious victory,—one that made angels rejoice. But, alas! the cup of joy must be dashed with a little bitterness. In this village was an inn, kept by a man of the most unbending human honesty, whose full fare for man and beast, ready and urbane attention to the calls of the weary traveller, gave him, as far as he was known, the reputation of a "good host." This man after all, though claiming himself to be "temperate in all things," deals out, if not to himself, yet to others whom *he* deems temperate, ensnaring, *intoxicating* liquors. Notwithstanding he is an old man, respected as an obliging neighbour, and the keeper of an orderly house, (for his is more so than is ordinarily the case where liquor is retailed at all,) yet there may at times be seen the "temperate drinker" stepping in "to sip at the bar," and then slipping out again, hardly raising his eyes from the earth till half way into the street; and then, with a HEM, pull away for his house or trade, or turn some corner quickly and shortly. And so things, we fear, yet remain, and it is apprehended will so continue, so long as the aged landlord can hear one, under whose ministry he has for years set, declare *against* Total Abstinence Societies.

But what struck my attention with no little interest was, the singular *design* and *inscription* on a "sign," suspended from a limb, artificially attached to a noble sycamore, whose extended branches overhang the entrance of the public room where the *bar* is located. The frame and body of the "sign" are of wood. It is supported on the sides by two colonnades dropping at the bottom, below, and rising at the top above the pieces uniting the colonnades, and are finished at their extremes with gold leaf balls. Within the colonnades is a *vignette*, the outer line of which is designated by a gold stripe describing a *heart*. At the top is perched a beautiful *eagle*, over whose back is a *cluster of stars*. In

the centre of the heart and directly under the eagle is seen an *anchor*. At the base of the picture are thrown out golden *bands* or *ribbons*, whose flagging ends form oblique circles, and in the folds of which, half opened, is fixed, in rich gold letters, the words—"IN GOD WE HOPE." Below this inscription, in a straight line, is written in full black letters, the name of the keeper of the house. The design and execution of this air-floating index are certainly tasteful and exceedingly pretty. At the first view one might feel to exclaim, *that* "sign" tells of "Independence," and the *medium* of its achievement. There is the *anchor*—emblem of hope; encircled in a *heart*—where the noble passion should ever reign; crowned with the *eagle*—the motto of independence; and the *stars*, significant of our happy confederacy, throwing their pure light abroad—what our confederacy is designed to do; while the *bird* is spreading his wings, curving his proud neck, fixing his eager eyes on the touching words—"*In God we hope*," which *trust* forms the only sure guarantee of a nation's safety. Ah, said I, as I gazed upon it, if that is a *Temperance house*, how appropriate the vignette and inscription upon that "sign;" but if not, then rub out those stars; remove that eagle and anchor, and erase those precious words; and put *dark spots* for the stars—a vulture for the eagle—a viper for the anchor, and for the words—"in God we hope," write in soot, and tar, and sulphur, and sand, IN ALCOHOL WE HOPE—"THE WAGES OF SIN IS DEATH!"

RAPID SPREAD OF TEE-TOTALISM IN NOTTINGHAMSHIRE.

DEAR SIR,—I rejoice to inform you that the Nottingham Tee-total Society is going on well; and, at your request, will give you as correct a report as I can of our state. We were formed into a Society March 30, 1836, with about 100 members, and set to work in the strength of Jehovah, who has caused us to rejoice and be glad in our efforts to spread the heaven-born principle of Total Abstinence far and wide. The officers, consisting of men of piety and reformed characters, have not laboured in vain. We now number about 2000 members; but you will please to observe that we included the villages in our Society which are under our management—Radford, Lenton, Beeston, Ruddington, Sneinton, Arnold, Basford, Hyson Green, Cavington, Daybrook, Sherwood, and Hucknal. These places we supply with advocates, and enter the signatures obtained in our register. We have visited Ilkeston, Eastwood, Bevverlee, Heanor, Kimberly, Codner, Sileby, Quorndon, Radcliffe, Bridgford, Gotham, Wymswould, and other places where Societies have been formed, and upon the whole are going on well. In some of these places they have advocates, and only require our help occasionally. As near as I can tell, about 200 out of the above have drawn back. We are forming a visiting committee to seek after the wanderers. About 300 are reformed drunkards, and about 100 are seeking earnestly after durable riches and righteousness (I trust most of them are); but as I am not acquainted with all, I speak that which I know, and testify that which I have seen. We hold a prayer meeting for reformed characters on a Sabbath morning, and find it a valuable help to keep to the pledge. Some are alarmed at our uniting religion with Tee-totalism in our addresses, but we cannot sever the offspring from the parent. It has been truly observed that Nottingham never before witnessed such a number of poor reformed drunkards on their knees, imploring God to have mercy on poor bewildered drunkards who still remain in the dangerous road from which they have been so recently rescued.

We are happy to add, that clergymen, dissenting ministers, and local preachers have enrolled themselves among us; and we hope ere long the religious communities will come forward heartily and help us in our labour of love. Very many of our reformed characters were once professors of religion; fell through drink; and from the brink of despair have been restored to comfort and peace through the blessing of God upon our efforts.

A Juvenile Society is forming, which bids fair to be a useful auxiliary to the cause: they meet weekly, and our advocates address them, and hear them repeat pieces of poetry, with which our publications so richly abound, for which they are rewarded with a tract or hymn, or other things likely to be useful in forming the youthful mind.

I had almost forgot to acknowledge the assistance with which we have been favoured during the past year, and which has been rendered a great blessing.

The Rev. Messrs. Beardsall, Barker, and Cheadle, and Messrs. Andrews, from Leeds, Holker, Whittaker, Conder, and others, have visited us and addressed large audiences. We pray that they may be long spared to help on the glorious reformation. I am, dear Sir, yours respectfully,

EDWARD SMITH, Sec.

Correspondence.

Leeds, May 8, 1837.

DEAR SIR,—I am directed by the Committee of the Leeds Temperance Society to inform you, that J. K. Greenbank, Esq., Professor of Elocution, is appointed to attend the Annual Meeting intended to be held in Exeter Hall, on Tuesday, May 23rd, as the representative of the Leeds Temperance Society. During the last week, Mr. G. has been lecturing on Elocution in Leeds and Bradford, to the instruction and entertainment of large audiences. I have no doubt that this appointment will give pleasure to our *Tee-total* friends in London, whose *spirited*, *zealous*, and *persevering* efforts we admire, and cannot but rejoice in. I am sure I need say nothing in praise of Mr. G.'s talents as a public speaker, and as an able advocate of the Temperance cause. His addresses at Temperance meetings in Leeds and Bradford have received the warmest applause. To your intended meeting we look forward with deep interest, and believe that, if the Committee should think proper so to arrange, Mr. G. will be able to render you valuable assistance. I understand that J. B. Beaumont, Esq., Surgeon of Bradford, is appointed as delegate from the Bradford Temperance Society. Both would probably go together; but Mr. G. has engaged to attend a Temperance meeting at Boston, on Friday in the next week.

With kind regards to all friends, and wishing them abundant success in their arduous and praiseworthy exertions,

I am, dear Sir, yours sincerely,

J. ANDREW, Jun., *Sec.*

To J. MEREDITH, Esq.,
Hon. Sec. pro. tem.

[It is hoped Mr. G. and others will endeavour to be in time for the Horns, (where Mr. Buckingham will preside,) the day previous to Exeter Hall. There will be *five* public meetings held, and if the speakers can but find out the happy but difficult art of *compression*, not less than forty to fifty may pour forth their eloquence in this great Metropolis; and from the number, talent, and character of the gentlemen whose presence and asistance is promised, the Committee anticipate the highest gratification to themselves and friends; and under the guidance of Him, whom the Committee would wish to "acknowledge in all their ways," an impetus will be given to the operations of this Society that shall exceed the expectations of its most sanguine admirers.]

To the Editor of the London Temperance Intelligencer.

Nantwich, May 5, 1837.

DEAR SIR,—Our secretary requests I would inform you of the state of our Tee-total Society, with two or three small Branch Societies, which will soon become separate Societies, and, I trust, will soon have their small Branches.

We became or laid the foundation of a Moderation Society on the 1st of August, 1834, after an interesting Lecture from Mr. Chapman, of Birmingham. We continued a Moderation Society till the 17th of March, 1835, when I and two reformed drunkards signed the Tee-total pledge. About the 20th of May, Mr. Livesey came and delivered his valuable Lecture on the Great Delusion. We had then 9 Tee-totalers: after his Lecture we had 19. We continued a mixed society till January 7th, 1836; we then formed a Tee-total Society of a number of seceders. The mixed Society continued for some months; it died away in the Spring, and then most of the Tee-totalers joined us; and we have now only the Tee-total Society, of which the following statement is rather short of the amount than above the number:—

70 men, 50 women, 60 youths—total 180.

Some of these are of more than two years standing; a considerable number are more than one year, and not a few between three and twelve months. Our Society was the first formed in this part of Cheshire, and has been a considerable means of giving rise to Sandbach, Haslington, Middlewich, Northwich, Winsford, Tarporley, Buckley, and Shavington.

We have in the town and neighbourhood a considerable number of farmers, and men employed as labourers by farmers, who have passed through two summers with advantage without intoxicating drink.

Wishing you and every promoter of the cause, which has the blessing of God accompanying it, the more rapid progress of Christ's kingdom in the world, and the present and future happiness of the deluded, and the real improvement of society for its object.

I am, dear Sir, yours, respectfully,

JAMES HAWKES.

Progress of Temperance.

PROVINCIAL.

DARLINGTON.—Our cause is making a great impression on the public mind, and we have during the last month received an accession of 50 members. Our meetings are a great deal better attended; and at our last public fortnight meeting, (we hold a member's and a public meeting every alternate week,) we had, for the first time, an opponent, who, after talking a great deal of nonsense, stated that every member who took wine or ale when recommended by a doctor violated his pledge. But such is not the case, as we allow it to be taken medicinally. He was ably replied to by our indefatigable advocate, Mr. Metcalfe, and also Mr. Robinson; and 11 persons joined.—Number of members in the Darlington Tee-total Society, in the county of Durham, 350, being the increase of about 170 since our anniversary in July last. W. T.

NOTTINGHAM.—In addition to the cheering letter inserted elsewhere, relating to the spread of the cause in Nottingham, we have received the following:—"The Anniversary of our Society was held on Easter Tuesday and Wednesday. On the Tuesday morning, Mr. Conder, from Stoke, preached an impressive sermon; and in the afternoon a public meeting was held, at which a number of reformed characters addressed the meeting. We met again at six in the evening, and a crowded audience listened with fixed attention to Messrs. Whittaker, Holker, Conder, and some of our own advocates, who powerfully pleaded the cause of Total Abstinence. On Wednesday we took tea in two large rooms, and held a meeting in each room, which were addressed by the same and other advocates. Upwards of 70 joined at these meetings, and much good was done." E. S.

SWANSEA.—A Tee-total funeral has lately taken place in Swansea, at which a goodly number of Tee-totalers walked in procession with their medals on: the circumstance awakened a great deal of attention and curiosity, and the feeling of the multitudes was evidently favorable to this display of union and sympathy on the part of the Tee-totalers. It is the intention of this body to adopt a similar plan in all cases of death among the members. Several funerals have passed off without the use of any intoxicating drink whatever.

YARMOUTH.—The cause here meets with considerable opposition from different quarters. We are accused of professing to employ means of reformation superior to the Gospel, and of establishing principles directly opposite to the Word of God. In vain is it urged "that we aim only at putting into practical operation precepts which the Gospel duly enforces," our opponents will insist that we are "laying aside the Gospel of Christ, and teaching for doctrine the word of men." Notwithstanding this the cause is progressing, many are trying to live up to the requirements of the pledge, with a view of ultimately signing. Last Monday we held a meeting at Caistor, 2 miles west of this town; the Minister of the parish, the Rev. G. W. Steward, lent us his invaluable assistance, and did all in his power to make us comfortable and to promote the objects for which we met. He kindly took the chair, affectionately addressed the company, and at the close of the meeting, was the first to sign the pledge. His example has since been followed by two Wesleyan local preachers and several of his parishioners; and from the active manner in which he employed himself for his people's good, we feel ourselves that he will be the instrument of rendering the cause an essential service. We are happy to state, that with many other valuable names, our pledge book contains the signatures of three Clergymen of the Established Church, one Minister of the Independent, and another of the Baptist Church, seven Local Preachers of the Wesleyan connexion, the Superintendent and 14 other preachers of the Primitive Methodists, and one of the Methodist New Connexion. With this host of Divines, the valuable assistance of our friends, and the help and blessing of Almighty God, we hope by fair and peaceable means to awaken the attention of the public to the incalculable evils of intemperance, under which many of our towns-people are suffering.

IRELAND.

RICH HILL,—A correspondent of the "Irish Temperance Gazette" writes:—"The friends of Temperance in Rich Hill have lately been making considerable progress in this noble and patriotic cause, and we are happy to inform you, that some who were formerly among the ranks of the intemperate have, since the formation of the Society, been reclaimed to habits of sobriety and industry. Among our number there is a person who was formerly a dealer in ardent spirits, and who has sacrificed the unhallowed gain to pure principles, and, having given up the trade of drunkard manufacturer, is become a warm friend to Temperance.

"Monday, April 17th, was the day appointed for our Tea party. The sun shone with peculiar brightness At an early hour the friends began to prepare for the feast. A large room was kindly given for the occasion, and the interest excited seemed to set the whole town in motion. Some were observed carrying laurel to decorate the room; others tables, forms, tea kettles, &c.—all appeared happy and delighted. At six o'clock the company took their seats, and a happier one we think never met. The elegantly decorated room, the well dressed company (in all 190), and more especially the object they assembled to promote, pro-

duced joy and gladness in every heart. After tea, the Rev. J. Carroll was called to the chair, when a very appropriate hymn (which was composed for the occasion by the Rev. William Wyld) was sung, accompanied with music. The speakers who then addressed the meeting were, the Chairman and the Rev. T. Jennings, Independent ministers; the Rev. T. Jessop and the Rev. William Wild, Methodist ministers, and the two Secretaries, Mr. William Running and Mr. William Hodgens, each of whom very ably advocated the cause of Temperance. They were heard with deep attention, and with frequent bursts of applause. The influence their statements had upon the meeting you may judge when I tell you, that out of the 190 persons present, 77 joined the Society, most of them on the principle of Total Abstinence from all intoxicating liquors. Several more gave in their names the next day, the remainder of the party having been previously members of the Society.

"Such has been our success, and such our present prospect, that we anticipate the day when the publicans of Rich Hill will see it their duty to give up the trade of making drunkards, and engage in some more honourable calling than that of assisting their fellow-countrymen in ruining their best interests through time and eternity." W. W.

THE TEE-TOTALER'S BAROMETER.

May 7th.—Barley is heavy in sale, though a decline of 2s. per quarter upon the finest has been submitted to. The malsters have little disposition to purchase, and the distillers appear equally disinclined to do business.—Brandy continues quite neglected.—The Rum market continues firm.

Intemperance.

An old drunkard whom I often visited, and who was afflicted with a fistular complaint, was accustomed to describe his sufferings in a way I shall never forget. "Oh Sir," he would say, "it is like the burning of a red hot poker, or if coals of fire were put on me, it could not be worse." His mind, as might be supposed, was awfully dark: he would say sometimes "I hope the Lord is punishing me here in this world for my sins." He had been a drunkard *on beer* for sixty years, and was led into it by frequenting cock-fights. While I was with him one day, there came in another old drunkard, very tipsy, and without noticing me, he began "My poor dear old brother, how *be?* We be all great sinners Kitt, not one better than another. Pray God have mercy upon your poor dying immortal soul. Pray Christ take ye to heaven, Kitt." I stopped him with saying "Mr. J— I'm going to pray a little, will you kneel down?" "I *bant* fit, I *bant* fit," he exclaimed, and hastily left us. The old man grew gradually worse, died, and was buried: his end we judge not of.

In August last, died at an inn, in our town, Mr. ———. He was on his way home from Launceston, where he had been pleasure taking during the Assizes. He became unwell about thirteen miles off, and was laid by here for two days. He suffered from fits, and became mad. Report says that he departed cursing and swearing, and calling out that his legs were burning. He was about 26; had been married between two and three years, and was said never to have been sober a whole day afterwards.

One Saturday night, W. B. came to me tipsy, and spoke nearly as follows: "I can't bear to go along the street, Mr. M. God Almighty is looking down upon me with an angry look." Here he wept bitterly, and went on "I *wull*, I *wull*, I *wull* go to heaven. I know if I had died once I should have been happy. Will you pray for me? Shall I come to your class? Will you come to see me to-morrow?" I promised him I would. I went and found him in a miserable dirty kitchen, with a bedstead turned-up in the corner. His face was black with bruises, for he fought after I saw him the evening before. His shattered dressers had no tea-cup on them, one saucer, four odd plates, and a broken tea-pot. It was the day after the market, yet his only provision was a pound of fat bacon. I stood in the middle of the room, and pointed out as plainly as I could, what a fool he was to feast and clothe others rather than himself and his children. He acknowledged the truth of my remarks, promised reform, and so I left him, after the present of a tract or two.

A fortnight since, C. F., a young man about 17, was fetched home from a neighbouring public-house, about eleven at night, tipsy. He took a bit or two of bread and butter for his supper, and retired to his bed-room, where he hanged himself, it is supposed, in less than five minutes. Some noise was heard, but no notice was taken of it. On the Sunday morning he was found suspended, or rather dangling from a beam, which was only about four feet and a half from the floor. The rope was not tied but turned twice over the beam, and the loose end twisted around one of his arms. In his struggles he had bruised his face against the wall. The verdict was "INSANITY." He had injured himself by a fall when very young; was the subject of violent tempers, and called "Crack-brain Charley." His father, I am told, *was* a drunkard; his uncle and his master *are* drunkards, and his brother a very wild young man. J. MUDGE.

On Saturday, the 15th ult., at Yarmouth, an inquest was held on the body of Robert Ruker, who died on the Thursday preceding, through drinking freely of alcoholic drinks. By a post-mortem examination the stomach was found to be quite empty; various parts of the body manifested symptoms of chronical disease; the liver particularly, being what is commonly called, a "nutmeg liver," the natural result of hard drinking. The wife of the deceased deposed, that her late husband was much addicted to drinking, and was frequently very drunk. The surgeon, the coroner (a medical man), and the whole of the jury were unanimous in their opinion that the deceased had attained to his 60th year: what was their astonishment when his wife assured them that he was only 38! Is not the truth of this proverb verified—"The drunkard shall not live out half his days."

Varieties.

INTOXICATING DRINKS UNNECESSARY IN COLD CLIMATES.—The writer, after narrating the result of a number of attempts to winter in the Arctic Regions, says:—"The three principal circumstances which distinguish the *fatal* attempts from those which succeeded are, that, in the former instances, the men fed on salt provisions, drank spirituous liquors, and lived in indolence; whereas the men who survived the winter, and were but slightly affected by or altogether escaped the scurvy, fed upon fresh animal food, or at least preserved without salt: they drank *water only*, and used much exercise. On the value of fresh meat and exercise as preventatives of disease it is unnecessary to comment. With respect to the use of spirituous liquors the preceding facts are extremely important and satisfactory. These *pernicious liquors*, indeed, are now *generally understood to be prejudicial during severe and continued cold*, although they may afford some support against the temporary effects of cold and moisture. The brief elevation which they produce is a very fallacious token of their good effects, *as it is always succeeded by the greater depression, and therefore tends rather to exhaust than to invigorate the principle of vitality*."—*Rees' Encyclopædia, article "Cold." Edition of* 1819.

A GOOD HINT.—A labouring man at Tottenham wishing to cover a shed, but not being possessed of the needful, became a Tee-totaler for the time, and the price of each pot of beer furnished him with a tile till the work was completed.

INFORMATION FOR THE FRIENDS OF TEMPERANCE.—An "Advocate of the Cause" has sent us a few lines, describing the manner in which he has introduced the Abstinence principle amongst his fellow-workmen, and the success with which it has pleased God to crown his efforts. He tells us that "for the last four months he has been in the habit of attending the meetings of the Society; and that it has been his custom to tell his shopmates the next day what he has heard there." Such has been the effect of these recitals "that some of them, after some time, began to go to hear for themselves: they then became convinced—they signed; and the consequence at length appears in their increased respectability and desire after every description of information."—[This is the way: let it be the object of every friend to the cause to advise his neighbours and fellow-workmen to *read* our publications, and to go, for themselves, to *hear* the speeches of those who have *tried* the system. This is the first step towards a change of opinion; the second developes itself by the conviction of the hearer;—he then, if led affectionately forward, becomes the *advocate in his turn* to aid in the glorious work of the Temperance Reformation.—*Ed.*]

RUFFIANS, BUT "ALL HONOURABLE MEN."—The Marquis of Waterford, Sir F. Johnstone, and the *Honourable* Mr. Villiers, have had warrants issued against them for, in a drunken spree, knocking down a constable, breaking the locks of the watch-house, wrenching off knockers, and performing similar *honourable* feats, at Melton Mowbray. So serious were the charges that Mr. Reynard, a leader in the affair, is bound over to appear at the Petty Sessions to answer the charges of assault and riot, himself in a penalty of 200*l.*, and two sureties (one of them a *liquor merchant*, the other a *surgeon*) in 100*l.* each.

TEMPERANCE.—Earl Mulgrave invariably dismisses from the Irish constabulary establishment every man reported for inebriety, without regard to his former character or length of service. His Excellency is enforcing this regulation at a rate which will speedily banish even tipplers from the corps.

TO TEMPERANCE SOCIETIES.

Embellished Cards of Membership.

IT is important that Members of Temperance Societies should be furnished with a copy of their engagement in such a form, that, by hanging it in their houses, they and their visitors may be reminded of it. In order to secure these advantages, W. S. NICHOLS, of Wilsden, near Bradford, Yorkshire, has, at considerable expense, had the Declaration generally adopted by the Societies, supported by Scripture references and emblematic devices, engraved on Steel by CRUICKSHANK, of London; the impression on Bristol drawing card. W. S. N. will be happy to receive orders (post paid) on the following terms:—

20s. for 100; 11s. for 50; 6s. for 25; or 3d. each.

May be obtained of Mr. Pasco, Bartholomew Close, London.

TO CORRESPONDENTS.

"J. S., Lambeth." We are obliged to J. S. for his attention. Upon an early opportunity we may use his communication.

"S. S." shall appear.

Several short Articles are unavoidably postponed. Next week we shall endeavour to make room for some of them.

MONDAY, May 22nd, a FESTIVAL and Public Meeting at the HORNS, Kennington Common; J. S. BUCKINGHAM, Esq., M.P., in the Chair.

Cards of Admission may be had, by a timely application, at the Office of the Committee, 90, Bartholomew Close, and of the Secretary, 3, Durham Place, Lambeth Road. And for Exeter Hall gratis.

MEETINGS IN LONDON AND ITS SUBURBS.

At Half-past 7 o'Clock in the Evening.

Monday, May 15th.—Bible Christians' Chapel, Paradise Row, King's Cross.—School Room, opposite the Workhouse, Hare Street, Bethnal Green.

Tuesday, May 16th.—School Rooms, Fisher Street, Red Lion Square.—Christian Benevolent Society's Chapel, Macclesfield Street, City Road.—Domestic Mission Chapel, Half-Moon Alley, Lower Whitecross Street.

Wednesday, May 17th.—Baptist Chapel, Northampton Street, King's Cross.—Providence Chapel, Charles Court, Featherstone Street.—Friars' Mount Mount Street, Shoreditch.

Thursday, May 18th.—Welsh Chapel, Aldersgate Street.—Bible Christians' Chapel, George's Place, near the Wooden Bridge, Pimlico.—Baptist Chapel, Little Wild Street, Drury Lane.

Friday, May 19th.—At the Chapel, Broker Row, Mint, Borough.—School Rooms, Stanhope Street, Hampstead Road.

Friday, May 26th, at the MERMAID TAVERN, Hackney. W. JANSON, Jun., Esq. in the Chair.

The WEEKLY MEETINGS at Macclesfield Street, City Road, will be held at SEVEN o'Clock instead of Eight, in consequence of a Stoppage on the Canal. A number of Boatmen will be present.

*** The Committee feel a great pleasure in having to announce, through Divine providence, the safe arrival of the Rev. E. N. Kerk, from the United States of America, as a delegate from the Albany Total Abstinence Union, in company with Mr. Edward Henry Delavan, the only son of Edward C. Delavan, Esq., whose praise, as the devoted and liberal advocate of the principles of this Society, is known from one end of Britain to the other. There are also two other American Gentlemen in the deputation. Mr. K. purposes to be present at the Horns and the several Meetings that will follow.

N.B. The Auxiliaries sending Delegates are requested to give notice of the same to the Secretary on or before Saturday, May 20th.—The friends of the Society will observe that the Hour of its Annual Meeting is altered from Six o'clock in the Evening to Eleven in the Morning.—All Communications for the Committee are to be sent to Mr. JOHN MEREDITH, Hon. Sec. *pro tem.*, No. 3, Durham Place, Lambeth Road.

Printed and Published by J. PASCO, 90, Bartholomew Close; and sold by W. BRITTAIN, 1, Queen's Head Passage, Paternoster Row; PAUL, 52, Paternoster Row; TYLER, Tottenham Court Road; M. FULLER, 16, Bland Terrace, Great Dover Road, Southwark; C. J. REYNOLDS, 64, and J. PATTIE, 17, High Street, St. Giles's; HICKS, 130, Tooley Street; BAISLER, 128, Oxford Street; CHADWICK, Oilman, 5, Angel Place, near the Angel, Islington, and 18, Old Paradise Place, Islington Green; DEXTER, 8, John Street, Wilmington Sq.; D. STROUD, 163, Blackfriar's Road; COWING, Barnet; HERBERT, 36, Exeter Street, Sloane Street, Chelsea; GOTELEE, Church Parade, Hounslow; BAKER, Tract Depository, Nottingham; PALLISTER, Leeds; NOBLE, Boston; BRADBURY, JUN. AND Co., Deansgate, Bolton; OLIPHANT, Edinburgh; LIVESEY, Preston; ELLERBY, Manchester; WHEELER, Bath; and may be had of all other Booksellers.

THE WEEKLY
London Temperance Intelligencer.

UNDER THE DIRECTION AND SUPERINTENDANCE OF THE NEW BRITISH AND FOREIGN SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE.

No. 27.] SATURDAY, MAY 20, 1837. [PRICE ONE PENNY.

"Far from thinking this cause a *sole* means of converting sinners from the error of their ways, we deem it to be but an *auxiliary* to the great cause of religious truth; it is intended *not to supersede*, but to *make way* for other means."
Rev. J. A. James.

THE NEW BRITISH AND FOREIGN SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE.

Festivals and Public Meetings for May.

DAY.	HOUR.	PLACE OF MEETING.	DESIGNATION.	OCCASION.	CHAIRMAN.
Monday 22	4 aft. & 6 even.	Horns, Kennington	South London Auxiliary	Festival & Meeting	J. S. Buckingham, Esq. M.P.
Tuesday 23	8 morning.	Lower Room, Exeter Hall	Committee & Delegates*	Breakfast	
Ditto	11 morning.	Great Room, ditto	The "New" B. and F. Temperance Society	Annual Meeting	Earl Stanhope
Wednesday 24	6 evening.	Finsbury Chapel	North London Auxiliary	Meeting	Rev. J. Edwards
Thursday 25	6 evening.	Music Hall, Store Street	West London ditto	Meeting	J. B. Beaumont, Esq.
Friday 26	6 evening.	Mermaid, Hackney	East London ditto	Meeting	Dr. Pye Smith

*When the Delegates or Representatives arrive in Town they are requested to send their address or call upon the Secretary.

N.B. The Friends of the Society will observe that the Hour of its Annual Meeting is altered from Six o'Clock in the Evening to Eleven in the Morning.

*** All Communications for the Committee are to be sent to Mr. JOHN MEREDITH, Hon. Sec. *pro tem.*, No. 3, Durham Place, Lambeth Road.

The Committee gladly embrace the present opportunity of returning their thanks to the Country Auxiliaries for the promptitude with which they have forwarded their Reports, containing, as they do, so many facts and valuable observations.—Though the period specified is expired, they would invite other Communications, as they will still be in time for the Appendix.

EARL STANHOPE's Correspondence with the Secretary, and Testimony to the Principles of the Society.

(Published with his Lordship's consent.)

"*Chevening, May*, 7, 1837.

"SIR,—I have many apologies to make for having delayed to thank you for your first letter, and to assure you that I feel very much flattered by your invitation to take the chair at the Meeting on the 23rd instant. I should be happy to bear testimony on the great improvement of my health and strength, and the benefits which, in all respects, I have derived from having discontinued entirely the use of all spirituous and fermented liquors, in which however I was always moderate, and to assist in promoting the cause of the Temperance Society; but I am not at present a member of it, and should not be qualified to preside at that Meeting. I should belong more properly to the Society for Total Abstinence, if, as I believe there is a separate Society of that description; but they differ only in degree, and both of them have the same object, the discouragement of intemperance, which makes such alarming progress in this country. I have lately been instrumental in founding a Temperance Society on my estates in Derbyshire, and the reports which I receive from thence are very gratifying; but I hope hereafter to be able to state still further progress, and, with the permission of the Committee, I should wish to postpone to a future occasion the honour which is proposed to me. I will thank you to have the goodness of sending to me at No. 14, Great Stanhope Street, a list of the members of the Temperance Society, with its rules and regulations.

"I am, Sir,

"Your obedient humble servant,

"*To J. Meredith, Esq.*" "STANHOPE.

His Lordship appearing, from the above, to have been at a loss which Society solicited his patronage, consequently

another letter was addressed to him, to which his Lordship returned the following answer:—

"*London, May* 10, 1837.

"Sir,—On my arrival in town yesterday afternoon I was favoured with your letter of the 8th instant, in which you estimate much too highly the value of my assistance, and the results which might arise from it. I beg you will inform the Committee that I shall be very happy to become a member of your Society, and to comply with the wish that has been expressed of presiding at the Meeting. I propose to leave town on Saturday next for a few days, but if any Gentlemen of the Committee should desire to see me, it will give me great pleasure to receive them at No. 14, Great Stanhope Street, on Friday, between 11 and 12 o'clock, if that day and hour should be convenient to them, and I could take that opportunity of signing the usual test or declaration.

"I am, Sir,

"Your obedient humble servant,

"STANHOPE.

"*To John Meredith, Esq.*"

DEPUTATION.

Agreeable to his Lordship's suggestion, a deputation from the Committee waited upon him at the hour appointed, consisting of the Rev. J. Sherman, Mr. Blakey, the Treasurer, and the Secretary. They were received in the most courteous manner, and, upon being seated, his Lordship asked for the book, that he might sign the declaration and become a member of our Society: after signing his name, he wrote underneath, £5. annually. The interview lasted nearly two hours, and was highly interesting. The Committee would acknowledge with the deepest gratitude the hand that has directed them to his Lordship at this very important juncture of the affairs of this Society, not only on account of the benefits that must necessarily result to the cause generally, from one manifesting such decision of character, but as an indication of the purifying principles of the Society shortly pervading the whole of that class of whom his Lordship is so distinguished a member. If success is any criterion of the blessing of the Most High resting upon an Institution, this Society has it in an eminent degree. Not only in London, but from all parts of the Country, is intelligence pouring in, of the most encouraging nature, and calls for abundant thanksgiving from the friends of the Society, and of the human race.

LETTER TO THE SECRETARY FROM DR. PYE SMITH.

Homerton, May 10, 1837.

Dear Sir,—The importance of the cause which you so energetically support is such as to overcome serious grounds of difficulty on my part. The one is an important pastoral engagment, which I will seek to have put to another evening; and the other is the formidable objection of my increased and now very distressing deafness. This really disqualifies me for attending public meetings. The sound of my own voice is disagreeable to me, and I cannot intelligibly hear any thing spoken a few inches from my left ear. You or some other gentleman must sit by me to supply my deficiencies. This is a great disadvantage, and it would be to me insuperable, except from the hope that my being one of the oldest inhabitants of the parish, and having been placed by Providence in an important public station during more than thirty-six years, may be of some service to the great object. This blessing may the God of mercy grant!

I remain, dear Sir, yours respectfully,

T. PYE SMITH.

To Mr. Meredith.

UNCLE ISAAC.

"Of all the drunkard's in our town"—and the number was not comparatively large—none shared so largely in our sympathies as one familiarly known by my playmates as Uncle Isaac. We respected him for what our parents told us he had been. We pitied him for what we then saw him to be. In school hours we would often hunch each other to look out of the window and laugh to see "Old Uncle Forty-foot," as we used to call a pensioner about four feet high, pass by with his little wooden bottle swinging on his arm. And occasionally we indulged our childish propensities in sporting with "Uncle Naceman" when he was about "How fare ye." And we sometimes amused ourselves in marching "Uncle Rufus," whom strong drink had deprived of reason, and who supposed us, with the whole world besides, as belonging to his regiment. But to meet "Uncle Isaac" in a cold morning, perpaps with his wood saw on one shoulder and his saw-horse hanging on the other, with a broken pipe in his mouth, and his eyes fixed on the ground before him, going somewhere to get his daily bread and his cider;—at this we could never laugh. We would stop and turn round to mark his faultering steps; and, as we gazed, the secret whisperings of our minds were, "What! shall we ever become so?" and an involuntary shudder would creep over the whole frame.

That haggard form was the relic of a noble man, whom, we are told, once in pride and wealth, walked in the same foot-path; and of his whole property he carried in his arms the only remnant which his merciless master, alcohol, had left him.

To waste his tedious hours of labour and "drive away dull care" he used to sing. Battles and bottles were his frequent themes. Even now I seem to hear his harsh shrill voice, which mingled its tones with the screechings of his saw in befitting harmony.

I see him, too, with the distinctness of early recollections, leave the wood pile and walk towards the kitchen door, for he has sung so much that he needs a little to whet his whistle. A timid rap gains admission, and he drags his clumsy body to the fire. Now he stoops to light his pipe. "Heigho!" escapes his lips as he slowly rises. "If my old (putting his pipe in his mouth) bones don't ache I declare." Taking the offered chair, he would sit, smoke, and tell the passing news; enquire about the health of the children, and speak of the changes which had taken place in his day. Before leaving, however, he was sure to turn with an imploring smile and ask, "Will you please, madam, to give me a drop of your excellent cider." According to the usage of those times his request was always granted, and his eyes sparkle with satisfaction as he pressed the mug to his lips, in one long, long draught; and "I thank you" was all he could say in return. His conversation never failed to interest the children. They would cluster around him, lean upon his knees, or cling to his chair, and when he rose to knock the ashes from his pipe and said, "Well, I must go," they always felt sad.

Years had rolled away, when a few months since I visited my native village. To its praise be said, that its stores are Temperance stores, and with great pleasure I would add that wine is even considered so dangerous in its tendency that its private and social use is discarded by every respectable family. The drunkards are mostly gone. A few only remain as relics of a drunken age, and as specimens of the ruinous power of ardent spirits. Among the number is Uncle Isaac. I saw him only once. It was on a bright sunny morning, when, returning from a short ride, he was ascending a small steep pitch, when a curve in the road brought to view an aged man seated upon a rock, apparently in haste to return a small bottle to his pocket. A loose gown, carelessly worn, such as we had seen him wear years before, now shewed us who the stranger was. Here we found him

sunk down exhausted, after a pilgrimage of many a weary mile to get his bottle filled, having just taken a draught to revive his strength. Time had deepened the furrows on his brow, and as he turned he raised his heavy eyes upon us—his bloated face, strongly marked with reckless misery, filled me with pity and surprise. I was about to stop, but as he did not seem to recognize us, to spare his feelings and our own we drove on.

His story, on which he was usually silent himself, can be told in a few words. In the full tide of his prosperity as a merchant, his wife, whom he tenderly loved, died. To drown his grief he drank. His property took to itself wings, and his children were scattered among relatives in the higher ranks of society. Now, as they are well able, with filial gratitude, they wish to render his last days easy and happy. But scorning dependence, he will receive no support from them, and they can aid him only in a way which will not lead him to suspect the gift. He still can work a little, and for a pittance he sometimes toils, and sweats, and sings at the very door of the house which he once could call his own, and in the very wood yard in which he has seen his own children play. Such are the vicissitudes of life, and the righteous judgments of God.

THE TWO SHIPS, A FABLE.

Two gallant ships, built of British oak, well rigged and bravely manned, set sail at the same time upon a distant voyage, and, as their course lay in a similar direction, they ploughed the main side by side for many days and nights. One of them danced upon the waters almost like a living thing, performing such antics as a ship with a merry crew is capable of; while the other pursued a steady course, with no other seeming object than safely to reach the destined port. The first was called "the Grogger," and the other "the Aquatic."

The sun shone brightly, and the breeze was just fresh enough to fill the sails and drive them onward to their destiny. The Grogger's helmsman sang a merry song as he guided his vessel; while the man who held the helm of the Aquatic, with a serene but serious countenance fulfilled his important duty. In one vessel the loud laugh and pointed joke were continually to be heard. In the other, such serious but instructive conversation as might be expected from men who were gravely intent upon their business. In this way they sailed onward for some time, and the two vessels becoming acquainted, entered into the following conversation:—"Aquatic, ahoy!" shouted the merry ship. "Ahoy, ahoy," replied the other. "I wonder," says Grogger, "what you are thinking about: you seem to me as if you were afraid you were going to Davy Jones, and were mumbling prayers for a good berth. Do you see how merry and happy I am, and how lightly I dance over the waters?" "Aye, aye," replied the Aquatic, "I both see and hear enough to make me tremble for your safety. It is all well enough now while the sun shines and the wind blows steadily; but I see a cloud at a distance, 'not larger than a man's hand,' but which I fear will soon cover the whole horizon, and I am preparing to encounter the storm that most likely will follow. Take my advice, my merry and light hearted companion, and request your thoughtless crew to give up their grog, at least till the danger is at an end. We use no grog in the Aquatic, and we find that we are both safer and better without it." This serious admonition was answered, first with a laugh, and then a sneer. "Preach to the winds that you fear, and the little cloud that you see at a distance: the gallant Grogger has no fears, and wants no advice." From this time little or nothing passed between the two ships; the one seeking only to be jovial, and the other to be safe.

The little cloud spread, and the rain fell in torrents, and the wind roared, and the waves rose mountains high. The Aquatic furled her sails, and making all tight, rode snugly through the gale; while the Grogger, not prepared for the storm, was taken by surprise. Her crew having made too free with the liquor, were some of them laying senseless upon the deck, and the helmsman was fast asleep under the influence of deep intoxication; and in this state they dashed along at the mercy of the winds and the waves. Presently a loud crash was heard, and then a loud scream, and then a total silence of all but the elements. The Grogger had struck upon the rocks, and as she was going to pieces, she was heard to exclaim, "Woe, woe for me, and my merry crew! It was neither the storm, nor the rocks that brought me to this, for I see the Aquatic riding safely; but it was the delusive grog that deprived me, first of caution, and afterwards of power; and from that alone I now perish."

C. O. L.

Correspondence.

AMERICA.

Albany, March 10, 1837.

Mr. Editor,—It is with the desire to call the attention of the people of England to the evils of Intemperance, as connected with their great and prominent interests, that I take the liberty of addressing you. Your nation has stood for centuries foremost as regards manufacturing; but unless your great men open their eyes to see the truth, this country will soon take the lead and supplant you, even in this branch, in every market on earth equally open to both. The case is a very simple and plain one. Your manufacturing population, it cannot be denied, is besotted; over 500 millions of gallons of strong stupifying beer is consumed by the people—to say nothing of other intoxicating drinks. I speak from knowledge, for I resided seven years in one of your manufacturing towns. In this country the manufacturers have made a great discovery; *it is, that any kind of intoxicating drink, whether ardent spirits, wine, beer, or cider, indeed, all drinks that contain alcohol, are never beneficial, but always hurtful for men in health as a beverage;* and are adopting the great and salutary principle of entire abstinence from the whole tribe of drinks that can make people drunk. The results have been the most astonishing; so surprising to all concerned, that not only the workmen, but the masters that have adopted this great and salutary principle, are universally prosperous; and admit that they want no protecting duty but the *absence* of alcohol, especially if *their rivals* continue to drink it as has been the custom.

Mr. Editor,—Look at the matter in its simplicity; place two manufacturing establishments side by side, both engaged in making the same article, and both possessing equal advantages, except the individuals employed in one abstaining entirely, and the other using freely intoxicating drinks—can there be any doubt which will flourish most? In this country the advantage in favour of the cold water system is full thirty per cent., and it is impossible for the competition to last: one would go on and flourish, and the other would most certainly go down. So with two motions;—your labour performed with the use of alcohol cannot stand with ours, *strengthened* by cold water. If the friends of Temperance in this country were selfish—would wish to see their manufacturing interest built up on the destruction of yours, they would not urge this subject on the consideration of the British nation;—no such feeling governs them;—they wish universal Temperance to prevail all over the world, and the benefits of it universally disseminated.

The "American Temperance Union" have recently issued a circular to the manufacturers of the United States, a copy of which I herewith enclose; to which circular the "Union" are now receiving answers, and I think them of the deepest importance. Here is the practical result: there can be no

mistake. I shall send you, from time to time, the publications containing the answers to these circulars, which I wish to have laid before the British public, that they may see the practical workings of a principle which is, in my judgment, adding to our national wealth more than one hundred millions per annum; and which, if universally adopted in Great Britain, would be a saving in twenty years, in treasure alone, equal to the whole national debt.

I am, truly yours,

EDWARD C. DELAVAN,

Chairman Ex. Com. of the American Union.

THE TEMPERANCE REFORMATION.

To the Editor of the Intelligencer.

NONE can doubt but that the Christian world is speedily assuming a position ostensibly hostile to Temperance objects. The Society has long had to deplore the supineness of religious professors; but as though apathy of feeling were not a sufficient demonstration of opinion, many individuals, some of whom are eminent for their piety and talents, and whose characters therefore are powerfully armed for good or evil, loudly express their disapprobation of such views and aims. There cannot be a question but that the Society is founded on the broad principle of Christian charity. The arguments adduced in its favour, it is admitted, are not derived from any positive enactment, human or divine, but based simply on the ground of expediency. Its claims, therefore, are addressed to the moral and reflective faculties of man, so that there is reserved to each individual the right of exercising his private judgment. If it can be shewn, however, that there are substantial reasons for promulgating the doctrines embraced by the Society, it is to be assumed that every one who acknowledges the principle on which the argument is founded, will, if he fail to perceive the correctness of the conclusion derived from such premises, place himself in the dangerous position of a hater of the truth: since Christianity itself is dependant on a similar mode of illustration, and its legitimate conclusions are subject to the same applied rule. For instance:—The principles of separation from the world by the church does not define all the circumstances in which attention to the precept is imperatively binding on us. The principle alone is laid down, and we are left to trace the connexion between the precept and its correspondent practice. But who will argue that, because the outline is left to be filled up by believers, adapting their conduct to the peculiar habits and tastes of the age and country in which they live, therefore the rule is not obligatory. It were an insult to Him who, in his wisdom and beneficence, has so enforced His claims, that whilst we enjoy all the practical benefit secured to us by obedience, hath left us still the honourable distinction of determining in what particulars the precept demands our compliance.

Again, a still wider latitude of illustration is afforded in the instance of the much perverted doctrine of *expediency* itself, where the point turns, not on the question of propriety of conduct, but of possible relative moral injury. The Divine lawgiver has neither defined the duty, by shewing under what circumstances religious profession may come in contact with human ignorance and infirmity, nor pointed out the particular line of duty in us adapted to such circumstances. The rule therefore, from the nature of things, is left still more open in its application in this than in the former case. Customs and habits, though they differ in a vast degree, and wear the peculiar aspects of each age, and are farther influenced by the separation spread over the face of society, still may be reduced into something like order: they may be defined under their peculiar qualities of business, or idleness, or pleasure. But in the instance alluded to, no boundary can be assigned to their operation. The application of the principle must vary with all the possible changes and incidents of human existence, and oftentimes be reduced into limits so confined that it may, perhaps, become a question whether the precept does or does not apply to this individual case, or whether its authoritative voice should be obeyed; still the premises are stated, and it is incumbent on us to discover their lineaments in all the varied and possible forms, in which attention to the duties they inculcate should be observed on our part.

The Society is founded on the assumed fact, that a vast amount of wealth is annually wasted, or, what is worse, expended in the use of pernicious drinks: in the one case, depriving the benevolent and disinterested portion of society of the means of doing extensive good; and in the other instance, inflicting a positive injury on the social system. There are other considerations involved in the question, but these are the prominent features entertained by the Society. Its object therefore is twofold; first, To ameliorate the condition of mankind by directing the streams of benevolence into their proper channel; and secondly, To restore and reinvigorate the unhealthful portion of society.

Having such objects in view, and proclaiming far and wide, as does the Society, that its aim is simply to present to the world the means of moral renovation, it becomes a question worthy the serious consideration of the Christian, whether it is not a duty binding on all, but especially in his case, to afford all the assistance in his power to further the progress of the Society; in other words, to claim, as his privileged right, the direction, and to anticipate and ensure the ultimate triumphs contemplated by its instrumentality! Whether in fact, by withholding his aid, he is not annihilating the very POWER which has been delegated to man for the destruction of EVIL in our world.

[We wish it to be understood that, in giving insertion to any articles found in our "Correspondence," we are not responsible for the sentiments held by such Correspondents because we publish them. Our wish is to promote the most amicable feeling amongst all parties. In the article preceding this notice we think the writer has fallen into an error, in supposing that the Christian world is assuming a position ostensibly hostile to Temperance objects. On the contrary, we know, and the fact is before the public, that many decided Christians are *with* us not only in word, but in deed. Nor do we wish to wound the feelings of those who are not at present prepared to use the means we advocate. This we know, as all of us are aiming at the same end, we must endeavour, both by reasoning and fact, to convince those who thus dissent from us, that *our* plan is best calculated to secure the end which we are all agreed it is most desirable to gain.—*Ed.*]

BIBLE SOCIETY HOUSE,

London, May 8, 1837.

DEAR SIR,—Having lately travelled in North Wales, I am happy to be able to bear my testimony to the rapid progress and the happy effects of Total Abstinence principles in that portion of the principality. My object in communication with you, on the present occasion, is to enclose a Letter recently received from a truly excellent man, a shopkeeper at Llansaintffrard, in Montgomeryshire. In the letter he informs me of the trials of a poor blacksmith in the village, but he says nothing of himself, although few persons have been called upon to make so many sacrifices, in consequence of adopting, practising, and inculcating the Tee-total principle. In the first place he cheerfully gave up an extensive malting business from conscientious motives; and, in consequence of his exertions to promote the cause, he has suffered considerable losses in his general business as shopkeeper—three-fourths of his customers have left his shop. A variety of plans have been adopted to harass and injure him, which I cannot now communicate. He would, I have no doubt, send very interesting information to your Com-

mittee if requested to do so. Would it not be desirable for you to communicate regularly with the Total Abstinence Societies in Wales, which are becoming very *general, numerous,* and *respectable,* especially in the Northern Counties?

In haste, I am, Sir, faithfully yours,

THOMAS PHILLIPS.

To J. MEREDITH, Esq.,
Hon. Sec. pro. tem.

"*Llansantffrend, April* 29, 1837.

"Rev. and dear Sir,—The Tee-total campaign commenced here in November last. At our first meeting, amongst others, John Howells, a smith, joined the Society. The poor smith ever since has been the object of the severest persecution, which has been carried to such an extreme that he is obliged to leave his occupation entirely (his customers having nearly all left him—his work in five days last week came only to eightpence), and seek, in some other honest and upright way, support for himself and family, a wife and eight small children. His situation calls for our warmest sympathy and Christian benevolent exertions on his behalf. The smith is a truly worthy object, having come forward and proved himself a staunch and immovable opposer of the Devil and and his work, and one who values a good conscience more than even life itself. The Tee-totalers here generally are poor, but they are willing and determined to divide the last loaf with the blacksmith. His business depended entirely on the farmers, and they upon a few gentlemen, who are opposed to the great reformation cause generally, the "Silver Shrine" company. One of them, in particular, have been active beyond all precedent in destroying the business and livelihood of every Tee-totaler in his reach, and more especially the smith.

"I will another time send a more lengthened account of our Society, which I believe, in many respects, is unparalleled. We have adopted, or thought of, a plan which we hope will be successful, with regard to the smith, both as to his usefulness as a warm friend to Tee-totalism, an excellent public speaker, and particularly in regard to the support of himself and family: that is, we intend procuring two or three chests of tea for him, from London, on the best terms we can, and he will travel through most of the county, not doubting, from the zeal of Tee-totalers, but he will be well supported in his new trade, and also be the means of spreading the good cause. Trusting that this opposition of Satan will ultimately turn out for good, and that our brother and his family shall not want.

"Something wonderful in Providence has occurred since I saw you. The smith's father being dead some years, leaving a smithy, a dwelling-house, and some lands in the hands of the mortgagee; the mortgagee being now dead also, his successor comes to the estate, and finds the small property alluded to had never been signed over. *John Howells is the lawful inheritor.* The money is about £400; and if J. H.'s brethren (for I find there are many of them in the kingdom) knew this, I am sure they would come forward to help him and put him in possession of his property, so that he may be able to rear a numerous and increasing family. My dear Sir, one penny from every brother and sister in the kingdom would make the poor smith happy and useful, and pay the enemy in his own coin. However, for one year at least, the tea trade must be carried on to secure a maintenance for him and his family till things can be arranged.

"My dear Sir, yours truly,

"D. JONES."

THE TEE-TOTALER'S BAROMETER.

May 14.—Barley heavy in sale, *though a decline of* 2*s. per quarter* for the finest has been submitted to.—Malt does not improve in demand at lower prices.—The Brandy market is still *completely deserted.*—Geneva sells steadily.—Rum in better demand.

BRITISH AND FOREIGN TEMPERANCE SOCIETY.

THE Annual Meeting of this Society was held in Exeter Hall, on Tuesday last. The Meeting was not so fully attended as on former occasions. The platform was unusually thin. In the absence of the Patron, the Lord Bishop of London, the Chair was taken by the Right Hon. Lord Teignmouth.

The CHAIRMAN said, that he should commence the proceedings by stating as plainly as possible what he conceived to be the real objects and principles of the Institution, especially as much misconception appeared to prevail as to both, and as that misconception had, as he thought, led to much mischief. He was glad to find that the Society still adhered to its original principle, and that the declaration which it had adopted from the first was still published and recommended. That declaration was, "to abstain from distilled spirits, except for medicinal purposes, and to discountenance the causes and practice of intemperance." To that declaration, in both its clauses, he was aware objections were made. Those objections had been formally presented to the Committee, by the Committee of an Auxiliary Society formed at Wilsden, in Yorkshire, who had at the same time proposed the pledge of Total Abstinence. To that representation the Parent Committee had replied, that they determined to abide by their original pledge, and that, however they might respect the motives of those who adopted the pledge of Total Abstinence, they could not urge it as a principle for universal application. He did conceive that the second part of the pledge was not sufficiently attended to. That bound those who subscribed to it to keep clear of the causes of intemperance; and if they did so, they surely could be in no danger. (Hear.) He did not believe that the total abstinence pledge presented a better, or an infallible security. (Hear, and some hisses, mingled with partial applause.) In a Meeting of that kind there must of course be difference of opinion. The condition on which he took the chair was, that each gentleman who was called upon by the Committee was to be at liberty to adopt his own course, but that the law of the Society was precisely the same as originally. (Hear, hear.) The difference of opinion which had just been expressed by the audience, led him to vindicate both the clauses of the original pledge. He disapproved of the common use of ardent spirits; but he could never be brought to believe that they were to be entirely disallowed, even for medicinal purposes. As to the second part of the pledge, some went as far as to denounce the use of fermented liquors altogether. He differed from such persons. It must be well known that persons might, through life, drink wine and beer without at all exposing themselves to the charge of intemperance. It was not so as to ardent spirits. (Hear.) If a man used them he would be constantly tempted to increase the dose, and so he might be led to habits which would destroy his health, his body, and his soul. (Hear, hear.) He really did believe that to proscribe the use of wine and malt liquors was to injure the cause of temperance; and he was sorry to observe that that it had, though happily not in this country—led to the grossest fanaticism. He had no wish to enlarge on those points; and it was not his wish to prevent any gentleman who might address the Meeting from uttering their own sentiments. The Committee did not quarrel with the gentlemen of the Total Abstinence Society. (Hear, hear.) If they chose to abstain from fermented drinks altogether, let them do so. If they were useful to any of their fellow-men, let them be so. But for himself, he did conceive that they were pushing their principles to an undue extent, and that in attempting to impose such restraints upon others, they were acting *unwarrantably and irrationally.* (Hear, and some murmurs.) One remark he would make, in conclusion, which would apply equally to both systems. It had been objected to their efforts, and that by some eminent ministers of the Gospel, that they were endeavouring

to substitute the lower principle of temperance for that great ruling principle by which alone men ought to be influenced, namely, love to God and obedience to his commands. Such objectors, however, were taking for granted what they had no right to assume. Might not a person give a pledge to be sober, and adhere to it, without infringing upon a higher principle? And even if it were, as such persons said, what were all the laws of the land but substitutes for the higher motive of love to God? There were many persons who were not influenced by the higher motive, and if such by coming under the influence of an inferior motive could be induced to adopt the principle of temperance, who would undertake to say that they violated the laws of God? As far as they went, they were certainly acting in obedience to his commands. (Hear.)

After the Report had been read and adopted—

The Rev. Dr. EDGAR, of Belfast, was received with hearty cheers. He came, he said, from Ireland, the land of whiskey, of misery, and of crime, the puzzle of puzzles. No man understood her; and no wonder, for she was drunk. Last year she swallowed fourteen million gallons of spirits. (Hear.) Parliamentary witnesses had declared that every fourth shop in Ireland was a spirit-shop. At Belfast there was a spirit-shop for every sixteen houses; in another place, one for every ten houses; in another, one for every six; in another, twenty-six shops out of sixty-one were devoted to the sale of whiskey. What was the chief cause of Ireland's pauperism—of her diseases—of premature mortality—of the assassin's courage to commit deadly murders? The answer to all was—whiskey! (Hear, hear.) Representations of this had been made to the Government; but one Member of that Government after another had declared that all attempts to put down intemperance in Ireland would be vain. The Chancellor of the Exchequer had even declared that advantages accrued to Ireland from the system, and that he was not disposed to interfere with the luxuries and comforts of the poor. (Hear, hear.) Meantime Paddy was as contented and quiet as a powder barrel. Meanwhile death and destruction were going on with fearful rapidity. What was to be done? They must begin at the beginning. They must not be satisfied to lop off a few branches, or to clip a few leaves; they must apply the axe to the very root. They must cry out ABSTAIN! (Great cheering.) Abstain! that was the word. (Cheers repeated.) It was well for a citadel besieged to stand out; but it was far better that it should not be in danger at all. When the curse of intemperance was sweeping off the inhabitants of America to death, the cry was raised, Be moderate! But the plague went on. Then the word was—Abstain! At that word the hemisphere brightened (cheers); Erin, and Scotland, and England, listened to the sound, and the whole earth became one blaze of glory. (Cheers.) The good ship Temperance was out at sea; there was no Dutch courage on board inspired by grog; the vessel was in danger; but the anchor was, Abstain; and though the tempest roared, they still took courage, and would rejoice in safety. It was stated in the last Report of the Poor-law Commissioners, that 580,000 persons in Ireland were out of employ for thirty weeks in each year. The amount lost to Ireland by the use of ardent spirits was £6,500,000, which would allow adequate remuneration to each pauper in that country. The learned Professor then went on to show the fearful extent to which poverty, misery, crime, disease, and premature death, prevailed, in consequence of the prevalence of intemperance; furnishing a variety of most appalling illustrations taken from real life. He charged all these evils, to a very considerable extent, on the manufacturers and venders of intoxicating drinks, whom he denounced as among the deadliest enemies of their species, fattening on the spoil and ruin which they occasioned. Such men, however, pleaded as an excuse that they were licenced by the Government;—that was a fact, and a fact which reflected great and indelible disgrace on the Government which sanctioned such wholesale murders. (Hear, hear.) The practice of drinking was, in almost every instance, the result of example; the example set by the higher ranks, and by men of talent and influence; gentlemen, and even ministers of religion. (Hear, hear.) Great delusions prevailed as to the nature and consequences of *intoxicating liquors*. It was necessary that the public mind should be enlightened on the subject;—that the Senate of the land, which was a part of the public, and even that the House of Lords should have full information as to the extent of the evil, and the only adequate remedy. Experience had fully proved that those who abstained from *those liquors* were better in every respect; and all who were truly anxious to promote the happiness and prosperity of their fellow-men, should, in every possible way, aid the temperance cause. The address of Dr. Edgar occupied about an hour and a quarter in the delivery, and was of a very impressive description. He was greatly cheered throughout.

J. S. BUCKINGHAM, Esq. M.P. was most cordially greeted. After adverting to the Evidence which had been given before the Committee of the House of Commons, and observing that it was no exaggeration to state that ONE HUNDRED MILLIONS *sterling were annually consumed by the use of intoxicating liquors and the various evils resulting therefrom*, he proceeded to point out a number of the *moral ills* resulting from intoxication, which, he observed, were enough to melt the stoutest heart, and to shake a frame of adamant. The same evils prevailed, and the same results followed, in Ireland; where more money was expended in the purchase of intoxicating liquors than was proposed by Government to meet the wants of the paupers of that country. The influence of intoxicating drinks was equally great, in proportion, in the various Colonies. Those colonies, and especially the West Indies, afforded awful proof how far the willingness to acquire gain *by any means, however injurious to society*, would sometimes predominate. He could testify, on his own experience, that of all the causes which led to immorality—to shipwreck—to various sea disasters—to loss of life—those which resulted from the use of ardent spirits were, by far, the greatest. And yet vessels were actually sent out at a vast expense to obtain spirits, a practice which was about as wise as to send out and collect all the serpents from any given place, and then allow them to go abroad to sting and poison the inhabitants of a country. (Hear, hear.) The spirit-cask, he did not hesitate to say, contained the germ of almost all the crime and mischief in the world. (Hear, hear.) The perusal of any daily paper would go far to prove that. Some time ago Mr. O'Connell had written to the people of Ireland; and at the close of his letter he urged them very strongly to abstain from *fighting* with each other; and he used a number of arguments to show how very absurd and criminal such a practice was. But in that letter by Mr. O'Connell was one very remarkable omission. It was impossible he should not know that the Irish never fight when they are sober. (Hear, hear.) Whether they meet at wakes, or at other places, their harmony is not broken till they become drunk. The first glass increases their hilarity, the second makes them boisterous, the third makes them irritable, and the fourth sets them to fight. (Hear, hear.) If instead of writing a long letter to his countrymen to induce them to abstain from fighting, he had penned one short line, "*Abstain from drinking*," his end would have been fully answered. (Cheers.) In the Slave Trade men were first caught by the administration of rum, and then they were sent to make rum for others. Rum was sent to make Africans drunk, and those who could not be taken by that means were subdued by the use of gunpowder! (Hear, hear.) Mr. Buckingham next adverted to the general state of society in New South Wales, observing that the deteriorated characters of the persons sent there was nothing as to its results compared with the evils which arose from an easy access to spirituous liquors. Many of these evils

were chargeable upon the Government, and the question arose, how were we to produce any salutary effect upon these acts of the Government? If things were left to their ordinary course, he had reason to believe that we might soon rise superior to the evil of which we so complained. But it was not so left. Every beer-shop, public-house, tavern, call it by what name they would, held out *the most enticing baits*. (Hear, hear.) A publican wished for a house. He fixes on a place where the population is dense, and where the population is poor. Therefore St. Giles', Tothill-fields, Saffron Hill, Spitalfields, Shoreditch, are chosen, rather than Pall Mall, or St. James' Street. (Hear, hear.) Having fixed on such a locality he finds no difficulty, on ordinary security, of borrowing money to enable him to fit his premises up in splendour. Then he chooses a proper time for opening it. When? on Monday? No; on Saturday night, about 7 or 8 o'clock, when he may catch a portion of the money which has been acquired by a long week's toil! The house is opened with music, banners, flags, processions, and all possible excitement. The new landlord proclaims his determination *that the first 500 persons who come to drink a glass of gin shall have it for nothing!* 500 persons therefore are drawn to the place by that means. (Hear, hear.) Then it is intimated, "Surely you won't be so shabby as not to drink something for the benefit of the house!" (Hear, hear.) The house is then benefited by the second glass, to which the first was but a decoy. Then Jack treats Robert, and Charles treats Sampson, and so on, till eight or ten glasses, it may be, are taken, where only one was intended to be drank. (Hear, hear.) Now such practices ought not to be licensed or countenanced. (Cheers.) Such practices were eating into the vitals of the country, injuring its morality, its purity, its comfort, its prosperity. Hence he was happy to embrace every opportunity of bearing his testimony to the utility of Temperance Societies. And here he wished to refer to an observation which had fell from the Rt. Honorable Chairman, namely, that all persons were at liberty to state their opinions without constraint. If such liberty were not allowed he could hardly consent to become even an auditor. The declaration so expressed by the respected Chairman was a proof that he had confidence in his own principles. It was just, that principles which seemed to be at all opposed to each other, should have fair play. Milton had well said, "Let truth and falsehood grapple; who ever knew truth put to the worst in a fair and open encounter?" (Cheers.) The Rt. Hon. Chairman had said that those who were not content to abstain from the use of ardent spirits, but carried the same principle out in reference to wine and other liquors, acted *unwarrantably* and *irrationally*. He noted the observation, because it appeared to him to be, at least, unconsidered. (Hear, hear.) No man could respect the noble Chairman more highly than himself. But it was because he believed him to be so much in earnest that he took the liberty of stating that he (Mr. Buckingham) did not believe that to abstain from wine and other liquors was either unwarranted or irrational. (Cheers.) He remembered well how he was led to the conclusion that it was *proper* to abstain. He used to take wine. But when he endeavoured to persuade persons to desist from the use of ardent spirits, he was met by remarks in the form of objections. "No doubt," said the persons, "you intend our good; but what is your own practice?" "O, I never take spirits at all; but I confine myself to three or four glasses of wine." "Then," it was replied, "you want a stimulant, and take it *spread over three or four glasses*; we want a stimulant and we take it *in one glass*." (Hear, hear.) "When we are rich enough to take wine we will desist from the use of spirits." (Much cheering.) "Till then, we will continue to use stimulants in a cheap form." (Cheering repeated.) He found that his use of wine was a stumbling-block, and he said to himself, "I will shew my sincerity by trying the experiment, and by ascertaining whether I can do as well without wine as with it." At the same time he had the opportunity of consulting Dr. ARMSTRONG, no mean authority—a man eminent in his profession, and to whom all delighted to do honour. He told the Dr. he was anxious to do without wine. The Dr. said, "If you ask me professionally, I must say, that I am quite sure you will be *as well*, I think it is probable that you may be *better* without it." (Hear, hear.) "At the same time, I should recommend you to do it gradually." He reduced his four glasses to three and a half for a week, and found no difference. Then to three glasses, and found no difference. So he went on, till in eight weeks he came down to half a glass, and found himself quite as well. He then left off the half glass, and found himself literally better than during the time he drank it. (Cheers.) He was convinced that he should have been an enemy to his own peace and comfort if he had continued it. And what had been the effect? Why, *he practised what he preached!* And if they considered their example of any importance to others, and could bring their minds to the belief that they should be better if they abstained, and could bring others to think so too, such conduct could not be *unwarrantable*, but honourable, and that in a very high degree. (Cheering.) Secondly, Total Abstinence was said, also, to be *irrational*—to be a thing contrary to reason, to sound logic. Without raising the question whether a man *might* drink wine and spirits, and not go into excess, though such cases were rare, and were to be regarded as the exception rather than the rule; he would observe that many persons drank beer till it ceased to excite them; next they went to spirits, and when that failed they took to aquafortis, and burned their vitals out. He looked into society, and beheld a habit which wove itself, so to speak, into all the customs of life. In all rejoicings—in all public dinners—in every entertainment, drinking formed a part. The host never troubled his guests about water; nor told them what they ought to eat; but he recommended his curious liqueres; he entreated them to taste his burgundy; that lady, sir, will be happy to take wine with you!" (Hear, hear.) His hospitality made a claim upon their gratitude, while the beauty of the lady appealed to their gallantry. (Cheers.) They were suspected of want of taste if they did not drink as much as their neighbours. (Hear.) So that they were always in circumstances of great danger. It must then surely be the most *rational* thing on earth to *abstain from the use of such things*, that they may be out of the way of danger. (Cheers.)—Mr. Buckingham then observed, that he was a member in a certain House in which he believed that he was the only person who abstained particularly from the use of such drinks. If there was another he should be very happy to make his acquaintance. (Hear.) Sometimes forty or fifty of the members of that House were taking dinner. One of them sitting near him would call to the waiter to bring him a glass of ale, of good *old* ale. *He* would say to the waiter, "Bring me a glass of *water*, which is still older than ale." (Cheers.) Then the remark would be made, "Bless me, Sir! Do you drink nothing but water?" And that afforded him an opportunity of giving the hon. member a gratuitous lecture on Temperance. (Cheers) Or another would say, "Waiter! have you not got some mountain dew? Bring me a glass of the very oldest." On that *he* would say, "Waiter, bring me some dew that is older than that which comes from Scotland—that which comes from heaven." (Cheers,) Scarcely a day passed in which in that innocent, harmless way, he had opportunities of declaring his principles. (Hear, and applause.) So in social circles, he often urged those who pressed wine upon him to drink water; assuring them that if they had never tried it, they could have no idea of its superiority. (Laughter, and cheering.) Thus conversation ensued, and with that and suitable *Tracts*, the citadel was often undermined. Thus he was convinced of the warrantability and the rationality of ab-

staining. Those who tried it would be better in their own persons, and better in their property. If they were at a loss to know what to do with the money so saved, let them ascertain its amount, and turn it into the formation of Village Libraries, and then calculate what a treasury of mind they might accumulate in a few years time by the practice of Total Abstinence, and what they might have to leave behind them when they departed from the world. In the one case, they would leave three or four hundred dozen of empty bottles, and of mouldy corks, and cobwebs; or a set of filthy old beer barrels, which had served their time, and were hardly worth any thing even for fuel. In the other case, they would be the means of furnishing a perpetual source of information and delight to hundreds. (Much cheering.) Let none suppose that he wished to condemn all who had not yet arrived at such a conclusion: he lamented to have seen some degree of intolerance in those who advocated contrary principles. They must be children before they could be men; they must stumble before they could walk; they must stutter before they could speak plain. There must be a progress towards maturity. Nothing but a miracle from heaven, or a remarkable visitation of the grace of God, could change the habits of men, except the gradual progress of light and truth. And there must be patience and forbearance. Hence it was that he should rejoice to see a union of the two Societies. He would say, that to abstain from the use of ardent spirits was good—to abstain from wine better; but to abstain from spirits, wine, and beer, was best of all. (Mr. Buckingham was cheered for some time after he had concluded his address.)

The CHAIRMAN explained. He had not made so visionary an assertion, as that it was unwarrantable and irrational to abstain from the use of all intoxicating drinks. What he had said was, that it was his firm and deliberate opinion, and the opinion of that Society, and an opinion that he trusted would receive universal sanction, that the enforcement of Total Abstinence upon others was unwarrantable, was irrational, and, he would also be bold to add, was unscriptural. (Loud cries of hear, and strong expressions of dissent.) He hoped that the Hon. Gentleman would be the successful missionary of temperance in every quarter of the globe; but he thought it necessary thus to explain, because that gentleman was under a mistake, and because there was danger lest those who advocated the cause of Total Abstinence from all intoxicating drinks should be in some degree, intolerant towards those who thought it right to differ from them.

The Rev. Mr. MEDHURST, Missionary from China, directed the attention of the audience at some length to the dreadful evils, both physical and moral, which resulted from the use, not of alcohol, but of opium, in the vast empire of China. The trade was pronounced to be illicit by the decrees of the Emperor of China, but it was carried on to a frightful extent by British merchants, and under the sanction of the East India Company.

The Rev. E. N. KERK, of Albany, was warmly greeted. He stated, that as far as he himself was concerned, he was an advocate of the principle of Total Abstinence; though, on the present occasion, he represented the Temperance Societies of America generally. One of the subtlest devices of Satan, that which inflicted the greatest amount of woe on the human race, was the introduction of alcohol as one of the common beverages of human life. He proceeded to furnish a rapid sketch of the mischiefs resulting from its use, in reference to bodily and mental exertion—domestic comfort and happiness—good neighbourhood—political relations—manufactures—agricultural employments—moral and religious character—the Church of Christ—the present life, and that which is to come. Several awful illustrations were supplied in the course of his address. Many attempts had been made at various times to check the torrent of immorality and sin, which prevailed in society to a fearful extent; but this great master evil had been strangely overlooked, and the consequence was, that the agents of important Institutions had grown weary, and had hung down their hands in despair. At length the thought arose, how easily might the majority of the evils we deplore be averted if we could get these men together, and by any arguments induce them to give up the use of intoxicating drinks. The idea spread like wild-fire. Men were plied with arguments; prayer was made to God, and the results had been most pleasing. The great aim had been to get men to give up the use of ardent spirits, under the influence of which they had seen so many wise, and benevolent, and good men fall; the senator, the judge, the minister of God, the husband, the wife, the brother, the sister, the child. But something else was soon discovered, and from that discovery arose, what the Prestonians called, Tee-totalers. They tried the power of the old pledge, or rather its want of power, and then they proposed the new pledge of Total Abstinence. They were misrepresented, reviled, slandered, but they persevered. Before they introduced that pledge their cause was becoming popular, even among brewers and distillers. The application of the Tee-total pledge revealed their real character. It was seen that the man who was drunk with beer was equally a drunkard with him who drank wine or spirits, and that the one was not a whit better than the other. Mr. Kerk's address was of considerable length and power. Some of his illustrations were peculiarly forcible. He was rapturously cheered by the majority of the audience. As the hour was late, he closed his address somewhat suddenly, observing, that he should have the opportunity of stating his sentiments more fully at the Meeting of the Total Abstinence Society, to be held on the 23rd instant, in that Hall.

After one or two others had addressed the Meeting—

The Rev. W. SHAW, Rector of St. Martin's, moved a Resolution of thanks to the Patron and Vice-presidents of the Society, and also of thanks to the Chairman.

Rev. Mr. MONRO seconded the Resolution, which was supported by Mr. BUCKINGHAM.

The CHAIRMAN returned thanks; and, having urged zeal and unanimity, the Meeting was dismissed.

TO TEE-TOTAL FARMERS.

WANTED, BOARD and LODGING for a YOUTH, about 17 years of age, and a Member of the Temperance Society. The keep of a Poney will be required.

Applications, with terms, will be received till the first of June, addressed (free of expense) to J. C., at Mr. Pasco's, 90, Bartholomew Close, London.

WANTED,

A Steady Active FEMALE, from 30 to 40 years Of age, as NURSE. She must be a member of the Tee-total Temperance Society.—For Particulars apply at J. Pasco's, 90, Bartholomew Close, London.

TO CORRESPONDENTS.

"R. J." is under consideration.

"John Hyde," the first opportunity.

"Lead us not into Temptation," is undergoing examination.

Received:—"A Tee-total Baker;"—"R. B."—"R. S.;" and "Ralph Holker."

Printed and Published by J. PASCO, 90, Bartholomew Close; and sold by W. BRITTAIN, 1, Queen's Head Passage, Paternoster Row; PAUL, 52, Paternoster Row; TYLER, Tottenham Court Road; M. FULLER, 16, Bland Terrace, Great Dover Road, Southwark; C. J. REYNOLDS, 64, and J. PATTIE, 17, High Street, St. Giles's; HICKS, 130, Tooley Street; BAISLER, 128, Oxford Street; CHADWICK, Oilman, 5, Angel Place, near the Angel, Islington, and 18, Old Paradise Place, Islington Green; DEXTER, 8, John Street, Wilmington Sq.; and may be had of all other Booksellers.

THE WEEKLY
London Temperance Intelligencer.

UNDER THE DIRECTION AND SUPERINTENDANCE OF THE NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY.

No. 28.] SATURDAY, MAY 27, 1837. [PRICE ONE PENNY.

"Far from thinking this cause a *sole* means of converting sinners from the error of their ways, we deem it to be but an *auxiliary* to the great cause of religious truth; it is intended *not to supersede*, but to *make way* for other means."
Rev. J. A. James.

PUBLIC MEETINGS.

THE present week may be regarded as an important era in the history of the NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY. Not only has the strength of the Society been demonstrated, but its principles have been fully and clearly developed, and its salutary influence strikingly illustrated and confirmed. The fears of the timid have been dissipated—the hesitation of the reluctant has been overcome—the prejudices of the mistaken have been removed—the zeal of the indifferent has been roused,—to an extent far beyond what even its most sanguine advocates had dared to have hoped. The wail of suffering humanity has come up before the professing Christians of Great Britain, in tones that have penetrated to their very souls; the banners of truth and charity, of peace and salvation, have been unfurled; and "Onward! onward! to the rescue!" is the cry that has burst forth simultaneously from thousands of voices—from thousands of hearts. We feel assured that our friends from various parts of the kingdom will return to their several districts with their zeal kindled to a brighter flame, and that their success during the ensuing year will cause the anthem of Bethlehem again to be sung in the ears of delighted mortals, "GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE, GOODWILL TOWARDS MEN!"

A full and accurate Report of the whole proceedings will shortly be laid before the public, together with the first Report of the Parent Society. We shall merely furnish our readers with a brief notice.

On Monday evening a Festival and Public Meeting was held at the Horns Tavern, Kennington Common. Several hundreds, among whom we observed a large portion of our friends the Operatives, with their wives and children, took tea and coffee; after which a public meeting was held in the Assembly Room. The Rev. J. Sherman, of Surrey Chapel, implored the Divine blessing. J. S. Buckingham, Esq., M.P., took the chair.—After an address of considerable length from the Chairman, containing a luminous exposition of the principles of the Society, and of the vast importance of propagating those principles, the audience were addressed by Mr. Barlow, from Birmingham; the Rev. Mr. Byrne, from Great Yarmouth; Mr. T. A. Smith; Mr. M. Klein, from Berlin; the Rev. G. Clayton, who on that evening signed the pledge of Total Abstinence, and presented a donation to the Southern Auxiliary, as well as FIVE POUNDS to the Parent Society; Mr. Whittaker, from Preston; the Rev. R. Knill; Mr. Cruikshank, from York; Capt. Pilkington; J. B. Beaumont, Esq., from Bradford; and the Rev. J. Sherman.

On Tuesday morning, at eight o'clock, the Committee, together with a large body of Delegates from the various Country Auxiliaries and Associations, breakfasted at Exeter Hall, and made the necessary arrangements for the conduct of the General Meeting.

The company began to assemble in the Great Hall soon after nine o'clock. The Hall was well filled in every part by eleven o'clock, when the chair was taken by the RT. HON. THE EARL OF STANHOPE. Prayer was offered by the Rev. J. Edwards, of Brighton. The Noble Chairman delivered a very interesting address, in which he declared his high approval of the principles of the Society, founded upon several years' experience of their value, and his firm conviction of the importance of those principles to the welfare of the community at large. His address occupied a full hour.

Mr. Johnston then read an abridgment of the Report; after which the meeting was addressed by the Rev. J. Edwards, of Brighton; Mr. Whittaker, of Preston; the Rev. J. Sherman; J. B. Beaumont, Esq., Surgeon, from Bradford; J. K. Greenbank, Esq., from Leeds; Mr. Webb, from Reading; the Rev. Mr. Chever, from Salem, Massachusets, in America; Mr. Barlow, from Birmingham; Major Walsh, from India; Mr. Charlton, of Bristol; J. S. Buckingham, Esq., M.P.; and W. Janson, Jun., Esq. The Noble Chairman has consented to become the PRESIDENT of the Society.

On Wednesday evening a Meeting was held in Finsbury Chapel, Moorfields, which was kindly lent by the Rev. A. Fletcher and his friends for the occasion. After prayer, by the Rev. Mr. Byrne, of Great Yarmouth, the chair was taken by the Rev. J. Edwards, of Brighton. The meeting was addressed by Mr. Hopkins, a labouring man; T. Baker, Esq., of Reading; Mr. Barlow, of Birmingham; Mr. Conder, from the Staffordshire Potteries; J. Higginbottom, Esq., Surgeon, from Nottingham; Mr. Whittaker, of Preston; G. Thompson, Esq., the celebrated Anti-Slavery Lecturer, who declared his firm conviction of the excellency of the principle of Total Abstinence, and concluded an eloquent address by signing the Society's pledge; Mr. S. Taylor, of Birmingham, a reformed drunkard, whose touching appeals will not soon be forgotten; Mr. T. A. Smith, of London; and the Rev. A. Fletcher. The attendance was highly encouraging, considering that many families were detained at home by the illuminations in honour of the birth-day of the Princess Victoria, and that the streets of the Metropolis were thronged by the spectators of the splendid exhibitions of loyalty which were present in every part.

Two public meetings have yet to be held: one in the Music Hall, Store Street, Bedford Square; and the other at the Mermaid Tavern, Hackney; but we shall be compelled to put to press before these meetings take place.

CAUSES OF CRIME IN SCOTLAND.

We have been favoured by a gentleman connected with the Commission appointed to enquire into the cause of Crime in Scotland, with the Second Report of the Inspectors of Prisons, Part IV. The subjoined extracts we give to our readers:—

Causes affecting Crime, independent of Prison Discipline.

"Of all immediate causes of crime and offences in Scotland drunkenness is by far the most potent. A considerable portion even of the thefts are committed under the excitement of whiskey, and the desire of obtaining this liquor is the cause of many others. And again, the means of committing a robbery are often afforded by intoxication in the person robbed. This is particularly the case with thefts by prostitutes—a numerous class of thefts, and one including robberies of large sums of money. As for assaults, they almost invariably spring from drunkenness. On inquiring of Mr. Henderson, the Procurator Fiscal for Caithness, a county abounding in assaults, on this point, his expressive reply was, "Sir, I never knew a sober assault."

"Shetland Isles.—Whiskey drinking, to a certain extent, appears to be the common practice, but it is not often carried to intoxication; and those occasions on which people of all classes used formerly to indulge in deep drinking now seldom occur. Till within the last few years, for example, it was the invariable practice for a funeral, in whatever grade of society, to end in a general scene of inebriety; but this custom is now fast disappearing. There is a Temperance Society in Lerwick, containing about 140 members. A practice which is general at other stations of the herring-fishery has been discontinued here with great advantage. I allude to the custom among the curers of allowing a certain quantity of whiskey to the men in each boat, in addition to the money payment for the herrings.—Messrs. Hay and Ogilvy, however, the principal herring-curers at Lerwick, aware of the pernicious effects of this practice, have abolished it, and have made a corresponding increase in the payment in money; and it is found, that now that the fishermen are left to their own choice, most of them have left off taking spirits out with them, and that they provide themselves with some other refreshment, frequently coffee. It is to be hoped that the excellent example set by Messrs. Hay and Ogilvy will be followed by others."

"Fifeshire.—Almost all the assaults arise from drunkenness; and this, including the desire to obtain the means of indulging in drunkenness, is the cause of many of the thefts."

"Paisley.—A great deal of drunkenness, and much increased of late years among the poorer classes, although much decreased among the higher classes. *It is observed that females who become intoxicated do not thereby sink so low in the opinion of their neighbours as they used to do.* Several Temperance Societies, however, have been established in Paisley, and the number of members has lately been increasing; the total being estimated, at present, at not less than 2000."

"Newburgh.—The assaults take place almost entirely under the excitement of whiskey, and are committed chiefly by about half a dozen young men living in the town."

"Perthshire.—The assaults almost always take place under the excitement of whiskey, and many of the thefts are to be traced to a desire to obtain this liquor."

"Edinburgh.—The offenders are in habits of drunkenness, much more so than people generally in the same rank of life. This applies particularly to the female prostitutes. The sheriff-substitute (Mr. Tait) informed me, that the declaration of an accused party usually begins with a statement that he had been taking too much whiskey when he committed the offence."

"Glasgow.—*Drunkenness, indeed, is the immediate cause of almost all the brawls and assaults, while it is an indirect cause of many of the thefts; for not only does drunkenness induce habits of crime, but much property is stolen with the immediate object of indulging in it, and, moreover, the very opportunity of committing a robbery is often afforded by the intoxication of the party robbed.*"

"Calton part of Glasgow.—*It is fully believed that were it not for the habit of drunkenness, which exists to a lamentable extent in this district, every person would be able to live in comfort, whereas, there is, in fact, a great deal of abject poverty and misery.*"

"Inverness-shire.—Still a great deal of drunkenness, although less than formerly, at least among the middle and upper classes, among whom the habit of morning dram-drinking, particularly, has almost disappeared. There appears, too, to be less positive drunkenness among the poorer classes; but it is stated that the habit of drinking within certain bounds *is more general than formerly.* There is only one Temperance (Moderation) Society in the county, which is at Inverness. *Drunkenness, and the desire to get the means of indulging in drinking are stated to be the immediate causes of most of the offences committed in Inverness-shire.*"

"Wick.—Assaults, which form the bulk of the offences, are generally committed by young men between the ages of 16 and 30, and almost invariably take place under the excitement of whiskey."

"Queensferry.—A great deal of drunkenness, and apparently more than formerly among the lower class (especially among the female portion), but less among the middle and upper classes. There was a Temperance (Moderation) Society, but it has died away."

IMPORTANT TESTIMONY.

For the furtherance of the very laudable operations that are now making to discourage the use of all intoxicating liquors, I am induced, quite voluntarily, to state, that my late wife, who was a woman of delicate constitution, was enabled to nurse her whole family of eight children, and most of them for nine or ten months, without drinking anything stronger than milk and water. She did not in the whole course of her life drink a quart of beer.

William Tothill, *Consulting Surgeon,*
Egham Hithe, in his 78th year.
5th Month (May) 17*th*, 1837.

The whole of the children are now living, and in health, with the exception of one who died in her thirteen year.—My own opinion, from long practical observation, is, that any general beverage stronger than water is seldom necessary; that anything stronger, except medicinally, is oftener injurious than beneficial; and that a total disuse of all alcoholic liquors would make a greater change for the better in the moral and civil condition of mankind than all other known remedies whatever. W. T.

Progress of Temperance.

METROPOLITAN.

Little Prescott Street.—On Wednesday, the 3rd inst. an interesting meeting was held at the Baptist Chapel, Little Prescott Street; the Rev. J. White, of Halifax, in the chair. The meeting was addressed by several advocates; and, at nearly the conclusion, Mr. J. Giles burnt the spirit which he had distilled from a pint of ale in the chapel. Several of the children of Israel, who reside in the neighbourhood, were present, and appeared to take great interest in the proceedings. A pleasing incident, in connexion with this meeting, consists in the fact that a brewer, residing in the neigh-

bourhood, subscribed 5*s*. towards the expenses incurred by printing notices, &c. His attention was first called to the principle of Total Abstinence from hearing a lecture in the Mariners' Church, on the 25th of November, 1836, delivered by Mr. Dexter; and he states, that he is so fully convinced of the necessity of its general adoption, that he is anxious to do what he can to forward the cause. We hope ere long to see his premises, together with those of others in the trade, devoted to some nobler purpose than manufacturing the drunkard's drink.

PROVINCIAL.

UXBRIDGE.—On Wednesday, the 3rd of May, the Anniversary Festival of the Uxbridge Temperance Society was held in the Public Rooms. Nearly 400 persons took tea. After the tea-things were removed, a most interesting meeting took place; John Hull, Esq. in the chair. Addresses were delivered by the Chairman; by Joseph Dominey, a working farmer, of Iver, Bucks; by the Rev. D. Katterns; T. A. Smith, from London; and by several reformed characters, whose testimony was of the most gratifying description. The whole of the persons present seemed much pleased with the proceedings; "and even those who did not feel themselves called upon to unite with us, acknowledged we had done good, and wished us abundant success." During the past year a great number of publications have been circulated; many drunkards have been reformed; homes have been rendered happy; and numbers now attend places of worship, who for years had lived in utter contempt of all the means of grace.

The following is the substance of the speech delivered by Joseph Dominey, at the above meeting:—

"He said he stood forward to tell his experience, and give his reasons, in favour of abstinence from intoxicating liquors. He had been a sober man all his life; but for the last nine months he abstained from all intoxicating drinks, and had derived great benefit from so doing. He had been in the habit of working hard in the harvest field along with his men, and had sometimes taken five or six pints of ale a day, under the impression that it was necessary, and that he could not do his work without it. Last harvest, however, he performed quite as much labour without ale, as he had ever been able to do with it, frequently going to work at four o'clock in the morning, and working in the field all day. And he felt it his duty to stand up, and publicly state the difference between his feelings when he took ale and when he worked without it. When he took ale he was thirsty the whole of the day; when he worked without it he hardly knew what it was to feel thirsty; and there was also a great difference in another respect: he referred to fatigue, when he took ale at the close of his day's work, he used to feel so tired that he hardly knew what to do. Now he abstains altogether from intoxicating drinks, he feels much less fatigue after labour than he ever did before. He was anxious that those who had to work hard should try this system for themselves, that they might derive the same benefit which he had. He had been told it was unnecessary to give up altogether; but when he found himself better, and heard all those who had tried the system, say they were better, he thanked God he had adopted the abstinence system. And when he beheld that working men could do without intoxicating liquors, and as long as they did so, they were sober men; but when they took a little, it led them to the beer shop instead of their homes; and that a little led to more, and they became drunkards. He felt it his duty to practice and recommend Total Abstinence as a simple, safe, and effectual cure of drunkenness; and he called upon all present, either for their own sakes or their neighbours, to do the same. He then referred to the power of example, and said, that although not one of his men had adopted the system; yet, since he had abstained himself, he had never seen one of his men intoxicated. He then referred to the duty of Christians to shun every appearance of evil, and set an example to the world, and to do all in their power to bring the drunkard to hear the Gospel. After several other very judicious remarks, he concluded amidst great applause.—N.B. At this Meeting, T. Collins, the secretary of the Old Society, and fourteen other persons signed the pledge of Total Abstinence.

CHATHAM.—"We have," says a Stroud correspondent, "23 members in the Chatham Society. May we still prosper!"

DEAL.—"Our number in January was *three*. We have now *fifty* members."

NORTHAMPTON.—From this place we hear that the "Society is a flourishing one. It has now been established about eleven weeks, and we have already 400 members;" and we learn that amongst them there are found about 30 reformed drunkards. So that, as our correspondent truly observes, "its introduction into this place has been the cause of rejoicing to many who have at heart the welfare of the human family. We have had four lecturers during the last ten weeks: J. Hockings, J. Teare, J. Conder, and Thomas Whittaker. Much good has resulted from their labours."

SOUTHMOLTON, DEVONSHIRE.—"Here we number 20 members; about 15 of whom are reformed characters."

PARTEG IRON WORKS, NEAR PONTYPOOL, MONMOUTHSHIRE.—"One hundred and twenty have signed the pledge."

BARNSLEY.—Mr. J. Teare, our Tee-total friend, paid us a visit last week according to invitation; and much pleasure we experienced whilst he recounted his labours in the south and west, and told of the wonderful achievements Total Abstinence under Providence has made. We had made necessary arrangements for every night during the time he remained. On Monday we held a meeting in Providence Chapel, Mapplewell, a populous district, where ignorance and intemperance prevail much. On Tuesday we held one in the Wesleyan Chapel, Westgate, Barnsley. On Wednesday in the National School. On Thursday, at Dodworth, in the Wesleyan Sabbath School. On Friday in the New Connexion Chapel. The affectionate appeals and zealous labours of this untiring advocate have, it is hoped, produced an effect not to be forgotten. The close attention and apparent earnestness of the people, at some of the meetings, to hear his statements and exhortations evidently shew that truth is silently operating upon the minds of many. On Saturday Mr. T. visited Ackworth, noted for its School, at which village a meeting "was got up" in the Wesleyan School Room. The "bomb-shells," thrown with much energy at the enemy, have taken effect, and removed much hesitancy and lukewarmness. W. L.

WEM, SHROPSHIRE.—We are very glad to see the success of the Temperance cause in different parts of the kingdom, as published in the *Intelligencer;* and it is our most anxious desire that it may be the means, in the hand of God, of spreading Temperance light and information through the world as it has reached this place. About eight months ago we had a visit from that most worthy advocate, Mr. Winter, the agent of the Staffordshire Potteries; and a good little Society of Tee-totalers was formed, but, because we had no agents to help us, we rather fell away. But, thanks be to God, we have now several reclaimed drunkards that stand as the beaten anvil to the stroke, and this is worth all our labour. We are informed that Mr. Winter is leaving the Staffordshire Potteries as agent. He has paid us another visit, and, thank God, we believe it will be of lasting good; and that he will not become stationary in one district any more, for all the kingdom should have the opportunity of hearing of the excellency of Tee-totalism from the lips of such a man. J. J.

GREENSALL MOOR, NEAR WEM.—"We are desirous," says one of our friends, "that all the world should know that we hove got a Tee-total Society by means of the *Intelligencer*, for, as advocates are passing this way, we wish them to have the opportunity of finding Tee-total friends, and giving us a lift by the way. We have a good little Society for a country place; about 40 members out of about 200 inhabitants. Our Society owes its origin to a very singular circumstance:—About nine months ago, Mr. Winter held a meeting at Market Drayton, where a stone-mason, a neighbour of ours, was present, when conviction arrested his mind, which never afterwards left him, although he did not at that time become a Tee-totaler, for Tee-totalism was unknown to us; but one night, as I was returning from my class meeting, I found him lying in the ditch in a state of intoxication, and likely to perish. After lifting him up I remonstrated with him on his awful state, and requested him to give over drinking intoxicating liquor; but at this he said, "Have you given over?" I answered, "No, not quite." He then said, "Your example will not do for me; I would be a Tee-totaler if there were any in this part of the country." I saw the necessity of decision. I signed with this man upon the first opportunity; and thank God that I ever did, for I am now of greater use to my fellow-creatures, as a Christian, than before. We have had another visit from Mr. Winter, the father of our Society, and a lecture from him. Our prayer is, that God may long spare him for the good of his fellow-men. J. C.

SHREWSBURY.—Mr. Winter paid us a visit in this town, and held a public meeting in the Baptist Chapel, when a goodly number were present, and a convincing speech was delivered by Mr. Winter, which I hope had its desired effect upon the minds of all present. J. B.

WINSFORD.—May 16, 1837. This has been the day of our Anniversary. We have had a Tea Party, and public procession through the town of Winsford and Over, when, to the great dissatisfaction of the landlords and the enemies of our cause, many men and women walked through those towns well clothed and in their right mind; and many wives blessing the day that ever their husbands became Tee-totalers. At night we had a public meeting; addresses were delivered by our very worthy friends, Mr. Winter and Dick Turner, from Preston; and a few signed the Tee-total pledge. Our cause is going on very steadily, and, at present, there are about 200 members.—As Mr. Winter has been at liberty by leaving the Potteries, we are about engaging him for a few places in this part of the country, in connexion with Congleton, Macclesfield.—On Sunday Mr. W. preached two sermons in the Wesleyan and Association Chapels, when there was a mighty shaking amongst the dry bones.—On Tuesday night we have another meeting; and in the afternoon a tea party, at which Mr. Winter and other speakers are expected to be present.

CONGLETON.—Here there are 550 members. J. P.

SETTLE.—The Total Abstainers, on Monday and Tuesday last, walked in procession through the town of Settle and the neighbouring villages. On Monday afternoon the Abstainers held a Meeting in the Open Air in Stainforth, and on Tuesday afternoon in Giggleswick: on each evening Mr. Swindlehurst, from Preston, addressed crowded audiences in the National School, Settle. On Tuesday evening an English Edition of Bagster's Polyglott Bible, handsomely bound in Turkey morocco, with silver clasps and corners, and a silver plate on each side, engraved with appropriate inscriptions, was presented by the Members of the Society to their President, the Rev. R. Ingram, A.M. as a token of their affection for him. Several Members were added to their numbers.

SEDBERGH.—On the 16th of May, the Members of the Tee-total Society of Sedbergh perambulated the streets with appropriate flags and inscriptions, &c., after which the Members took Tea at the Wesleyan Chapel. At six o'clock a Public Meeting was held on the occasion, when Messrs. Severs, Gaskill, and Co. addressed the Meeting.

KENDAL TEMPERANCE FESTIVAL.—A numerous assemblage of the friends of the Temperance cause took place at the Whitehall Lecture Room, Kendal, on Tuesday evening last. After partaking of the usual refreshments, the company was addressed by G. B. Crewdson, Esq. (the Chairman,) Messrs. Wilkinson, (a sea Captain,) Severs, Gaskill, Benson, Gibson, Bateman, Cragg, J. J. Wilson, and Bland. The proceedings of the evening gave general satisfaction. We had almost forgotten to mention that on this occasion the Kendal Tee-total band made its first public appearance: allowing for the very short time which has elapsed since its formation, its performances were highly creditable. The band together with some excellent singers who were present, materially contributed to the enjoyments of the party. Several persons enrolled themselves as members of the Total Abstinence Society at the close of the Meeting.

KENDAL AUXILIARY.—On Whit-Tuesday the Kendal Auxiliary Temperance Society celebrated, for the second time, their Annual Festival amidst the romantic beauties of Pine Crags. The day was every thing that the rural visitants could wish. Sun, and shade, and freshening breeze, afforded their alternate and harmonious influences; and, associating their welcome aid with the vernal landscape and the lark's exulting carol, infused a grateful gladness into every heart. About mid-day groups of pedestrians began to be observed wending along through the green fields and by the rippling waters of the Kent towards the well-remembered scene of former festivity; and as each arrived and surmounted the craggy steeps,

"Spread their vegetable store
And gaily pressed and smiled."

In the course of the afternoon upwards of two hundred had assembled on the ground, and resumed with buoyant spirits the games that had enlivened the former visit. It was truly delightful to behold youth and age, the grave and gay, joining heartily together in manly and active sports, free from the unbecoming and immoral associations with which they are too often accompanied. Here you might behold emulation without anger, contest without strife, hilarity without intemperance, and gaiety without licentiousness. Between four and five o'clock about 140 of the assembled friends partook of tea, which was sedulously distributed by the ladies to the groups that variegated the ground, seated, some upon the rocks, some upon the fallen leaves of last year's autumn, and some upon the less romantic, but more convenient, forms. After tea the Society's "Song of Liberty" was sung by a powerful choir with great effect, when the Rev. Edw. Hawkes, who presided, called upon the following friends to the cause of Total Abstinence to address the Meeting:—J. Gill; the Rev. J. R. Beard, of Manchester; the Rev. F. Howarth, of Bury; Robt. Brock; and Thos. Poole.

NORTH WALES.—Festivals have been held at Bala, Bethesda, Denbigh, Festiniog, Holywell, Llanrwst, Llangollen, Llangynog, Mold, Machynlleth, Newtown, Rhuthyn, Ruabon, Wrexham, &c. &c. From 3000 to 7000 persons have assembled at some of these gratifying festivities.

LLANSAINTFFRAID.—On Tuesday, the 2nd of May, 1837, the first Temperance Festival was held at Llansaintffraid. A commodious, eligible Temperance Hotel, by Tho. Thomas, providing accommodation for commercial travellers, entertainment for man and horse, and convenient places of refreshment for waggoners, teams, &c., having been fitted up

and recently opened, an immense concourse of people, both of members and spectators, from the surrounding towns, villages, and neighbourhoods, assembled on this truly delightful and exhilarating occasion. The weather being exceedingly fine and favourable, and no public building in the village being spacious enough to contain such a vast assembly, they consequently held their first conference and prayer meeting in a field, in the open air, at two o'clock in the afternoon. The respective, decorous, and orderly multitudes, including a considerable number of reclaimed drunkards, being now reformed characters, well dressed, and neatly adorned with medals, devices, &c., and these pouring in, precisely at the same hour, from the different directions of MEIVOD, LLANFYLLIN, LLANRHAIDR, and OSWESTRY, singing melodiously, and marching so orderly and solemnly, that they bore a lively resemblance of well-trained and regularly disciplined troops of infantry. Such a novel scene and imposing spectacle could not but fill every truly patriotic mind with the most delightful emotions; whilst, at the same time, so unexpectedly numerous a host of decent, civil, and respectable Tee-totalers, must have had a powerful tendency to overwhelm all opposition with astonishment, confusion, and dismay.—After the devotional exercises of the prayer-meeting had been performed by ministers of various denominations, all the members formed themselves into a regular procession, which was conducted by Messrs. Jones, T. Thomas, T. Tannatt, and R. Owen, in the following order:—

1. Ministers, two and two.
2. John Howells, and his persecuted family.
3. Women, two and two.
4. Girls, two and two.
5. Boys, do. do.
6. Choir.
7. Men.

This extensive and admirable train then advanced in solemn procession down the Meivod road, singing Temperance hymns and anthems as they entered into and proceeded along the village, till they arrived at the Temperance Hotel and Mr. Jones's Reformed Malthouse, where they were regaled with tea and coffee, in parties of about 220 at a time. Soon as one party had been served and satisfied, they resorted to the School-room at the eastern extremity of the village, where they were highly gratified with social fellowship and sacred music. The Hotel, Malthouse, and School-room were tastefully decorated with mottos, &c., such as, "Drunkenness clothes a man with rags."—"Countenance no moderation in evil."—"Stimulation is not strength."—"Abstain from all appearance of evil."—"To be sober on the premises."—"Adam's ale is the best."—"This is the best Insurance Society," &c. &c. After about 700 had been accommodated with tea or coffee, their numbers in the evening were considerably augmented by fresh arrivals of other members.

In order to return to the field, adjoining the Independent chapel, to hear addresses on Total Abstinence principles, they retired a few hundred yards over the bridge, on the Shrewsbury road, where they were again marshalled into a regular procession, four a-breast, amounting to about 1000 members, exclusive of spectators. This was a most admirable, interesting, and splendid view, exhibiting at once a brilliant display of the beneficial achievements of Tee-totalism, and the blessings and honours of sobriety and virtue. Such a vast train, preceded by popular ministers and singers, cheerfully and orderly advancing, with highly commendable decorum, involuntarily excited the surprise and admiration of beholders in general, and delightfully inspired the members and promoters with satisfaction, gratitude, and congratulation. "This is the Lord's doing, and it is marvellous in our eyes."

After attentively listening to six or seven eloquent addresses, and recording a number of new members, the crowded assembly decently and peaceably retired, singing anthems and hallelujahs as they retired to their respective homes.

R. O

Correspondence.

To the Editor of the Temperance Intelligencer.

SIR,—I have for more than six months totally abstained from all intoxicating liquors, and find it to agree well with me, though turned of fifty, and it gives me an increasing relish for my food.

One thing I wish to name is, the difficulty which arises in the minds of persons to whom the Total Abstinence system is recommended, and that is, how yeast is to be obtained if people leave off brewing malt liquor, for you must understand that, though in London patent yeast may be had, there is no such thing in the country, and here every family bake their own bread. I know some receipts have been published as substitutes for barm; but, so far as they have been tried in my family, they have proved good for nothing. If you know any *good* substitute and will publish it, you will, I am sure, confer a favour on many of your country readers.

Yours truly, R. F.

Review.

Observations on the Preservation of Health, in Infancy, Youth, Manhood, and Age; with the best Means of improving the Moral and Physical Condition of Man. By JOHN HARRISON CURTIS, Esq. H. Renshaw, 356, Strand. pp. 128.

The eminent success which has attended the sale of the numerous works previously published by the above author augurs well for the reception of this. Many families have to rejoice in consequence of the admirable and intelligible manner in which he has pointed out the treatment and mode of cure for Opthalmia and Aural Diseases; and we hope to be borne out in the remark, that the majority of those who may read the publication now before us will bear about them proofs of the judicious counsel of the indefatigable Surgeon of the Royal Dispensary, in the general health of the system, and in the prolongation of their sojourn amongst their families and friends.

Like the other excellent works from the pen of this author, the plan is simple and the style lucid and elegant. Here we have value without tinsel—sterling worth without specious display. From his Preface we find his object in the publication of the "*Observations on the Preservation of the Health,*" is not to prescribe Recipes for the "Cure of Disease," but to "furnish practical Directions" for the cultivation of a healthy habit "in relation to the four states of Man—Infancy, Youth, Manhood, and Senility, so beautifully shadowed out in the natural world in the successive seasons of Spring, Summer, Autumn, and Winter. These rules are so simple, that no one, who pays the least attention, can misunderstand them; and I am persuaded that if they were systematically and rationally observed, they would tend greatly to prolong life, and to increase the capability of enjoyment.

"A prejudice still exists, though far less general now than it was a few years ago, against the study of works on health; from which many evils are asserted to arise, and no counterbalancing good, results. The persons who entertain this prejudice appear to think that instinct, (which, in their vocabulary, goes by the name of "common sense,") however confessedly insufficient for other purposes, is quite capable of guiding them aright in respect to the health of themselves and children, which they maintain would not be at all improved by attention to rules on nursing, diet, exercise, &c. &c. If such individuals would but reflect on these opinions, and examine the validity of the arguments by which they are supported, they would soon, I think, be compelled to acknowledge their error.

"The functions of the body are so closely connected with

the operations and feelings of the mind, that it may safely be asserted that a healthy community alone can be a virtuous, and therefore a happy one. The chronicles of the crimes of every country furnish abundant evidence of how great a mass of wickedness has been occasioned by the exacerbation of disease. This is a feature of my subject too little insisted upon, and perhaps not sufficiently understood. I know that by teaching men how to live healthily, I am, at the same time, inculcating upon them the principles of morality; and this conviction has sanctified my labours, and will ever be to me a source of elevated satisfaction."

In an introduction of uncommon richness and worth, he enters more fully into a definition of physical, organic, moral, and intellectual law, evincing with considerable acumen the most important characterestic of natural law; then he brings the whole to bear in direct application on the particular subject before him, namely, the *preservation of health*. He then proves the truth of his position by a reference to the record of history. He shews that by attention to the established laws of nature, Galen, though of an infirm constitution up to the age of thirty, attained to a great age, as also did Herodicus the preceptor of Hippocrates, who was full of humours in his youth. He also finds that so convinced was Socrates and Agesilaus of the good effects of exercise, that the former constantly enjoined it upon his scholars; and that it was said of Asclepiades, a celebrated physician in Ancient Rome, that he publicly declared that he was content to pass for an idiot if he were attacked by illness, or if his death was caused by any thing but old age or accident. Nor was he deceived in his estimate of what he could accomplish by conformity to the laws of nature: he lived more than a century without any illness, and died at last from the effects of a violent fall.

The volume is divided into four chapters, forming one for each of the physical stages of human life, Childhood, Youth, Manhood, and Age. We should delight to give our readers several copious Extracts from these pages, but justice to the author bids us forbear. The price of the work is so moderate, and the matter so good, that there are but few who could not possess the one, while all would be profited by the realization of the other. However, as the prosecution of his subject has led him to enter rather minutely into the excellence of water—the injurious character of fermented liquors—and the value of Temperance Societies, founded upon the principle of Total Abstinence from all that can intoxicate—we consider it our duty to present to our readers the opinion of such an authority upon the question. On page 10, Chapter the First, Subject Infancy and Childhood, he remarks:—

"Every thing that is highly stimulating or difficult of digestion ought to be withheld from children; not only because their general health is affected by an opposite plan, but also on account of the injury which it inflicts upon the digestive organs. Animal food is of a stimulating nature, and ought to be sparingly given. High-seasoned food is still more improper for the same reason; and I need scarcely add, that fermented liquors of any kind whatever are little better than poisons. The parent who desires his offspring to enjoy health and attain long life, will above all things prohibit such articles being given to them."

In treating on the subject of Diet, we give the following important extract without further comment. Such a practitioner as J. H. Curtis should be allowed to "speak for himself"—

"A few remarks on the use of liquids at meals, and on the various kinds consumed in this country, will comprise all that is necessary to be said on this subject.

"The general practice of civilised men clearly shews, that the first meal should be of a liquid kind. The reason for this is the great expenditure of fluids during the night, which is manifested by the sensation of thirst commonly experienced in the morning.

"It is by no means requisite that a large quantity of liquid should be taken at dinner; on the contrary, it is likely to delay the digestion of the meal; and, if habitually indulged in, permanently weaken the stomach.

"The best time for taking drink is about three or four hours after a solid meal; and the usual time for drinking tea in this country corroborates this view of the matter.

"Water, the fluid which nature has so abundantly provided, is that best fitted for man to drink: it is suitable for every variety of constitution, and is more effectual than almost any other liquid in allaying thirst; thereby shewing that it is the beverage designed to supply the loss of fluid to which we are perpetually subject.

"There are many simple compounds in which water is the chief ingredient, such as ginger-beer, lemonade, toast and water, soda-water, tea, coffee, chocolate, cocoa, &c. All these are, for common consumption, far preferable to fermented liquors; and it is gratifying to observe the extent to which they have superseded these intoxicating drinks. The introduction of tea and coffee, in particular, into general use, has done much towards effecting this change; and notwithstanding the objections that have from time to time been brought against these exotics, the strongest evidence of their beneficial qualities is furnished by the constantly increasing quantity of them imported into this country. Still it must not be forgotten that they are stimulants; and that if taken too strong, or in too great quantity, they give rise to nervous complaints; and that the latter especially, although for the time an aid to digestion, does yet, like all other stimulants, if too freely indulged in, weaken the sensibility of the stomach, and derange its functions. And it must be borne in mind also, that diluents of any kind in large quantities relax the coats of that organ, and impair its efficiency.

"As to fermented liquors, it is the almost unanimous opinion of physiologists, that to a person in a state of health they are decidedly injurious; their effect is directly upon the nervous system and the circulation, which they stimulate and quicken. Now, in a state of health the nervous system is duly balanced, neither too active nor depressed; and the circulation is of the kind best adapted for carrying on the processes of waste and nutrition. Whatever, then, tends, in however slight a degree, to disturb this condition of the system, is, *pro tanto*, a *cause* of *disease*: not the less a cause of disease because its effects may for a time be imperceptible, or because it may temporarily enliven the mind, and fill it with pleasing emotions. But fermented liquors (well are they denominated intoxicating, or *poisoning*;) are hurtful, not merely by deranging function—they inflict terrible organic injuries, which, if the bad habits be persisted in, become permanent. The following extract from the work of Dr. Beaumont, to which I have already referred, is so full of instruction, that I make no apology for its length. The individual who was the subject of his observations and experiments, a healthy, and, in general, a sober man, had been drinking copiously of ardent spirits for several days: when Dr. Beaumont examined his stomach, 'its mucous membrane was covered with inflammatory and ulcerous patches, the secretions were vitiated, and the gastric juice diminished in quantity, and of an unnatural viscidity; and yet St. Martin described himself as perfectly well, and complained of nothing. Two days subsequent to this, the inner membrane of the stomach was unusually morbid, the inflammatory appearance more extensive, the spots more livid than usual; from the surface of some of them exuded small drops of grumous blood; the ulcerous patches were larger and more numerous; the mucous covering thicker than common, and the gastric secretions much more vitiated. The gastric fluids extracted were mixed with a large proportion of thick, ropy mucous, and a considerable muco-purulent discharge, slightly tinged with blood, resembling the discharge from the bowels in some cases of dysentery. Notwithstanding this diseased

appearance of the stomach, no very essential aberration of its functions was manifested. St. Martin complained of no symptoms indicating any general derangement of the system, except an uneasy sensation and a tenderness at the pit of the stomach, and some vertigo, with dimness and yellowness of vision on stooping down and rising up again; pulse uniform and regular, appetite good; rests quietly, and sleeps as usual.'

"This account presents us with a description of the noxious effects of ardent spirits, which could hardly have been imagined; and which, but for the fortunate chance which enabled a philosophic eye to explore the hidden recesses of the stomach, we might perhaps never have possessed. One circumstance deserves particular comment: it shews that the defence commonly set up by those who are addicted to fermented liquors, that they are none the worse for what they drink, is worthless: inasmuch as St. Martin 'complained of nothing,' 'had a good appetite,' 'and slept as usual,' at the very time that his stomach was in a state of active inflammation!

"But *his* strength of constitution carried him through a trial, from which a less robust frame would receive far greater injury. It appears, from this account, that the quantity of the gastric juice was diminished: one of the consequences of which would, in most cases, be loss of appetite; and this is actually one of the evils most commonly experienced by the intemperate; although St. Martin appears, in this instance, to have escaped it.

"But it may be said, your statements may be conclusive as to the evils of indulging *to excess* in ardent spirits; but the abuse is no argument against the use: and many persons will be ready, on their personal experience, to testify the good qualities of various favourite liqueurs and compounds. To all of which I answer, that no one talks of *moderation* in the use of poison, nor concludes that because it is possible to swallow it in a diluted shape, and yet continue alive, it is therefore beneficial. The question is, whether spirits do not impart a morbid excitement to the system? This question must be answered in the affirmative; and what is this but to admit them to be hurtful?

"But substances, poisonous in themselves, may often be exceedingly useful as medicines, in preserving health and life; and such is the case with fermented liquors. There are some conditions of the body, in which the circulation is sluggish, and the nervous system weak and depressed: here, then, is the occasion when such liquors may be usefully and appropriately prescribed. There are, no doubt, many such cases; and it would be absurd, therefore, to denounce their use absolutely and universally. But as no one takes medicine but by the advice and direction of his medical attendant, so let it be with fermented liquors.

"In this work I am, of course, confined to the subject of health, and cannot enter upon the *moral* evils attendant upon the use of ardent or intoxicating beverages. But supposing it produced no other than physical ills, the magnitude of these would render any attempt to extirpate them worthy of our sincerest admiration and support. Such an attempt is the institution of Temperance Societies; an attempt which has already been extensively successful in the land where it was commenced, and which is taking root in our own country. The good effected by Temperance Societies must not be reckoned merely by the number of their pledged members; this, it is probable, is but a small part of their beneficial results: by powerfully calling the attention of the civilised world to the tremendous evils of intemperance, they have, doubtless, led many thousands of persons who have not enrolled themselves under their banners, to see the real state of the case, and to abandon habits so fatally destructive to physical, moral, and intellectual excellence.

"There can, however, be little doubt that the most powerful and certain means of exterminating such habits are the diffusion of knowledge, the enlightenment of mankind, and the consequent production of a taste for pleasures of an intellectual kind among the masses. The consumption of spirits in this country is ascertained by official returns to be far less in proportion to the population than it was one hundred years ago; and this diminution can be accounted for no otherwise than by the operation of the causes just enumerated, and by the introduction of tea, coffee, and other wholesome beverages.

"In connexion with this latter cause may be mentioned the establishment in London and other great towns, within the last few years, of great numbers of coffee-shops; the effect, and at the same time the cause, of the improvement that has taken place in this matter among the lower classes of society.

"Before leaving this subject, I may remark that the temperature of drink is of great importance; if too low, it occasions an abstraction of heat from the stomach and neighbouring vital organs so great as sometimes to produce death—and its lesser degrees must necessarily be hurtful; if too high, it injures the teeth, and relaxes the coats of the stomach, and thus affects its efficiency. Above all, sudden variations in the temperature of what we drink ought to be avoided. The degree of heat which seems in the greatest number of cases to be best, is about that of the healthy body, ranging from 90 to 100 of Fahrenheit."

The whole Treatise is equally valuable, pleasingly written, and free from the technicalities which generally abound in works of this nature. It is a manual which ought to occupy a niche in every library, and we are much mistaken if most of those men who have felt the blessings of the Temperance Reformation do not place it upon their book-shelves as a family Directory, not in cases of sickness, but as a guide in health to a long and useful life. R.

Varieties.

Appalling Consideration.—In some parts of the Continent it is the practice to erect a wooden cross wherever a traveller has been murdered. If a death's head and cross bones were painted on a board and exhibited before the gin-palaces and beer-shops of the Metropolis for each customer who falls a victim to the deadly draught, what sort of appearance would London present? But a day *will* come when landlords shall meet a more terrific sight—meet and recognise those whom their liquors have sent to perdition, and what sort of meeting will *that* be?

Worthy of Attention.—A correspondent writes:—"Commercial men are often prevented from stopping at Temperance Hotels by their having no accommodation for horses. Will you give the proprietors of such houses a gentle hint, in your *Temperance Intelligencer*, that there is "*Profit in the Stable.*"—[We leave these remarks as they found us, believing that those connected with the Temperance cause will take care to meet the exigency. Rome, however, was not built in a day.—*Ed.*]

Dr. Johnson on Evil Habits.—Evil habits are so far from growing weaker by repeated attempts to overcome them, that if they are not totally subdued, every struggle increases their strength; and a habit opposed and victorious is more than twice as strong as before the contest. The manner in which those who are weary of their tyranny endeavour to escape from them appears by the event to be generally wrong; they try to loose their chains one by one, and to retreat by the same degrees as they advanced; but before the deliverance can be completed, habit is sure to throw new chains upon her fugitive. Nor can any hope to escape her but those who, by an effort sudden and violent, burst their shackles at once, and leave her at a distance.

PROOF OF THE OPERATION OF THE PRINCIPLE.—A working man attended a Missionary meeting; a collection was made; the man put £5. on the plate. The person receiving it said to him, "He feared he had been induced by the earnest solicitations of the speakers to give more than he could with propriety afford." "No," said the man; I saved that money by being a member of the Temperance Society, and I brought it with me for the very purpose of aiding this good cause."

Poetry.

TEMPERANCE HYMN.

TUNE—"*Sound the loud timbrel,*" &c.

SOUND the loud warning—the voice of the word,
No drunkard shall enter the courts of the Lord!
Hark! on the waters the dread sound is breaking;
The voice now of warning, but soon of despair:
List ere the soul, its dark mansion forsaking,
Has quitted for ever the region of prayer!
Sound the loud warning—the voice of the word,
No drunkard shall enter the courts of the Lord!

Sound the glad promise—the voice of the word,
That mercy meets truth in the courts of the Lord!
Jesus, the Saviour of sinners, is speaking:
Hark! he invites to repentance and grace;
He, the Good Shepherd, the lost ones is seeking:
Flee to the ark—to the cross—to his face!
Sound the glad promise—the voice of the word,
For mercy meets truth at the cross of our Lord! E.

MEETINGS IN LONDON AND ITS SUBURBS.

At Half-past 7 o'Clock in the Evening.

Monday, May 29th.—Bible Christians' Chapel, Paradise Row, King's Cross.
Tuesday, May 30th.—School Rooms, Fisher Street, Red Lion Square.—Christian Benevolent Society's Chapel, Macclesfield Street, City Road.—Domestic Mission Chapel, Half-Moon Alley, Lower Whitecross Street.
Wednesday, May 31st.—Baptist Chapel, Northampton Street, King's Cross.—Providence Chapel, Charles Court, Featherstone Street.
Thursday, June 1st.—Welsh Chapel, Aldersgate Street.
Friday, June 2nd.—At the Chapel, Broker Row, Mint, Borough.

TO CORRESPONDENTS.

An Abridgment of Friend Holker's Letter in an early Number.
"Lead us not into temptation" is not adapted to subserve the great cause we have espoused. Let the author try again.
"W. J. of Manningtree." Declined. The subject he has undertaken requires the skill of an experienced practitioner.
Probably the remarks of "R. S." will not be lost sight of.
Our solicitous friend "J. Hyde" is thanked for his christian spirited article respecting the Rev. Robert Aitken's Observations. We heard the Sermon to which he alludes; and much as we respect the gentleman in question for his work's sake, we must dissent from his peculiar views respecting the machinery of the Temperance Reformation. But here we leave the subject. Our correspondent will remember that there is some application as well as truth contained in the words of the poet—

"Time at length sets all things even,
If we only wait the hour."

*** *All Communications must be Post Paid.*

THE NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY.

PRIZE ESSAY.

THE Committee of the above Society give notice that they have come to a resolution to offer a Premium of One Hundred Pounds for the best Essay on the benefits of Total Abstinence from all Intoxicating Drinks:—

1.—The Essay must be written in a Christian spirit, and with a design to benefit the bodies, circumstances, and souls of men.

2.—The proposed Essay will contain the origin, progress, and consequences of the customs of *drinking*, and drunkenness, both from sacred and profane history.

3.—It will comprise the medical opinions of the faculty, ancient and modern; with the sentiments of magistrates, judges, and the most eminent literary, scientific, and theological writers.

4.—It will produce Scripture testimony that, although the use of wine is not prohibited, except in certain cases, and under certain circumstances, Total Abstinence from all intoxicating drinks is encouraged.

5.—It will contain statistical accounts of the evil effects of drinking customs on the habits, wealth, morals, and religious feelings of the community, embracing the experience of other nations on these topics.

6.—It will contain details of committals, punishments, and miseries arising from drunkenness.

7.—It will present the amount of loss of property, time, and intellect to the British Nation by their use.

8.—It will shew how the various religious societies for the renovation of the world are impeded by the drinking-habits of the population.

9.—It will present in an inviting manner the vast blessings which result to families, masters, mistresses, servants, fathers, mothers, and children, and to some of the most degraded individuals, from the total disuse of intoxicating drinks.

10.—It will also shew the advantages that will accrue to trade, commerce, and the shipping interest; to the arts and sciences; and the immense moral benefits it will confer on the nation and the world.

ADJUDICATORS—The Rev. J. Sherman, Rev. J. H. Hinton, and J. E. Howard, Esq.

Just Published, by J. Pasco, 90, Bartholomew Close,

A PORTRAIT OF

J. S. BUCKINGHAM, ESQ. M.P.

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THE WEEKLY

London Temperance Intelligencer.

UNDER THE DIRECTION AND SUPERINTENDENCE OF THE NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY.

No. 29.] SATURDAY, JUNE 3, 1837. [PRICE ONE PENNY.

"Far from thinking this cause a *sole* means of converting sinners from the error of their ways, we deem it to be but an *auxiliary* to the great cause of religious truth; it is intended *not to supersede*, but to *make way* for other means."
Rev. J. A. James.

THE NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY.

THE First General Meeting of this Society was held in Exeter Hall, on Tuesday, May, 23. The Committee of the Parent Society, together with Delegates from the various Auxiliaries throughout England, to the number of sixty breakfasted together at eight o'clock, and after making suitable arrangements as to the conduct of the General Meeting, they repaired to the Great Hall. The company began to assemble soon after nine o'clock, and by eleven o'clock the Hall was well filled in every part. The greatest order and good humour prevailed, and not a single dissentient tone was heard throughout the whole of the very important and interesting proceedings. Precisely at the time appointed the Right Hon. the Earl of Stanhope entered, accompanied by the Countess Stanhope, and a great number of ministers and gentlemen, who were cordially greeted by the audience. Prayer for the Divine blessing on the proceedings of the day was offered by the Rev. J. Edwards, of Brighton.

The NOBLE CHAIRMAN, on rising to open the business of the day was received with several rounds of cheers. He addressed the meeting nearly in the following terms.—It affords me extreme satisfaction, and I consider it as a distinguished honour, to be placed in the Chair before this most numerous and respectable audience, convened as it is for the purpose of promoting the physical, the intellectual, the moral interests of the community at large. (Cheers.) Although I have but very recently become a member of this Society, (much cheering,) I have strictly adopted its principle for the last five years. (Hear, hear) and am sincerely anxious to extend that principle, and to assist you in your most laudable exertions. (Cheering.) I feel anxious, indeed, to bear witness to the beneficial results of your principles, both from my own experience and from that of several members of my family. (Hear, hear.) My father was a weakly child; he was taken early to Geneva, where a celebrated medical professor, who had formerly been a pupil of the great Boerhaave, was consulted on his case. He advised that he should use much exercise, and drink nothing but water. He adhered strictly to that advice; and when, in after years, his habits became more sedentary, still he used only water. He became clear and vigorous in his various energies of body and mind, and exerted his faculties almost to the last moments of his life. (Hear, hear.) My grandfather who was also a water drinker, was vigorous and active in body and in mind, and even at the age of seventy two, devoted several hours a day to abstruse mathematical studies, in which he pre-eminently excelled. (Hear, hear.) My grandmother, whose health for years was weak and feeble, drank only water; but she enjoyed to an extreme old age the use of her ordinary faculties, and on one occasion being deeply engaged on something particular, she sat up the whole night, nor did she feel uncomfortably exhausted even when near her dissolution, which took place when she was 93 years of age. (Hear, hear.) At an early period of my life, when I was far less strong than at present, I was advised to drink wine for the benefit of my health. I did so, but always in moderation. I discontinued the use of the stronger wines, and used the Rhenish, and others of German growth. I was still much afflicted, having great weakness, and almost constant dyspepsia. In 1832 I visited Germany, and as my unpleasant symptoms continued, I took advice of a German physician of great repute, who, however, was addicted to the use of the bottle. He recommended the use of *stronger* wines. I took those wines, but I found that *though they produced excitement*, they *did not remove my complaint*. (Hear, hear.) I applied to another physician of eminence: he said that there was much irritation which needed to be allayed, and advised me to drink *only water*. My disorder was speedily removed, but the habit of drinking only water remained. (Cheers.) I have experienced the beneficial effects in increased health, and in the more regular and vigorous exercise of all my bodily and mental powers. (Much cheering.) I am rarely heated; and I find myself as ready for business or for study, in the afternoon, or evening, as in the morning. (Cheers.) I expose myself freely to all weathers. I rarely take medicine, and that of the mildest kind, and in the most moderate quantities. (Hear, hear.) I mention these facts only by way of illustration. (Cheers.)

We have heard much, of late, of the march of intellect: Many notable discoveries, many ingenious inventions, have been brought to light in this nation, the use and application of which have done great good. Popular publications have rendered education at once agreeable and accessible, in almost every possible variety of form. We have also a great variety of benevolent, of moral, of religious Institutions. And yet, "with all these appliances and means to boot," there has been a lamentable increase of the crime of Drunkenness. (Hear, hear, hear.) And, which can excite no wonder, a proportionate increase of poverty, of sickness, of lunacy, of crime, and of misery! (Hear, hear.) Man considers himself the lord of the creation; yet how many by Intemperance sink themselves far below the level of the brute! In this country men boast of their freedom; and yet how many become the slaves of strong liquor, and while under its influence are guilty of the most complicated crimes! (Hear, hear.) It is both ludicrous and lamentable to contemplate what are called *convivial* entertainments:—here is one fast asleep—there another in a state of stupidity or torpor;—some extremely burdensome by their frequent repetitions of what is insufferably tedious; some highly offensive by the language to which they give utterance; and others rendered incapable of expressing what they think, in consequence of the preponderating influence of long continued potations. (Hear, hear.)

The night is passed without refreshment or repose; they rise in the morning, feeble, languid, and exhausted; unfit for the cares, for the business, and even for the pleasures and amusements of life. (Cheers.) The intellect is impaired: the energies are impeded: they are unfitted for business, or for study; and however important may be the call for exertion, they have little disposition or power to obey that call. (Hear, hear.) One sure result of this inactivity and inability is that they cannot be engaged in any employment, or for any situation, either in public or private life, which requires energy and prompitude, or which involves trust and confidence. (Hear, hear.) And then health is essential, not only to energy, and activity, but, also, to happiness and peace. We read in the language of wisdom, "Health, and a good state of body is above gold;" but it is only as we cultivate habits of Temperance, that we can hope to enjoy these inestimable temporal blessings. (Cheers.)

How many *delusions* prevail in reference to intoxicating drinks! They are heating, and therefore exhausting and enervating. (Hear, hear.) They produce a temporary excitement, and urge men on to undue labour; which is sure to be followed by corresponding debility and prostration. (Hear, hear.) This is proved in the case of the COAL HEAVERS of London, who swallow immense quantities of Porter: they perform great exploits, but are seldom long lived. (Hear, hear,) A horse, if it have a due quantity of proper food and water, will acquire great strength, and go through the most arduous toil; but if it be urged on by blows, or by the spur, though it may perform greater acts, yet no man would say that it had acquired strength from those blows, or that the spur rendered it capable of greater exertions. (Cheers.) So it is with strong liquors: they are as the spur or the lash to *excite*, but they do not impart strength. What is the result of *experience* and *observation* upon these points? I have made several long voyages, and have seen those who had to perform the most arduous services and to contend against the elements themselves, and we might suppose that if any men needed strong drink, they would be the persons. But the fact is, that in more than a thousand ships which sail from the various ports of America, no strong liquors are allowed to go on board. Many of those who navigate such vessels will not engage themselves on board other vessels, and they navigate with so much success and safety, that the rates of Insurance are far less for those vessels than for any others. (Hear and cheers.)

But the most dreadful of all the results of Intemperance is *the crime* which it produces. (Hear, hear.) When the reason becomes inert, and the passions are powerfully excited, crime ensues, and then the law exerts its power, and our prisons are filled with the victims of intemperance.—When our soldiers and sailors are seduced by the example of those whom they consider their superiors, and happen in an unguarded hour, to take a single glass too much, and become intoxicated, they are subjected to those extreme tortures of which I cannot speak with sufficient abhorrence and detestation. (Loud and repeated cheers.) Such punishments are a disgrace to the age and country in which we live; punishments which, to their eternal honour, the Grand Duchy of Baden have entirely abolished. (Renewed cheers.) And shall we not apply our best energies to aid and support those whose object it is to prevent the use of that from which these numerous evils have arisen? Shall we not cheer and encourage those who, under the blessing of God, have effected greater triumphs than any of which conquerors could boast, at the expense of afflicting suffering humanity, and deluging the earth with tears and blood. (Hear and cheers.)

I know it will be said, that these are only general arguments, as to the reasonableness and propriety of which no man can doubt; but that the system of this Society is *Total Abstinence*, which, it is alleged, is repugnant to reason, and contrary to the design of Providence. God, it is said, has "given us all things richly to enjoy;" and the lines of a well-known poet are often quoted with confidence—

"The blessings thy free bounty gives,
Let me not cast away;
For God is pleased when man receives
To enjoy is to obey."

But I deny the premises. (Hear, hear.) I deny that God has given us Wine, and Brandy, and Gin, and Beer. (Much cheering.) God gave us corn, but not spirits: he gave us grapes, but not wine: he gaves us the sugar-cane, but not rum. (Cheers repeated.) But if the contrary were the fact; if we found in some hitherto unknown country that there were streams and fountains of brandy, or rum, or gin, and our taste was not vitiated by the constant use of such liquors, we should not conclude that they were intended for ordinary drinks, but only for medicinal uses. And I suppose that no man would prefer the warm waters of Bath, or the waters of Harrowgate or Epsom, for his ordinary drink. (Laughter and cheers.) But why, it will be asked, do you prefer the principle of this Society to that of any other? First, because *it is much easier*. (Cheers.) A person who had been visited by a serious fit of illness, and had been obliged to use great Abstinence, was told by his medical attendant that he might take *one* glass of wine. The patient declined. The doctor knew that his patient had been fond of wine, and ventured to say, "Well, I do not know that *two* glasses will do you any harm." "No," said the gentleman, "I had rather not." "What say you to *three* glasses?" "I had rather not." "Well, if you do not think it worth while to take three glasses, how much would you wish to take?" "Why I do not think it worth while to take any, unless I might drink two or three bottles." (Hear, hear.) I will appeal to any man whether it be not easier to abstain from wine altogether, than to attend to the silly custom which prevails at dinner and other parties: whether it be not easier to say at once, "I never take any," than to say, "I only take two, or three, or four," and so lay himself open to entreaty, to argument, and to solicitation, and to the hacknied excuse of "Sure a single glass more cannot do you any harm." (Cheering.) If a man breaks off from the use of such drinks, they will soon become unpalatable to him as at first; whereas by the habitual, though moderate use of them, the appetite is kept up, an appetite which he who is the subject of will not fail to gratify. But I prefer the principle of this Society, secondly, because *it is much safer*. (Hear.) It is well known that any dose of medicine, if frequently repeated, will lose its effect, and require the administration of a larger portion, so he who has been accustomed to drink any quantity of wine, be it a glass or a bottle, will find that it does not produce the same effect as formerly, and will be led to increase the quantity. (Hear, hear.) Wines are peculiarly deceptive; in many of them the spirituous quality is not apparent to the taste. The wines of Sauterne, Charblay, &c. appear scarcely stronger than small beer, and yet the use of them is followed by the most injurious consequences. Then, I prefer the principle of this Society because it *is most beneficial*. (Hear.) Most of the drinks in common use are highly injurious, and to attain to all the benefits of Temperance, we must practice *Total Abstinence*. (Much cheering.) Such observations would appear absurd were they not abundantly justified by the examinations of unprejudiced reason, and confirmed by the testimony of experience. And you will hear, from the Report of the Proceedings of this Society, and from the Speeches of those who are well acquainted with the subject, the beneficial effects which have been produced by the application of the system. You will hear how it has been the means of restoring health and comfort to families who had long been deprived of those blessings by the improvident habits of drunken fathers and husbands. Instances will be brought before you of drunkards reclaimed; men who were possessed

of powerful intellects and of useful talents, which for a long season were obscured by habits of intemperance, but which are now beaming forth afresh with refulgent lustre, and are becoming useful both to their families and to the community at large. (Cheering.) I can here refer you to an instance of success on my own estates in Derbyshire. The clergyman of the parish, who had exerted himself with true Christian piety in ministering with assiduity and zeal to promote the health and welfare of his parishioners, sent to me an urgent intreaty to devise some means for improving the condition of the labouring classes, who were greatly addicted to habits of intemperance. One labouring man who earned 29s. per week, was accustomed to spend nearly the whole of it at the Public-house. By Tuesday night he would sometimes spend 15s. or 17s., and on one occasion, he spent his whole wages in drink, with the exception of 3s., of which, by some means, his wife obtained possession. (Hear, hear.) I told the clergyman that I was anxious to interfere, as far as advice and precept would go; that if any of the Beer-shops—for it was in them, chiefly, that mischief was done—became troublesome, application must be made to the Magistrates; but that I did not wish to remove the men from their houses, unless it was absolutely necessary; as some of them looked to their houses as a sort of heir-loom, and as many of the families had been tenants on the estate for successive generations, some of them for three or four centuries. The establishment of a Temperance Society was recommended; and, with your permission, I will read a Letter which the Clergyman had addressed to me on that subject. (Hear, hear, and cheers.) It is as follows:—

Stanton Rectory, May 16, 1837.

My Lord,—I reply with great pleasure to the enquiries you make on the former state of intemperance, and the present increase of sobriety amongst your Lordship's tenantry here, under the operation of the Temperance Society. Drunkenness was obtaining such dire influence under the Beer Act, that it seemed likely to prove the leviathan, not of the deep, but of the publican, and destroy my anxious labours for upwards of twenty years. Even boys of 14 and 15 were drawn from our schools, never to return, and sit shameless in the Public-houses until habits of intoxication became formed. In this state of anxiety as to what I should do to stem this mighty torrent, which was destroying decency, property, and domestic peace, I accidentally saw the name of John Hockings advertised for a Temperance Society Meeting at Derby the following week. At that time I had not even heard the name, but finding that he was a blacksmith, I proposed to two brothers of the trade in this place to take the back seat of my phæton, and accompany me to hear, as Hockings states, "the sound of that hammer, which, with God's blessing, would drive those sparks from the drunkard's throat that all the gallons of ale they had swallowed had never extinguished." To my surprise they agreed to accompany me, and the effect of Hockings' statements was such, that since Christmas they have nobly stood their ground against threats as well as allurements. One of these men went by the name of the Captain of Drunkards. He soon found that he had no chance of standing against the constant snares laid in his way but by becoming a Tee-totaler; for two or three weeks, he said, it was hard work never to touch what he had swallowed by quarts, but now he does not feel the least inclination for fermented liquor. Before he joined the Society, he was puffed, bloated, nervous, and so persuaded that he had destroyed his constitution and should die, that he actually took his poor wife to the church-yard to point out the place where he should like to be buried. Now he has a fine fresh healthy appearance, and during the last four months has made three machines, as a mechanic, besides doing the daily work of his calling; in fact, more than he had done for two years prior to this change. Before, his digestion was so destroyed, that the spare-rib of a red-herring (to use a phrase of Hockings) formed his breakfast, now he has an excellent appetite, and feels work to be a pleasure. After these blacksmiths had stood their ground for more than two months, I sent for Hockings from Birmingham to two most crowded Meetings in this parish, and the effect produced by his extraordinary eloquence and facts was such, that numbers wished to sign in the room, this I checked, preferring to see their purpose as an act of calm judgment as well as of excitement. After a few days I called at their respective houses, and obtained the signatures of 72 in this Village alone.

I am sorry to add that no means are left untried by the Publicans here, to draw them off; but with two or three exceptions they stand their ground. They are delighted with your Lordship's liberal present of books to this Temperance Society, which Mrs. Wawn will cover, as they are too handsome and expensive to put into circulation amongst the members without. For example's sake I have abstained from wine since the Society was formed; and do hope that the working of this institution will be a great blessing to your Lordship's tenantry in these parishes. I have read nearly all the Publications, both American and English, upon the subject, and only see one danger, the temptation to a species of self-righteousness in themselves, and of a kind of arrogance towards those who may not go the whole length of tee-totalism; these however will be corrected by watchfulness and prayer to Almighty God on the part of each member. J. D. Wawn.

And here I might conclude, were it not necessary to make a few observations for the purpose of preventing misapprehensions and for the possibility that the excellent precepts of this Society may be perverted and abused. It is undoubtedly true that the Society supposes abstinence from the use of all intoxicating liquors to be necessary to comfort and to health, but it never entered into their minds, for one single moment, to do any thing which might *lower the wages of industry*, (Hear, hear.) Those wages are already as low as they ought to be, and, in many cases, much too low. The Scriptures declare that "the labourer is worthy of his hire," and intimate that those who labour on the land should be the first partakers of its fruits. (Hear, hear.) Heaven forbid that I should be disposed to reduce the labourers of this country to the use of coarser food, or to deprive them of any thing which is essential to true enjoyment. (Cheers.) On the contrary, I have always aimed to promote the rights of the labouring classes, and shall, I trust, continue to do so, as long as the blood flows in my veins, and animates my vital powers. (Cheering.) But we know that there are men who have not such views and feelings, and who consider their labourers only as so many beasts of burden. If such men should say, "you have been told by the Temperance Societies that strong drinks are not necessary, and that you will be better without them; we are determined therefore that you shall not have them, nor the money with which you might purchase them." Might not their labourers reply, "You are miserly, stingy men. We do not ask the money that we might lay it out in drink; but we wish it that we may increase the comfort of our families, and we maintain that if we do not have it in malt, we ought to have it in meal." (Cheers.) If those who profit by the principles of this Society find that they have a surplus, let them employ that surplus for charitable and religious purposes, and for increasing the comfort of their wives and families. Let us not fail to feel aright for those who have fallen beneath the stroke of poverty; poverty, sometimes the consequence of their intemperance, but, in many instances, the result of circumstances over which they had no control, and which have led some of them to resort to the use of strong drinks to produce a temporary oblivion of their distress. But I have occupied your time

too long, (Cheers,) and I will not prevent you from listening to other speakers. I hope sincerely that this good cause will advance; that the prejudices of men will be removed, and that they will be able to rise superior to bad habits, and to the pernicious influence of bad example. (Cheers.) The Society has to struggle with many difficulties, but I do hope that, by the blessing of Almighty God, their efforts will be crowned with triumphant success, and that truth at length will prevail over prejudice and error. "*Great is the truth, and stronger than all things; yea, it endureth and is strong; it liveth and conquereth for evermore.*" His Lordship was most enthusiastically cheered for some time after he resumed his seat.

Mr. JOHNSTON, of Clapham, then read the Report, together with extracts from letters which had been received from various Country Auxiliaries and Associations.

The Rev. J. EDWARDS, of Brighton, moved the first Resolution, as follows:—

> "That the Report, with the revised Rules, as now read, be received, adopted, and printed, at the discretion of the Committee; and that this Meeting desires to express its thanks to ALMIGHTY GOD for the eminent success with which he has crowned the labors of this Infant Society.

He was given to understand that the reason why the Committee had put him forward was, not because he could make a good speech, but because they thought that his appearance would recommend the principles of the Society. (Laughter and cheers.) He could not help his appearance; he was a plain man, and would only speak of the things which he had seen and heard. About four or five years ago he was chosen to be the Secretary of a Temperance Society at Brighton. That Society was honoured with the names of the Bishop of Chichester, and Earls Chichester and Egremont, together with a respectable Committee. But unfortunately, none of them were working men, and it was with great difficulty that a meeting of the Committee could be obtained. Much discouragement prevailed, and it was thought that the Society must be given up. If persons came to hold a Meeting, or if a lecturer was announced, it was very difficult to get persons together. While things were in this state he received some pamphlets and tracts on the subject of Total Abstinence. He read them with great care; for he had seen that while aiming to promote the cause of Temperance the Beer-shops were increasing doubly and trebly. (Hear, hear.) He believed that the Total Abstinence principle was the only one on which they were likely to proceed with success. He endeavoured to excite the attention of the public, by obtaining accurate statistical accounts of the state of Brighton. Accordingly, he went to the High Constable for a return of the number of Beer-shops and Public-houses, and to the Excise Office, for an account of all the spirit merchants and retailers, as well as of the brewers of malt liquor. Then he obtained a medical testimony, that all intoxicating liquors were not only not necessary but injurious, and that Total Abstinence from them was essential to the promotion of health and industry, and peace and good will amongst men. All the medical gentlemen of Brighton, with the exception of one, signed that testimony. (Cheers.) He then sat down and made a calculation as to the probable expenses, connected with those public-houses, and liquor shops, and beer-shops. He was astonished, and struck off more than half of his estimate; not because it was not correctly made, but because he feared he should get no one to believe it. (Hear.) He ascertained that in that town, nearly £4000. per week were spent by the working classes, for he did not take into his account the sale of wines and spirits to private families. With those facts before him, and knowing that between 2000 and 3000 persons in Brighton were interested more or less, in the sale or use of intoxicating drinks, and that many persons were injured both in body and soul; he determined to advocate the cause of Total Abstinence, though he was well aware of the difficulties with which he should have to contend, and the derision to which he should be exposed. (Cheers,) He came to town, and purchased an apparatus, by the use of which he demonstrated the existence of poisonous qualities in the liquors which were so much admired, and the mischief which must ensue from their being taken into the human system. No sooner was his intention announced; no sooner was the principle developed, than success began to follow, far greater than any which had resulted from the moderation plan. (Cheers.) The truth was seen on the very surface: many became convinced that the principle was good, and he had abundant reason to be thankful for the results. He rejoiced as a humble Minister of the Gospel of Christ, to be instrumental in advancing the principles of Total Abstinence, which he was more and more convinced, must precede the triumphs of that Gospel. (Hear.) He was fully convinced that he was in the path of duty, that he was acting consistently with the spirit of scripture precepts, and with the example of the Divine Teacher, who went about doing good to the bodies and to the souls of men. He felt grieved that he could not enlist on his side a larger portion of his brethren in the work of the ministry, men who he sincerely loved, and with whom he hoped to spend an eternity of bliss. He was anxious that they should engage with him in the same blessed cause, that they should join him in his advocacy of such salutary principles. (Hear, hear.) They alleged that they could not see, scripturally, that it was their duty to do so; and they asked him to point out the scriptures which forbad the use of such good creatures of God. Why, he could not open the Scriptures without finding out Teetotalism. On the very first page he found that in Eden, there was water, but no wine; (Hear,) and the first time that he read of wine he found it associated with the sin of drunkenness. (Hear, hear.) He observed also that the first record which he found of an act of strong affection, of ardent natural, parental feeling, of fatherly desire which penetrated even the ear of Almighty God, was that of Abraham, when he said, O that Ishmael might live before God! "It was necessary that Ishmael and his mother should leave the house; and what did Abraham present to those for whom he felt such ardent attachment? He gave them nourishing bread, and a bottle of water. (Hear, hear.) If Abraham had wine, and thought it was necessary, surely he would have presented Hagar with a bottle of wine. But he was told that our Lord made wine at Cana, and that his example sanctioned and justified the use of wine. But while such persons looked to that miracle as justifying the use of intoxicating wines, he was rather disposed to look simply at the facts as they lay before him. He apprehended that the occasion referred to was one which rendered some manifestation of Divine glory necessary, and that the Saviour made that demonstration of his divinity by working the only miracle for which circumstances afforded an opportunity. It was not for him to enquire what was the will of the Lord in changing that water into wine, nor into the particular properties which that wine possessed. All he had to attend to was the will of God, as it was revealed in the Sacred volume. He would give up to his friends all that was said in Scripture about the use of wine, and all the drunkenness and crime which was connected with it; but he could not endure that the case of his Lord and Master should be advanced to recommend the use of that which produced so many dreadful effects. (Hear, hear.) Who could look around him, or peruse the daily prints, and not use efforts to arrest the progress of an evil so apparent? And how great was their encouragement! (Hear.) Was a Society ever formed which witnessed such a company present at its first Anniversary as were crowded into that Hall that day! (Much Cheering.) The principle had taken possession of the public mind. The Society went on the ground that every man who

adopted its pledge, became an example of the efficacy of the principle himself, and a proof that a little self denial might be safely and beneficially practised. He considered the moment in which he had put his hand to that pledge as one of the most auspicious moments of his life; and he believed that his happiness would be promoted in proportion as he was found at his post, advocating the cause of Total Abstinence. (Cheering.) If his time, his influence, his property, would be successfully devoted to the promotion of that cause, he should rejoice in it as at the same time bringing "glory to God in the highest, peace on earth, and good will among men" The resolution he had to move reminded them that their thanks were due to Almighty God for the good which had already been done. Let none forget that in God they lived, and moved, and had their being, and that it was only as HE blessed them that their instrumentality could be successful. Especially let those who had received benefit from adopting the principles of the Society be thankful, and let them stand forward as examples of the efficacy of the system. When the poor man who had been healed by Peter stood forth in the midst of the council, at Jerusalem, and showed that he was made whole, none could gainsay it. At Brighton it was a remarkable fact that one of the most notorious drunkards in the town, was the first to sign the pledge. Such examples were encouraging; and if they wished to have their zeal kindled to a more intense flame, they need only tap at the doors of houses to which he could point them, and they would be met by wives with smiling faces, who would say, "O, we are so happy! we have got new husbands by Tee-totalism. Heaven smiles upon us, and sometimes we can hardly believe but it is a dream, so wonderful has been the change, and so happy has been the influence." (Much Cheering.)

Mr. T. WHITTAKER, from Preston, seconded the resolution. He hoped, he said, that the audience would not expect great things from him, as he was a plain, simple, working Lancashire lad, who had not been blessed with a college education, but had been confined within the walls of a factory since he was six years of age. He was afraid that critics were present, and if so, he should find them plenty of work. (Laughter and cheers.) He was satisfied to do his best with the powers which God had given him; and those who did as well as they could were sure to do their best. (Laughter and cheers.) The poor drunkard he thought was very much like the man who fell among thieves; the priest and the Levite passed by, or merely looked on; but the good Samaritan took care of him, and used means for his restoration and comfort. Good men had shunned the drunkard, and had given him up as a lost man. The Levites, the moderation men, had looked upon him: they desired to promote sobriety and to banish intemperance, but they did not profess to reclaim drunkards: they pitied him, but declined rendering him any assistance. (Hear, hear.) The good Samaritan, the Tee-totalers, came; they poured the oil of abstinence into his wounds, they took care of him, and put him in a place of safety, and in circumstances of comfort. And thus good had been done to hundreds and to thousands. (Cheers.) It was likely that many in that assembly would wish to know who he was, where he came from, and what he had been doing all the days of his life. (Hear, hear.) He was born in MODERATION TOWN. It was a very large place. A mortal sight of malting was done there, as well as much brewing. (Laughter and cheers.) It was a place where drunkards and drunkard makers grew greatly, and it boasted of having many thousands of inhabitants. (Hear, hear.) But many of the inhabitants flit, or moved, to another little town, about a quarter of a mile off; a most terrible place, where there were "pockets to let" in abundance; broken heads and arms; bruised and shattered bodies; houses without furniture; wives and children in rags, and empty cupboards. (Cheering.) That miserable, miserable place was called DRUNKARD'S TOWN; and in that town he had lived, to his sorrow, for seven years. Then, thank God, he moved again. The Drunkard's Town lay in a valley, a sort of swamp; but there was another little town which was founded upon a rock. The waves often dashed against it; the rains descended, the winds blew, but they could not destroy the town, nor could they beat the inhabitants off their pegs. (Laughter and cheers.) It was a fine town; all the property was freehold, and there was no rent to pay. The inhabitants numbered from three to four hundred thousand. It was called TEE-TOTAL TOWN. (Much cheering.) He had been living there for two years and two months. When he first went there some said, "Why, Thomas, you'll die in a month!" He had been there six and twenty months, and was not dead yet. (Cheers.) He had been to many meetings, where thousands had been present; he had often spoken at length; and in some instances he had been chairman, committee, speaker, and all. But his health and strength had been sufficient. The old women would say, "Why, deary me, Temperance man, how dost thee live?" His reply was, "I eat when I'm hungry; I drink when I'm thirsty; I keep feet warm with walking, and tongue warm with talking, and I go on to get hundreds and thousands to think and to act as I do!" (Great applause.) He felt that he owed all he had and was to that good cause, and he determined to spend and to be spent in promoting it. (Cheers.) But he met with many difficulties. In the Drunkard's town there were 600,000 souls, all dying. It was his object, and the object of his friends to bring some of those poor men to Tee-total town; but they had to pass through Moderation town in their way. The men of the town often stood in their way, and got their toes trod upon; they had got so many corns that they cried out. (Laughter and cheers.) It was not their wish to hurt the poor men's toes, but if they would stand in the way, how could they help treading upon them? (Laughter and cheers repeated.) Some people said, "How is it that you are always talking to sober folk?" Why, the fact was that the drunkard knew he was doing wrong, and when he was remonstrated with, he had not a peg to stand on. But the Moderation men stood in the way. (Hear, hear.) The Tee-totalers went to the drunkard, and were ready to take him to Total Abstinence town, and get him to sign the pledge; but they met in their way a Moderation man. "What, are you going to join the Tee-totalers? Well, it is time you did. But I shall not join." "Why not?" "Why, havn't we a right to use the good creatures of God? Did not Noah drink wine?" "Yes, and he got drunk, and that was not much to his credit, surely!" Now was not such talk likely to make the drunkard hesitate about proceeding further? (Hear, hear.) Then they met another of the Moderation men, and again the enquiry was put, "Where are you going?" "To the top of the hill." "O, now you are going to the other extreme. Stop with me; do as I do; be moderate." "No; I was born here; and it's no good." Another of the moderation men popped up and said, "Well, but does not Solomon say that "those who are of heavy hearts should have wine," and that "strong drink should be given to him that is ready to perish?" "Yes; but he also says, wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise. He does not say one glass, or two glasses, but *wine*, wine is a mocker. And he says, Look thou not on the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. Solomon says, *Look not* at it; he says nothing about drinking it. But let us have the whole passage: It is not for kings to drink wine; nor for princes strong drink. Why? Lest they drink, and forget the law, and pervert the judgment of any of the afflicted. And then he goes on to say, If it be of use to any body, give it to him that is ready to perish. That does not argue that those who are well and strong should take it at all." (Cheering.) Then another moderation man came, and with an air of triumph said,

"Did not Christ make wine? And if he made wine, and no doubt used it, why should you deny men the use of it?" Why, it was also said that Christ fed five thousand men with a few barley loaves; why did not those moderation men eat barley loaves? (Cheers.) "But was not the wine which our Lord made of an intoxicating quality?" He had quite as good authority for saying it was not, as those men had for saying that it was. Would any pretend to say that the family at Cana were drunk, and that Christ ministered to them that which would make them more so? Was it consistent with the tenor of his character to make men worse than he found them? Did he not come to put away sin, and to destroy the works of the devil? (Much cheering.) "Well, but," said another, "did not Paul tell Timothy not to drink water any longer, but to use a little wine, for his stomach's sake, and for his often infirmities?" "Yes; but my name is not Timothy; I read but of one Timothy from Genesis to Revelations. Besides, there is nothing the matter with my stomach, nor am I subject to any bodily infirmity." (Cheers.) Now, was it not likely that the conversation with those moderation men might have a bad influence on the mind of the poor drunkard? (Hear, hear.) Was it not evident that if the moderation men would get out of the road, those who were bent on the restoration of the drunkard would get on much better? (Cheers.) If the moderation men would work, let them do so; but if not, let them stand out of the way of those who were both willing and able to do the work effectually. (Much cheering.) But what was moderation? Why, "a glass or so." And pray what did "*or so*" mean? (Laughter and cheers.) No man could agree as to what it was; whether one glass, or two, or three, or four. "*Or so!*" There were only four letters in that answer, two of those were *O*'s; began with an O and ended with an O; there was no end in O, and there was no end in moderation. (Much laughter and cheering.) Some said that men would know when they had taken enough, and that when a man felt himself going, he ought to leave off. The fact was, that when a man was "going," he was gone; and that so far as he was affected by drink, so far he was drunk. (Cheers.) But he must draw to a conclusion. Much good had been done by the society, and it became them to be thankful to God. They should be grateful for the past, and take courage for the future. How many individuals had been blessed! How many wives and children had been made happy! How frequently had they been constrained to sing,

"All heaven is ready to resound,
The dead's alive, the lost is found!"

For himself, he had reason to be thankful, and he never felt any desire to go back to moderation. If there had been one man out of hell more miserable than another, he had been that one. He had gone early to a Sunday School, where impressions were made upon his mind which had never entirely left him. When he retired to rest he thought that he ought to pray; but some horrid spectre always seemed before him, ready to drag him off his knees. He used to go to the Public House where he sat for hours drinking beer. When he heard that there were persons who talked of taking beer away from the poor labouring man, he thought that they were mad or wicked, and determined to oppose them. But when he heard the arguments which were advanced, and saw how wonderfully scores and hundreds were improved by the system, he was at once silenced. His brother came to him and said, "Thomas, I'll join if you will." He replied, "Why you have no need to join; you are a sober man." "That is the very reason why I join them," said his brother. His excuse was that he worked so hard. At length he was induced to put down his name, and from that moment he felt himself at liberty. (Cheering) For three years previous to that period he had scarcely ever gone to bed sober. He dared not; if he had attempted to do so his conscience would have prevented him from sleeping. He went home and told his wife that he had signed Tee-total. She did not know what he meant. When he explained it to her, she said, "Nonsense; thou'st played me tricks too often for me to believe that!" He assured her that he had. With tears trickling down her cheeks, she said "And can'st thee keep it, Thomas?" When they retired to rest, he said, "I think we ought to pray," and urged his wife to do so; she pleaded inability, but at length said, "God bless my Thomas, and help him to keep his pledge!" To that prayer he added a hearty "Amen!" (Long continued cheering) He had been enabled to keep it. He worked in a cotton mill in various degrees of heat from 80 to 110, and had to labour hard thro' the day, and to attend meetings at night; but he was never better able to do his work, or to travel. He had travelled much in that good cause, and firmly believed that he was better able to do any thing which could be required of him, than when he took those liquors which were generally supposed to give strength. When he told his wife that he was about to travel to preach Tee-totalism, she said that was very hard; he had been a drunkard for several years, and now he was become sober she was about to lose him. His reply was that there were many in this world as miserable as he had been, and if he could be the means of reclaiming them, what a mercy it would be. At length he proceeded on his mission. (Cheers) If there was a poor drunkard in that assembly, he would urge him to break off from his habits at once. He would say to *professing Christians*, "Come and join us; abandon at once the use of all intoxicating drinks, and abstain from the very appearance of evil." He would say to the *Moderation men*, "Come and join us; come out of the sea of Moderation, lest you be carried into the ocean of Drunkenness." He would say *to all Drunkards*, "Come and join us; you have long been miserable; you will be miserable, both for time and for eternity, if you continue where you are. Come with us, and we will do you good." (Much cheering) Many drunkards had been reformed. At Blackburn there were between three and four hundred reformed Drunkards, many of whom had become members of Christian Churches. In the course of his travels he had visited two or three hundred towns, and he had not found one place in which there were not reformed Drunkards. (Cheering) He concluded by cordially seconding the Resolution, and calling upon all present to unite themselves to the Society, and to forward its objects. God would bless them; wives and children would bless them, and they would be made a blessing to the world. The address of Mr. Whittaker appeared to produce a very powerful impression, and he was much cheered on returning to his seat. The Resolution was carried unanimously.

The Rev. J. Sherman, of Surry Chapel, who was most cordially greeted, moved as follows:—

> "That the meeting, deeply deploring the fatal miseries which the habitual use of intoxicating drink has introduced into our country and the world, avows its conviction that no kind of intoxicating liquor, as a beverage, is necessary to the health, comfort, or intellectual advantage of man."

"What can the man do that cometh after the King?" He pitied any speaker who had to rise after the address which had first been delivered. If that meeting had been convened for no other purpose than to hear the noble Chairman's introductory address, he should conceive that the audience, the country, and the world, had derived unspeakable advantage from the meeting. (Loud cheers.) And when he heard a working man, a man who had been for some time among the dregs of society, now elevated in intellect, in morality, and able to interest and instruct so large and respectable an assembly, and to traverse the country as a successful missionary in that cause, he could not but consider the society as a blessing to the nation and the world. (Cheers.) As long as he (Mr. Sherman) lived he must advocate the principles of that Society. As to the evils it was

intended to remove, what could he say of them? What man or angel could enumerate them? Look at the effects produced *upon the intellect*, he would not say by drunkenness, but by drinking. Look at its effects on the various *relations of life*. How many wives had to curse the day when first their husbands took intoxicating drinks! (Hear, hear.) How many children had to curse the day when their fathers became drunkards! Look at its *influential evils* also. While the country sent forth its Christian missionaries to spread the glad tidings of salvation, and to promote the reign of purity and truth, the same country sent out also its *drunken sailors* to demoralize the very places where those efforts were made. And where the missionary had laboured with success for many years, sailors had gone, and, in a few days, had sown the seeds of lasting mischief. (Hear.) In some places, it was true, the natives had risen superior to the bad influence. In one of the islands, a Chief, who had found out the secret of Tee-totalism, on one occasion, took the kegs, and having staved them, let the liquor run into the sea. (Cheers.) If his dear brethren *in the ministry* would but assist in carrying out the principles of this Society, similar results would soon be witnessed in our own beloved country. It was said by some that they ought not to go to *such extremes*. Extremes! what, when it was ascertained that out of the drunkards of the country only one fourth got drunk with ardent spirits, while three fourths got drunk *upon beer*, were they to be told that the use of beer was not to be discountenanced as well as the use of ardent spirits? (Hear, hear.) He held it as an axiom on that subject that they had no right to say to a drunken man, "You must give up your *beer*," while they themselves indulged in the use of *wine*. (Hear.) He held that any minister of the Gospel, or any private Christian, if he found that his habit of taking wine, in moderation, stood in the way of the honour of his Lord, and the good of immortal souls, he ought instantly to give it up: to give up the use of that which had been proved to be unnecessary, which injured, more or less, all who take it, and which depopulated the world more quickly than the wasting pestilence. (Cheers.) He was glad to hear that in America those ministers who practised and recommended the principle of total abstinence were not less esteemed than others; and he trusted that feeling would soon prevail in this country. When, some time since, he heard Mr. Buckingham declare that he could travel and speak better without the use of any such drinks, and knew, at the same time, the high estimation in which that gentleman was held, he could not account the principle as one, the adoption or advocacy of which ought to lower a man in the estimation of his friends. And when afterwards he met with a young clergyman from Ireland, who at the table of an eminent brewer, abstained from the use of all such drinks, that he might maintain his character for consistency, and be able to reprove the poor man who was addicted to habits of intemperance, he found that minister was no less respected on that account, but the whole company united to do him honour. (Cheers.) O he honoured the man who, when the tide of fashion was setting against him, had yet the integrity and courage to erect his standard, and to avow his principles. (Cheers.)

He was glad to see some *soldiers* present, and to find that there were some *gallant officers* on that platform. (Cheers.) Among the latter was one who had been for more than twenty years in India, and who declared that he had never been so well as since he had left off all intoxicating drinks. He had heard that *a lady* had been the first in London to stand forward and patronize the cause of Total Abstinence. God bless that lady! (Cheers.) He wished to say a word to the respected *females* present. He was sorry to remark that some of the greatest opponents of the principle of this Society were females, though he wished to make the remark in great kindness. He knew one gentleman who had tried the principle for a short time, but had been induced to abandon it in consequence of the pressing solicitations of his wife. He would caution such ladies, lest they became parties to the promotion of drunkenness in their own families, with all its attendant evils. (Hear, hear.) Lest some son should, by acquiring habits of intemperance, be led to the commission of crimes which might end in banishment from his native land; and lest, when transported to a distant clime, he should charge all the evil upon a mother who first induced him to taste the enticing drop. (Hear, hear.) He spake thus freely because he knew the influence of females. The *name* of the lady who had stood so nobly forward had not been mentioned, but the *deed* was recorded; and one day it should be told to her honour what she had done for it. Let other females follow in her train! Let them beware how they became emissaries of Satan, and helped forward the cause of drunkenness, which was pervading and destroying so many in the land. (Hear, hear.) Something had been said as to the *advantages* resulting from the introduction of Tee-totalism, and its beneficial influence on other Institutions. He had a few illustrations in his pocket. (Hear.) In his congregation were several persons who had *missionary boxes* in their families. It had been recommended to them, after family prayer, to drop a farthing into the box, as also after any special blessing or mercy had been received, as a sort of thank offering. In the boxes which had recently been sent in, were several little sums bearing inscriptions; such as, "Sixpence saved, from the publican, by a Sunday School Teacher."—"Sixpence saved, by a Sunday School Teacher, from the alehouse."—One shilling, the price of half a pint of beer, usually taken."—Sixpence, the price of pills which used to be taken to counteract the effects of porter."—Mr. Sherman read several more slips of the same kind. The friends and supporters of various Institutions were constantly complaining that they had *not sufficient funds* to carry on their designs of mercy; but let the principle of the Total Abstinence Society prevail, and those Institutions would rise to a dignity and prosperity never before known. Let them only calculate the price of a pint of porter per day, to say nothing of extra drops, and give it to the cause of God. Good would be done, and there would soon be seen better tempers at home; wives would be better treated, and the children would not get so many blows. One would be taken on the knee, and another would be called to repeat his chapter, or hymn, or catechism, where before only blasphemy, and discord, and misery were known. (Cheers.) He knew of instances in which such changes had taken place. The houses were now comfortably furnished; the children were clothed; there was money in the Savings' Bank; the families visited the house of God regularly; and all was proceeding in a peaceful, comfortable, heavenly manner. Mr. Sherman said that he had been attacked by a fit of unbelief before the meeting commenced; but what did his eyes now see? Why it beat even the old Moderation Society! (Hear, hear, and much cheering.) The Hall had seldom been better filled, even by the oldest and most established Societies. If the Society did but proceed with steady course during the ensuing year, at their next anniversary that Hall would not be sufficiently large. He would conclude with the prayer of one who had passed into heaven.

"O that it were to us in mercy given,
To catch one bright descending flash from heaven;
That like the fire which fell on yore from high,
Lighted the sacrifice, then sought the sky—
To set the altar of our hearts on flame,
And burn to Him from whom at first it came.

(Loud cheering.)

J. B. Beaumont, Esq. surgeon, of Bradford, seconded the resolution. He said that he should indeed suspect himself; he should fear that his feelings were not of the genuine stamp; that he wanted the principle of true integrity; if he could remain altogether self-possessed on that occasion.

Whatever might have been his preconceived thoughts; whatever might have been the arrangement or destiny of them; the excitement of the day had proved too much for them; it had upset the fabric which he had previously erected; so that upon looking on the floor of his mind he could discover only scattered fragments. He rejoiced in the principles which the noble chairman had so felicitously illustrated and established, as well as on the appeals which had been made to the nobler feelings of their nature; and should now confine himself to a plain and simple narrative. (Hear and cheers.) About six or seven years ago a gentleman of Bradford paid a visit to the city of Glasgow. There he met some friends to the Temperance cause, and especially that distinguished veteran, Mr. Collins. By that visit, and the conversations which ensued, he was strongly impressed with the necessity and importance of introducing the Temperance cause, which, at that period was not known in any part of England. That gentleman consulted two or three of his personal friends; and he also (Mr. Beaumont) was consulted as to the propriety of introducing it in that place. As far as his own experience was concerned, he was in advance of the Temperance Society, for he had not taken spirits, either diluted or undiluted, for fourteen years. (Hear, and cheers.) He therefore had no hesitation in advising the gentlemen who consulted him, to make the experiment. His determination was not the result of any ascertained facts as to the effects of intemperance upon his own health, for he had always used such drinks in the greatest moderation; but it was from a serious conviction of the demoralization resulting from the use of ardent spirits, which, two and twenty years ago, had made him resolve not to receive within his lips ardent spirits in any form. (Hear, and cheers.) Hence he was fully prepared to adopt the principle, and to give the society his full support. The pledge was prepared, and signed; and he was happy to say that Bradford was the first place in England where the principle was adopted; and that its operation had gone forward on a scale far more extended than any could have anticipated. It needed no great sagacity to perceive that it was necessary to take some steps to arrest the progress of intemperance in this country. His feelings on that point had never been so strong as since he had visited London; and the sight which had that week been presented to him of the gin palaces, and similar places, in the metropolis, had led, more than ever, to convince him of the necessity of adopting principles which should arrest the progress of such a widely spreading desolation. And he rejoiced that they had met together that day for the purpose of carrying out *the only principle*, he would fearlessly declare, which could ensure success. (Much cheering.)

They had gone on for a few years at Bradford on the principle of moderation; and owing to the zealous exertions of its friends and supporters, they had not fallen to that condition of inanity and desuetude, into which, in most other places, that unfortunate society seemed to have sunk. The cause went on, in some degree, usefully, presenting a fair average of fruit, in preserving some from the effects of intoxication. But the cases of reformation were so few, and so far between, that the friends of Temperance gladly availed themselves of the principle of *total abstinence*. (Cheers.) That principle had now been advocated for more than two years; and what had been the result? IN ONE MONTH they had succeeded *more in removing drunkenness than in any* TWO YEARS *preceding!* (Much cheering.) Before that period their meetings had languished. It was true that when they were honoured with the burning eloquence of an EDGAR, or the impassioned tones of a COLLINS, and some few others, they mustered in tolerably large numbers; but in their ordinary meetings they failed to keep up that interest which the importance of the subject demanded. It was far otherwise now. They had meetings for discussion, lectures, and social parties; and the society began to move, and had continued to maintain a steady march; daily increasing its hold on the intellects, the understandings, and the hearts of the community. (Cheers.) It was an axiom founded upon eternal truth that every tree was known by its fruits and he would appeal to the audience whether in advocating those principles he was right or not, when he informed them that in the last year alone, in the town of Bradford, they had succeeded, by the blessing of God, in reclaiming *more than* ONE HUNDRED *drunkards*, whose names were in their books, and the majority of whom had become united to Christian churches. (Long continued cheers.) They were told by some persons that the system of Tee-totalism was irrational, absurd, and unscriptural. By men whose general characters they highly esteemed; to whom they were accustomed to look up with deference; they were assured that the course they took was calculated to injure and destroy the very cause it was intended to support. But in spite of all such remonstrances and assurances they brought forward their host of reformed men; they pointed to them in triumph; and they exclaimed,

"Si monumentum quæris circumspice!" (Cheers.)

True Temperance principles required that they should denounce all that caused intoxication. (Hear, hear.) Their war was not against wine, as wine, or against beer, as beer, but against *the intoxicating principle*. (Hear, hear.) That principle, they maintained, was dangerous and destructive; and they maintained that the cause of Temperance would never have its true impetus, till it was roused to lay the axe to the bottom of the tree, and bring intemperance down to its very root. (Much cheering.) The adoption and advocacy of that principle had to encounter many difficulties; but on the other hand many advantages of an ulterior kind had resulted from it, which could not have been anticipated at its onset. Those who had been enabled to bring themselves to that high and virtuous state of self-denial, had found, to their satisfaction and delight, that in watering others they had been watered themselves. (Cheers.) Those who adopted the principle of total abstinence from all intoxicating drinks, did it with benefit *to their health*. For the fact was that by the use of those drinks, in however small proportions they were taken, the process of digestion was, in a more open or occult manner, impeded and injured. They might not perceive the effects of the use of those liquors in their gross forms as they passed along the streets; and yet a mass of injury might be done which might not be ascertained till science could be directed to explore the mischief. They must look beneath the mere surface of things. They must take the lamp of science, and prompted and strengthened for the examination by benevolence, they must descend into the dark regions. Then they would discover the mischief *ab incipio*: they would trace it to its very beginnings; and they would be enabled to put the extinguisher on the first kindling; they would then proceed to prevent the formation of the habit; and, by perseverance in that course, they would, in time, rescue the country from intoxication itself. (Hear, hear.) He might appeal in proof of his remarks to experience: not only to that which the noble Chairman had so delightfully testified, but also to the hundreds and thousands of Tee-totalers by whom his Lordship was surrounded. And the principle was spreading; and should his Lordship live to witness the next anniversary, he would not find himself surrounded by a few stragglers, but by hosts of Teetotalers crowding early within the walls of that spacious edifice. (Much cheering.) Indeed, Tee-totalism was so admirably calculated to advance the interests of humanity, that the wonder was, that the world should so long have gone on slumbering in intoxication, the one part lost, lost, for ever lost, having no Tee-totaler to take them by the hand; and the other part indulging, and that reputably too, those deadly, destructive habits, which led men gradually on from the first beguiling drop to the last deadly cup! (Hear, hear.)

The learned gentleman then went on to say, that he stood





THE EFFECT OF ALCOHOL ON THE LIVER.

Among all the diseases to which the human frame is incident, owing to the use of intoxicating drinks, none is more afflictive or dangerous than the disease of the Liver, and none more common. This may arise partly from the fact that the Liver is one of the active agents in the work of digestion, secreting the bile for that purpose, and likewise from the very nature and properties of alcoholic stimuli.

It is not our intention to give a dissertation on the Liver and its functions, but merely to glance at the morbid state of the Liver, as represented in the annexed engraving.

It may however be proper just to state, that the Liver is a very large glandular body, lying under the short ribs of the right side, immediately below the diaphragm or midriff, and attached by strong ligamentary bands, which sustain its weight, and keep it in its place.

It serves the double purpose of providing a fluid indispensable for chylification, and the proper action of the bowels as organs of excretion, and also of separating from the venous blood useless or spent materials, which require to be thrown out of the system.

If therefore the Liver, which is of so much use to the comfort and enjoyments of life, becomes deranged, the whole system feels the shock, and all the other functions of the body become deranged also; and a host of fearful diseases are the consequence, such as Dyspepsia, Jaundice, Corpulence, Dropsy, Ulcers, &c. frequently complicated, as the result of intemperate habits, with Gout, Tremors of the Limbs, Palpitation of the Heart, Hysteria, Epilepsy, Palsy, Apoplexy, Melancholy, Madness, Delirium Tremens, and premature Old Age.

There is not a part of the human body but sympathises with the Liver, and it is therefore most important to preserve its health, if possible.

Perhaps you enquire, what are the symptoms of such a diseased Liver? We answer, Pain in the right side under the short ribs; nausea or sickness at the stomach, attended with pains in the head; disordered bowels, and general debility. These are only a few of the more general symptoms. Do you find any of them in your frame? if so, it is high time for you to abandon the use of Alcohol, in every form, whether of Ale, Beer, Porter, Wine, Ardent Spirits, and adopt the principle of Total Abstinence from all intoxicating drinks. Remember "Temperance cures more than the Doctor."

If you have none of the symptoms, it does not follow that you never may. Dr. Gordon, in his Evidence before the Parliamentary Committee on Drunkenness, made the following statements:—"When I was studying at Edinburgh, I had occasion to open a great many bodies of persons who had died of various diseases, in a population much more renowned for sobriety and temperance than that of London; but the remarkable fact was, that *in all these cases there was, more or less, some affection of the Liver*, and I account for it by the fact that there moral and religious people were *in the habit of drinking a small quantity of spirits every day.* They were not in any shape or form intemperate, and would have been shocked at the imputation. Now as it is possible that you, as well as others, may thus become diseased by the moderate use of stimulating drinks, the safest and wisest plan is surely to abandon them entirely. But even were you perfectly secure, we should still call upon you as a Christian, and for your brother's sake to give them up. To you we would say, "destroy not him with thy meat for whom Christ died," but rather cry, "If eating flesh or drinking wine cause my brother to offend, I will eat no flesh, nor drink wine while the world standeth, lest I cause my brother to offend."

There is not a more powerful agent in the destruction of the Liver than Alcohol. Look at the picture and see if you like it! Alcohol produced it! That is a representation of a Liver diseased by using Alcohol. The white or schirrus part has become hardened, so that its functions have become suspended, and therefore no bile is there secreted—the small knots or tubercles on its surface are diseased; in fact, every part is in a state of derangement.

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before the audience *as a professional man.* (Hear, hear.) And that he should ill discharge his duty to the cause, if he did not unequivocally declare that it was *their duty* to give up the use of all intoxicating drinks. (Hear, hear.) He was persuaded that there was no great difficulty in inducing many to give up the use of *ardent spirits;* but it was not so easy to convince men that the same pernicious principle existed not only in what bore that name, but also in all drinks that contained the alcoholic principle. (Hear, hear.) The man who drank a quart of *ale* drank a certain portion of intoxicating spirit. (Hear, hear.) He held in his hand a phial containing a portion of spirit extracted from a quart of ale by one of his pupils. It was not indeed pure Alcohol, because that would require further distillation; but it was much stronger than gin, and it was obtained from a quart of ale sold at Bradford for 5d. There were ales which were sold at 8d. and 10d. per quart; and if so much alcohol could be obtained from a single quart of 5d. ale, how much of the deadly spirit must be drank by those who, year after year, swallowed daily large portions of such exceptionable stuff. (Hear, hear.) But that spirit was not the only ingredient contained in ale; there was also a residuary extract obtained by evaporation, and which, after the first extract was obtained by distillation, was left at the bottom of the retort. If any person present could be persuaded to taste that residuum, he would find it but a poor substitute for proper nourishment. It would agree with no stomach, it would be acceptable to no palate; and he would cast it from him with disdain, exclaiming with one on another occasion, "Throw physic to the dogs! I'll none of it!" (Much laughter and cheering.) But he would also refer to some of the physical effects which resulted from giving up the use of intoxicating drinks. It was scarcely necessary for him to observe that almost all cases of dyspepsia occurred in consequence of errors in diet; and those errors referred, almost exclusively, to the use of improper drinks. The most suitable and natural beverage for man was that which was provided for him by his Great Creator, and which was promised to him in that passage of inspired Writ, "Thy bread shall be given thee, and thy *water* shall be sure." (Hear and cheers.) And if he wanted the Bible to furnish him with proofs and arguments in favour of his position, he should not look to the miracle of Cana in Galilee. *That* miracle was wrought under very peculiar circumstances; and when he referred to the character of HIM who made the wine on that occasion, he could not but think how very much those must be at a loss for arguments, who would seize upon that circumstance as if it were a weighty avalanche whereby they could at once crush the cause of Teetotalism. (Hear, hear, and cheers.) No; but he would refer to another miracle recorded in scripture. When the thousands of Israel passed through desert, and *the* ROCK *was smitten*, what was it that gushed out? (Much cheering.)

Mr. Beaumont then proceeded to state that many opportunities had been offered him for noticing the effects produced by the use of intoxicating liquors, as well as the benefits which resulted from abandonment of them. He referred to the dreadful disease of *Cholera*, which three or four years ago excited such aalrm, and carried off so many victims, and to his own experience in connection with the visitation of that angel of destruction, which threatened to go through the length and breadth of the land. During that period he had the charge of the Cholera hospital at Bradford. He visited most of the cases, and had to breathe a distempered atmosphere for hours together. But he had not suffered in the slightest degree, which he attributed very considerably to his temperate and abstinent habits. (Hear, hear.) But how was it as to his patients! Ah, there was the rub? He at once advised them to desist from the use of spirits, the very thing to which they had resorted, and which many recommended so confidently. (Hear, hear.) He found but little occasion to use spirits, even as a medicine, and when the Cholera Hospital was closed, about the half of a quart of brandy which had been carried in at first remained untouched. (Hear, hear.) In drawing his remarks to a close, Mr. Beaumont enforced the necessity and importance of Total Abstinence from every kind of liquor which was likely to do injury. The principle upon which the advocates of that system proceeded, was precisely similar to that on which men in general thought it best to act in ordinary life. They were anxious to do what every virtuous and high principled man would be anxious to do, namely, to keep at the utmost possible distance from that which could contaminate or pollute. Every moral, every religious man, would be anxious to remove from the touch of his family all that was imbued with the principles of licentiousness or infidelity, though it might be wrapped up in the beauteous or enticing garb of a GIBBON, or the "*Tour of a German Prince.*" (Hear, hear.) On that principle they would remove from their families, and from society, ALCOHOL, in any shape, Alcohol, under any form. (Cheers.) And if they did so, he had no hesitation in saying, that if that vast assembly were divided into two halves, the one half consisting of ministers and christians, devoted to the spread of christianity, and their hearts glowing with zeal to promote the glory of God and the good of men; and the other half composed of medical men; those medical men would be seen shrugging up their shoulders, and saying, "Ah, it is all over with us! we shall have a healthy nation in future. These Tee-totalers will take care that we shall have very little to do; and a healthy and prosperous population will henceforth fill the land. (Reiterated cheers.)

The Resolution was then carried, with cheers, and the Collection in aid of the funds of the Society was made.

J. K. GREENBANK, Esq. Professor of Elocution, from Leeds, proposed the next resolution, as follows:—

> "That this Meeting especially urges the views of this Society upon all who have the care and instruction of Young Persons, whose physical and moral constitution, and religious welfare, are greatly endangered by the habitual use of these beverages."

He had, he said, for many years been a pretty close observer of life and manners, in various parts of Europe and America, and he could truly declare, that of all the numerous evils which he had witnessed, none could compare with Intemperance. It was no exaggeration to say that that single vice had produced more sin and misery than all others combined. It would not be easy to find out a crime which had not proceeded, immediately or indirectly from intemperance. Want, abject want, an evil which ought not to exist in a country like England, when the field for labour was so extensive, and the opportunities for acquiring competence were so multiplied; want would not exist, but for the influence of intoxicating drink. It palsied alike the energies of the body, the mind, and the heart. It caused men to be shut up in hospitals; it converted them into maniacs; it led them on to crime, and ultimately to the gallows. It made men miserable in themselves, and a pest to all around them. But it was impossible to ascertain all the evils which resulted from intemperance. If they could obtain the statistics of every family, they would find that nine out of ten of the evils complained of, resulted from the use of those accursed poisons. (Hear, hear.) And did it not become those who wished the welfare of their race to endeavour to check the progress of such a calamity? (Hear, hear.) If a plague raged in a town or city, would not the inhabitants adopt the most prompt and vigorous measures to arrest its progress? But what plague ever raged in the East which could compare to the plague of intemperance? They were occasional—this was perennial: they were limited—this was universal: they were personal—but this involved the dearest connexions and interests in the vortex of ruin. What family could be safe while any branch of it had access to that fountain of ruin? God grant that it might soon become a fountain sealed! (Cheers.) What joy was inspired by the

sight of human happiness; by beholding the principles of purity and righteousness prevailing in the land, and the Gospel of Christ spreading through the earth! But never would such blissful scenes be realized, till the principles of Temperance were crowned with success. (Hear, hear.)

Temperance Societies ought to be supported by the patriot—by the philanthropist—by the Christian. Was the celebrated HOWARD a philanthropist, who visited all parts of the world in order to ascertain and to ameliorate the condition of the inmates of jails and dungeons? And were not those philanthropists who by their exertions would render jails and dungeons almost unnecessary? (Hear, hear) Did those deserve the thanks of their country by whose humane exertions the arrangements of Hospitals and Infirmaries were improved and increased in efficiency? And were not the advocates of Temperance engaged in labours which, blessed of heaven, would render most of those Institutions no longer necessary? (Hear, hear) Prevention must be better than cure. If the plague, and war, and famine, had slain their thousands, had not drunkenness slain its ten thousands? The object of Temperance Societies was to elevate the world; their success had been great, and would, undoubtedly, be greater still. Nor did the advocates of the Temperance cause found their efforts on the hope of *reformation* alone, though, blessed be God, they had been the means of reclaiming thousands who were once enemies to themselves, an injury to their families, and the pest of society around them; but their great aim was also to *prevent* drunkenness. (Hear, hear.) Let the principles of that Society but prevail, and intemperance with its long and deadly train of evils would be banished from the earth. Intoxication was daily thinning the ranks of society, and it became the duty of the wise and temperate to prevent the ranks from being filled up by the thoughtless and improvident *young*. The race of drunkards would then stand alone, ragged and horrible beacons, teaching others to shun that which had caused such horrid effects. (Hear, hear.) In America, the results which had followed the introduction of Temperance Societies appeared almost miraculous. He had himself witnessed the ravages produced by intemperance in that country in former years. In 1826 a little band met in Boston, and determined to exert themselves, if possible, to stem the torrent, and their efforts had been crowned with astonishing success. If the time had permitted he could furnish some appalling instances of the consequence of intemperance. (Hear, hear.) In the State of Delaware, a man returned home one night under the influence of liberal potations. His wife, who had secured a pot of whiskey for her own use had retired to bed. The man spread some straw before the fire, and laid himself down, and soon fell into a heavy sleep. The straw took fire, and he was roasted in the flames. His wife, scarcely sensible, was incapable of rendering him any asistance. The horrid stench which issued from the room soon brought the neighbours in. A physician was instantly obtained: he found that the man had still life remaining in him. He assisted to place him on a chair. He was able to articulate; and what did he say? Did he call for a drop of water to cool his parched tongue? Did he utter a fervent petition to heaven for mercy? No: but he called out eagerly for some more rum! The physician refused to supply him, observing that he had taken quite enough already, and that his life would, probably, be at an end in a few minutes. The man became enraged; his paroxysm burst the cinder to which his abdomen was reduced, and his bowels gushed out! His wife who was, by that time, considerably sobered, almost immediately stooped down over the ghastly and disfigured corpse, and searched the jacket pocket of her husband. She found a ten cent piece with which she instantly dispatched one of her children to go and fetch some more whiskey! (This case, together with some others which Mr. Greenbank related, occasioned a thrill of horror through the meeting.) The advocates of the Temperance cause were frequently accused of harshness as to the terms which they employed in speaking of intemperance; but could they be too harsh in denouncing a practice which led wives and mothers to act contrary to the dictates of natural feeling, and to seek the destruction of those whom they were bound to love and to protect? A contemplation of the evils which intemperance had brought upon the world, ought for ever to shield them from such accusations. (Cheers) Ardent spirits were poison, and though not so rapid in their effects as arsenic, they were not less certain. The use of them led to the annihilation of every holy and generous feeling in the soul; to the destruction of all those influences under which men might otherwise be brought to love and to resemble their God. The *use* of such liquors, therefore, was a *crime;* and, if so, how dreadful was their crime who *manufactured* and *vended* those liquid fires; or who assisted, by any means, to deepen and to widen the cataract which was pouring forth upon society, to injure and destroy its rising glories! (Cheering.)

The resolution which he had to support referred to *the young*. When their passions were excited, and their fancy strong, they but too frequently associated with the giddy and profane; and a jest or a song engaged their attention far more readily than the problems of Euclid or Archimedes. They allowed themselves to be hurried on from one debauch to another, and as the abyss was partially hidden, they dreamed that they were out of danger, till, in an unexpected and unguarded moment, they were plunged into the dreadful cavern. The infatuation gradually increased, till the murderer Time prepared them for all the horrors of despondency and ruin. They became as incapable of resisting the influence, as the steel to resist the attraction of the magnet.—And when the drunkard died, who mourned for him? The miserable felon who expiated his crimes on the gallows often excited more pity than he. His friends met to follow him to the tomb, and then congratulated each other on the removal of so great a pest! Who that had any regard to the welfare of society, that wished the cause of morality, of good order to advance, but would render aid to check the ravages of intemperance. They called upon those whose duty and whose office it was to assert their rights, and to defend the charter of their liberties, to unite with them to expel the withering curse for ever from their shores! (Cheering.) The principle was extending itself in every direction, and all ranks were, at length, uniting to destroy the enemy of their race. The holy band must be daily increased, and they must determine to press forward, spite of all the opprobium and ridicule to which they might be exposed. (Cheers.) But it was contended by many that alcohol was useful, and that, in many cases, it was absolutely necessary.—That objection was generally urged by those who were partial to its use. (Hear, hear.) The celebrated Dr. Rush, of America, asserted that, even as a medicine it was unnecessary, except in two or three cases, and that even in those, substitutes of equal value might doubtless be found. (Hear, hear.) Admitting that there might be in it some useful attribute, did it therefore follow, that it should be employed as a daily beverage? (Hear, hear.) As well might they collect together a number of rattle-snakes, and let them loose on a district because an oil obtained from their bones was said to be useful in some cases of disease. (Cheers.) But might not the use of *a small portion* be allowed? No! one gallon of it was four quarts too much, even for all London. (Cheering.) It possessed no virtue, and should be held in everlasting abhorrence. The parent should no more allow even a little of it to be in his house, than he would allow a little thief to be admitted to his dwelling at night. He should put away all the means of intemperance, and should as much pray to be preserved from its influence, as from the influence of plague, pestilence, or from sudden death. (Hear, hear.) Many medical men had borne testimony to the inefficacy of those destructive drinks, to increase strength, or to promote activity. *Wholesome food* would

produce the effect far more speedily and certainly. (Hear, hear.) Many proofs might be adduced, especially as it regarded sailors, and others who were exposed to the vicissitudes of weather, as well as to numerous and fearful dangers. On one occasion a vessel was expected to be wrecked: five men prepared themselves to encounter the dreaded perils; four of them took some stiff grog, the other who was a temperance man, took some beef and bread: they had to pass through some very heavy seas; those who had taken the grog perished; but the temperance man got safe and well to shore. (Hear, hear.) There could be but little doubt that Almighty God intended WATER to be the constant beverage of man. Solid food was not to be obtained in any abundance but by much culture and persevering labour, but it was not so with water: that every where abounded. It was moistening, diluting, and cooling in its properties. Those who used it would experience its beneficial influence on their bodies and minds. They would find their heads clear, their hearts warm, their affections pure, and their passions mild. Could the brewer's vat, or the distiller's still, make any fluid equal to that which was created by God? And who that was wise, that regarded his health, his peace, his prosperity, would abandon that precious fluid for the cup, the contents of which diffused more death and ruin than the contents of the fabled cups of Medea or of Circe? A cup which in its influence transcended all the other devices of Satan, the destroyer of mankind. Why should man, who boasted of his high powers of rationality and intellect, be the only creature to drink of it? Why should men be tolerated, be licensed, in dealing out those destructive fires, battening upon the lives of husbands, of fathers, upon the tears of widows, and the rights of orphans! Was the benevolence of christians forbidden to interfere to put a check to such merciless practices? Was the whole country to be wrapped in flames—the entire shore to be strewed with wrecks, before men were roused to expel the monster from the land? (Much cheering.) Let them think of the frightful *extent* of the evil. It was estimated that the annual cost of intemperance, and its various results in this country, was not less than one hundred millions sterling; and that the liquor used in one year, would form a river three feet deep, thirty feet wide, and a hundred and sixty-eight miles long! Suppose that stream to be set on fire, and men standing on the brink and throwing into it bank notes, one after another, to the amount of one hundred millions sterling; and conceive an immense army of men, women, and children, clothed in rags, squalid in poverty, paupers, criminals, diseased, and incurable; some manacled and fettered; many raving in madness; hundreds blackening and writhing in the agonies of death upon gibbets; countless myriads of widows and of orphans; and beyond all, hell opening wide its jaws to receive the greater portion of that immense army! Let them estimate, if they could, the numbers composing that army, and then they would arrive at the knowledge of the real, the accurate statistics which Alcohol presented every twelve months. (Hear, hear, hear.) He would put the question to the heart and concience of every man present, whether he ought not to exert all his talents, and all his influence, the interest of precept, and the influence of example; to put down so mischievous, so destructive an evil. He implored them as husbands, as fathers, as men, as christians, to come forward, and do all that in them lay to promote the best interests of their fellow-men. (Much cheering followed the conclusion of Mr. Greenbank's address, of which the foregoing is but an imperfect outline.)

Mr. WEBB, of Reading, next addressed the Meeting. The audience, he said, must not expect much from a farmer. (Cheers.) But he had lived in the town of Tee-totalism for 33 years, (Cheers,) and he had lived there almost alone. Indeed the place in which he had lived was rendered very difficult of access to Temperance Advocates, being constantly surrounded by beer-barrels, ale-puncheons, gin-kegs, and brandy-casks; and when the moderation people went there they could scarcely find a place on which to stand to employ their artillery, and to fire their bomb-shells. (Hear, hear.) But he had kept his ground; and now some good was doing in the place from which he came. They had to contend with much opposition. He was the only farmer who had made a public profession of the principle of Total Abstinence. (Hear, and cheers.) Many persons said to him "Why you are a moderate man, we know; but why can't you keep your principles to yourself? Why should you make a public profession of them?" His reply was, in order that he might set an example to others. (Cheers.) He had met with much opposition to the principle, even among his own men; he had from forty to fifty in his employ, and he did not know that there was one Tee-totaler among them: he knew that he had several Drunkards. He was a brick-maker as well as a farmer. He had one man in his employ who had earned in one week £3. 6s. 9d. But during the Whitsun week he made some holidays, and when he went to receive his money on Friday evening, for he (Mr. Webb) always paid his men on Friday evening, (Much cheering) the man had £1. 18s. 3d. short to take, the remainder having been lost by the three days which he had spent in idleness and in drinking. It might be supposed that the wife and children of a man who earned so much money would be well clothed and respectable in their appearance, but on the contrary they were ragged and barefooted, and worse off, in many respects, than the children of some men who only earned ten shillings a week. (hear, hear.) It had been said by the noble Chairman that there was a wish on the part of some employers to screw the poor men down, because they had been induced to leave off all intoxicating drinks; but he was sure that if the principles of that Society prevailed among the masters, they would soon be able to pay their men better than ever. (hear, hear.) He had much opposition all around him, but he was fully determined to stick by his principles. (Cheers.) Some persons said to him, "What do you mean to do when the harvest comes?" His reply was that he never knew an instance in which when men were offered money they refused to work. He had some ale and beer in his cellars, and there he intended it should remain. He gave no beer to his men, but allowed them money instead. (Cheers.) He had some men, on one occasion, who were going out to mow; he wished them to try if they could not do without intoxicating liquors; at first they refused, but when he offered them an additional shilling per acre, they said they would try. They tried it for two days, and then left it off; and of course they did not apply for the extra shilling. Some time after he enquired how it was that they left off; they replied that they believed they could have done without liquor, but that they had to work near the road side, and that every one laughed at them so, that they were induced to abandon the experiment. As to lowering the wages of men, he could only say for himself that he had offered sixpence per thousand more to every brick-maker who would become a Tee-totaler, but he had not hitherto succeeded. It was remarkable that those very men, amongst whom were some of the hardest drinkers, declared that Moderation was of no use, but that if a man signed the pledge of Total Abstinence they believed it would hold him fast. (Cheers.) He hoped that he should succeed in obtaining them in time. Some persons said, "But what will you do with all your barley?" Why as far as he himself was concerned, he had not sown a grain of barley; he had used the land for other purposes. They would shortly have a rail-road; and he had begun to plant rhubarb, with which he should be able to supply the London markets. There were plenty of things with which to occupy the land. (Much cheering.)

The NOBLE CHAIRMAN rejoiced that Mr. Webb had afforded him an opportunity of explaining what might have led to some misapprehension. He was far from wishing to

cast any reflection upon the farmers. But it could not be denied that there were farmers who did not resemble Mr. Webb, but who appeared willing and desirous to adopt practices which would, he was sure, prove injurious to themselves as well as to their men. (Hear, hear.) Unless both farmers and labourers did that which was just towards each other, it was not likely that the community could prosper.

The Resolution was then carried unanimously.

The Rev. Mr. CHEVERS, from Salem, Massachusets, who was most cordially greeted, proposed the next Resolution. He had been truly delighted with the aspect of the various Meetings which had been held since he first landed in England, but he was above all delighted to witness the increased influence which that Society was spreading over the community. He was greatly rejoiced at a Meeting of the Temperance Society on a previous occasion, especially at hearing one gentleman, whose name was highly influential in that country, (Cheers,) going over the whole ground which for many years had been taken in America, and defending the principles upon which this Society was acting. He had been thinking how good it was to have things called by their right names; and it was surely a great advantage to have things, which in themselves were evil, and which could only lead to evil, called by their right names. (Hear.) Now as to Alcohol, it was POISON, and ought to be ranked with other deadly poisons. Poison was equally so, whether it was mixed with honey or with gall. Death was equally death, whether it ensued from a gilded pill, from a cup of wine, or from the contagion of pestilence. Medicine was equally medicine, though called by the sweetest names, and wrapped up in sugar-plums, or mixed with gravel and tenpenny nails. (Laughter and cheers.) Alcohol was equally the same, whether it was drank in wine, in brandy, in rum, or in gin; no matter in what medicine it was taken, it was the same deadly thing, and its effects were to bloat the body, to injure the intellects, to ruin the family, and to destroy the soul. (Cheers.) Men might call it by whatever name they pleased; they might drink it neat, or put it in their tea or coffee—they could not alter its nature by changing its name, nor prevent its effects by changing the medium through which it was conveyed. The Evil One was still the same, whether men called him Satan, or his infernal Majesty. No name was too bad for Alcohol: that given by the celebrated Robert Hall was perhaps the strongest and most appropriate, *Liquid death, and distilled damnation.*" When they looked at the long train of woes which were occasioned by its use; when they thought of the multitudes which were injured by its influence; and on the hundreds and thousands, in England and in America, who were annually destroyed by it, they might well wish that epithet to be constantly applied to it. They might wish that on the gilded canopies beneath which those liquors were dealt out, and on the decanters and glasses from which they were drank, might be inscribed in glowing colours, "*Liquid death, and distilled damnation!*" And that even in the smoke which ascended from the chimneys of the distilleries in spiring eddies towards the vaulted skies, the same awful and portentous characters might be distinctly traced. The Resolution which he had to propose was as follows:—

> "That this Meeting regarding with gratitude the co-operation of those Christian Ministers who have already adopted the system, look forward with pleasing anticipation to the adoption of a similar course by the whole of that most important and influential body generally."

Long before the idea of the Total Abstinence system dawned upon the world, Ministers of the Gospel had been in advance of such Societies, and had spoken plainly out, even on the subject of the manufacture of such destructive drinks. Bishop Berkeley had called it a deadly evil, which ought not to be tolerated in any Christian State; and that the makers of such articles had better be supported by annuities paid out of the public purse, than be allowed to continue to deal out such mischievous liquids. (Hear, hear.) Much was said by some persons about the confusion which the advocacy of such sentiments would introduce into society; but his memory turned to the practice of the great Reformers of religion: they were the warm preachers and promoters of the various truths of the Gospel; they never thought of allaying commotion by shutting up the truth; they never suffered their lips to be sealed by the probability of certain or contingent consequences. It was natural that attention, and, in some cases, opposition, should be excited by the introduction of principles which were somewhat novel. If a vast mountain of granite were cast into the ocean, it would cause the waters to lave, and the waves to lash against it most furiously for a season; but that fury would soon subside; the mountain would maintain its position; the waves would play gently around its base, and by and by, a light-house would be erected on its summit. (Cheers.) So he believed it would be, in due time, with the principle of Total Abstinence—the preparations for its establishment might create some enquiry and noise, but it would, before long, become as a light-house to the world, and would save multitudes from the effects of intoxication. (Cheers.)

Mr. BARLOW, from Birmingham, seconded the Resolution. He began by remarking that Drunkenness was the great sin, the soul destroying evil of society. All admitted that, and the question was not, what was Drunkenness? But what were the causes that produced it, and what were the influences which might be employed to counteract its effects? The great *cause* of drunkenness he maintained was *moderate drinking*, and the great *cure* was *Total Abstinence*. (Cheers) Drunkenness was darkness: Moderation was the twilight; and Total Abstinence was the full day. (Cheers) If they could annihilate every Drunkard in existence, till there was not one left to disgrace his nature, or to excite the pity of the benevolent; if no example were presented to the world but that of men who used intoxicating liquors in moderation; and if Christians continued to exert themselves, as now, in the cause of religion and morality;—yet they would soon have to deplore the existence of a new race of drunkards, and of all the evils which which they now lamented. (Hear.) Mr. Barlow then stated that he was by profession a hard working coach spring maker; and he was fully persuaded that he was much better, in every respect, without the use of any intoxicating liquors; and that even if no moral evil resulted from the use of them; if he could have them in abundance without money and without price, he should still rejoice in the advantages of Total Abstinence. (Cheers.) It was a great mistake to suppose that the only object of that Society was to *reclaim drunkards*. They wished to show the evils which resulted from *any* use of intoxicating liquors; to show that the children of the moderate drinker were as much in danger as the children of the drunkard, if those children had a religious education. The drunkard was a disgusting character; it was common to say of him that he was a beast. All men shunned him. Hence it was said that when the ancient Grecians would inspire their children with a just abhorrence of intemperance they set before them a drunken slave. The drunkard was in constant peril, yet he was conscious of no danger; he was wounded, yet no wound could he feel. But though the society was not intended merely to reclaim drunkards, it had been the means of reclaiming thousands, and instances might be adduced which would cause tears of joy to flow from every heart. (Cheers.) And yet many who bore the Christian name were opposed to the system, and were ready to cry, "Rase it, rase it, even to the ground; and let not one stone be left standing upon another!" But if they were to destroy it, they would not leave one Society to stand forth against the evils which resulted from the drinking of Ale and Beer. (Hear.) And

that was most important: in the part from which he came, scarcely any spirits were used, but there were hosts of drunkards from the use of malt liquors. Let them destroy that Society, and they would destroy a Society that was doing more good than had resulted from any influence, except that of religion itself. Legislators might devise new laws, which were intended to have a salutary influence; but so long as they granted facilities to drinking habits, so long were they devising means to perpetuate the very evils their laws were intended to remedy. (Hear.) Intoxicating liquors created an appetite which, like that of the horse-leech, continually cried, "Give, give!" and was never satisfied. They would sacrifice their bodies, their souls, their reputations, their wives, their children, their Bible, their Saviour, their God, their all, in order to satisfy the inordinate craving which they constantly felt within them. Let them destroy that Society, and they would raise a shout of triumph from thousands; and the Prince of darkness would join well pleased in the chorus, for never did he himself devise any scheme which had proved so efficient for the destruction of the human race. (Hear, hear.) Destroy that Society! Yes! when there were no young to secure from danger; no moderate drinker to caution; no drunkards to reform;—then, and not till then, must they relinquish their exertions.

Mr. Barlow then proceeded to appeal to the *mothers* present. He could assure them that he felt great satisfaction in the thought of having put away intoxicating drinks from his family. It was not for him to say how this or that child of his might turn out, but if any one of them should, unfortunately, become a drunkard, he would not be able to lay the sin to his charge. (Hear.) Let every Christian mother be careful to act consistently; and while she felt it to be her duty to prevent her children from engaging in any amusements, or from frequenting any places which she believed would prove injurious, let her also say, "If a mother's tears, a mother's prayers, a mother's precautions, a mother's example can prevent it, my child shall never become a drunkard." (Cheers.) Whatever evils drunkenness brought in its train, *women* had to drink of those evils to the very dregs. Let the respected females present reflect on the degraded condition of many of their sex, and then let them apply themselves diligently to the removal of that which was the cause, the chief cause, of that degradation. The families of drunkards were left mostly to themselves, and thus became the prey to thousands of evils. The resolution which he was called to support spake of thanks *to ministers* for their exertions in the cause, and he begged permission, as a working man, in the name of thousands of his fellow workmen, to thank them most sincerely for the part they had taken, and for the good they had accomplished. (Cheers.) References had been made to the circumstance of lowering the wages of the working classes. The working classes had been the chief instruments in advancing the Temperance cause, and it would be hard indeed if that cause were to be made the means of injuring them. But it would be found by experience that temperance would advance the interests of the working classes; while those who spent so large a portion of their wages in intoxicating drinks, and so large a portion of their time discussing politics in public houses, and talking over their alleged wrongs, were, in fact, forging the most dreadful chains for their own slavery. (Cheers.)

Major Walsh, from India, moved the next resolution. He stated that the present was the first time he had ever seen a public meeting, and that, of course, he had never spoken at one. (Hear, hear.) He was happy, however, to find that the subject was not one which required argument. He had only landed in England a few days, and had come to the Hall expecting that it was a meeting of the Temperance Society which was about to be held. He was not aware of the existence of a Total Abstinence Society; but the arguments which had been employed by some gentlemen in the committee room convinced him of the necessity of signing the pledge of that society. (Hear, and cheers.) He had been instrumental in forming a Temperance Society at Trichinopoly, the station to which he had belonged. There was only one regiment there and a few civilians, making together about 900 persons; 300 of those were members, including about fifty women. Other Societies were formed, or were forming, at Madras, and at Bangalore, which were patronized by the clergy. It was not necessary for him to enlarge on the importance of Temperance Societies. Long experience and observation had convinced him of the necessity of using every possible exertion to check the evils of intemperance. It was so especially in the army, for intemperance was the destruction of nine out of ten of the soldiers. (Hear, hear.) The more Temperance Societies were encouraged among that class of men, the less need there would be for corporeal punishments. (Hear, hear.) He could state that, as an opinion founded on forty years' experience. (Cheers.) Without any aid from legislation, he would remark that during the last four years there had not been more than three men punished in his regiment; and he remembered the time when there were seventy or eighty punishments in one week; they must acknowledge, therefore, that a great improvement had taken place. (Hear, hear.) If the heads of the army would but support Temperance Societies, he was perfectly satisfied that intemperance, and the various evils which resulted from it, would cease. (Hear, hear.) The great cause of drunkenness in the army in India was the unhappy facility of obtaining spirituous liquors. If Government would remove those facilities, and put down the canteens, drunkenness would soon cease. Some of the men had said that if Government would but give the order, they would gladly pull the canteens down. (Cheers.) As to *Total Abstinence*, he was not able to say that they were ready for it in India at present; but they needed information on the subject; and if it were introduced, he had no doubt support would be given. Many who were at first opposed to the Society had since made a noble stand in favour of it. As to himself, for the last twenty-five years he had been principally a water drinker, though, from the force of habit, he had occasionally taken wine. Some years ago, when at Arracan, nearly the whole army was annihilated: they lost about 400, most of whom were spirit-drinkers. He drank only water, and was almost the only one who escaped. (Hear, and cheers.) As a proof that the ground was preparing for Total Abstinence, he would just mention, that at Trichinopoly, where the soldiers got two gills of spirits, the officers wished them to give it up. The men complained that it was unfair in the officers to take away their spirits, while they themselves continued to take wine and beer. He and the other officers, though the duties of the cavalry officers, especially, were very fatiguing, immediately said that they would give up their wine and beer. (Cheers.) He had himself experienced great benefit from drinking only water. The gallant officer then proposed the following resolution:—

> "That this meeting, whilst recognizing the Scriptures as the only standard of morality, and admitting that wine is not prescribed therein by any express precept, yet believe that, under the present circumstances of this country, abstinence from all intoxicating liquors is positively enjoined in that glorious law of Christian love, exemplified in the precept of St. Paul, 'It is good neither to eat meat, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.'"

He sat down greatly cheered by the audience.

Mr. R Charleton, from Bristol, seconded the Resolution. It was, he said, one of great importance, and which required the person who supported it to take somewhat high ground. It might appear to some a startling proposition to hear the use of intoxicating liquors, as a drink, stigmatized as being morally wrong. Yet he could not see how this

conclusion was to be avoided. (Hear.) If one particular course of action was morally right, the opposite course of action must be morally wrong. If, in order to avoid ensnaring the conscience of a weak brother, the apostle Paul found it to he his duty to abstain from eating meat and drinking wine, it would have been a violation of his duty to have eaten the meat and drunk the wine. (Cheers.) On the same principle, if, in order to prevent the entanglement and destruction of hundreds and thousands of our fellow-creatures, and to disenthral the nation from the bondage under which it groaned through intemperance, it became necessary that we should abstain from all intoxicating liquors, Christianity plainly required that we should so abstain; otherwise we should come short of the requisitions of the law of love, which said, "We that are strong ought to bear the infirmities of the weak, and not to please ourselves." (Cheers.) The thought should not be lost sight of for a single moment, that the temperate portion of the community had it in their power to decide, not only the fate of the 600,000 drunkards now in existence, but also the future condition of the country with regard to intemperance. (Hear, hear.) Only let the benevolent, and the wise, and the good, pursue the path of *self-denial* in that respect, and they might confidently look forward to the permanent reformation of a very large proportion of the present race of drunkards, as well as the almost entire prevention of another race in future. (Hear.) Mr. Charleton then proceeded to notice some cases of reformation which had come under his notice at Bristol, under circumstances of a peculiarly aggravated character. He particularly alluded to a flax-mill, which had long been considered one of the most intemperate establishments in that city; nearly all the adult males employed on the works being confirmed drunkards, but a large proportion of them had relinquished all intoxicating drinks, and the altered state of themselves and their families was such as to fill him with the deepest gratitude and delight. (Cheers.) It gave him peculiar satisfaction to be enabled to add, that nearly all those individuals, since their adoption of the Tee-total principle, had been brought under the influence of religious impressions, and many of them had actually joined a Christian church. (Cheers.) He knew many of the once unhappy slaves of intemperance, who, from the shattered state of their health a few months ago, would doubtless ere this have been rotting in the drunkard's grave, but who, through the adoption of the abstinence principle, had been snatched from the jaws of death, rescued from the grasp of the murderer, and restored to all the blessings of returning health, peace, and happiness. (Cheers.) He mentioned a very striking fact, in illustration of the good effects which resulted, indirectly, from the system, upon those that suffered rather *relatively* than personally from the effects of intemperance. An individual was reduced to a state of very deep depression of mind in consequence of continual habits of drunkenness. He had frequently attempted to destroy himself, so that his poor wife was obliged constantly to watch him, and was afraid to leave him, even for a few minutes. He was induced to join the Society, and had since gone on well. In consequence of great bodily weakness, arising from anxiety of mind, and from incessant fatigue, his wife was about to go and spend a fortnight in a distant part of the country, in the hope of benefiting her health. He had met with her on board a steam-packet, when she related the circumstances to him with tears of joy, and evidently with feelings of gratitude. If the formation of the Tee-total Society in Bristol had only led to that one case of reformation, enabling a poor wife, who had been afraid to leave her husband for a moment, to leave him with confidence for a fortnight, while she went to a distance from her home, it would be matter for abundant joy, and ought to encourage them to new labours. (Much cheering.) In what he had in so many instances witnessed of the results to which the Temperance Reformation had led; in multitudes rescued from the jaws of death, in houses converted into the abodes of peace, and love, and domestic bliss, he felt as if the spoiler had been robbed of his prey, and the lawful captive delivered; and thought he could see something like a fresh fulfilment of those gracious words of the Most High, "I have seen, I have seen, the afflictions of my people, and have heard their groaning, and am come down to deliver them." (Much cheering.)

The Resolution was then carried unanimously.

J. S. Buckingham, Esq., M.P., was received with repeated cheers. He felt both glad and sorry that he was to be the last individual to address the assembly. He was glad to have had the opportunity of listening to the magnificent address of the noble Chairman, as well as to those addresses which followed from gentlemen from different parts of the country, who had illustrated and enforced the subject in so many various forms. But at the same time he felt sorry, because the resolution would require him to speak at somewhat greater length than the time of day might appear to render prudent. (Hear.) The resolution called upon them to present their thanks to the noble Earl who had presided over their meeting. (Repeated cheers.) He could say, with the strictest truth, that there never was a period in his life in which he more desired to have the tongue of an angel to do justice to his theme. Some years ago, when traversing India, and visiting the various spots rendered sacred by their associations, it was his high honour to be introduced to Lady Hester Stanhope; and so great was his delight at witnessing the good which was performed by her, that he thought nothing could ever arise to make him venerate the name of Stanhope more than he then did. (Hear.) But he passed on to India; and there he had the honour to meet with Colonel Lester Stanhope, with whom he had for some time enjoyed the most intimate fellowship. But now another link was added to the chain, which bound the name of Stanhope to his heart, by seeing Earl Stanhope presiding over the first great meeting of the Society held in the metropolis. (Much cheering.) And he was sure that the name of Stanhope would now be noted down on the page of British history, with honours far greater than those resulting from the laurels obtained by victorious war. (Cheers.)

There was a *national* view in which he wished them to regard the evils of intemperance, which had been but little adverted to by any of the preceding speakers. It was lamentable that notwithstanding the various sources of wealth in this nation, there was still deep poverty. Considering how many there were who possessed large domains, ample fortunes, and some even countless wealth, the wants of a large proportion of the poor were sadly overlooked; and there were but too many who were ready to exact and to screw from the working classes all that could possibly be wrung from them. That disposition arose, in a great measure, from the habits and customs which induced them to suppose that intoxicating drinks were necessary, if not to the support, yet to the comfort, of life. If means could be employed by which they might be induced to break off those habits, much would be done towards benefiting the condition of the poor. In the first place, by drunkenness there was occasioned *a deficiency of, at least, one entire sixth of the whole produce of the country.* (Hear.) It had been shown that by habits of drunkenness at least one day in a week, one sixth of the whole portion of time was lost. If the time thus lost was given to innocent and joyous recreation, there would be reason for rejoicing; for it was his opinion that one of the evils of this country was that men in general were too hardly worked. If it were so spent, fifty millions sterling would be annually lost. But that would be the smallest part of the evil, for the day so lost was devoted to *idleness*, and to the *consumption of property;* in consequence of which many a wife and child was compelled to go without food, and clothing, and many other comforts. (hear.) Even that was not

the lowest part of the evil; for there was the *crime*, the *disease*, the *pauperism*, produced by drunkenness, which rendered police, jails, penitentaries, hulks, transport ships, &c., with all their attendant expenses, necessary. (Hear.) Sickness, and disease, and poverty, rendered hospitals, and infirmaries, and lunatic asylums necessary. And all those things had to be supplied by the public, which increased the loss to, at least, *one* HUNDRED MILLIONS *sterling*, *annually*. Such were the results of intemperance, considered in a pecuniary and national point of view. The taking off all the taxes would be nothing, compared to the saving which might be effected by Total Abstinence. That Society might be regarded as a great national Association for reducing the taxes, and would effect a greater reduction than any other means which could be devised. (Hear, hear.) One of the great subjects which at present occupied the attention of Government, was the condition of Ireland. And what was proposed to be done? £300,000 was to be given to relieve the wants of the unhappy Irish; the very nation which expended yearly SIX MILLIONS *sterling* at the production and purchase of whiskey! (hear, hear.) Great differences of opinion prevailed as to the poor laws in England, also; but the necessity of the provision which was sought for, arose, almost entirely, out of the circumstance that such vast sums were expended continually in intoxicating drinks. (hear, hear.) The subject of intemperance, therefore, ought to be contemplated in a national point of view. As to the army, for instance, and the navy: the Duke of Wellington had declared that but for drunkenness, the army of England would be the finest in the world; and Sir. E. Codrington had said that nearly all the evils and losses in the navy, including shipwrecks, fires, punishments, &c., arose out of intoxication. Captain Brenton had said that he would sooner take the command of a line of battle ships, with 400 men, if no intoxicating drinks were allowed on board, than he would a ship with 600 men, if such liquors were allowed. (hear, hear.) If ever there was a national question, this, therefore, was one; and if ever there was a national reform association, this truly was one. (cheers.)

An awful responsibility rested upon all who truly loved their country, to carry out those principles which would contribute to her welfare. God, in his providence, had made them the freeest, the happiest, the most prosperous nation in Europe. It was said in Scripture, "To whom much is given, of him much shall be required." Our peculiar situation as a nation required that we should hold out the torch of example; and as we had made such conquests by our sword, we should see if we could not carry forward greater triumphs by peace and love. Let the members of that Society but proceed in the glorious career they had marked out to themselves, and their triumphs would abundantly increase; and then instead of meeting in Exeter Hall, they would find it necessary to memorialize the Lords of the Treasury to grant them the use of Westminster Hall for their Anniversary. (Laughter and cheers.) If their Lordships should ask the gentlemen who applied for the use of Westminster Hall for a precedent, a noble one presented itself in the case of America, where a State Temperance Society had been formed wholly of the members of Congress, and its first meeting was held in the House of Assembly. (hear.) The present was the time to lift up the warning voice. The whole nation should unite in one grand combination, and endeavour to atone for the errors of the past: nobly and effectually had the nation spoken out in the cause of Negro Slavery! Let them shew, that they regarded it not less their duty to combine for the emancipation of the slaves of intemperance. (hear, hear.) The possessions of England extended round the globe. What the Spanish Ambassador had once said of his royal master's possessions, that the sun never set upon them, might be truly said of the possessions of Great Britain. The sun which gilded our possessions in one hemisphere with his setting glories, tinged with the lustre of his rising rays our possessions in the other hemisphere. God had permitted them, as it were, to gird the earth with a girdle. They would one day have a strict account to render to God for the great influence which, as a nation, they had acquired. They should regard themselves as trustees of the bounties of the Divine Providence, and of the power with which he had invested them, and exert their influence round the globe for the greatest possible good. (hear, hear.)

Mr. Buckingham then referred to the noble grant of £5000, which the friends of Total Abstinence in the United States of America had made, in order to print four million copies of a Tract which should contain the chief arguments in favour of the principle of Total Abstinence, for the purpose of distribution throughout England. The condition on which that grant was proposed to be made were, first, that the tracts should be permitted to enter England *duty free*; and, secondly, that they should be *carefully distributed*. As to the latter point, he had ventured to give an assurance. As to the former, he had made a strong representation to the Chancellor of the Exchequer, who, at first gave him reason to hope that the request would be complied with; but on consideration the Lords of the Treasury had seen fit to refuse the permission, on the ground that it might prove a dangerous precedent. It now became *the duty of every* TEMPERANCE SOCIETY *throughout the united kingdom*, IMMEDIATELY, *to memorialize the Lords of the Treasury, praying the admission of the Tracts, duty free*. A memorial to that effect would be presented at the close of the meeting, which he trusted would be numerously signed. A copy of the memorial will be found at the end of this No.

Mr. Buckingham then announced to the audience that the noble Earl who presided over them that day had kindly consented to become the PRESIDENT of the Society. (Long continued cheering.) While he thus stood at their head, it was their special duty to rally round him, not only as the Parent Society, but as having Auxiliaries, and Branch Associations. Those Auxiliaries must be multiplied: in every county and in every town the friends of the cause must plant themselves, and aim to spread around, every where taking fresh root, and again spreading, like the famed tree of India, which Milton had described:—

"The fig-tree—at this day to Indians known,
In Malabar or Deccan, spreads her arms,
Branching so broad and long, that in the ground
The bended twigs take root, and daughters grow
About the mother tree, a pillared shade
High over arched, and echoing walks between."

They must ever keep in view the great point of union; (hear hear) remembering that however meritorious their individual exertions might be, they could not accomplish a tithe of the good which would result from combination. He would furnish an illustration which had become familiar to him from the earliest period of his life. A ship was moored to the anchor by a cable, and that cable furnished the finest emblem of strength—strength resulting from union—which could perhaps be presented to the human mind. Fibres, extremely fine, were put together to form threads—those threads were made into strands—those strands were twisted together, and added one to another, till the cable was formed. Those fibres were so feeble, that an infant in the cradle might easily snap them asunder. But form those fibres into threads; put those threads into strands; unite those strands to form a cable; attach it to an anchor, and moor the vessel to it. Though the stormy wind lifted up the waves, and the ship mounted to the heavens, and went down again to the depths, so that the heart of a landsman was filled with terror and affright; the sailor, who knew the strength of the cable, remained serene amidst the tempest, or was rocked to sweet rest in his hammock; and in the morn-

ing sprang up refreshed, and when he thanked the Providence who had graciously preserved him, felt his confidence in the strength of his cable increased. (cheers.) Thus the members of that Society should be as one, and rally around their noble Chairman and President, proceeding from conquest to conquest, having the blessing of Providence continually to rest upon them. (Reiterated cheers.) Mr. Buckingham concluded an address of considerable length and interest, by proposing the following Resolution :—

"That the thanks of this meeting be given to the noble Chairman for his kindness in presiding upon this occasion; and for his able advocacy of the principles of this Society.

W. JANSON, Jun., the Treasurer, seconded the Resolution. He congratulated the assembly on the excellent and Christian spirit in which the meeting had been conducted. Armed with the weapons of Christian love, they would assuredly conquer: with any other weapons they would assuredly fail. (cheers.)

The Resolution was then put by the Rev. J. Sherman, and carried with acclamations.

The NOBLE CHAIRMAN assured the audience that he felt more deeply than it was in his power to express, the great but unmerited honour which they had been pleased to confer upon him. He did not conceive that he was in any degree entitled to their thanks for merely discharging his duty. (cheers.) He assured them that on that and every occasion his fellow-countrymen might command his services, —feeble and unprofitable though they might prove,—whenever they met for purposes of public benefit. (cheers.) He had felt a high gratification in seeing that great and respectable meeting cordially uniting for an object of such paramount importance to the welfare of the country; and he had listened to the admirable addresses, and to the last, but not least, eloquent address, which had been delivered to them, in all the sentiments contained in which, except that portion which related personally to himself, he most cordially agreed. (cheers.) Allow me, said his Lordship in conclusion, to offer to Him, who is the Giver of all good, my fervent prayers for the success and prosperity of this Society; and to express my hope that, if Providence should spare my life, I may have the happiness of again meeting you in this or in any other place. May I then have the pleasure of witnessing still greater numbers, and of congratulating you upon the unspeakable advantages which you have been the means of conferring upon your country. (Repeated cheers.)

The Collection and Donations amounted to nearly £60.

A MEMORIAL to the Lords of his Majesty's Treasury, soliciting them to admit, duty free, the American Grant of Temperance Documents, to the value of £5000.

TO THE RIGHT HONOURABLE THE LORDS OF HIS MAJESTY'S TREASURY.

The humble Memorial of the undersigned Members and others of the New British and Foreign Temperance Society, Respectfully Sheweth

THAT your Memorialists have been informed, from the best authority, that the United States Temperance Society have made an offer, through the Secretary, to the Friends of Temperance in Great Britain, to supply them, gratuitously, with Four Millions of Copies of the American Temperance Documents, in a printed form, for the purpose of presenting one copy of such Documents to every householder in Great Britain, on condition that the Lords of his Majesty's Treasury would be graciously pleased to permit their importation free of duty, as the papers are not for traffic or sale, but a gratuitous donation to the British public, for the promotion of a great moral object, the abatement or suppression of intemperance, now unhappily so prevalent among the labouring classes of the kingdom.

Your Memorialists have been informed that the British Colonial Government of Canada, convinced of the great benefit arising from the free circulation of such papers, in promoting habits of temperance among the Canadian population, readily admit them free of duty from the United States into their territories: and they are further informed that it is a constant practice of his Majesty's Government to remit the duty on foreign printed works, either purchased for, or given as a donation to, the British Museum, on the ground of their not being works for sale, and being for the public benefit.

Your Memorialists, therefore, respectfully beg leave to solicit your Lordship's attention to these established precedents; and humbly implore your Lordships to grant an order for the remission of the duty on such of the American Temperance Documents as may be *bona fide* given and presented, by the American Temperance Society, for the sole purpose of gratuitous distribution within the united kingdom—and not for traffic or sale—being convinced that such an act of liberality on the part of your Lordships will be most acceptable to the friends of temperance in this kingdom, and be received as an act of great generosity by the friends of the same cause, in the sister country of the United States.

And your Memorialists, as in duty bound, will ever pray.

The Memorial lies for signatures at the following places :—

Nisbet's, Berners-street, Oxford-street
Seeley's, Fleet-street
Bagster's, 15, Paternoster-row
The Temperance Hotel, Aldersgate-street, and
Pasco's, 90, Bartholomew-close.

N.B. Printed forms will be forwarded to Auxiliaries with the Intelligencer.

In a few Days will be Published,

THE REPORT OF THE NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY,

Containing a full Statement of its Operation since the commencement: embracing an account of the Number now in the Society, with several important Extracts from Letters recently received, illustrative of the Progress of the Temperance Reformation in this Country, and in America.

A PERSON, thirty-five years of age, with a family, a member of the New British and Foreign Temperance Society, and for many years a member of the Wesleyan-Methodist Society, wishes for a situation as an Outrider or any confidential and trustworthy situation. The most respectable references will be given. Apply, post paid, to Mr. Pasco, 90, Bartholomew-close.

Printed and Published by J. PASCO, 90, Bartholomew Close; and sold by W. BRITTAIN, 1. Queen's Head Passage, Paternoster Row; PAUL, 52, Paternoster Row; TYLER, Tottenham Court Road; M. FULLER, 16 Bland Terrace, Great Dover Road, Southwark; C. J. REYNOLDS, 64 and J. PATTIE, 17, High Street, St. Giles's; HICKS, 130, Tooley Street; and may be had of all other Booksellers.

THE WEEKLY
London Temperance Intelligencer.

UNDER THE DIRECTION AND SUPERINTENDENCE OF THE NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY.

No. 30.] SATURDAY, JUNE 10, 1837. [PRICE ONE PENNY.

"Far from thinking this cause a *sole* means of converting sinners from the error of their ways, we deem it to be but an *auxiliary* to the great cause of religious truth; it is intended *not to supersede*, but to *make way* for other means."
Rev. J. A. James.

MEETING OF THE SOUTH LONDON AUXILIARY.

THE Committee, having judged it advisable that, in addition to the General Meeting at Exeter Hall, meetings should be holden in the four quarters of the metropolis in which AUXILIARIES had been formed, the first meeting was held at the HORNS TAVERN, KENNINGTON COMMON, on Monday afternoon, May 22nd. The company began to assemble about three o'clock, and several rooms were soon filled with guests, including a large proportion of our friends, the operatives, with their wives and children. Their smiling countenances, and cheerful conversation, as they partook of their tea and coffee, together with their respectable appearance, proved that the principle of Total Abstinence from intoxicating drinks,—a principle which by far the greater portion of them had tested for themselves,—had no tendency to abridge comfort, or to destroy innocent hilarity.

After tea, the various parties were collected in the great room for the purpose of listening to the addresses of advocates of the principles of the Society, from various parts of the kingdom. Prayer for the Divine blessing having been presented by the Rev. James Sherman, Minister of Surry Chapel, the chair was taken by J. S. Buckingham, Esq., M.P.

The CHAIRMAN then introduced the business of the evening. No one, he said, could have lived long in this kingdom, or have visited it occasionally from foreign shores, without being impressed by the belief that the majority of its inhabitants believe the use of some stimulating drink to be essential to their existence. When the mechanic *arose in the morning* for the purpose of repairing to his scene of labour, he resorted to the use of some stimulating drink, as if he imagined that he needed something to fit him for his toil which nature had not furnished. It might be supposed that when a man rose in the morning, after a nights' repose, that he would be the most strong and vigorous; and yet such persons very commonly began the day by the use of some stimulating drink. (hear, hear.) Then *during the day*, even in the forenoon, persons of superior circumstances, and those moving in the higher ranks of life, seemed as if they doubted the strength of the powers which God had given them, and that friendly intercourse could not be maintained without the use of stimulating, of costly drinks. (hear, hear.) Then, as to *the business of life*. One man has something to sell—others have something to purchase. The one seemed to imagine that the value and utility of the articles he had to sell were not sufficient to recommend them; the other that the money he took in his hand was not a sufficient inducement to the manufacturer or vender to part with his commodities, but each must urge the other to partake of some stimulating drink, as though, through that magnified medium, the one party might believe the article to be more valuable, or the other be led to mistake a shilling for a sovereign. (Laughter and cheering.) There could be no bargain struck, no private sale effected, no public auction carried on, but the parties must have something to drink. Then, *when persons went out to dinner;* it was not supposed to be enough to eat and to drink what nature had provided, without the use of some artificial, some stimulating beverage, which was pressed upon the guests with the greatest urgency. The host never pressed his friends to eat more meat, or to take more bread than was deemed necessary; but he pressed them, again and again, to take wine, and they were supposed to be destitute of taste, or to be guilty of a breach of hospitality, or a want of gallantry, if they did not drink, at least, as much as those around them. (hear, and cheers.) Then in *the evening soirees*, or *visiting parties*, drinks of various kinds, some of them highly stimulating, were introduced. And after they had drank ten times more than was necessary, they could not *retire to bed*, without a little more, by way of, what was called, "a night cap." (hear, hear.) As such was the custom of the nation, as we were always surrounded by these practices, we might not be so fully aware of it; but it was perceived by foreigners at once. To refer to his own experience: he had been absent from his native country for many years, and came back almost as a foreigner. After travelling long in the countries of the East, his impression was that the habits of his native country had greatly improved from the period of his boyhood. But when he landed at Plymouth, he was met on the very shore by drunken persons, and when he went into the town he found numbers in the same state. If he had imagined that the practice was induced by inhaling the *sea breezes*, he was soon undeceived by finding that the same practices prevailed in the fine air of the more *inland counties*. He was told that if he visited the *manufacturing towns* of the north, he would find things quite different; but he declared that he could not put his finger upon any spot in the map of England, and say that in that place there was less drinking than in other parts of the kingdom. (hear, hear.)

Perceiving that in every place a strange delusion prevailed as to the nature and influence of the various stimulating drinks which were in use, he conceived that he should be greatly wanting in his duty, if he did not endeavour to convey the views and sentiments of his own mind to his fellowmen around him. (cheers.) Many who did not go so far as to advocate the use of such drinks, would yet excuse the practise of resorting to them on a variety of grounds. Some persons professed to consider them as *essential to strength*—to physical strength. "Do you suppose," said they, "that a man can go through a hard days' work; that he can endure fatigue; that he can bear exposure to the heat of the

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sun, or that he can endure the cold of winter, without the use of ale or porter, of wine or spirits? The proposition is absurd; and the man who would attempt to support it, is only fit to inhabit Bethlem Hospital!" (hear, hear.) Now, if such drinks contributed to promote physical strength, that would certainly be a good argument for the use of them. The opinion, therefore, was worthy of examination. First, it would be admitted that *medical men* were most likely, of all other persons, to know the effects produced upon the animal system by the use of various kinds of drink. The surgeons and physicians of this country, too, let it be remembered, had *great interests at stake* in the question; they might, and no doubt would, gain considerably, by promoting habits of intemperance. (hear, hear.) Yet such was the force of truth—such was the attraction of virtue on the minds of many—that they had come forward in a body, and had set their hands and seals to the important truth, that there was no nutriment in ardent spirits—and that, whether taken in a larger or lesser degree, they were absolute poisons. (hear, hear, and much cheering.) And many of them had added, that though the taking of wine and beer might prove gratifying to the palate, it was a most gross delusion to believe that they were necessary to persons in health, or that they at all contributed to impart strength. (Much cheering.) And some of those respected gentlemen went so far as to state that such drinks, taken even in moderate degrees, were, even in such degrees, injurious. (cheers repeated.) "Yes," said some objectors, "we know such to be the *theory;* but it won't do in practice." Well then, he would refer to the practice; and he would begin with number one. He would refer to his own practice; he would refer to the opinions and practice of those around him; he would then state what had passed out of doors; and if he could establish his opinion upon those grounds, he thought he should not very soon be overthrown. (cheering.

First, then, as to *his own practice* and experience. While engaged in travelling over the vast territory of Asia, he was absolutely compelled to drink only water, the customs and maxims of the inhabitants of that country forbidding the use of stimulants. He had an impression on his mind that, taken in moderate degrees, they were useful; that they contributed to preserve and to promote health; and hence he endeavoured to conceal a small portion of wine in his baggage, well knowing that if a Mohammedan were aware of the fact, it might expose him to scoffs and insults, as they accounted the use of such things a serious offence in society. (cheering.) He had to encounter great fatigue. He travelled, with his own baggage, nearly 3000 miles in the course of the year. He was his own servant. If his horse wanted rubbing down, he was the groom; if it wanted shoeing, he was the farrier; if it needed dressing, he was the attendant. He bought his own food in the bazaar; he cooked it himself; he ate it himself; (loud laughter, and cheers) he did all himself; and he was never pestered by persons, one on his right hand, and another on his left, pressing him to drink a glass of wine. (hear.) He had to sleep in the open air, under the canopy of the sky, with the moon shining over him, and the night breezes saluting him; and that night after night, after travelling at the rate of eighty miles per day, and he was as well throughout the whole of that harrassing period as at the present moment. (Much cheering.) Whereas, had he taken stimulants to the extent to which they are taken at home, he should probably have left his bones to bleach upon some Eastern plain, to tell the tale of his folly and indiscretion. (hear, and cheers.) During the whole of that period, his drink had been pure water from the fountain. And it was equally good for the inhabitants of those sultry regions as for himself. Some of the finest strongest men he had ever seen were from the Himalayan mountains, who never drank any thing stronger than water or coffee. He never looked at the statue of the Farnesian Hercules, which stood in the Hall of the Royal Academy, without being reminded of that fine race of men. They not only appeared with their legs as of marble, and their muscles as of brass, but in various athletic exercises, and in trials of skill against picked men from ships of war, and from the grenadiers in the service of the East India Company, many an individual bore away the palm, though pitted against three picked men of England. And they were water drinkers from the very cradle. (Much cheering.) The theory which generally prevailed as to strength was delusive. It was usually supposed that it was *nutrition* which caused strength; whereas strength was derived from the *mechanism* of the bodily frame. If a man had a hard days' work, it was said, Give him plenty of food; or if a person was going a long journey, he was urged to take a hearty meal; and all under the idea that nutriment imparted strength. It was not so, otherwise a boy would be stronger than a man, for he often ate more. If eating made men strong, where would they find a stronger, a more athletic race than the Aldermen and Corporation of the city of London? (Loud laughter.) Who, for instance, that remembered the late Sir William Curtis, but might suppose that he was one of the strongest men in the kingdom? But put against him a poor Irish hodman, with his pound of bread and pennyworth of cheese and a good draught of water! Why such a man would have carried Sir W. Curtis to the top of a house, and there have left him, while the Alderman would have been compelled to drop the hodman before he had proceeded with him two yards. (Laughter and cheers.) No; it was mechanism that gave strength; bones, and muscles, and nerves, properly adjusted, and duly exercised. But did stimulants impart strength? Let the lover of stimulating drinks give them to his horse; and if he could induce his horse to take them, and if they produced temporary vigour and excitement, he would find that he shortened the duration of that animal's life far below that of those who lived entirely upon good corn and water. (cheers.) It was a good axiom in reference to health, that any thing received into the stomach which was not useful was injurious; that it tended greatly to shorten life; and to make even that abridged portion less pleasant and efficient. (Hear.)

But he would pass from his own experience to that of other *persons present before him.*—One had stated that he once fancied the moderate use of wines and porter and ale to be valuable to the promotion of his health and strength, and that therefore he had used them. But hearing him (Mr. Buckingham) declare that he had made the trial, and that he had broken off the habit by reducing the quantity gradually every week; that gentleman, also, had made the experiment, and had found it quite successful. Another respected individual near him had acted in a similar way; and he stated that he had attended thirty-five public meetings in eighteen days, and that he had spoken at most of them, beside attending to other duties, and conducting the public worship of large congregations, and that he found his labours pleasant, and appeared as fresh as a rose. (cheers.) And what said the observation and experience of *men of research*, and science, and talent? The celebrated Dr. Beddoes, an eminent physician, and a most humane and benevolent man, entertained the notion that every stimulating drink was more or less injurious, and that they might be done without. (Hear, hear.) But, it was objected, What is the working man to do without them? It may be very well for you to say so; you can have what nourishment you please; you can walk about with your gold headed cane, and when you are tired you can step into a carriage; but you will soon find that labouring men cannot do without these drinks." But the doctor thought he would try. (hear, hear.) Having made inquiry, he found that the hardest working men were those employed in forging *ship anchors* in His Majesty's yards. They were exposed to great alternations of heat and cold; they had much muscular exertion; and were in a constant state of excitement and perspiration.

Their employers were aware of those facts, and allowed the men an unlimited supply of strong beer. To the Yard at Portsmouth, therefore, Dr. Beddoes went. He made his proposition to them, namely, that six of them should drink only water for one week, and that six others should take the usual allowance of beer. The men looked at the Doctor with astonishment; and at length they said, "Why you want to kill us! Do you for a moment suppose it possible that we can endure such fatigue—that we can wield a ship's anchor, and drink only water? You must surely intend to kill us." "No;" said the Doctor, "I have no such wish or intention. I am a physician, and shall be careful to watch the process, so that no injury shall ensue to you. I will put down £50. Try water for one week; if you succeed the £50. is yours; if not, I shall put it back into my own pocket." (hear, hear.) The men resolved to make the experiment. The result was that the first day the two sets of men were pretty much alike; the second day the water drinkers complained less of fatigue than the others; the third day the difference was more apparent in favour of the water drinkers; the fourth and fifth day it became increasingly so; and on the Saturday night the water drinkers declared that they never felt so fresh in all their lives as they had felt through that particular week. (Loud cheers.) The case of the twelve wood sawyers of Preston was decidedly in point. Those hard working men had tried the system of Total Abstinence fairly, and having proved its numerous advantages, they came forward and published a testimony to that effect; to which they affixed their names, their ages, their former habits, and the length of time they had tried the system. They declared that they were better able to do their work than when they drank intoxicating liquors; that they felt less fatigued; that their domestic comforts were greatly increased, and that they enjoyed much peace and satisfaction of mind. (Much cheering.)

Now when it was considered how greatly the habit of drinking prevailed; how all classes and conditions of men, all ages and all grades of intellect, seemed to think the use of intoxicating drinks to be both useful and necessary; how important was it that strenuous efforts should be made to dissipate the delusion. (hear.) Men seemed almost to think that drinking exciting drinks was one of the chief ends of life. In transacting the ordinary business of life, and in walking through several more important circumstances and events of life, drink must be introduced. In making bargains; in hiring or letting houses; at births, christenings, marriages, funerals, intoxicating drinks must be introduced; so that, as Professor Edgar had well remarked, at a recent public meeting, men floundered into the world in intoxicating drink; they paddled through the world in it, and in the same drinks they were floated out of the world. (hear, and cheers.)

But, after all, that was but the lowest part of the subject. What he had hitherto said regarded man chiefly as an animal: it applied principally to the health and vigour of his *bodily frame*. It must not be forgotten that man was also *an intellectual being*. God had given men minds as well as bodies. The frame so exquisitely and beautifully formed,—and they who examined it most carefully would be most convinced of its beauty,—that frame was but the casket containing a jewel of inestimable value. The body and the mind were closely allied, and the free and undisturbed state of the one ministered greatly to the repose and comfort of the other. If he were addressing a mere sensualist; the man who wished to have all his powers in their most cheerful and happy state, he would say to such a man, Cultivate habits of sobriety, for then your bodily and mental faculties will all be invigorated and strengthened. But he was speaking of the application of intellect to the acquirement of knowledge, and the pursuit of that which was useful. Look at a child: would any man say that to give a boy at school stimulating drinks would tend to advance his studies—to strengthen his memory—to increase his powers of perception? (Hear, hear.) Would not a parent be shocked if he found that the teacher to whose care he had entrusted his child adopted such a mode of stimulating his pupils? (Hear, hear.) It might be said that men celebrated for the keenness of their intellect, for the brilliancy of their powers, had been addicted to the free use of intoxicating drinks. There was such instances; but then it must be recollected that they exercised their intellectual powers *in spite* of their drinking habits, and not in consequence of them. (Cheering.) Who would say that their intellect would not have been much more brilliant if they had not indulged in such habits? (Hear, hear.) And who could not recollect how their brilliant career was shortened by their excesses! (Hear, hear.) Who that recollected the names of Pitt, of Fox, of Dundas, of Sheridan, men of different political opinions, but must lament that they were cut off in the flower of their days? And was it not reasonable to suppose that their intellects, brilliant as they appeared, would have been far more glorious had they been content to follow nature's laws! (Hear, hear.)

But it was chiefly in reference to the *application* of intellect to the ordinary purposes of life, that he wished to direct the attention of the audience. Industry in the application of intellect was as important as intellect itself. Was it ever known that a man became more industrious in consequence of his using intoxicating drinks? (Loud cries of hear, hear.) He should be glad to hear of one such case in a century, that the record might be preserved and deposited in a cabinet. (Laughter and cheers.) But did they never hear of men made *less* industrious by the use of intoxicating drinks? (Hear, hear.) O yes! and yet perhaps they did not hear of half the number of those who became idle, and whose idleness brought them to ruin, in consequence of such practices. (Hear.) The cases of persons who so disgraced themselves were often hushed up by their families; but if the history of every family were exposed to scrutiny, O how many cases would be found recorded of those who, by habits of drinking, had lost their will to labour industriously, and then their health and their reputation; and so had sunk into a premature grave! (Hear, hear.) There was, he believed, nothing which led so effectually to the misapplication of intellect as the use of intoxicating drinks. It must not be forgotten that intellect was only *well* applied when it was applied to advance personal and relative happiness—the interests of morality, and the spread of religion. The happiness of mankind depended, most materially, on the proper application of intellect and industry. Now what was it that drinking habits engendered? Let them look at those things, and then judge if the intellects were likely to be sharpened—if industry was likely to be promoted—by them. In the first place, there was *joviality;* boisterous mirth; singing Bacchanalian songs, and so on; and that, again, produced a repetition of the maddening draught. Then there was the *expense* attendant on the practice. If that expense could be borne by honest means, well; but if not, *dishonest* means would soon be resorted to. (Hear, hear.) Then, if the man had intellect, that intellect would be made subservient to the worst of purposes; and frauds, breaches of trust, forgeries, and other devices of the most ingenious kind, would result from a perversion of talent, a misapplication of intellect. (Hear, hear.) The poverty attendant upon the idleness induced by drinking habits, led to those practices, and to all the dreadful evils which followed in their train. And would any man say that *the higher and more sublime exercises of intellect* were improved by stimulating drinks? Did men cultivate habits of meditation, of devotion, in proportion as they were lovers of drink? (Hear, hear.) Were they more moral—more religious—more useful? (Hear, hear.) No, no! There were not wanting instances in which even *the ministers of religion* themselves, using drop by drop, and bottle by bot-

tle, were brought to inflict disgrace upon their own characters, and to introduce sorrow and weeping and misery among their members and friends. (Hear, hear.)

If then such were the injuries which resulted to mankind; if men suffered so deeply as to their animal frames, as to their intellects, as to their social comforts; if they were found idle instead of industrious; fraudulent and deceitful instead of honest; immoral instead of moral; irreligious instead of religious;—surely if there was any thing in the world, the use of which produced those horrid effects, and abstinence from the use of which would prevent;—where was the man who loved himself, who loved his fellows, who loved his country, who loved his God, who would not come forward and aid those who were anxious to put away that evil? (Loud cheers.) If they believed that it was their duty to love their neighbours as themselves, to do unto others as they would others should do unto them; if, falling upon their knees daily, they prayed that the name of God might be hallowed, that his kingdom might come, and that his will might be done on earth as it was done in heaven; if they prayed not to be led into temptation, but to be delivered from evil; (Hear, hear) he would solemnly appeal to them, and ask how it was that if they were sincere in their belief, in the recital of those petitions, they did not readily come forward and assist in doing that which would go to remove many of the causes of temptation and evil, which would tend to obedience to the will of God, to the hallowing of his name on the earth, and to the promotion of benevolence and good will among men? (Loud cheers.)

It would be said, What can we do to stem this torrent of evil? One thing every man could do; a thing which needed no money, and in which every man, woman, and child, might join. That was *to* ABSTAIN. (Much cheering.) Every one could do that. If they believed what had been said, they would try; if they did not, of course they would continue their former practices. If they felt afraid of consequences, let them endeavour to leave off a drop at a time; that was the course he had pursued himself. (Mr. Buckingham here detailed the circumstances of his own case; which will be found in the *Intelligencer*, No. 27, page 219.) That was a course which every individual might pursue, whatever his rank or station in life, and even without joining any society. But these Societies were needed. As the voice of any advocate could not be heard beyond the room in which he spake, it was desirable that *those who were anxious to promote the cause of Temperance should join* SOCIETIES, that their principles might be proclaimed to the world, and that it might be demonstrated that men could be healthy, and strong, and useful, and happy, without the aid of those intoxicating drinks which so many thousands conceived to be both necessary and useful. Some would object, "We are sober persons, and do not need to join such Societies." For themselves, as individuals, it might not be necessary; but it was desirable on *account of their neighbours.* (hear, hear.) What if the Good Samaritan had said, "I am not wounded or robbed; why should I interfere in this case?" But in a country where perils were so rife; where every rock and ravine was likely to conceal a robber and an assassin, he was a Good Samaritan who would seek out the wounded and dying, and devise the most effectual measures for their relief. (Cheers.) Because you can resist temptation; because you are sober men; we wish you to join our Society, to exhibit yourselves as examples of the good effects of our system, and to use your influence to bring others into the same holy association. (Cheers.) Join this Society, and assist it in every possible way, by your personal exertions, and by your contributions, to promote its great objects. At the end of the year consider what you have saved by your abstinence; apply the one half to the augmentation of your own personal comforts, or the promotion of benevolent projects, and let the other half be given to further the objects of this Society. (Cheering.) If you were accustomed to spend ten pounds a year in intoxicating drinks, and save that ten pounds by practising Total Abstinence, give five pounds of it to the Society which helped you to do so, as a sort of per centage to which it is justly entitled. (Cheering.)

"But there are *two* Societies." Yes; no doubt there were. The one went half way, the other went the whole. (Hear, hear, and cheers.) If a person were to change his residence from Lambeth to London, he would not think that he was safe at home if he stuck fast on the middle of one of the bridges. The object was to attain to perfect sobriety themselves, and to induce others to do so too. But they were not likely to attain that object if they did not go right through. (Hear, hear.) Suppose any of them went to urge their neighbours to sobriety, and were to say, "I take but three glasses of wine, and you ought not to take more? One neighbour might reply that one glass more could not be of any consequence, and that he never felt any ill consequences from taking four. Another might declare that he could take five without the least injury. So they might go on, without any just standard, without ascertaining the precise point at which an individual ought to stop. When men set up a standard for themselves, it was apt to be very lax; (Hear, hear) and the standard which they would propose to others was likely to be defective also. (Hear, hear.) If then two Societies presented themselves, he would advise them by all means to choose that which went the whole way. (Cheers.) Moderation exposed a man to continual danger. (Hear, hear.) No man ever became a drunkard at once: it took weeks, and months, and years to make him so. If he took a little stimulating drink, he was led to take more, and then still more; and so on, constantly increasing the quantity, and keeping up the stimulus. Mr. Livesey, whose name must never be mentioned without respect and honour, (cheering) had used the figure of a great river which was to be passed over. Two bridges presented themselves. One bridge was ill constructed, and in a state of delapidation, so that though some, by great circumspection, got over safe, others injured themselves, while many were entirely destroyed. But there was another bridge, perfectly free, and so sound, and so well constructed, that men might pass safely over without the least detriment or hazard. As to the moderation system, none who adopted it were safe, many were injured, and numbers more fell over, and were entirely lost. As to the system of Total Abstinence, it had proved perfectly safe, and all who tried it were conducted to happiness and peace. Then, as to the toll on those two bridges: it was a fact that the heaviest toll was paid to go over the most dangerous bridge; the new bridge was free and perfectly safe, and yet, strange to say, many refused to go over it. (Long continued cheering.) A beautiful figure had been employed, on a recent occasion, by a Minister from America. (Mr. Kirk.) He had represented a broad deep ditch, at the bottom of some rising ground, on the summit of which was a platform, railed off from the rest of the ground. On the sides of the slope leading down to the ditch, were several steps. Many persons walked on that platform, and considered themselves perfectly safe. In the ditch many were found lying who had been parents, teachers, statesmen, ministers; men of literature and science; moral, benevolent, religious, useful. The sounds which issued from that ditch were sighs, and groans, and wailings, and gnashing of teeth. All those persons were once on the platform, and all supposed themselves to be perfectly safe. They sometimes approached very near the railing, and their friends cautioned them against the danger. "O," they replied, "we are perfectly safe." But presently, they sank down *one step.* Their friends urged them to recover themselves while there was time; but they were not aware of any danger, and soon they got down *another step.* Again, the warning voice was raised; again they declared themselves safe; and still they sank down, *step by step*, till

they got into the ditch. It was a remarkable fact that no man fell into the ditch who was not first on the platform, and that every one on the platform imagined himself to be perfectly safe. (Hear, hear.) That was a fine illustration of the influence of the Moderation plan, and of the influence of the Total Abstinence system, (Much cheering.) He would not scold or abuse the persons who adhered to the moderation system. If they conducted men half way out of danger, it was better than nothing. Let them do so, and the Total Abstinence friends would take the poor fellows by the hand, and bring them the other half of the way, and place them in the land of peace and safety. (Cheering.) These, said Mr. Buckingham, in conclusion, are my reasons for adopting the principles of Total Abstinence; this is the groundwork of my advocacy of the interests of this Society. I shall now call upon others around me to state their views, and to furnish you with the result of their observation and experience. Mr. Buckingham was cheered for several minutes.

Mr. MEREDITH then read a brief statement as to the operations of the South London Auxiliary.

Mr. BARLOW, from Birmingham, then addressed the audience. He began by observing that objects, however beautiful on the one hand, or repulsive on the other, by being frequently or constantly before our eyes, failed to produce those impressions of delight or horror in the mind, which they would not fail to produce if beheld for the first time. It was on that principle alone that he could account for the apathy, for the want of sympathy with which the Christians of England looked upon Intemperance, and on the dreadful ravages which it was daily and hourly making. Had they been strangers to all the woes which followed in the train of intemperance, and were they brought at once to behold those woes; to see how it palsied and destroyed the physical powers, how it changed and brutalized the mind; the stoutest heart would be struck with horror, tears would flow from every eye, and they would soon rise and unite in the determination to expel from the land that monster evil. (Cheers.) Let Christians but reflect for a moment on the miseries and woes which were the true result of intemperance; let them but look at homes injured, fire-sides rendered miserable, wives and children impoverished and desolated;—let them think of the blasphemies uttered, the judgments imprecated, the property wasted, the lives lost, the souls made to perish, by the use of intoxicating drinks; and then let them ask if they were not bound to come forward, if they were not loudly called upon to exert themselves, to rescue the victims of that dreadful evil, and to prevent others from falling a prey to the same awful calamity. (Hear, hear.) He wished, however, to address himself more particularly *to the working classes*. It was said, that labouring men could not perform their labour without the use of those intoxicating drinks. How did they know that? Had they ever *tried* to do without them? He had never been a drunkard; but he had left off the moderate use of those drinks for three years, and he had found that by using nourishing food he was able to labour hard from six o'clock in the morning till ten o'clock at night. (Hear, hear.) So it had proved with others. Many of the *glass-blowers* of Birmingham declared that they could do their work *far better* without the use of fermented liquors. But those drinks are said to be valuable *stimulants*, and it was proper that labouring men should have them: if so, how was it that men generally drank most at the splendid gin-palaces, and other places, of London, would testify, when they did not labour at all, namely, from Saturday night to Tuesday morning? (Hear, hear.) That custom proved that men did not drink all porter, gin, and brandy, to make them stronger, but because a love to those drinks was deeply rooted within them. Some talked of breaking off from such habits *by degrees*;—his advice was, *cut them off at once!* (Much cheering.) Mr. Barlow then mentioned some instances in which attention to that advice had been followed with the most beneficial results. One case was that of an individual who was fast sinking into the grave in consequence of habits of intemperance. Two years ago he was deeply in debt; in rags; in misery; but in consequence of hearing Mr. James preach, he joined the Total Abstinence Society; he was thoroughly reclaimed; he had become a consistent professor of religion; he was in comfortable circumstances; and had recently given £5. towards the erection of a chapel. (Cheers.) He was greatly improved in health, and looked ten years younger. (Hear, hear.) Mr. Barlow denied that the adoption of the principles of Total Abstinence would have any tendency to *lower wages:* men would acquire habits of industry and order, and would be anxious to have decent furniture and apparel, and other comforts, which would tend to increase the demand for those articles, and keep up the rate of wages. Masters would always be glad to employ those who were sober and attentive to their duties. He knew many instances in which the rate of wages had been *increased* in consequence of the regular and sober habits of the workmen. (Hear, and cheers.) He refuted also the objection that the disuse of those drinks would have a tendency to *injure the revenue* of the country. Men did not drink under the idea of increasing the revenue; and even if they did, it was wrong to wish the revenue enriched at the expense of all social feeling and moral virtue. The Society ought not to be condemned because it was only a means of *moral* doing good. Societies for the promotion of morality and benevolence were valuable in their place, and frequently proved, as did that Society in a pre-eminent degree, most important forerunners and auxiliaries in the cause of religion. (Cheers.) It went on the principle of preventing evil, where it was possible, and of remedying the evil where attempts at prevention came too late. It was equally wrong to complain that the principles of the Society went to *the extreme;* the fact was, that the practice of drinking was a most dangerous one, and that very few men knew where to stop. (Hear, hear.) It was the sober alone who could hope to reclaim the drunkard, but if they wished to be successful they must *themselves abstain* from the use of that which caused intoxication. (Hear, hear.) Precept was very good, as far as it went, but example explained and gave force to the precept. Precept was as the finger-post, merely giving a silent direction: example was as the guide, taking the wanderer by the hand, and conducting him into the right way. (Cheers.) Mr. Barlow then took a view of the various customs of life, both in reference to the most striking events in families, and various occurrences in trade, all of which tended to confirm men in habits of drinking; and all of which it became the lovers of their race to set their faces against. The moderate use of those drinks on the part of thousands who passed for sober men, stood greatly in the way of the success of this Society. The appetites and passions of human nature were too strong to be curbed by so slight a check; the result was, that when the liquor was before them, the principles of moderation were forgotten, and the temptation was yielded to, the ruin of the health and reputation, property and comfort, wives and children, the body and the soul, were the inevitable consequence! It was high time that the public voice was lifted up against so dreadful an evil. Let that voice be lifted up in decided tones, and in due time, the evil would be removed, and the blessings of Temperance, and with temperance, of peace, of morality, of religion, would dignify and adorn the land. (Much cheering.)

The Rev. Mr. BYRNE, from Great Yarmouth, commented on the numerous evils resulting from drunkenness, to individuals, to families, to Christian churches, and to the world. All who loved their species ought to unite in efforts to put down so complicated an evil. But Christians, especially, should regard it as presenting one of the most powerful barriers to the spread of pure and undefiled religion. It was his firm belief that the principles of Total Abstinence alone

would succeed to remove those evils, and he could not but regard those principles as truly *scriptural* in their foundation. Scripture taught Christians to *love their fellow-creatures* as themselves, and to aim by every possible means to promote their best interests. It enjoined the practice of *self-denial*, also, and the abstaining from any thing which might prove an impediment in the way of another's salvation. Scripture enjoined also, *sympathy* with the woes and distresses of others, and the exertions of a prompt and active *benevolence;* —all which feelings were included in the principles of that Society, and were acted out by its consistent advocates. The success with which the effects of the Society had been crowned should encourage to new efforts. CHRISTIAN MINISTERS, especially, ought to exert themselves; they should rejoice to find how greatly instrumental the Society had been in reclaiming drunkards, and in bringing them to the House and to the Word of God, and making hundreds of them consistent members of Christian Churches; at the same time increasing their health, their industry, and their domestic comforts. Let the friends of Temperance but proceed, in humble dependance on the Divine blessing, and they would be the instruments of effecting a most glorious reformation in the land. (Cheers.)

Mr. T. A. SMITH stated his confidence in the efficacy of the principles of Total Abstinence, as founded on his own experience, and observation. He exposed, in a very lively strain, the delusions under which the operative classes, especially, laboured, in reference to fermented drinks, and maintained that such drinks were not only not necessary, but highly injurious. They were very apt to complain of being too highly taxed, and yet, by the constant use of those drinks, they imposed on themselves *a tax far greater* than any which the Chancellor of the Exchequer felt compelled to levy. He next referred to the various customs adopted by the operative classes, in workshops and manufactories, such as "footings," &c; by which the practice of drinking fermented liquors was kept up; and gave a somewhat graphic description of the working of these customs, together with their pernicious results to character, to health, to property, and to family comfort. He referred to the advocacy of the principles of the Society by *Ministers of the Gospel;* and while he regretted that the number of such advocates was not greater, he returned thanks to those who had come forward, in the name of the great body of operatives, to which he belonged. He considered the principles of the Society to be based upon the soundest policy and the truest philanthropy; to be alike consistent with the dictates of common sense, the requirements of morality, and the precepts of religion. It became the teachers of the young, both in Sunday-schools, and in other seminaries of instruction, to instil into the minds of children the principles of true sobriety, that so the future generation might rise up a sober and happy race. Let there be firmness, and consistency, and perseverance, in the advocacy of the principles enjoined by the Society, and the light would increase and prevail, till liberty, and morality, and religion, blessed the whole world. (Mr. Smith was greatly cheered throughout an address of some length.)

MR. M. KLEIN, from Berlin, briefly addressed the meeting. In consequence of the failure of some mercantile speculation in which he was engaged, some years since, he was reduced to circumstances of great distress, to alleviate which he resorted to the use of intoxicating drinks, till he became a devoted drunkard, and brought himself into disgrace and misery. He had been recently induced to adopt the principle of Total Abstinence, and having found great benefit to to ensue, he was determined to advocate that principle wherever he went. He was convinced that *half measures* were of no avail, and that if men were to be rescued from the miseries into which they had plunged themselves by habitual drunkenness, they must break off from the habit *at once*. (Cheers.)

The CHAIRMAN said he should be very sorry if it went abroad that he was an advocate for the *gradually* breaking off from drinking habits. (Hear, hear.) He believed that it might, that it ought to be done, *at once*. (Cheers.) Only, if any thought that they could not possibly do so, let them try to do it gradually. It was well to break off from such habits gradually; it was better to break off from them wholly, but it was best of all to have no occasion to break off from such habits, having never contracted them. (Cheers.)

The Rev. GEORGE CLAYTON, of Walworth, was greatly cheered. He had read in ancient story of a giant who for a long period had afflicted a particular district; a bold man encountered the giant and slew him; another man came up, cut off the head of the giant, and displaying it in triumph, said, "I slew him!" Now the Chairman had slain the giant Intemperance in his opening speech; Mr. Barlow had cut off his head; Mr. Byrne and Mr. Smith had each lopped off a limb; and he should like to know what there was left for *him* to do? (Much cheering.) All *he* had to do was to proclaim the triumph—to declare that the giant was slain; and to express his hope that the time would soon come when the giant would not only be dead, but buried;—when not a vestige of him would remain in the world, but that song be again sung, "Glory to God in the highest, on earth peace, good-will towards men!" (Cheers repeated.) But something more than *speaking* was necessary. It was far from his intention to offer the incense of adulation to the Chair; but he must declare that he had never listened to any thing more chaste in point of composition, more beautiful in point of arrangement, or more forcible in point of reasoning, than the opening speech. (Loud cheers.) If he had reaped no other benefit than to hear that speech, he should have considered his time well spent. It had confirmed his nascent opinion of the value and efficacy of the system of Total Abstinence. (Hear, hear.) He was but a babe as yet; but for the last six months not a drop of any thing which could intoxicate had passed his lips. (Cheers.) He had been in company with the Bishop of Winchester, and others, and the temptations of custom and courtesy had been presented to him, and though he could not say whether the organ of courteousness was strongly developed in his cranium or not, he had hitherto steadfastly resisted; and he felt assured, whatever might be the scruples and reluctancies of a nature accustomed to the use of moderate stimuli, he should be able to persevere and conquer. (Cheers.) He was now willing to sign the pledge; (much cheering) and had no objection to do it that very night. Thus a divorce would be publicly proclaimed between intoxicating liquors and the humble individual who then addressed them. (Much cheering.) Mr. Clayton then read the Resolution, observing that he could not see so well as he used to do, but that perhaps Teetotalism might assist, or rather improve, the sight, among the rest of the wonders it was to achieve. (Cheers, and laughter.) The resolution referred partly to money, which was the sinew of war; and the grand question was, how should they get rid of the giant? (Much cheering.) Mr. Clayton then signed the pledge, and presented a Donation of FIVE POUNDS to the Society, and a further Donation of ONE POUND to the South-London Auxiliary.

Mr. WHITTAKER, from Preston, next addressed the meeting in a speech remarkable for its simplicity and force As in our last Number we presented our readers with a specimen of Mr. Whittaker's powers, and as further opportunities will occur of noticing his addresses, we must content ourselves with observing that his address on the present occasion consisted of a vivid picture of the evils of drunkenness—of arguments proving the inefficiency of the moderation system—and a demonstration of the suitableness and efficacy of the principles of Total Abstinence. Each portion was illustrated by instances derived from his own

observation and experience. (He was repeatedly interrupted by the warm cheers of the audience.)

The Rev. ROBERT KNILL, who looked the very picture of cheerfulness and good health, said, "If any one doubts the excellence of the system of Total Abstinence, let him look at me. I have signed your pledge, and shall do all I can to promote the objects of the Society." (Cheers.)

Mr. CRUIKSHANK, from York. Every man was bound, he said, to aim as much as possible to promote his own interest; and on that principle it was that Tee-totalism came strongly recommended. To illustrate the advantages resulting from the system, he related the following circumstance:—A lady and gentleman of some property got married at Dundee. After a little, the gentleman gave way to intemperate habits, and made the life of his lady most uncomfortable. She did all she could to reclaim her husband, but in vain. At length she determined to try a desperate experiment. She engaged a large room at an inn, and invited fourteen acquaintances of her husband, to whom she made known her project, to meet him there. The room was splendidly lighted up, and servants were posted to give her the first intimation of her husband's approach. The moment he entered the room, she began to fill her glass from a large bowl, and to sing, "Let us drink and be merry, and drown melancholy." As soon as he saw this, he said, "Why my wife is drunk!" and felt covered with shame. He felt no shame while he drank himself; but the moment he saw his wife, as he supposed, drunk, he was filled with confusion and disgust. And not only drunk—but drunk before company—before his principal acquaintances! His distress of mind was great: he went up to her, and said, "My dear, whatever has brought you here?" She immediately slapped him on the shoulder, and said, "Come, sit down and drink! A short life and a merry one! Drink and be merry, and drown melancholy!" "O do pray go home," said he. "Go home," she replied, "no, indeed; I mean to stay here and enjoy myself." "Do pray come home! I will do any thing if you will but come home!" "O no;" said she; "besides, if I was to go home, you would continue to drink." "If you will but come," said he, with great earnestness, "I declare I will never enter this place, nor drink more." "Done!" she exclaimed. "Done!" replied he; and she and the company clapped their hands, and the bargain was sealed. And he kept his word faithfully. The papers which recorded that fact observed that he was reclaimed without the interference of a Temperance Society; but the fact was, that he became a Tee-totaler. (Cheers.) The Resolution which he had to second, alluded to America. But was it proper that England should be outdone by America? England, which had stood forth against the whole world—that would not be conquered—whose sons so often sung that they never would be slaves? Would England allow the time to come when she was conquered by herself? Would they not unite to resist the foe intemperance? (Cheers.) If they had not gone before America in that matter, let them, at least, do all they could to follow her example, and as quickly as possible cast off the chains by which they had been so long enslaved. (Cheers.) They were engaged in a mighty struggle, but it was on the side of truth, and peace, and righteousness, and there could be no doubt but that they would ultimately prove successful. (Cheering.)

CAPTAIN PILKINGTON moved a resolution of Thanks to the Chairman, and warmly eulogized his various efforts.

J. B. BEAUMONT, Esq., Surgeon, from Bradford, said that he might justly plead excuse, as he had just come off a journey of 300 miles. But feeling interested in that Society, as he had done from its birth, through its cradling, and to its more advanced youth; though he had been all made up of reluctance, bowed down with embarrassment, and forgetting all that might seem pertinent to the occasion; yet the subject was one in which he was so heartily engaged, that he could not but avail himself of the opportunity to say even a few words. (Cheers.) Most cheerfully did he second a Resolution of Thanks to Mr. Buckingham for the position in which he was that evening placed, a situation so perfectly in accordance with the principles he had so long held, and so successfully advocated. (Much cheering.) He congratulated the meeting on the circumstances which had called them together. The principles of the Society had been explained so clearly as to preclude all possibility of any misunderstanding, and those principles led at once to the possession and practice of true temperance. (Cheering.)

The Rev. J SHERMAN, of Surrey Chapel, in supporting the Resolution, observed that all who received benefits from others ought to be very grateful to those from whom they received them. He, as well as many others present, had been greatly benefitted by the Temperance cause, and he felt that it became him and them to be thankful to those by whose advocacy the cause had been advanced. Thousands had received health to their bodies, and comfort to their minds, and had acquired importance and influence in society, in consequence of embracing the principles which had been nobly advocated, and which their honourable Chairman had assisted, so greatly and so successfully, to illustrate and recommend. He felt bound, therefore, most cordially to support the resolution.

The Resolution being carried by acclamations,

The CHAIRMAN, in acknowledging the vote of thanks which had been presented to him, remarked that there was a satisfaction resulting from labours such as those which had that evening been engaged in, which no earthly dignity or emolument could inspire. He had been exposed to much contumely, ridicule, and vituperation, both in the House of Commons, and in other places, in consequence of his perseverance in the Temperance cause, but he had been able to rejoice in the consciousness of having done his duty, and in the confident hope that he, and those who were engaged in the same glorious cause, would, ere long, behold the consummation of their hopes. The giant was said to be slain;—if so, to God be all the glory! But much remained to be done, and they must all press forward with renewed vigour. Whether praised or censured by their fellow men, they would have the approbation of heaven, and would ultimately rejoice in the success of their labours. (Much cheering.) Mr. Buckingham then adverted to his intention shortly to leave this country, for the purpose of circumnavigating the globe. He was about to do so in consequence of a stern necessity which circumstances imposed upon him. But wherever he went, he should bear in mind the great cause of Temperance, and hoped some day to hear from them the good which had been achieved by that principle at home, while he should rejoice in being permitted to tell them of the triumphs which that cause had done in other portions of the globe. (Much cheering.)

The assembly then retired.

MEETINGS IN LONDON AND ITS SUBURBS.

At Half-past 7 o'Clock in the Evening.

Monday, June 12th.—Bible Christians' Chapel, Paradise Row, King's Cross.

Tuesday, June 13th.—School Rooms, Fisher Street, Red Lion Square.—Christian Benevolent Society's Chapel, Macclesfield Street, City Road.—Domestic Mission Chapel, Half-Moon Alley, Lower Whitecross Street.—Ebenezer Chapel, Old Street Road.—Bosbury's Rooms, White Lion Street, Lower Sloane Street, Chelsea.

Wednesday, June 14th.—Baptist Chapel, Northampton Street, King's Cross.—Providence Chapel, Charles Court, Featherstone Street.—Surry Chapel Sunday Schools, Glass-house Yard, Gravel Lane.

Thursday, June 15th.—Welsh Chapel, Aldersgate Street.

Friday, June 16th.—At the Chapel, Broker Row, Mint, Borough.

DISTURBANCES AT PUBLIC MEETINGS.

On Friday, June 2nd, at the Middlesex Sessions, Peter Johnson was indicted for assaulting Thomas Hockings, on the 16th of December last. Mr. C. Phillips appeared for the prosecution, and Mr. Ballantine for the defence. Thomas Hockings; is a working upholsterer, and a member of the Western Auxiliary to the New British and Foreign Temperance Society. On the evening of the 16th of December, a meeting of the Society was held, at which he was present. The defendant also was there, in company with a person named Davis, and made a great variety of disturbing noises, such as yelling, coughing, upsetting the benches, as if by accident, &c. Hockings tapped the defendant on the shoulder, and told him that if he did not remain quiet he must leave the room; upon which the defendant put himself into a fighting attitude, and made a blow at him. Davis, his companion, then struck Hockings, and escaped from the room, pursued by several members of the Society. The defendant then struck Hockings a violent blow on the eye, and knocked him down, and as soon as he regained his feet, the prisoner struck him on the eye again, and again felled him to the ground. Hockings was, in consequence, so much injured and disfigured, that he was compelled to keep his bed for two days, and was unable to leave his house for ten days. Hockings stated that he professed the principles of the New British and Foreign Society for the purpose of suppressing Intemperance, by a Total Abstinence from all Intoxicating Liquors.—Chairman: You are a Tee-totaler then?—Witness: I am, Sir. Ward proved the assault. Mr. C. Phillips: I believe, Mr. Ward, you are a Temperance man, also, and belong to this Society?—Witness: Yes, I thank God, I do!—Mr. C. Phillips: And I thank God I do not belong to it; but that is a matter of taste. Mr. Ballantine addressed the Jury for the defendant, and called John Davis, who was at the meeting with the defendant. He was himself a Temperance man, he said; but not an out and outer: he did not go the whole hog on the principle of Tee-totalism. The Chairman expressed his surprise that a member of the Temperance Society should object to the Tee-totalers, merely because they went a step further than himself, and deprecated the use of *malt liquors* as well as of spirits. Witness replied that he objected to the Tee-totalers because they wanted to make others do what they did not practise themselves, and because they mixed up politics, and other subjects, in their addresses. The Chairman: My own opinion is, that all these Societies are calculated to do good, though perhaps it is in what some may think rather an odd way. The Jury found the defendant GUILTY. The Court sentenced him to pay a fine of FIVE POUNDS to the King, and to find bail to keep the Peace towards the Tee-totalers for the next six months.

Just Published,

A Portrait of Mr. JAMES TEARE,

Of Preston; the Indefatigable Advocate of Total Abstinence from all Intoxicating Liquors. Price 1*s.* Proof Impressions, on India paper, 1*s.* 6*d.*

London: Published by J. Pasco, 90, Bartholomew-close. Sold by Livesey, Preston; Walls and Fargher, Isle of Man; Pallister, Leeds; Wright, Bristol; Taylor, Birmingham; and all other Printsellers.

TO CORRESPONDENTS.

IT will be perceived by our friends, that the arrangements we have made to furnish the important speeches which crowd our columns, have precluded the insertion of our regular matter. Next week we shall be enabled to dispose of those favours already noticed: others, approved, will appear in the order in which they were received.

"Working of the System in North Wales," and the "Dragoon and his Horse, a Fable," in our next.

*** *All Letters must be Post Paid.*

THE NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY.

PRIZE ESSAY.

THE Committee of the above Society give notice that they have come to a resolution to offer a Premium of One Hundred Pounds for the best Essay on the benefits of Total Abstinence from all Intoxicating Drinks:—

1.—The Essay must be written in a Christian spirit, and with a design to benefit the bodies, circumstances, and souls of men.

2.—The proposed Essay will contain the origin, progress, and consequences of the customs of *drinking*, and drunkenness, both from sacred and profane history.

3.—It will comprise the medical opinions of the faculty, ancient and modern; with the sentiments of magistrates, judges, and the most eminent literary, scientific, and theological writers.

4.—It will produce Scripture testimony that, although the use of wine is not prohibited, except in certain cases, and under certain circumstances, Total Abstinence from all intoxicating drinks is encouraged.

5.—It will contain statistical accounts of the evil effects of drinking customs on the habits, wealth, morals, and religious feelings of the community, embracing the experience of other nations on these topics.

6.—It will contain details of committals, punishments, and miseries arising from drunkenness.

7.—It will present the amount of loss of property, time, and intellect to the British Nation by their use.

8.—It will shew how the various religious societies for the renovation of the world are impeded by the drinking habits of the population.

9.—It will present in an inviting manner the vast blessings which result to families, masters, mistresses, servants, fathers, mothers, and children, and to some of the most degraded individuals, from the total disuse of intoxicating drinks.

10.—It will also shew the advantages that will accrue to trade, commerce, and the shipping interest; to the arts and sciences; and the immense moral benefits it will confer on the nation and the world.

The Candidates for the Prize will have the goodness to forward their M.S.S. in an envelope, containing their Names and Address to Mr. J. Meredith, No. 3, Durham Place, Lambeth Road, before the 25th of December next.

ADJUDICATORS—The Rev. Theodore Dury, Rector of Keighly, Rev. J. H. Hinton, and J. E. Howard, Esq.

*** The Meeting at the Welsh Chapel, Aldersgate Street, on Thursday next, will be for Members *only*, who will be required to produce their Tickets of Membership, or a Note for Admission from the Secretaries or Registrar of the North London Auxiliary.

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THE WEEKLY
London Temperance Intelligencer.

UNDER THE DIRECTION AND SUPERINTENDENCE OF THE NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY.

No. 31.] SATURDAY, JUNE 17, 1837. [PRICE ONE PENNY.

"Far from thinking this cause a *sole* means of converting sinners from the error of their ways, we deem it to be but an *auxiliary* to the great cause of religious truth; it is intended *not to supersede*, but to *make way* for other means."
Rev. J. A. James.

MEETINGS OF THE NORTH LONDON AUXILIARY.

THIS meeting took place in Finsbury Chapel, Moorfields, on Wednesday evening, the 24th ult. The chair was taken by the Rev. J. Edwards, of Brighton. After prayer by the Rev. Mr. Byrne, of Great Yarmouth,

The CHAIRMAN said that the assembly were met as Christians, for the purpose of evincing their love to their fellow-men, and especially to that portion of their fellow-men who, by the indulgence of their appetites, had plunged themselves into a state of abject misery. They were capable, however, of receiving benefits, and ought, therefore, to be among the first objects of Christian benevolence. If he could make his voice to reach the whole of his beloved brethren in the Christian ministry, he would urge them to be foremost in the ranks in promoting that great work in which he and those around him were engaged. If, however, he could not get them to unite with him, he must be content to engage in the work single handed. He doubted not but that, though the means which he and others might employ to slay the giant Intemperance might to some appear feeble and inefficient, they should ultimately prevail, and accomplish a great and glorious work in the earth. (Cheers.)

Mr. Hopkins, a disabled marine; Mr. Baker, of Reading; Mr. Barlow, of Birmingham, and Mr. Conder, of the Staffordshire Potteries, then spoke in an able and effective manner, after which the Chairman introduced

Mr. HIGGINBOTTOM, surgeon, from Nottingham. He was warmly greeted. If those present, he said, were to ask him what was the very best thing for them to drink, he should answer, WATER. It was his decided opinion that *water* and *milk* were intended to be the principal beverages for man. Water answered every purpose for which drink was taken; it assisted to masticate the food; it was cooling and refreshing; it mixed with the natural fluids of the body, and, in every respect, did good. (Cheers.) The noble Chairman on the preceding day had said that the Almighty gave us corn, but not gin; grapes, but not wine; barley, but not ale:—in the form which God gave them they were nutritious and valuable; in the state into which man changed them, they were injurious and destructive. He was thinking, as he beheld the vast gin palaces of London, what an amazing *quantity* of gin and other destructive liquors were dealt out from them; and he thought that if those liquors were to come down as a shower upon London, the results might be similar to those of the fire which descended upon Sodom and Gomorrha: it would prove the destruction of animal and vegetable life. (Hear, hear.) He had heard of a certain chief of one of the islands of the South Seas, who beat in the head of a keg of spirits with his tomahawk; the spirits ran down among the grass; in a few days he passed along and found a spot where the vegetation was entirely destroyed; on examination he found that it was in consequence of the spirits which he had poured out there a few days before, and was more than ever confirmed in the idea of its pernicious qualities. (Hear.) When ardent spirits was first discovered, about the thirteenth century, it was called *Aqua vitæ*, the water of life; but it ought to have been called, *Aqua mortis et damnationis;* or, as the celebrated Robert Hall called it, "*Liquid death and distilled damnation!*" (Hear, hear.) Many attempts had been made to cure drunkards. The plan of moderation had been tried, but all in vain. At Nottingham they had a Moderation Society for three years, but not one drunkard had been reformed by it. Having heard that at Preston some very hard working men had tried the plan of abstaining from all intoxicating drinks, and had found it answer well in every respect, it struck him that if that could be done in Nottingham, a great object would be gained. He could not sleep for thinking of it, and was glad to have opportunities of sounding that doctrine in the ears of thousands. In the course of his visits as a medical man, he came one morning to a sad case of illness arising from almost constant intoxication. He found the patient in a back room, without fire, the picture of misery and wretchedness. He told the poor man what was the object of his visit. "Ah, Sir," said he, "you are come too late!" He told him what had been done at Preston, talked with him, and left him some tracts. At his next visit he found that the man had left off drinking, but indulged very freely in the use of tobacco. On urging him to leave that off also, the man said, "What! would you destroy the only comfort I have?" "Well," added he, "if I give it up, will you take care of me?" The man was sadly afraid that he should be attacked with *delirium tremens;* and so it proved. He was in a dreadful state, exclaiming that he was surrounded by devils and damned spirits. "Do not you see them?" he cried out; adding that they had been holding a consultation, and that they were determined to have him that very night! He was in a most frantic state. Mr. Higginbottom gave him a tea-spoonful of laudanum and brandy, which afforded him considerable relief. He had since joined the Tee-total Society, of which he had now been a consistent and useful member for some time. (Cheers.) His wife, who before was afraid to be near him, now lived with him in comfort. The very appearance of the man was changed, and instead of the dark, forbidding, gloomy countenance which he before exhibited, he appeared healthy and cheerful. (Cheers) The Society at Nottingham had now 3500 members, among whom were not fewer than 200 reformed drunkards, most of whom had joined Christian churches. (Cheers.) The cause was going on gloriously; many individuals and families who had not yet joined them were carefully trying the principle. (Hear, hear.) Mr. Higginbottom then urged a trial upon all present, assuring them that the best plan was

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to break off *at once ;* in most of the cases with which he was acquainted, he was convinced that if the persons had tried the plan of *moderation* they would have been lost! It was necessary not only to break off at once, but to break off from the use of *all* that could intoxicate. (Hear.) The fact was that alcohol was POISON! There was a portion of it in ale ; there was less in porter, but then the hop was a powerful narcotic, and had a tendency to induce sleep. That was, he believed, the real opinion of the majority of the medical profession ; (hear, hear,) and he could not but feel happy that the members of his profession, to their great honour, had, at least, abstained from writing a single line against the principles of that Society. (Cheers.) And yet *his profession* were the most deeply interested in the subject, with the exception only of the *manufacturers* and *venders* of those pernicious liquors. He had been told by the celebrated Dr. GORDON that out of every hundred cases which came into the hospital with which he was connected, at least SEVENTY-FIVE *were in consequence of intoxication.* (Hear, hear, hear.) Hence, when the assistance of medical men was asked in aid of the Society, one said, "I don't wish to have any thing to do with you!" and another, "What, would you have me assist to cut my own throat?" (Hear, hear.) He believed that if the principles of that Society prevailed, the farmers would soon ride in their carriages, while the doctors would be obliged to go about on foot. He was convinced that the Society was the means of doing much good, and was happy to see so many smiling faces around him on that occasion. (Cheers.) He had himself been a Tee-totaler for twenty-nine years. Nottingham was said to be famous for good ale, but he had never tasted it. (Hear, hear.) He had seen almost innumerable evils resulting from its use; but rejoiced to know that the principles of the Society were advancing gloriously, to banish the evil from that populous town. (Cheers.) As to the moderation men, he had not a very high opinion of them ; he regarded them as the Pharisees of Society, and in most cases they stood in the way of the reformation of drunkards. He had more hope of open sinners than of them. (Hear, hear.) He had seen enough to induce him to dislike the name of moderation for ever. One melancholy instance he would mention. (Hear, hear.) He visited a patient, a minister, who was suffering greatly from a hardened liver. He had, it appeared, been in the habit of taking whiskey. He had some stomach complaint, and every time he felt uneasy, he took a little. No one had given him any caution. As soon as Mr. Higginbottom saw him, he pronounced him a dead man, and he died soon after! One day when he was visiting him, a deacon of the church called in, to whom he related his suspicions as to the practice of the minister. The deacon exclaimed, "O dear, no ; nothing of the kind. He only takes a little drop now and then, when he feels unwell." The deacon himself had got a ruby nose, and certain streaks of purple and red in his face. On being asked respecting his habits, he said that he took two or three glasses of wine after dinner, and sometimes a little toddy, especially at night. (Hear, hear.) He cautioned him ; and told him that he must expect soon to follow his minister. Such face painting was very expensive : some whom he met he was sure had not paid less than a *thousand pounds* for their painted faces, others, more richly coloured, perhaps *fifteen hundred pounds!* (Hear, hear.) Indeed there was a disease, peculiar to hard drinkers, which went by the name of *Gutta roseata.* Such men had generally got on a shabby or ragged coat ; next came a lodging in the workhouse, and then the drunkard's premature grave! (Hear, hear.) He knew of some who but for drunkenness might have kept their carriages, and of one who but for the same vice might have put up for member for the town. (hear, hear.) He begged, in conclusion, to say a word to *females.* It was very common for them, when urged to join this Society, to say, "*What are we to do about suckling?* We are then obliged to take ale!" Perhaps nothing could be more preposterous than such an idea. (Hear, hear.) Did the various suckling animals ever take any such things? What would be thought of an old woman who should give her cow a gallon of ale under the idea that it would then be better able to suckle its calf? (Hear, hear.) One of his most respectable patients had given up the use of all fermented drinks, and one consequence was that not a single dose of physic was put down to her account in his day book. (hear, hear.) She had a very fine child, and the mother and child were both doing remarkably well. (hear, hear.) "But what then are we to suckle with?" it would be said ;—His reply was, with good beef and mutton, to be sure. If they would have puny, weak, sickly children, let them drink ale, and other drinks containing alcohol, and, according to the usual plan, give the children a portion also. He met with a woman aged ninety-three, who in the course of her life had suckled twenty-four children, of her own or other peoples, some of the principal families in the place, He found that she had not used any fermented drinks. He asked her what she had taken ; her reply was, Broth, or whey, or milk. She was a fine, tall, stout, healthy old woman, and bid fair to live to one hundred years. (cheers.) He had often greatly regretted to find females who, according to their age, ought to be in the very prime of life, worn out, in consequence of their taking stimulants so freely to assist them, as they supposed, in suckling their families. (hear, hear.) He earnestly advised them not to take another drop ; they might feel a little low at first, but a little barley broth, and good beef and mutton, would prove most effectual restoratives. He would recommend all present to make a complete clearance of all intoxicating liquors, dealing with them as they would with deadly serpents. If they wished for individual, for domestic peace and comfort, let them become Tee-totalers. (Much cheering.)

Mr. Whitaker then spoke in his usual style of simplicity and force. He was warmly cheered throughout his excellent address.

Mr. GEORGE THOMPSON was received with loud cheers. He rose to address the audience, he said, under peculiar circumstances. He had never yet signed any pledge binding him to Total Abstinence. He had many opportunities of witnessing the effects produced by Temperance principles on both sides the Atlantic. He had been furnished with innumerable proofs of the purity and power of the societies which had been formed on the principles of Temperance, and especially of those formed on the principle of Total Abstinence. (hear, hear.) Still, it was by slow degrees that he had come to the conclusion which he was now prepared to state. He had to labour hard, and under very powerful excitement, producing extreme exhaustion, so that he had found it necessary to resort, though in a moderate degree, to the use of wine and other things which were generally supposed to be necessary to renovate the system, the powers of which must otherwise be suspended for a time, longer than he could spare, in order to restore their wonted tone. He was, at length, convinced that such practices were injurious. (hear, hear.) As well might a bankrupt imagine that he was increasing his capital by merely postponing his liabilities for a season. He had resorted, after great fatigue, to the use of wine and porter, but was now convinced that they were injurious. (hear, hear.) He had been greatly delighted by what he heard that evening and on other occasions ; and he was impressed with a deep religious conviction, that he dare not, for another hour, withhold the declaration that he believed it to be his duty, in the presence of God, and before his people, on his own behalf, and on behalf of his race, thousands of whom were scattered and destroyed by the wasting pestilence of intemperance which was sweeping over the world,—to tender his name, as the last convert to the Total Abstinence principle. (Long continued cheering.) He did it solemnly and deliberately, as in the presence of God,

well knowing that he should have to take up his cross, and that he should be exposed to powerful temptation. Kindness and friendship would tender to him the usual beverages which were thought necessary, both as restoratives, and as the promoters of sociality. The most enticing cordials would be presented to him, prepared, on many occasions, by fair hands, and urged upon him with persuasive eloquence. He signed the pledge, therefore, in the prospect of meeting trials; and he did it in the presence of some who would, he hoped, bear with him, if, when thus urged, he chose water, or the cup which "cheered but did not inebriate," in preference to that which was concocted by human agency and skill. (hear, hear.) He hoped henceforth to advocate the principle of Total Abstinence. (cheers.) He had been an advocate, for some time, for that principle, in the abstract; but it had been said, "Do you practice that principle?" and then the blush came to his cheek. (hear.) Speaking as he was accustomed to do, for four or five hours, and that repeatedly, with how much animal exhaustion no one but himself could judge; he was convinced that if he were able to abstain, and if by abstaining he could attain greater clearness of thought, greater bodily or mental vigour;—any man might abstain, whatever might be his occupation. (cheering.) He now felt it to be his duty to exhort all who had to speak in public to abstain from the use of intoxicating drinks. He could speak from experience. As he travelled from place to place in America, nothing was offered to him but cold water. At first he felt disappointed: he looked back with longing "to the flesh pots of Egypt." But no wine was presented to him, nor did he ever get any thing stronger than ginger and water, sweetened with a little molasses, from the kindest, fairest hands; from persons who proved their affection for him in every possible way; from those who would have stood between him and the gleaming dagger of the assassin. (Hear, hear.) He was compelled, therefore, to try the system of Total Abstinence. He had tried it while having to speak fifteen times a week, and found that he was well able to do so. He believed that many fell into habits of drunkenness from the system of moderation which preceding speakers had so justly characterized. Every argument calculated to produce conviction was on the side of the advocates of Total Abstinence. All history, all philosophy, all chemistry, all morality, all religion, was on their side. If they referred to the thousands who were for ever lost by intemperance, they were justified by the recollection of the past; if they looked forward to the day when all such practices should be banished, they were cheered by the prospect of all that was fair, and glorious, and lovely. They had the experience of America on their side: in that vast country the very face of society had been changed; the habits and manners of the people had been transformed; and fresh members were continually crowding into their society. The general assemblies of Presbyterians, the conferences of Wesleyan-Methodists, the associations of Churchmen, Independents, and Baptists, all were on their side. (Cheering.) And why were not all Christians on their side? One reason was that they had not all the ministers of religion on their side. When any scheme of usefulness was proposed, the first question generally was, What does the minister say? Is he ready to assist in this work?" If the answer was, "Yes!" then every member was willing to engage; if "No!" then the members would not. While he hesitated, they kept back; let the minister's pledge be exhibited, and those of the members would follow. (hear, hear.) Let the audience think well on what they had heard; let them bring it to bear upon their understandings and their hearts, and then they would surely come forward and assist in that great cause. As to the evils of intemperance, all were agreed; as to the nature of the remedy, they were nearly agreed. Let none suppose that they were placing that remedy in the room of the Gospel; they regarded it as a means to a spiritual and holy end: it came in, with other valuable auxiliaries, to assist in promoting religious and benevolent institutions. It did not supersede the preaching of the Gospel; it did not take the work out of the hands of the Christian pastor; it did not interrupt his high and honourable duty. But it went forward to snatch the victim from the gibbet, to bring him out of the haunts of infamy, the dens of crime; and to present him sober, with a mind made meet for instruction, and in some degree purified, to the foot of the minister; that he might take the jewel which had been brought from the mine by the labours of that Society, and polish it into a gem fitted for his Master's crown. (Much cheering.) A preceding speaker had alluded to the Nazarites; and that allusion reminded him of a beautiful passage in the Lamentations by Jeremiah;—"*Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire.*" Could any object to that description? Did they desire to be purer than snow? whiter than milk? more glowing or polished than rubies or sapphires? There was beauty, purity, costliness, and durability! (cheers.) He concluded with the invitation, "Come with us, and we will do you good." For himself he trusted that he should not alone tender his allegiance to that Society. He hoped to become a coadjutor with those around him. He believed that many would be won by the solid arguments, the startling facts, the warm appeals of that evening; that they would testify their adherence to the principles of the society; that they would use the influence of their example, and thus

——"Try each art, reprove each dull delay,
Allure to brighter worlds, and lead the way."

(Much cheering.) Mr. Thompson then signed the pledge, and presented a donation to the Society.

Mr. S. Taylor, of Birmingham, said that though he was not qualified by talent or eloquence to tread in the path of preceding speakers, he could not but come forward as a witness in the cause. He was born in what one had well called the town of moderation, and continued in it for many years; but he soon slipped down into the miserable gulph of drunkenness, and there also he lay for many years. (hear.) Through the instrumentality of that Society, however, he had been brought through moderation town up to the hill of Total Abstinence; there he had planted his dwelling, and there he hoped to remain for the rest of his life. (cheers.) He stood forth on the present occasion as a beacon, that if a drunkard should be in the assembly, he might be the means of stopping him in his mad career. It might appear strange that an inhabitant of a beer making province should stand before them to advocate the cause of Total Abstinence from gin, brandy, rum, and all intoxicating drinks; but having himself derived such benefits from that Abstinence, he could not but recommend it to others. (hear, hear.) It was a good piece of architecture, for it had benevolence for its basis, and religion for its superstructure. Were it not so, they would not see so many wise, humane, religious persons come forward to advocate it. Was it the cause of a party, or of a sect? No! but the cause of charity, the cause of religion, the cause of God. (cheers.) During the many years he had remained in the drunkard's town, he had known nothing but wretchedness and misery. He could not enter into details, but he would venture to state a few items. In his younger days he was comfortably situated; he had a wife, and family, and friends around him. If he had avoided drunkenness, he would not have had to wade through such a mass of misery. But from a very moderate drinker he became a half drunkard, and ultimately a confirmed, a miserable drunkard. (hear, hear.) He held the situation of clerk in a merchant's counting-house, at a salary of a hundred and fifty guineas a year. But on becoming a drunkard, he lost his situation and his character. He became involved in his circumstances, and was for some time incarcerated in Whitecross-street prison. When released he was without

money or character. He earnestly entreated all who were in the habit of drinking to take warning by him, especially those who held situations similar to that in which he had been placed. If there was one class of men in whom temperance was especially necessary, it was such persons. Great confidence was placed in them, and temperance was their only safeguard. If they were addicted to intemperate habits, O let them pause, reflect, amend, before it was too late. "Touch not, taste not;" remembering that however moderate they might now be, they were in constant danger of becoming drunkards! (Hear, hear.) After his release from prison, the hospital was his next resource, and then the workhouse became his refuge. (Hear, hear.) At length he became a pest to society, a disgrace to his friends, a terror to himself. Like a second Cain he wandered about, a fugitive and vagabond upon the face of the earth. He was often without a morsel to eat, without a shirt to his back, or a shoes to his feet. He had drank the dregs of the cup of adversity; and now he stood forward to caution others against the drunkard's doom! (Hear, hear.) Let them be careful to abstain from that which would make them fools and madmen. He wandered about the country selling ballads, picking up bits of rag; and at length took a broom and swept the crossings of the streets. Words failed him to describe his awful condition. But, thanks to God, the system of Total Abstinence had been the means of placing him upon his feet again; and he stood before them as a specimen of what those principles were capable of effecting. Others had told them what they had heard: he stood before them as a living witness. But the horrid picture was now reversed. (cheers.) After joining the Society, he obtained some employment; it was but an inferior situation; but any thing honestly obtained was better than hundreds gained in any other way. He became a porter in a grocer's shop, and by degrees he had been raised to his present comfortable condition; and his employer was not ashamed to ask him to his house to dine with him. (cheers.) The Society had done much good, and was doing good daily. God blessed it, and it could not but prosper. It was diverging in various directions, and was carrying conviction as to its excellence and utility wherever it went. He called upon the friends of humanity to come forward If they needed encouragement, let them look to him: he was restored to his senses, to comfort, to his family, to society, and, above all, restored to his God. The most powerful impression was produced by the whole of Mr. Taylor's thrilling address.

Mr. T. A. Smith illustrated the advantages of Total Abstinence to the working classes, and earnestly exhorted all present to assist in promoting the great work. He produced the testimony of a member of working smiths, resident in London, as to the excellence of the system.

The Rev. A. Fletcher expressed his belief that the Society was doing great good, and that it was employed by God for the purpose of effecting a great moral revolution in the world.

The pressure of our country correspondence has compelled us greatly to abridge this Report.

WORKING OF THE SYSTEM IN NORTH WALES.

Incontrovertible facts prove that intemperance has been more pernicious and destructive to personal eminence, domestic comforts, civil society, virtuous habits, moral conduct, and national prosperity, than any other vice whatever. Delicate sympathy and respect to the feelings of surviving relatives, constrain us to refrain, or we could relate a lamentable number of unhappy cases of destruction to human life, by drunkenness in this neighbourhood. This enormous evil, of late years especially, has been most lamentably prevalent in corrupting good manners, deranging minds, engendering diseases, destroying livelihoods, loading parishes and counties with oppressive burdens, murdering bodies, and condemning souls to eternal ruin. It cannot, therefore, be denied, that intemperance is the moral scourge of England, whilst every day we see it producing sloth, brutality, cruelty, insolvency, poverty, crime, misery, disease, and premature death! "Not one crime on earth destroys so many of the *human race*, nor alienates so much *property* as *drunkenness*."—Bacon. Let education, correction, and other moral advantages be as useful as they possibly may be; still, there is no infallible protection from the baneful and fascinating influences of intoxicating liquors, as long as the least use thereof is allowed; for moderation has, in thousands and myriads of instances, gradually led to that excess, which has finally produced woe, sorrow, contention, babbling, wounds without cause, redness of eyes, wretchedness, degradation, desolation, infamy, ruin, deaths, suicides, and murders!

Hence, the obvious necessity of the Temperance Reform, which, wild-fire like, in North Wales, and in a very great number of the towns of England, is making such rapid strides; and which, no doubt, ere long, will prosper universally throughout the length and breadth of the land. By a deliberate and impartial examination of the forcible arguments adduced in support of Total Abstinence from all intoxicating liquors, together with the numberless and invaluable benefits derived therefrom, and already experienced by individuals, families, parishes, and communities, every unprejudiced mind must be convinced of the philanthrophic design, the benign influence, and beneficial excellence of such an institution. And, it is highly gratifying to observe, that Tee-totalism is warmly sanctioned, strenuously defended, and successfully promoted, by a rapidly-increasing host of eminent, popular, and influential persons; such as patriots, philanthropists, magistrates, captains of about two thousand vessels, gentlemen of princely fortunes, ministers, of all denominations of Christians, clergymen, bishops, senators, and noblemen. Its unprecedented success in North Wales is astonishing! Montgomeryshire has already enrolled near 12,000; and, probably, the other counties in proportion to their size and population.

The first public meeting for the promotion of Total Abstinence, at Llansaintffraid, *Montgomeryshire*, was held in November last; but, mark the result: the gates of hell seem to be most furiously enraged against the Society and its promoters, for they have had to contend with vehement opposition, oppressive tyranny, and violent persecution. In all probability, the storm of opposition has been more tremendously insolent and intolerable in this neighbourhood than in any other part of the principality. It is true that ardent zeal, indefatigable exertion, and considerable sacrifices, have been made, in order to promote the designs of this excellent Institution. Our respectable and worthy President, Mr. Jones, grocer, (and formerly a maltster) has entirely relinquished his malting occupation, although he had, a few years ago, expended a considerable capital in the erection of a new malthouse for that purpose. For this noble act of self-denial, and for actively promoting the objects of the Institution, by establishing a Temperance Hotel on his premises, and by strenuously recommending Total Abstinence principles and practices to his fellow-countrymen, he has been unworthily rewarded by a desertion of several customers, who previously had been regular purchasers in his shop for many years. Another worthy tradesman has sustained similar privations, for no other acknowledged offence than that of being an active, prominent temperance zealot. But the most glaring instance of persecution for temperance in this neighbourhood, is the sad case of a smith, of the name of John Howells. This industrious and steady, but persecuted man, has a wife and eight young children; and, strange and incredible as it may appear to many of your gentle readers, it is not less true than monstrous, that the

generality of his agricultural customers have withdrawn their patronage and work from him, merely because he resolutely continues to be faithful and steadfast in the profession of Total Abstinence! He, consequently, has been obliged to sell his tools, and change his residence! We trust, however, that the Supreme Being, in the wisdom and goodness of his bountiful providence, will mercifully and speedily provide some other means, whereby this injured man may yet earn a livelihood for himself and his numerous family. It is a true and faithful saying, that "Whoever will live godly" (or temperately) "in Christ Jesus, shall be persecuted." But, notwithstanding the sneers of despisers, the objections of non-conformists, and the illiberal, arbitrary, and oppressive persecutions of malevolent opponents, the society, nevertheless, is in a flourishing and prosperous condition; affording cheerful hopes of a triumphant victory over all impediments and opposition. We have had about a dozen popular meetings, at different times, which were warmly addressed, at sundries, by about twenty powerful and eloquent advocates. The number of our members at present is about 200. The prospects and circumstances also of such firm, conscientious, and immovable friends of this laudable cause, as have suffered heaviest from unworthy and undeserving persecution, are yet brightening up, under the most favourable auspices of ultimate success and prosperity. We humbly and respectfully solicit the prayers of our friends on our behalf, that we may be supplied with patience and perseverance, and that the fertilizing blessings of Heaven may rest on the efforts of the society generally; and especially for a copious outpouring of the Holy Spirit on the ministry of the Gospel, so that myriads of Britons may speedily partake of the blessings of salvation. R. O.

PROSPECTIVE ADVANTAGES OF TOTAL ABSTINENCE.

I AM inclined to think that as the practice of Total Abstinence from all distilled or fermented liquors becomes more general, that many advantages will be discovered, of which we have now no idea. Almost all evils, both corporeal and mental, are occasioned by some deviation from the simplicity of nature, and the only true way to obviate them is by a return to that which is plain and unsophisticated. Teetotalism is now in its infancy, and we see it look healthy and cheerful, and the sight pleases us; but we have as yet no knowledge of the strength and beauty that it will attain to, when it arrives at maturity. Man, brought up according to the old system, is like a plant in an ungenial soil and climate, which sends forth weak branches, and pale blossoms, and bears ill-flavoured fruit: remove it to its natural and proper position, and how soon we see it revive, and vegetate freely, and acquire strength, and beauty, and usefulness! So it is with man; let him be restored to the purity and simplicity of nature, and I doubt not but that the human race will, in due time, display proofs of strength, and wisdom, and virtue, that are now unknown. Very many of the diseases which now afflict mankind (the seeds of which have been sown by intemperance and unnatural diet) will disappear, and those checks to the full developement of both mind and body being wholly discarded, who can say to what perfection man may not arrive? I should be sorry to advance any fanciful or extravagant theory, for age has sobered my feelings and imagination too much to leave any inclination that way; but my own experience, and the experience of others I have conversed with, and anecdotes I have read, convince me that what I suggest is neither fanciful nor extravagant. In Lord Wharncliffe's life of his ancestress, Lady Mary Wortley Montagu, there is a letter from her Ladyship, when she was residing on the Continent, in which she gives an account of a man who, at the age of a hundred and upwards, had a new set of teeth, and whose hair turned from grey to a youthful brown. She says this man's food was principally bread sopped in cold water. He died from some accident unconnected with old age, and it is therefore impossible to say to what extent his vigour had been restored by his simple regimen. I have not the book by me, and therefore may not quote her Ladyship's exact words; but the reader, by turning to it, will find the main fact to be as I now state it. It may be said that this was an extraordinary exception to the general rule of nature, and cannot be decisive. I admit this, but still something may be gathered from the fact. Who will venture to say, that if this man had been in the habit of drinking strong liquors instead of water, weakening the coats of the stomach, and fevering the blood, that nature could have made the surprising effort that it did? I only ask for such advantages as may be gained by leaving nature uncorrupted and unshackeled; and these may be far more important than the slave of bad habits is aware of. From Dr. Millingen's "Curiosities of Medical Experience" I quote the following passage: "A lower scale of diet is by no means as injurious as it is generally supposed; the English prisoners made by Tippoo Saib, though kept upon a scanty pittance of bread and water, found themselves in better health than before: and some of them were cured, during their captivity, of liver complaints of long and severe duration." How much may be learned from this anecdote! I wonder very much that a man of Dr. Millingen's acuteness should not have seen the absurdity of saying that a lower scale of diet is not *so injurious* as is generally supposed, when these words are preparatory to the strongest proof that could be given, that such abstinence was *highly beneficial;* so much so, as to induce improved health, and the actual cure of old and severe complaints. For my part, I have not the least doubt, and I am led to this conclusion from my own experience, that a change from stimulating liquors, as a common beverage, to simple water, would remove many of the complaints that now afflict us; and that children, brought up wholly debarred from stimulants, would be entirely ignorant of them. I strongly advise those who have been long the victims of disease which no medicine has been able to remove, to make trial of the simplest food, especially bread, and plain water. The experiment would be both cheap and easy, and could do no harm; and although this might not in every case be successful, I am convinced it would in some. No mode of living can actually prevent the decay of nature, and turn aside Death's dart; but I sincerely believe, that if people in general were to reject every thing but what was pure and simple, the human race would be far stronger, and longer lived than it now is. The first generation would experience some portion of the benefit; but it is to future generations, which at every step would make an advance, that we must look for the full success of our scheme; and who is there, but the selfish, and the little minded, that does not look forward, with solicitude, to the comfort and prosperity of his descendants?

I am, Sir, &c.,

Lamesley, May 29th, 1837. C. O. L.

TO THE SOCIETY OF FRIENDS, ON THE TEMPERANCE REFORMATION.

(Just Published.)

"DEAR FRIENDS,

"IN soliciting your attention to the important subject of the present address, we deem it unnecessary to adduce evidence to prove the alarming prevalence of the sin of intemperance in our highly favoured land. This is acknowledged and deplored by all; yet none but those who have carefully examined the facts of the case, can form any thing approaching to an adequate conception of the extent and consequences of this dreadful evil. Besides inflicting on the country an annual waste of property, which it is computed amounts, directly and indirectly, to more than *one hundred millions*

sterling, (vide Parliamentary Report) it is by general acknowledgment the cause of more than three-fourths of all the crime, wretchedness, disease, and domestic misery, existing amongst us, and it is also, to an appalling extent, ruinous to the eternal well-being of our fellow-men.

That such a state of things loudly calls for prompt and vigorous measures in the way of a remedy will not be denied —the only doubt which can arise on the subject is with regard to the nature of the *remedy* to be applied. This momentous subject has repeatedly claimed the attention of the Yearly Meeting on former occasions, and a few years since its deliberations resulted in some important advice on the disuse of ardent spirits. Subsequent reflection, however, has convinced many friends, that abstinence from ardent spirits alone is not sufficient to meet the exigency of the case, for a most careful examination of the present state of the country with reference to intemperance, leads to the conclusion, that more than two-thirds of all the drunkenness prevailing in the nation is occasioned, not by *distilled*, but by *fermented* liquors, so that were it possible for the views of the Yearly Meeting with regard to the disuse of ardent spirits to be fully carried into effect, still the *principal* cause of intemperance would remain untouched.

It cannot be denied that the use, as a beverage, of ale, porter, wine, and other fermented liquors, is the *predisposing cause* of the intemperance so lamentably prevalent throughout this country. And although we readily admit that many are so far under the influence of moral restraint and religious principle, as to appear in little danger of being led beyond the limits of moderation, yet it is equally clear that vast numbers are unable so to control themselves. Experience shews that for such as have unhappily acquired the fatal appetite for intoxicating stimulants, which it is estimated is each year hurrying 30,000 of our fellow-countrymen to the drunkard's grave, and also for still larger numbers, in whom this fatal taste is not yet fully formed, there is no safety but in Total Abstinence from all intoxicating liquor. Our enquiry then should be—By what means can the numerous class of our fellow-countrymen, whose temporal and eternal welfare is thus endangered, be induced to submit to that restraint which is acknowledged to be essential to their safety? In answer to this enquiry, we fearlessly state that no method which has hitherto been resorted to for the attainment of this important object has been so successful as the relinquishment of all intoxicating liquors by the temperate part of the community. The peculiar advantages of this plan are, that whilst it may be a great means of safety to those who practice it, they are exhibiting the only example which the drunkard can safely follow. Simple as this plan may appear, the adoption of it has already led to results, in every part of the country where it has been fairly tried, which have been cheering beyond the most sanguine expectations of its early supporters; and thousands of the poor deluded victims of intemperance whom we had long been accustomed to view as almost irrecoverably lost, have been rescued from the jaws of death, restored to the blessings of health, peace, and domestic comfort, and had their mouths filled with songs of deliverance. Whilst inculcating the doctrine that the drunkard, in order to be fully reclaimed, must relinquish fermented as well as distilled liquors, the friends of the cause have seen and submitted to the necessity of giving up these drinks themselves, and the Divine blessing has crowned their exertions to an extent which few indeed had ventured to anticipate. And when we consider that there are probably several hundred thousand drunkards in our nation, and that of these the Bible declares "they shall not inherit the kingdom of God;" and that even of their earthly woes, and those of their family connexions, the mind can form no adequate conception; is not every Christian decidedly called upon to consent to the little and certainly harmless self-denial of discontinuing the use of strong drink, and of so far making his example and practices conducive to their recovery?

Before dismissing this subject, we will notice two of the objections most commonly urged against the system of Abstinence from all intoxicating liquors:—

In the 1st place, It is frequently stated that these liquors, when used in moderation, are beneficial, and even necessary, to the preservation of health. The experience, however, of tens of thousands of persons in this country and in America, shews that, with few exceptions, their health has improved, and their strength increased, by abstinence from such liquors. In other quarters of the globe, it is well known that there are whole nations, a majority of whose inhabitants never taste them; and it is computed, that throughout the world, one-fifth part of the inhabitants are unaccustomed to their use. We might also refer to medical authorities of the very highest class, both in this country and America, in proof of the fact that these liquors, so far from being necessary, are in almost all cases positively injurious to persons in health.

The following important testimony has just been received from William Tothill, Consulting Surgeon, at Staines, Middlesex, dated 17th of 5th month, 1837:—

"My own opinion, from long practical observation, is, that any general beverage stronger than water is seldom necessary; that any thing stronger, except medicinally, is oftener injurious than beneficial; and that a total disuse of all alcoholic liquors would make a greater change for the better in the moral and civil condition of mankind than all other known remedies."

With these facts before us, the plea of necessity cannot surely be maintained.

The remaining objection we have to notice, is, that the enforcement of Total Abstinence is unsupported by Scripture. To this we would briefly reply, that while freely admitting that the use of wine is not proscribed by any express precept to be found in the sacred volume, yet we believe that under the present circumstances of this country, abstinence from all intoxicating liquors is only coming up to that glorious law of Christian love exemplified in the precept of the apostle Paul—"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." Romans xiv. 21.

Thousands of the labouring class have now adopted the principle of Total Abstinence; and from a practical experience of the vast benefits resulting from it, are endeavouring, with praiseworthy zeal, to spread the reformation. They are anxiously looking for the support and countenance of those in superior stations, and to whom is it more natural for them to look than to a Society which has taken a prominent part in works of general benevolence—which has been ever alive to the claims of suffering humanity—which whether in advocating the cause of the oppressed, or in maintaining the rights of conscience, has pursued the path of duty with unwearied perseverance and unflinching courage? On our sympathy and co-operation, therefore, do they confidently rely; let us not then disappoint them, but rather let us come nobly forward, and, by our influence and example, use our utmost endeavours, under the Divine blessing, to check that awful torrent of iniquity which is so extensively subversive of the temporal and eternal happiness of our fellow-men. Trifling indeed will be the personal sacrifice to any of us—immensely great is the amount of good to be achieved. Then indeed may be applicable to us the beautiful language of Scripture, "The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy."

Richard Burlingham, Evesham; R. T. Cadbury, Birmingham; Samuel Fox, Wellington; Richard Barrett, London; Samuel Bowley, Gloucester; D. P. Hack, Brighton; George Richardson, Newcastle; Thomas Frankland, Liverpool; J. Sturge, Birmingham; Isaac Wilson, Kendal; Joseph Eaton, Bristol; Robert Howard, Tottenham; John Hull, Uxbridge; Jonathan Barrett, London; William

Allbright, Charlbury; Robert Charleton, Bristol; Edmund Richards, Guernsey; Thomas Graham, Colebrook-dale; Josiah Hunt, Hayes, near Bristol; Thomas Southall, Birmingham; William Southall, ditto; Henry Sturge, Bewdley; Frances Firth, Sheffield, John Withy, Bristol; Arthur T. Tanner, Sidcot; Wilson Crewdson, Manchester; Samuel Thomas, Bristol; John Cadbury, Birmingham; Richard Ball, Taunton; John Hills, Sunderland; Thomas Hall, Cockermouth; Samuel Cash, Peckham; William Cash, ditto; Samuel Wheeler, Strood; Joseph Hale, London; William Minchin, Hook Norton; Thomas Wedmore, Bristol; Arthur Allbright, Charlbury; Samuel Gill, London; Frederick Wheeler, Rochester; John Wood, Barnsley; George Sedgwick, ditto; John Gay, London; Isaac Richardson, Newcastle; William Hopkins, Rochester; John Enock, Jun., Sibford; George Peters Rickman, Reading; Henry Dickenson, Sheffield; William Brewin, Cirencester; Joseph Spence, York."

[We have much pleasure in presenting this excellent Address to our readers. It is worthy of universal attention. Ed.]

THE DRAGOON AND HIS HORSE. A FABLE.

One day, after a bloody battle, a dragoon, who had been engaged on the vanquished side, made the best of his way from the field; but fearing that his horse's strength might fail, and that the enemy would overtake him before he had attained to a place of safety, he dismounted, and proposed to give the tired animal a draught of stimulating liquor, which he said would endow him with extraordinary strength and spirit. He had heard such things had been done by highwaymen and others, who wanted their horses to perform unnatural feats of speed and perseverance. But the horse strongly objected to the experiment, declaring that the liquor his master wanted him to drink was what he was not used to, and that he had rather trust to his natural powers than to any artificial strength that stimulants could produce. The soldier, however, continued to urge his wishes, and so the gracious and obedient beast, after some further resistance, swallowed the liquor that was offered to him. The dragoon now once more mounted his charger, and slackening the bridle, away they flew across the plain. The clash of arms, and the shouts of savage conquerors, and the groans of dying men, were in a short time out of hearing. Mountains, valleys, plains, and rivers, were all soon left far behind, for the rider urged his horse for life; and the poor beast, maddened with the liquor he had drunk, scowered along, heedless of every obstruction. In time, however, his strength and wind began to fail, and he sensibly slackened in his pace. "Keep up your spirits, my brave steed," exclaimed the rider: "a few miles further, and we shall be in a place of safety." "But I feel my strength leaving me," replied the exhausted beast, "and I fear I must soon stop." "On, on," cried the rider, "I hear the enemy in pursuit, and if we pause now, we shall fall into their cruel hands." But the horse could make no further effort, and was obliged to halt. "Here, take another draught, and it will renew your strength," cried the desperate fugitive. The liquor was taken, and again the generous animal exerted himself to convey his master to a place of safety. Away they flew, and quickly left their pursuers far behind; but this last effort was soon to end, for nature could hold out no longer; and so, after much panting, and blowing, and struggling, the horse fell, and threw his rider violently upon the ground, where they both lay, unable to move from the place: the one exhausted by the unnatural exertion he had made, and the other mortally wounded by his fall. While in this condition, the dying animal, in a feeble voice, thus addressed his master: "O that you had not forced upon me that mischievous draught; for it is that which has been our ruin. I knew not what I was about, and madly attempted more than nature could sustain. Ah, master, you thought you were flying away from your enemy, when, alas! your were, in fact, carrying your worst and most dangerous enemy with you. If it had not been for the fatal liquor you poured down my throat, I should not have exerted myself beyond my natural strength, and we might both have been saved; but now we both die, and it is the liquor that has destroyed us."

The moral may be given in the following apothegms:—

The more haste, the worst speed.

When the liquor is in, the sense is out.

A clear head makes sure work.

One thief in the house is more to be dreaded than fifty in the street.

C. O. L.

Correspondence.

CAUTION TO YOUNG MEN.

To the Editor of the London Temperance Intelligencer.

A young man, who has been but a short time from Somersetshire, has been working lately with his uncle and cousin, in a field in front of my house, digging. It so happened that a neighbouring beer seller was having his cellar replenished; and, consequently, the uncle and cousins, who had long been good customers of his, to their own injury, were invited in with the young man. After an hour or so, the uncle came out, with his nephew, who by this time had been bitten, as they said, by the brewer's dog. He was therefore to be held up as a laughing stock for his friends. He attempted to reach the trench; but, ere he did this, the strengh-giving ale was found so strong, he had many falls. At last poor Jack reached the spot; but, with all the strength derived from the good liquor he had taken, Jack had neither strength to work nor stand, but lay in a damp furrow cut to drain the land. After some time, the hospitable landlord, who trades with these dogs, came to look at him; and, seeing how sadly he was bitten, lifted up his head, and placed a clod of earth underneath it. After a few hours, poor Jack recovered a little; and, with the assistance of his uncle, was enabled to stagger again to the beer shop; but by this time one of the tee-totalers had found him, and, to the great annoyance of the landlord, he allured the uncle and nephew from the beer shop, and persuaded them both to go with him to their own house.

Now, Mr. Editor, should this caution appear worth a corner, you will please to insert it; for we have so many of these brewer's dogs running at large, that our countrymen are in great danger, and particularly as many of them think, as I once did, that they are useful and necessary creatures. However, after sixteen months' trial, I can state, that if every one would do as I have done, deny them admission on their premises, their property would be safer, there would be less disturbance from midnight broils and family quarrels, they would enjoy better health, greater cheerfulness, and be cash in pocket from having one less to keep.

A Constant Reader of your Publication.

Tottenham, May 25th, 1837.

MEETINGS IN LONDON AND ITS SUBURBS.

At Half-past 7 o'Clock in the Evening.

Monday, June 19th.—Bible Christians' Chapel, Paradise Row, King's Cross.—Wesleyan Chapel, Edward Street, Whitmore Road, Hoxton.

Tuesday, June 20th.—School Rooms, Fisher Street, Red Lion Square.—Christian Benevolent Society's Chapel, Macclesfield Street, City Road.—Domestic Mission Chapel, Half-Moon Alley, Lower Whitecross Street.—Harp Alley, Fleet Street.

Wednesday, June 21st.—Baptist Chapel, Northampton Street, King's Cross.—Providence Chapel, Charles Court, Featherstone Street.—New Jerusalem Free School, Charles Street, Westminster Road.

Thursday, June 22nd.—Welsh Chapel, Aldersgate Street.—Spitalfields Chapel, Church Street, Spitalfields.

Friday, June 23rd.—At the Chapel, Broker Row, Mint, Borough.

Poetry.

CHARADE.

(From Chambers' Edinburgh Journal.)

I AM a word of twelve letters; my 9, 6, 7, is the name of an animal; my 6, 9, 2, is a part of a gun; my 5, 1, 10, 3, is the place where money is coined; my 5, 9, 8, 1, 9, is a lady's name; my 6, 7, 9, 8, is a delicious fruit; my 6, 4, 9, is a garden vegetable; my 11, 12, 2, 3, is a small coin; my 6, 12, 2, is a small enclosure; my 6, 4, 6, 6, 7, 8, is an aromatic kind of plant; my 11, 9, 3, is a small animal; my 8, 12, 5, 2, 9, 10, 3, is that which is left; my 6, 7, 3, 4, 8, is the name of one of the books of the Testament; my 3, 12, 9, is a Chinese plant; my 8, 4, 9, 6, is what farmers do; my 1, 10, 2, is a traveller's home; my 3, 12, 2, is a certain number; my 10, 4, 3, is what fishermen use; my 9, 8, 5, is a part of the human frame; and my whole is a moral evil.

THE ANSWER.—BY W. SNOW.

YOUR Charade, like a full-grown and towering tree,
Shoots forth *eighteen branches* (or questions) dy'e see;
The which I will handle or answer, which ever
O' the separate terms you may judge the most clever;
A great moral evil, composed of twelve letters!—
I'll soar at distinction as well as my betters;
And try to unfold, in a style of mine own,—
Quaint, comic, and brief—how the mystery's known.
Your *first* proposition assumes a strange shape,
Sure a master of arts is the dexterous *ape*.
Your *second* I've read, which, if rightly I scan,
As sure as a gun, it is meant for the *pan*.
The next, where poor paddies, when harrassed for *rint*,
And I, too, look in vain—at the well-guarded *mint*.
At the next you propose, I involuntarily sigh—Ah!
'Tis the love-prized initials of Sterne's sweet *Maria*.
The *fifth* is a fruit out of season, 'tis clear;
A few months anon, and we'll slice the nice *pear*.
And, *sixthly*, you'll own our lov'd isle of the sea
Produces fine crops both of bean and green *pea*.
And again—what you fancy, so fertile, hath lent,
May do me some good—you no harm—'tis a *cent*.
Since confin'd is my muse, to the why, what, where, when,
I'm constrain'd to confess your eighth problem a *pen*.
And, though puzzling your questions, your genius erratic,
'Tis disputed by none that *pepper's* aromatic.
You go on perplexing; but, Sir, for all that,
I'll match my big dog 'gainst your grisley tom-*cat*.
These rhymes, so like patch-work, would merit abuse,
Did not *remnants*, sometimes, prove of very good use.
O, bear with me, Sirs, while I mete out my metre,
My poor muse, to pay Paul, must now borrow of *Peter*.
Long, long, may the spot whence I write sacred be,
To honour—to friendship—to temperance—and *tea*.
Then the *fourteenth* position I'll scale at one leap,
"'Tis from temperate habits advantage we *reap*."
I've conn'd o'er the import of your *fifteenth* query,
'Tis the traveller's home—'tis an *inn*, meant to cheer ye.
Though your aim's to amuse, (and right well, Sir, you shew it)
If you challenge the world, *ten* to one they can't do it.
Zounds! your 10, 4, 3, is most intricate—yet
You'll admit that I well can steer clear of the *net*.
Sir, may Honour's fair impulse the heart ever charm,
And justice be ever upheld by each *arm*.
Your queries resolv'd—I'll conclude in a trice;
Be at peace with the peaceful, but war against vice.
Ingeniously blended, twelve letters are made
To form the great evil couch'd in your charade;
But to free courteous readers from longer suspense,
Let them shun, I pray God, the fiend

INTEMPERANCE.

1 2 3 4 5 6 7 8 9 10 11 12.

Temperance Hotel, 159, *Aldersgate Street*.

[WE cheerfully insert the above entertaining solution, seeing it is from the versatile pen of a veteran tee-totaler. The innocent and legitimate exercise of an excursive fancy is among the many happy privileges appertaining to Total Abstinence from intoxicating drink. Indeed, the disuse of stimulating liquors promotes genuine shrewdness and clear-headed penetration. Seldom do we find the votary of Bacchus influenced by a spirit of discovery. Emulation is too great an effort for his enervated powers. He lives in the tomb of his own indiscretion, and utterly disregards the living realities which claim his attention so long as he possesses the means of gratifying his animal appetite. Who will not shudder to contemplate such an one's end?—ED.]

CAMBRIAN COFFEE ROOMS

AND TEMPERANCE HOTEL,

3, *KING'S CROSS, BATTLE BRIDGE.*

THE proprietor of this celebrated house continues to furnish the best tea, coffee, and every kind of provision for dinner or tea, at the most moderate charges, with a view to merit a continuance of the support he has already so substantially received, and for which he is grateful. The rooms are open from five in the morning until ten in the evening; at which hour the company is requested to withdraw. For gentlemen of business, these rooms are advantageously situate, there being conveyances to and from the city every few minutes. The principal daily journals are taken in, and a variety of interesting publications, including The London Temperance Intelligencer.

Hot rolls every morning. Eggs, chops, and steaks, prepared on the shortest notice.

Just Published, in a Superfine 8vo. Pamphlet, price 2*d*,

"THOU SHALT NOT KILL."

Printed and published by John Wright, Bristol. Sold in London by J. Pasco, 90, Bartholomew-close.

This edition is particularly recommended to the friends of the cause; being printed in a clear type and on a fine paper, it is especially adapted for distribution in quarters where common temperance tracts would be refused.

WANTED,

A steady active YOUNG MAN, to wait at Table and make himself generally useful. Also a steady active FEMALE, from 30 to 40 years of age, as NURSE. Members of the New British and Foreign Temperance Society will be preferred.—For particulars, apply at J. Pasco's, 90, Bartholomew-close, London.

Printed and Published by J. PASCO, 90, Bartholomew Close; and sold by W. BRITTAIN, 1, Queen's Head Passage, Paternoster Row; PAUL, 52, Paternoster Row; TYLER, Tottenham Court Road; M. FULLER, 16, Bland Terrace, Great Dover Road, Southwark; C. J. REYNOLDS, 64, and J. PATTIE, 17, High Street, St. Giles's; HICKS, 130, Tooley Street; BAISLER, 128, Oxford Street; CHADWICK, Oilman, 5, Angel Place, near the Angel, Islington, and 18, Old Paradise Place, Islington Green; DEXTER, 8, John Street, Wilmington Sq.; D. STROUD, 163, Blackfriar's Road; COWING, Barnet; HERBERT, 36, Exeter Street, Sloane Street, Chelsea; GOTELEE, Church Parade, Hounslow; BAKER, Tract Depository, Nottingham; PALLISTER, Leeds; NOBLE, Boston; BRADBURY, JUN. AND Co., Deansgate, Bolton; OLIPHANT, Edinburgh; LIVESEY, Preston; ELLERBY, Manchester; WHEELER, Bath; and may be had of all other Booksellers.

THE WEEKLY
London Temperance Intelligencer.

UNDER THE DIRECTION AND SUPERINTENDENCE OF THE NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY.

No. 32.] SATURDAY, JUNE 24, 1837. [PRICE ONE PENNY.

"Far from thinking this cause a *sole* means of converting sinners from the error of their ways, we deem it to be but an *auxiliary* to the great cause of religious truth; it is intended *not to supersede*, but to *make way* for other means."
Rev. J. A. James.

MEETING OF THE WEST LONDON AUXILIARY.

THE elegant Music Room in Store Street, Russel Square, was occupied on this occasion by a very respectable audience.

Mr. BAKER, of Reading, who was called to the chair, expressed himself happy in being able to inform the meeting that the cause of Total Abstinence was progressing rapidly at Reading.

Mr. KENYON, from Leeds, regarded intemperance as one of the most dreadful evils which men had foolishly fastened upon themselves. It was not only an evil in itself, but the first in a long train, having other dreadful and complicated evils ready to follow it in rapid succession, till men were brought by it to an untimely end; and yet the majority of men, including many professing Christians, looked upon the practice with apathy and unconcern. (Hear.) Though the evil had reached even to the house of God, and had made sad havoc in the flock of Christ, few seemed disposed to rise up and check the inroads of the monster. Cities, towns, and villages; hills and vallies; the sea and the land, were alike the scenes of its destructive influences; all bore witness to the drunkard's folly, to the drunkard's end. (Hear.) Many attempts had been made to destroy the monster; but the only system truly calculated to put an end to his career was that which this Society was aiming to establish. (hear.) Hundreds and thousands had already been reclaimed by it, —had been restored to themselves, to their families, to society, and to God. Many *young* persons had joined their ranks, and were by that means prevented from becoming drunkards, and from sinking into a drunkard's grave. (hear.) It was possible that some might be present who wished success to the Society, and yet refused to join its ranks. They were not willing, perhaps, to practice that *self-denial* which was necessary; but they should remember that self-denial was one of the most important duties to the discharge of which they were called in the word of God. (hear.) They ought to deny themselves as to every thing which stood in competition with their own welfare, the prosperity of their fellow-men, and the glory of their God. To withhold their aid in such a cause was as if a man should see a house in flames, and applaud the efforts of those who were aiming to save the property or to rescue the lives of the sufferers, while he contented himself with being a mere spectator. (hear.) Such persons rather stood in the way of the successful operations of others. Then, there were others who stood aloof, waiting till certain persons, men of wisdom and influence, came forward and united themselves to the Society. But if intemperance were indeed a most destructive evil, they ought, without hesitation or delay, to unite in efforts to destroy it. (hear.) Let them at once adopt the principle of the Society, as a safeguard for themselves, and as affording a suitable and consistent example to those around them. (Cheers.)

JOHN HULL, Esq., wished to remind those before him that drunkenness was a vice whose influence affected men *by degrees*. It was not the work of a day. It was caused by taking intoxicating drinks, but those drinks were taken at first in small quantities. Now if it were ascertained that the taking of any particular article produced any dreadful disease, say, for instance, the cholera, would persons be satisfied to give up the use of it *by degrees?* Would they not cut it off *at once?* (hear, hear.) If a person were sure that by the use of intoxicating drinks he should, in a given time, have the cholera, or delirium tremens, or the chronic rheumatism, would he be so foolish as to persist in the use of them? Assuredly not. Let those who took such drinks, however moderately, remember that they were acquiring a habit, which it would be as difficult to break off from, as from the use of tobacco, or snuff, or any other needless and injurious self-indulgence. (Cheers.) Let them determine at once to break off, and they would soon feel as perfectly indifferent about such things as though they had never existed. He rejoiced to say that in the district in which he resided the cause was gaining ground. Several ministers were lending their aid. (Cheers.) It must be recollected that the system was as yet novel; they must allow time for investigation. Let them aim to spread information on the subject, and exhibit a consistent example, and they would, no doubt, have ministers, as well as others, to cheer and to assist them forwards. (Cheers.)

The CHAIRMAN made an observation or two on the importance of ministerial influence and exertion, and stated that in his own neighbourhood, a Wesleyan minister, and a minister among the Primitive Methodists, who had formerly felt opposed to the system, had now, in consequence of reading the tracts, and attending the meetings, become convinced of the excellence and importance of the system, and were ready to come forward and render their assistance. (Cheers.)

The Rev. Mr. BYRNE, of Great Yarmouth, urged the importance of ministerial exertions. He took an extended view of the evils which followed in the train of intemperance, and defended the principles of the Society on the grounds of their reasonableness, their simplicity, their practibility, and their great efficiency. He noticed several of the objections which were most commonly brought against the operations of the Society, and concluded by urging all who truly loved their fellow-men, and wished to advance the glory of their Redeemer, to exhibit their own consistent example, to distribute tracts, to assist in holding meetings, to furnish necessary aid, and in every possible way to advance the benevolent, the holy cause. (Cheers.)

PRINTED AND PUBLISHED BY J. PASCO, 90, BARTHOLOMEW CLOSE, LONDON.

W. JANSON, Jun., Esq., stated that it had been his practice to visit various families for the purpose of rousing attention to the importance of Total Abstinence from all intoxicating liquors. He had got the admission from several persons, that if drunkenness *could* be done away with, it would be the means of banishing much distress and sorrow from the world. (hear, hear.) That had urged him to proceed. It was astonishing that the evil and the remedy were not duly considered by all classes in the community. Drunkenness was clearly seen to be the cause of innumerable evils: it was admitted by a great number of medical men, especially in America, that the liquors, the use of which caused drunkenness, were not necessary, and that, at best, they could only be regarded *as luxuries*. (hear, hear.) And who ought not to be willing to give up a mere luxury, when, by his giving it up, the good of many might be abundantly promoted? (hear, hear.) As to those who hesitated to come forward, whether ministers or others, they must have a little patience, and in the mean time endeavour to furnish all possible information on the subject. In America they proceeded systematically, and adopted measures by which every house or family should be furnished with a tract or a paper, periodically, on the subject. He trusted that method would soon be adopted in England. (Cheers.)

Mr. GRAY delivered a very energetic address, with the object of impressing upon the minds of the members of the Society the vast importance of renewed exertion. He took a view of the position which the Society now occupied in the metropolis, compared with the period when it commenced its operations. The tide of intemperance, however, still rolled along. It was certainly matter for unspeakable gratitude, that three or four thousand persons in London had been induced to join the Society, in consequence of the exertions, chiefly, of a few plain, simple, humble men. And if the Society had obtained such numbers, under circumstances comparatively so unfavourable, what might not be hoped for now, that it was taking root in the affections of so many, and receiving high and noble patronage and support. (cheers.) Much had been done under circumstances of great discouragement; but much, he repeated it, remained to be done. They numbered upwards of 300,000 in their Society, but what was that compared with the hundreds of thousands who were still held in bondage and misery? (hear, hear.) Hundreds had been snatched from poverty, disease, degradation, and pollution; they stood forth as trophies of success, as proofs of what the principle was capable, with the blessing of Providence, of effecting. But the map of moral desolation was still spread before them, and it was indispensable that there should be a renewal of hostilities, and an increased determination to go forward, strong in the Lord, and in the power of his might, to make a more vigorous attack upon the system of iniquity, and upon those dens of infamy and ruin which were still rearing their horrid heads to mock and to laugh at all that was sacred and peaceful. (hear.) He wished the present meeting to become a new starting point for their zeal: he would have them from that moment pledged to new conflicts, and determined not to rest till they had planted the white banner of peace and sobriety in every town and village throughout the empire. (cheers.) Mr. Gray then drew a vivid picture of the effects of intemperance, and called upon all present, and especially on professors of Christianity, to allow no time to be lost till the song was again sung, "Glory to God in the highest; on earth peace, good will towards men!" (cheers.) There was every thing to encourage their efforts. Their principle was a good one; it was rational; it was simple; it was efficacious. The passions of men, avarice, cupidity, might be opposed to them; but if they were firm to their own principles, and if they persevered through evil and through good report, they could not fail to be successful. He besought them by their experience of the past, by their position at the present, by their hopes as to the future, by their feelings as patriots, by their responsibilities as Christians, to go forward in their labours of love, till those labours were crowned by complete success. (cheers.)

Dr. OXLEY, of Hackney, was convinced that the subject before the meeting was so plain, so self-evident, as to require very little to be said. Sobriety recommended itself to every man's conscience; and the evils of drunkenness were apparent to every observer. He fully believed that it was God who had put the plan of Total Abstinence into the minds of men, and had no doubt but it would prove ultimately successful to remove the dire evils resulting from intoxication. Could the various intoxicating liquors which were now in use be banished from the land for seven years, there would be very little crime, or sickness, or poverty, or distress. It was not the design of a kind and good God that men should be miserable; and most of the evils of which men complained were the result of their own wilful indulgence in things which were injurious. (hear, hear.) It was astonishing how persons could indulge in those things which every day's experience must convince them were doing them mischief. Some years ago, Dr. Gregory, of Edinburgh, was consulted by a minister who was suffering greatly from dyspepsia. "Do you take tobacco?" said he, "Yes!" was the reply. "Do you take grog?" "Yes! a little at night, or when I feel poorly." "You! a minister of the Gospel, and yet smoking and drinking like a hog!" exclaimed the Doctor, and so left him. Dr. Oxley then referred to his own experience in proof of the value of the Total Abstinence principle. He had travelled much, in cold and in hot climates, and had found water, or tea and coffee to be the best beverage. It was a complete delusion to suppose that fermented liquors afforded nutriment or strength; they were only useful as medicine, and the cases in which they were needed as medicines were extremely rare. (hear.) He wished to say a few words *to females*. He had seen the greatest evils result from the use of ardent spirits, and other liquors, while nursing. He had been in extensive practice as an accoucheur, and in all cases where he could prevail on his patients to drink only milk, or gruel, or barley water, he had been successful in producing much comfort and a speedy restoration to health. (Hear.) The fever, the pain, the anxiety, the restlessness, so often complained of, arose, in almost all instances, from the use of ardent spirits, and they should be very cautious what kind of *nurses* they engaged. Dr. Anderson, a very able and experienced lecturer on midwifery, used to say to the students, "Whatever you do, never recommend a nurse that smokes tobacco; for if she smokes, she will be sure to drink; and if she drinks, she will not fail to recommend it to her mistress." (Hear, hear.) He believed that the evils done to females by intoxicating liquors were greater than those done to males by the same practices. If the occasion were suitable, he could enter into such explanations as would convince them of the truth of what he said. Many cases of lunacy arose out of it. In conclusion, he would exhort all present, as they regarded their health, their peace, their salvation, to avoid drunkenness. (Cheers.)

CAPTAIN PILKINGTON observed that when he first attempted to introduce the principles of Total Abstinence into London, he met, in almost every instance, with great opposition, and, in some cases, he was beaten out of the field; now, however, he had only to announce that he was a Teetotaler, and marks of approbation followed. He had himself practised the principle for five years, and could therefore consistently recommend it, even to the poorest man. (Cheers.) Much encouragement presented itself to the friends and supporters of that Society. It was true that their numbers had not as yet reached 500,000; but they were proceeding steadfastly forward, and would, doubtless, in process of time, put the extinguisher upon the public-houses and gin-shops of the land. (Cheers.) Mr. Pilkington

concluded with an energetic address to husbands and parents to relinquish habits by which, in contempt of vows and obligations, they compelled their wives and children to drag on in poverty and misery.

Mr. GILES bore testimony to the efficacy of the system of Total Abstinence in promoting health and strength of body. The use of wholesome food and water, by generating pure and natural blood, and promoting digestion, rendered restoration to health and soundness comparatively easy after injuries had been inflicted by accidents, or other causes.

Mr. CHARLETON, of Bristol, stated the case of a man who had signed the Total Abstinence pledge, but whose constitution was so greatly injured by drunkenness, that it was doubted whether he would get through the winter. He apprehended that the Doctor would order him porter, but he determined not to taste it, and to confide his life to the care of the Almighty. In two or three weeks he began to rally, and had since resumed his labours, which were in a glass manufactory, perfectly restored. He declared his belief that if he had not become a Tee-totaler, he should have been rotting in his grave. (hear, hear.) Nothing, Mr. Charleton observed, was more injurious than for persons to imagine that they could not break off from the use of intoxicating drinks without danger to their healths. (hear, hear.) He instanced the case of the Wesleyan preacher, the superintendent of the Cardiff circuit. He had always been a moderate drinker, chiefly of beer, but having heard the addresses of JAMES TEARE (cheers) he was induced to try the system of Total Abstinence, and he had stated that there was nothing in his life, except his conversion to God, to which he looked back with more pleasure, than his having adopted that prInciple. (Cheers.) He had got rid of his head-aches, and other complaints which he formerly had; and though the duties of his circuit were very arduous, he found himself far better able to go through them than when he took even a moderate portion of intoxicating drinks. (Cheers.) He found it valuable in preserving him from that levity which was so inconsistent in a Christian minister, and taking into the account all its beneficial effects upon his body and mind, he considered it as one of the most valuable things he had ever done. Mr. Charleton then stated that a few weeks ago he went to assist in establishing a society at Gainsford, a place between Bath and Bristol, through which the new Rail Road ran. Since that time, many had attended a place of worship who had not been accustomed to do so before. (hear, hear.) At Bristol many class-leaders and local preachers had joined the Society, though none of the travelling preachers had as yet joined them. *Were they to do so, he fully believed that it would be the means of giving the cause of Methodism a lift, such as it had never experienced since the days of* JOHN WESLEY *himself.* (hear, and cheers.) One individual had formerly been a local preacher in the Wesleyan connexion, and was considered a man of talents. His friends were anxious to put him forward into a sphere of greater usefulness. In addition to his engagements as a preacher, he filled the office of class-leader also. But he unhappily acquired a taste for intoxicating liquors, till he became an abandoned drunkard. He continued in that state till last February, when he was induced to sign the pledge. He had kept faithfully to it, and had returned to the situation which he formerly held. (Cheers.) Another instance was that of a young man who had commenced business as a linen draper. His father advanced him capital to the amount of £1000., and he had a well-assorted stock of drapery and haberdashery goods. Had he exercised common prudence, he might have possessed good property; but he acquired a taste for strong beer; and his father, fearing the consequences, had the stock sold off at a heavy loss. He obtained for him a situation as shopman, but he behaved so badly, that he received notice to quit. It struck his employers, however, that he might be restored through the agency of this Society. He was induced to sign the pledge. Since that time he had not tasted a drop of any intoxicating drink; he expressed his thankfulness for what had been done for him, and trusted that he should be able to persevere. (Cheers.)

Mr. BARLOW, of Birmingham, addressed his brother operatives with considerable energy. They had, he said, enjoyed nearly five years of unusual prosperity, and he appealed to them as to the use they had made of their privileges and opportunities. What kind of furniture had they in their dwellings? How were their wives and children clothed and provided for? Drunkards were but short-sighted men in general: their habits were very improvident, and their dwellings were but too often the abode of misery and distress. (Hear.) Mr. Barlow adduced some very appalling instances of the misery and insensibility resulting from intoxication. He proceeded to denounce the *traffic* in intoxicating drinks, which he regarded as altogether incompatible with the profession of Christianity. How could a man deal out what he must know did no good, and what he must see was highly injurious, and yet lay claim to the character of a Christian? He was a poor man: he was often agitated by hopes and fears as to the future, respecting his wife and children; but he could never consent to rise to fortune on the pedestal of the blasted hopes and ruined expectations of others. (Cheers.) He trusted that the time was coming when the traffic in intoxicating drinks would be regarded as immoral, and when the practice of using them would be abolished from the world. Mr. Barlow concluded by exhorting the working men to be steady to their principles, to avow them boldly, and to do all they could to shame those around them out of those destructive practices to which they had been so long addicted. (Applause.)

Mr. WHITTAKER, of Preston, said that after he had become a Tee-totaler for a short time, he was met by one of the Jerry lords, who declared that he was glad to find he was become sober, because he used to be so very foolish when he was drunk. But though he wished him to keep the pledge as it regarded himself, he urged him not to trouble himself about other folks, but to let them find out the secret for themselves. His reply was, that had he been left to himself, he should not have found it out. He was no foe to publicans nor to their families, but only to the injurious stuff which they sold. Let them give over the sale of that, and he would cease to say a word against them. (Cheers.) But the reply of the publican to his remark was, "I will give over selling when people give over buying." (Hear, hear.) It was often said, "Would you injure or starve these men?" He answered, No;—many of them were good mechanics and tradesmen, and might return to their former occupations. If any had the misfortune to be born publicans, then indeed he pitied them. (Laughter and cheers.) But if the result of giving up the use of intoxicating drinks was the ruin of the landlords, then let them be supported at the public expense; that would be far better for the population than allowing them year after year to deal out what caused beggary and ruin to thousands. (Hear, hear.) Mr. Whittaker then proceeded, in a style of irony peculiar to himself, to furnish a graphic description of the consequences which resulted from too strict an intimacy with publicans and public houses; and concluded by urging all who were addicted to drinking habits, to bid farewell to the landlord, and to try for themselves the benefits of Total Abstinence.

After two or three other brief addresses, the meeting was dissolved.

GOOD NEWS FROM THE WEST.

BRISTOL.—The first annual meeting of the Bristol Total Abstinence Society was held at the Assembly Rooms, Prince's Street, on Monday, the 12th instant. Mr. EDWARD THOMAS was called to the chair.

Mr. JOHN WITHY read the Report, from which it appeared that upwards of 3,000 persons had signed the pledge of Total Abstinence, of whom 200 were reformed drunkards, and at least an equal number were reclaimed from habits of occasional intemperance. In numerous instances the votaries of the tavern and the beer-shop had become regular attendants at places of public worship, and consistent members of different religious societies. As an evidence of the good accomplished by the Society on many who had not yet publicly joined it, it was stated by a clergyman, who voluntarily came forward to express his approval of the Society, that within the circle of his acquaintance, forty persons of respectability, unconnected with the Society, were acting on its principles. The means chiefly employed to bring about this great moral reformation were the holding of public meetings, and the distribution of tracts; of the former there had been, on an average, upwards of four held every week in Bristol; and during the year there had been issued not fewer than 115,000 tracts, 120,000 papers, and 20,000 periodicals, making in the whole 255,000 put in circulation through the agency of the Society. In some districts of the city tracts on the loan system had been distributed on the Sabbath-day.

The Rev. WM. LORD, superintendent of the Wesleyan Methodist Society in this city, in an able and interesting speech, expressed his hearty approval of the Society, and stated that several instances had come under his knowledge of the great good which had resulted from its operations.

Mr. JOSEPH EATON said that if any practice or custom fatally and extensively injurious to the temporal and eternal interests of their fellow-men, as was most awfully the case with that of using intoxicating drinks, could be shewn to be unnecessary, he could not see how, as Christians or philanthropists, they could by their example sanction its longer continuance. Were the use of such drinks now about to be introduced for the first time into this country, with a full knowledge before them of all the evils so generally and almost unavoidably consequent on their use, there was hardly a philanthropist or a Christian throughout the kingdom who would not strenuously oppose the introduction of such a prolific source of misery and wretchedness: the indifference and apathy now so generally prevalent in regard to the continuance of the evil could only be accounted for by the overwhelming power exercised on the human mind by long-established custom and habit. That intoxicating drinks were not necessary as a customary beverage, was abundantly made out by the fact, that full one-fifth of the whole human family were not in the practice of taking them; that in parts of North Wales and Scotland the most laborious agricultural occupations had for time immemorial been done without them, and that tens of thousands of labouring men in this country heretofore accustomed to their use were now performing all sorts of labour better without them. At the adjourned meeting in the evening, Mr. Joseph Eaton was called to the chair. It was numerously attended, and was considered to be one of the most interesting and effective ever held by the Society. It was ably addressed by Mr. John Edy, of Cardiff; Mr. Samuel Horton, of Frome; Mr. Samuel Taylor, of Birmingham; and Mr. James Teare, of Preston. On the morning of the following day (Tuesday) a large number of the members of the Society assembled at the new Cattle Market, and formed themselves into a procession, which was got up almost exclusively by the labouring men, and the order that prevailed throughout the day, in consequence of the excellence of the arrangements, was greatly to their credit. A number of respectable gentlemen headed the procession. There were sixteen beautiful banners, with various appropriate mottos and devices. About the middle of the procession was an excellent band of music; the whole was brought up by a printing-press in a cart, which worked off a considerable number of hymns, to be sung at the tea-party in the evening. The procession was composed of members of the Society of both sexes, and of all ages, decorated with white ribbons, rosettes, and medals. The appearance of the company was respectable, and their behaviour remarkably orderly, and exhibited a gratifying proof of the benefits they had derived from their connexion with the Society. This was the first open demonstration of public opinion in our city in favour of abstinence from intoxicating liquors, and as such it was highly gratifying to large numbers of spectators, who crowded the streets and windows, and repeatedly cheered the procession. The company, consisting of about 800 or 1000 members of the Society, returned to the Cattle Market at an early hour in the afternoon, where arrangements had been made for a *tea-party* on a large scale, the tables, benches, &c., filling more than one side of the covered part of the market. The number who partook of the repast was about 1200. The tea commenced soon after five o'clock, and at the close of which the company divided into *two parties* to listen to the speakers who had come from different parts of the country—Preston, Birmingham, Tamworth, Frome, Bath, &c. &c. The immense addition subsequently made to the meeting, by opening the gates to the public generally, rendered it necessary to make a further division of the speakers, *and four meetings were going forward at the same time in different parts of the spacious premises.* One of the most impressive of the speakers was a working man on the railway, whose long experience of the miseries of excessive drinking and the benefits of Total Abstinence, enabled him to make a convincing and powerful appeal to the large number of the working men who were his attentive hearers. About half-past eight o'clock, the company (which was variously estimated at from 8000 to 10,000 persons) quietly separated, evidently highly delighted with the day's proceedings, and, notwithstanding the immense number present, there was scarcely a single instance of disorderly or improper behaviour. At the close of the meeting, forty-five signed the pledge of Total Abstinence.

BATH, June 16.—The first anniversary meeting of the Bath Society was held at the great room in the Guildhall, and at twelve o'clock, Mr. J. F. COTTERELL, land surveyor, was called to the chair, who addressed the company upon the business of the day, and finished by calling upon the Secretary to read the Report. This document, among other facts highly gratifying to the members of the Society, announced that, in this city, the falling off in the consumption of intoxicating liquors amounted, in value, to *three hundred pounds* per week, taken at the very lowest estimate. It announced the number of tee-totalers in this city at 1,200, among whom were many reformed drunkards, heretofore of confirmed habits in drinking to excess. Several of these addressed the meeting, and produced irresistible proofs of the benefit which they had derived from Total Abstinence, in their healthy and cheerful looks, their cleanly and respectable appearance, and the comfortable circumstances in which they represented themselves to be now living. JAMES TEARE, of Preston, delivered an address of considerable length, but of untiring interest. It consisted of facts, reasoning, and humorous but pertinent observations. He forcibly described the advantages which Tee-totalism produced, and nothing short of Tee-totalism or entire abstinence would would satisfy him. He described the dreadful loss of health, time, money, character, domestic comforts, and personal respectability, which attended the career of the drunkard; and cited the frequent instances in which it had terminated in madness, suicide, &c. &c. He also besought those who were continually signing petitions for "reform," to begin with reform at home, or by "reforming No. 1." SAMUEL TAYLOR, of Birmingham, and others, addressed the company with great animation and success. The great room was partitioned off on this occasion, one half being laid out for the tea-meeting, which took place in the afternoon, and

was fully attended by members of the Society. In the course of the several speeches, it appeared that many sneers and sarcasms had been levelled at those who were known to have signed the pledge by their fellow-workmen; and, in some instances, had had the effect of seducing members into their old habits, but, the Chairman observed, never to the same extent of brutish degradation—the backsliders never wholly forgot what they learnt and felt while they were faithful adherents to the regulations of the Society.

THE CONTRAST;

OR,

TOTAL ABSTINENCE TRIUMPHANT.

CHAPTER THE FIRST.

EARLY in the autumn of 1834, while on a journey to the north of England, I stayed a few hours in the picturesque town of Cromford, famed for its splendid scenery and its association with the family of the late Sir Richard Arkwright, whose name is so deservedly esteemed by the lovers of mechanical science. The sun was shining in all its meridian splendour when the coach stopped in the market place. The guard made the adjacent vallies echo with his bugle-call for a fresh supply of horses; while the coachman unbuckled the reins, and consigned to the care of the ostler the excellent cattle which had brought us the last nine miles of our journey. Taking leave of my fellow-passengers, I was conducted by a friend to a peaceful apartment, which he had provided for my occupation. From the window of this secluded spot I had a view of the surrounding country. It was indeed magnificent. Here a chain of barren hills, whose towering summits were crowned with a vapour which the rays of the sun had not yet dissipated, stretched along as far as the eye could reach. There the capacious valley spread its verdant carpet over the full length of the plain: while the pellucid stream shed around its silent influence and fructified the soil. The corn waved in respectful significance its valuable treasure, as if inviting the hand of the husbandman to deprive it of its load; and the newly stacked hay refreshed the weary wanderer by the fragrant odour it emitted. Eventide stole on as I sought to enjoy the scene; so having thanked Providence for conducting me so far on my journey in safety, I partook of a hasty repast, and sallied forth to embrace the healthful breezes of an autumnal eve.

The path I had taken led me to the skirts of the town of Cromford. Here I saw squalid wretchedness and ragged destitution. At this I was the more surprised, as I knew from my commercial acquaintance with the place, that the staple trade of the vicinity was calculated to yield an abundant supply of employment. Determined, if possible, to ascertain the cause, I resolved to mingle with some of the care-worn beings around me, so that I might gather from them the particulars.

Full of my object, I went on. I had not proceeded many paces before I fell in with a poor lad, who was just returning from a neighbouring cotton mill, after the labours of the day. Famine dwelt upon his brow. Misery sate upon his cheek. Poverty wrinkled his young countenance, and rags scarcely covered his emaciated form. His gait was irregular and his step heavy. He had no heart to be merry, no wish to be sad, but he *was sad* notwithstanding, for he was spirit-broken. I spoke to him: he was silent. I enquired, "Well, my lad, have you finished your daily task?" At length he answered;—we became familiar. Reader, the following colloquy gives his tale of woe:—

"I feel tired, Sir," said the boy, heaving his bosom to give vent to a deep drawn sigh, "my labour in that hot factory is too much for me." "How many hours are you employed," said I. "Seventy hours a week," was his reply, "and all for six shillings and sixpence: but were this *all*, I should not mind; *but it is not*, Sir." "What *else* troubles you, my boy," I anxiously enquired. "Why, Sir," said he, in a tone of smothered grief, "when I have earned my money, my father spends it in drink; and my mother wastes all she has in imitating his example. My clothes were pledged to pay an old score, and instead of their being redeemed when there is an opportunity, the money is spent for more ALE—*more intoxicating drink!* Sir, I am miserable, *starved*, WRETCHED!" Here he wept, so did I; and I should have pitied the stoic who would not have consented to bear us company, for a tale of grief is a grievous tale, and demands our sympathy as it claims our commisseration. "Well, my lad," I replied, "I have some Temperance Tracts in my pocket, which shews the delusion of ale drinking. Can your father read?" "Why, Sir," said the boy, "he *can* if he *will;* but he is so seldom inclined, that I am almost afraid to ask him: but I can read, and I will too. I'll read them out every day, and then he will hear for himself if he will not read them. O, Sir! if he would but leave off drinking intoxicating liquors, we *might* be happy: then would home be comfortable, then would home be pleasant, and work easy and delightful." He rested while these words fell from his lips. We stood before a miserable-looking, dirty cottage. The garden paling was broken, and the garden itself in a state of ruinous neglect. A little girl opened the door. "This," said the lad, "is my sister: she is now three years old; ragged, dirty, and lost! *O, Sir, this drink!* You see, Sir, we have no furniture; an old broken table, two chairs, and three stools, is all that we have." I said, "Have you not a Bible, my boy?" "No;" said he, "father has but one book; he calls it the '*Age of Reason!*'" At this moment the mother came to the door. I shall never forget the sight. Her hair dishevelled; her clothes in tatters; her filthy appearance; her miserable features; her vacant stare; her horrid scream, "Come in, you vagabond, Tom; where's your sister? Come in with you, and don't stand prating there; I want my supper beer; make haste, do!" The poor boy obeyed. As he bade me "Good night," I reminded him of his promise, and exhorted him to read the books I had given him, whenever he had an opportunity. The door closed. Tom was gone. I looked around. The mantle of evening had enshrouded creation. The song of the birds had ceased. The convolulus had timidly withdrawn its beauties from the chill of the night air; and the undulating beam of the steam-engine was at rest. The dew had begun to fall, and the nightingale to rise ere I retired to my chamber. When I thought of the scene I had left, I sighed for the land of my birth. I blushed for my country, and my heart bled for my countrymen. I turned my mental eye over the length and breadth of the land. I saw the same evils arising from the same cause; and I plainly perceived that that cause was the *use* of those unnecessary and injurious liquors properly designated INTOXICATING DRINKS.

CHAPTER THE SECOND.

Two years had passed into eternity. The autumn of 1836 had arrived. The corn again waved in the fields, the hay was once more housed, the eddish in the valley again refreshed the eye of the way-worn traveller, and the stream still glided through the plain, when I found myself once more the inhabitant of the same apartment that I had quitted just twelve months previously. A gentle shower had recently fallen, and the pearl-drops lay upon the lap of nature as treasure calculated to produce incalculable benefits. At length the orb of day, in all his evening majesty, burst forth. The birds gaily caroled his re-appearance—they sang together. The clouds departed from the presence of the ruler of the day, as he tranquilly sank to rest. Just then, I left my temporary dwelling, and sought the pathway I had previously trodden. A short time afterward, my ear

was greeted with the sound of a wind instrument. The notes fell upon my listening faculties like dew-drops on the withering flowers. The sound continued—it increased. I turned to look for the musician. It was he! *the once miserable, but now happy, Tom.* He was playing on a German flute the pathetic air, "*Home, sweet Home!*" I looked upon him astonished. He was clad in neat working attire. His countenance bore the lineaments of contentment, and he knew me with all the cordiality of a grateful friend. I *could not,* then, enquire

"The when, the wherefore, and the why"

All this change; no; Tom saw my embarrassment, he seized my hand, and led me, in silent wonder, to the garden gate.

The paling round the garden was complete. The evergreens were luxuriant; the culinary roots were healthy; the chrysanthemun shed its fragrance around as a memento of departed sweetness, while the monthly rose was now bursting into bloom as a token of forthcoming loveliness. The cottage had undergone an entire reparation, and the green doorway and shutters to match, gave the *coup d'eil* to the whole. But the best of all was within. Almost before I was aware of my introduction, Tom had announced the stranger who, last year, had given him the Temperance Tracts. What a reformation. Before me stood a neat matronly female: it was Tom's mother. By the fire-side, a decently dressed middle aged man: it was Thomas Thankful, our Tom's father. By the table stood two of the children. The house was well furnished. An eight-day clock, of the Dutch kind, told the hour in periodical tones of *striking* character. A neat book-case exhibited a carefully collated set of volumes, consisting of modern literature, in a cheap and portable form. Here lay "*Livesey's Lecture on the Malt Delusion;*" there "Morewood on Inebriating Liquors:" and upon the table was placed the Bible, from which Tom's father had been reading the word of life. Space would fail were I to tell the tears of joy which fell at this meeting. Language would fail were I to attempt to describe the scene. Suffice it that I tell the reader what I was then so anxious to know, how, *by what means,* was this change effected? The reader shall be satisfied; the truth shall be told; the strong hold of the enemy of man shall be exhibited. *Intoxicating liquor* had made Thomas Thankful the younger *miserable.* TOTAL ABSTINENCE *from all intoxicating drink,* under God's blessing, had made Thomas Thankful the elder, with all his family, comfortable, cheerful, and happy. JUNIUS.

Islington, June 12th, 1837.

CHEERING ANTICIPATIONS.

EVERY genuine philanthropist must witness with pleasure the progress of the Temperance Reformation. When we look over the desolation caused by intoxicating drinks, we have grieved because of homes made miserable, children neglected, and prospects blighted. On the other hand, when we have viewed the meliorating power of the Temperance principle, in restoring the tone of morals, in rendering home comfortable, children cared for, and prospects promising, we have been led to indulge in anticipations of the most cheering character, and in hopes of the most consolitary kind, because we have discovered a principle adapted to the wants of society. Intemperance, the cause of so much waste, is the parent of much commercial evil. It is the strong arm which holds the world in slavery, and bids defiance to the most systematic course of business, by continually interrupting the order of commerce, by destroying individual confidence, and inducing every other kind of embarrassment. It is this daughter of the "leech," *extravagance,* that continually clamours for more of that sinew-wasting product "strong drink;" and it is by the use of this unnecessary liquor, that such waste is caused, and much commercial disagreement introduced into our national system. Fellow-countrymen! think for one moment upon the startling statement that *one-sixth of the productive revenue of this country is wasted in the purchase of the cause of intoxication!* Need we wonder at the "hard times!" Need we wonder at the discontent and misery, in all its squalid wretchedness, which are found on the face of our native country? Working men of England, while you allow a mere unit of the population to profit by your folly in thus wasting the fruit of your labour in strong drink, you need not be surprised at any commercial "*crisis!*"

The principle of Total Abstinence from all intoxicating drinks goes far to remove the errors in which our countrymen have so long indulged. The practice of that principle has afforded them the demonstration to the well known theory that "labour is capital," and now they have proved that the *ability to labour* is regulated by the *freedom of the system from excitation, either mental or physical.* The intoxicating draught having been deserted, and the tone of the appetite restored to its natural state, the mind is as free to exercise its ingenuity as the body to endure the toil of labour. Thus is capital conserved, distress prevented, crime diminished, and the public health promoted. Under such auspices the working man must rise: by such results the whole community will, eventually, be benefited. R.

Islington.

Correspondence.

To the Editor of the London Temperance Intelligencer.

SIR,—You will oblige me by correcting several errors got into the report, from some practical observations I made in Finsbury Chapel, and have been inserted in the 31st number of your excellent Intelligencer.

The number of Tee-totalers in Nottingham is stated to be 3500, which is incorrect. I named 2500, among whom were not fewer than 200 reformed drunkards. Since my arrival at home, I am rejoiced to hear that the glorious work is making considerable progress in the villages around Nottingham, and that several worthy ministers in the establishment are assisting very materially.

When speaking of the benefits of water, it was said I stated that water assisted to *masticate the food;* it ought to have been *it assisted to digest the food.* I would here observe that the natural fluid which mixes with the food during mastication is saliva, and when a person is excited by hunger, and food is presented, there is a considerable flow of this fluid into the mouth.

It is of great importance that mastication should be well performed, as it greatly prepares the food for digestion; and on the contrary, people who do not chew their food well, have often on this account painful and slow digestion.

The disease of the nose and face which is denominated Grog blossoms by our reformed characters, and is known by the medical term Gutta Rosaceæ, Rosy drops, is misnamed in the report, and is called Gutta roseata. Some of our reformed characters who have carried such a fiery red witness in their faces, have now, in a great measure lost it, from the practice of tee-totalism, and will be rid of this disgusting disease, and along with it, most probably, a diseased liver.

I scarcely thought it necessary to correct these mistakes, but considering truth our principle weapon in the great cause of Tee-totalism, we should strictly adhere to it.

J. HIGGINBOTTOM.

Nottingham, Monday, June 19th, 1837.

To the Editor of the London Temperance Intelligencer.

SIR,—It will, I think, afford much pleasure to the members and friends of the New British and Foreign Temperance

Society, to learn that the "Chelsea Temperance Provident Society" is now established. Such societies are indispensably necessary, and all possible publicity should be given to them. Although this Society was more immediately founded for the mutual benefit of the Chelsea auxiliary, we shall gladly admit any member of another district. I need not direct the attention of members, particularly the labouring portion, to the necessity of thus making an *independent* provision for the hour of affliction. The frequent appeals made to various trades, on behalf of, in too many cases, imprudent individuals, clearly prove a complete disregard to *future* privations. We must set our deluded fellow-men an example—teach them that we are thoughtful—show them that we can assemble to promote our happiness and improve our social condition, unalloyed by the use, merely because custom has introduced them, of *pauperizing* drinks. Fellow-workmen! reflect—join us. Your *present* interests demands your calm, unprejudiced, and serious consideration to this subject. We meet, at present, every Saturday evening, at Mr. John's, Coffee-House, Sloane Square, Chelsea. G. BRYAN, *Hon. Sec.*

THE DIFFICULTY SOLVED.

MR. EDITOR,

I WROTE you, some time since, an account of my embarrasment concerning certain wine in my possession: I sent the most of it, the other day, to an infirmary, though not without a doubt as to its judicious appropriation. I therefore determined to make a sacrifice of what remained, by pouring it down the sink; and have just had the satisfaction of emptying three bottles of rum, one of gin, and seven of wine called "lacryma christi." I have now the satisfaction of knowing that no person, either from ignorance or interest, can palm the alcohol upon the public as an *indispensable* article, when prescribed by custom or sought by appetite. And while I grieve to notice the lamentable ignorance which exists in the public mind respecting fermented liquors, I am led to hope that the day will come when the last drop of the *cause* of intoxication will mingle with its native earth.

Yours, at ease,

ANON.

Progress of Temperance.

PROVINCIAL.

BELPER.—We purpose having a public meeting on the 4th of July next, and also on the evening previous, if we can secure help. It will be our wakes, at which, usually, much drinking takes place. Our Society steadily progresses, and the leaven is working in most villages around; but we have not means to bear all the expenses of travelling from town. I am amply repaid in seeing many families enjoying peace—domestic peace, and many poor (hitherto so) reclaimed drunkards seeking their way to heaven, with their faces thitherward. I doubt not ample resources will by-and-by be provided here, as the good is more manifested; and then we shall be glad to contribute our mite to the general Society. At present we cannot; so ask for help at the lowest possible expense. Our town, of near 9,000 inhabitants, is on the direct road to Manchester from London, so that any gentleman going there or to Preston, might make it in his way. There will always be a hearty welcome at my house for such. I shall be obliged by an early reply, as, in case of non-compliance, I must seek out elsewhere. We have had Whittaker, Hockings, and Cassel. We rejoice greatly in the success of the cause in and about London, and are expecting the report of the meeting, of which we have only a brief account at present. H. L.

HORNCASTLE.—We have had Mr. John Hockings here. He gave one lecture at the old Wesleyan chapel, which was crowded. Every body present was highly gratified. Our principles are strongly opposed. Some of our opponents went so far as to beg the bills out of the shop windows, that people might not see them. We have several reformed characters. Twenty signed the pledge that night, and five the next day; and we keep getting fresh members every day. Had Mr. Hockings been here another night, I believe we should have had a mighty increase. F. H.

Varieties.

GINGER BEER.—Put one ounce of hops and one ounce of ginger to eight gallons of water, boil it a quarter of an hour, then strain it through a sieve containing two pounds of treacle, or a little more; let it stand till milk-warm, then add nearly half a pint of brewer's yeast; when almost cold, bottle it in stone bottles, and cork it with good corks.

INTOXICATING DRINK ONE CAUSE OF MINISTERIAL GRIEF.—Pious ministers of every class bewail the prevalence of intemperance, as presenting one of the most formidable obstacles to the success of their labours. An instance has just fallen under our notice in "The Life and Persecutions of Martin Boos, an Evangelical Preacher of the Romish Church." This pious individual having preached the doctrines of the Reformation, with great success, in many places in Germany, writes respecting a people much addicted to intoxicating liquor—"I can make no progress with them, seeing they dance and drink drams till they are drunken, every Sunday. I see no end to my misery, because they are all so coarse and given to drunkenness. My soul is much grieved: I sigh and cry to Him, but he hears me not; and though I preach to them as I have been wont to do, yet the people hear and understand me not. At present I am *sowing upon the highway;* they hear the word, but afterwards Satan comes and takes it out of their hearts, lest they should believe and be saved."

NOVELTY.—A newly-fitted-up Gin Palace, recently opened in Broad-street, Bloomsbury, has it placarded on, round, and about the premises, that it is to be managed "*on a principle never before attempted.*" We are curious to know in what the *new* principle consists. All the old establishments have been conducted on principles *bad enough;* and if ALCOHOLIC POISONS are to be sold, to the injury of the health and the morals of the surrounding population, we shall not look at any novelty in the style or mode of administration in the light of an improvement.

A GEOGRAPHICAL EPIGRAM.

(From Bentley's Miscellany.)

"Oh dear! such a climate, 'tis death to be in;
I surely shall die in the 'Bights of Benin!'
All look for your death, and the more we shall rue it,
Since the *sups*, not the 'Bights,' will, alas! bring you to it."

R. I.

Intemperance.

ON the 8th inst., an inquisition was taken at Tottenhill, near Lynn, before Martin Coulcher, Gent., Coroner, on view of the body of William Watkins, *alias* Eggett, who "*died by excessive drinking of ardent spirits.*" It appears that the deceased was a labourer in the service of Mr. Thomas Allen, of the former place, and that on the Saturday afternoon preceding, on his return from work, he asked a female servant

of Mr. A. to give him some beer: she told him she could not, he then asked her for some liquor, when she most imprudently (to say nothing worse of it) fetched a full bottle of rum, and gave him an *earthen pint full* of the same, the whole of which he immediately swallowed. She then emptied the remainder of the bottle, about *half a pint*, into the same earthen pot, and presented it to the deceased's brother, John Eggett, who immediately drank it off. The result is obvious. The former died a horrible death about two o'clock next morning, and his brother had nearly shared a similar fate.

Poetry.

SHUN THE GLASS.

Mark how the mighty oaks their branches spread,
And form around a shade refreshing;
Or trace the river from its head,
How small, though now 'tis nothing;
Go mark the drunkard's path,
Though now he's storming,
Raging, foaming;
Like the tree,
Or river,
We see.
Ah me!
Oh shame!
In the first glass the bane,
Which blasts his hopes for ever.

Would you be safe, the fatal goblet shun,
Nor taste, though fair it looks, and creaming,
With venom, deadlier than the tongue
Of adders, it is teeming.
A thousand woes are there,
And thousand curses,
Empty purses,
And despair,
Unending;
The sigh,
And cry,
And wail,
And throes which shall not fail,
When heaven and earth are rending.

D. G. P.

FRENCH LANGUAGE.

MONS. BOTT respectfully informs his Friends, of both Temperance Societies, that he will deliver a LECTURE, Gratis, as a specimen of his Method of Tuition, which is far superior to the Hamiltonian System, on Tuesday Evening, June 27th, 1837, at 8 o'Clock, at the Temperance Hotel, 159, Aldersgate Street.

N.B. A Gentleman's Class is now forming. The Course will begin on Monday, July 3rd, at 8 o'Clock, P.M. at the above Hotel.

5, Norway Place, Hackney Road.

Just Published, Second Edition, price 6*d*,

"THE ADVANTAGES OF ABSTINENCE FROM ALL INTOXICATING LIQUOR."

A Sermon preached to Young Persons, at Surrey Chapel, May 28th, 1837, by the Rev. James Sherman; with an Appendix, containing important Information.

Hamilton, Adams, and Co., 33, Paternoster Row; D. Stroud, 163, Blackfriars Road; and J. Pasco, 90, Bartholomew Close.

*** *Our Correspondents are requested to address all communications for the Intelligencer, to the Editor, at the Office, 90, Bartholomew Close.*

TEMPERANCE PUBLICATIONS.

Just Published,

By J. Pasco, 90, Bartholomew Close,

An Address to the Society of Friends, on the Temperance Reformation, 4 pages, Demy 8vo., 2*s*. 6*d*. per 100. A liberal allowance for distribution.

Testimonies of London Smiths and Cutlers.—What you and I say, 8*d*. per 100.

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No. 1. Car of the Juggernaut of England, embellished with a large Engraving, by a well known Artist.

No. 2. The Awful Effects of Drunkenness, with Two Engravings, showing the Bar of a Gin Palace, and the Drunkard's Home.

Others are in preparation, of which due notice will be given.

The First Report of the New British and Foreign Temperance Society will be ready in a few days.

In a few Days will be Published, a Temperance Lecture, delivered at the Adelphi Chapel, on Wednesday, June 21, 1837, by Rev. E. N. Kirk, of Albany, America, Author of "Thou shalt not Kill."

The London and Birmingham Medals, at Birmingham Prices, for ready money only.

All orders must be accompanied by a remittance or respectable reference.

*** *All Letters must be Post Paid.*

The Annual Meeting of the British Association will be held at Leeds, Tuesday, July 4, 1837.

MEETINGS IN LONDON AND ITS SUBURBS.

At Half-past 7 o'Clock in the Evening.

Monday, June 26th.—Bible Christians' Chapel, Paradise Row, King's Cross.—The Subscription School, Church Street, Islington.

Tuesday, June 27th.—School Rooms, Fisher Street, Red Lion Square.—Christian Benevolent Society's Chapel, Macclesfield Street, City Road.—Domestic Mission Chapel, Half-Moon Alley, Lower Whitecross Street.

Wednesday, June 28th.—Baptist Chapel, Northampton Street, King's Cross.—Providence Chapel, Charles Court, Featherstone Street.—Gainsford Street Chapel, Horselydown.

Thursday, June 29th.—Welsh Chapel, Aldersgate Street. Tea Meeting at 5 o'clock, Public Meeting at 7, for the purpose of forming a Ladies' Association to the Northern Auxiliary.—Bath Chapel, Eden Street, Hampstead Road.

Friday, June 30th.—At the Chapel, Broker Row, Mint, Borough.

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THE WEEKLY
London Temperance Intelligencer.

UNDER THE DIRECTION AND SUPERINTENDENCE OF THE NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY.

No. 33.] SATURDAY, JULY 1, 1837. [PRICE ONE PENNY.

"Far from thinking this cause a *sole* means of converting sinners from the error of their ways, we deem it to be but an *auxiliary* to the great cause of religious truth; it is intended *not to supersede*, but to *make way* for other means."
Rev. J. A. James.

PUBLIC MEETING AT THE MERMAID, HACKNEY, MAY 26.

THIS was the last, but by no means the least interesting, of a series of meetings of the Society, which will, we have reason to believe, be long remembered by all who were present at them; and our Report of which, though necessarily brief, will, we are confident, be the means of cheering the friends of the Total Abstinence principle to new exertions in every part of the kingdom.

The large Assembly Room at the Mermaid was filled by a most respectable audience, the larger portion of which were ladies. The Chair was taken by the Rev. Dr. PYE SMITH. After the Divine blessing had been implored by the Rev. Mr. Chevers, from Salem, Massachusets,

The Rev. CHAIRMAN said that nothing short of the vast importance of the object to promote which they were convened, could have induced him to comply with the request of his friends to take the Chair. Being one of the oldest inhabitants of the parish, and having for some years filled a responsible station in a neighbouring Institution, he considered that it became him to prove his attachment to so good a cause. (hear, hear.) Increasing deafness rendered it impossible for him, even with the assistance of the best instruments, to hear what was said at a few inches distance. He was compelled, therefore, to sit solitary in the midst of company. It was, however, his consolation that he should be able to profit in some degree from what was said through the medium of the Society's publications, and especially the *Intelligencer*. (hear, hear.) But with all his disabilities, he could assure them that he was no stranger, either in theory or in practice, to the principles of the Society. (hear, hear.) Every one must be aware that the practice of intemperance was carried to a dreadful excess. If they looked into the courts of law, they would see that crimes were committed daily and hourly, and that punishments were inflicted upon unhappy criminals, in consequence of habits of intoxication; as also that a very large portion of the inmates of various prisons consisted of persons who had been unhappily addicted to such habits. (hear, hear.) At the formation of the British and Foreign Temperance Society, Mr. Crampton, now Judge Crampton, declared, on the testimony of his own observation and experience, that the common use of intoxicating liquors was one of the chief, nay, the chiefest of the chief causes of the crimes, the misery, the poverty, and distresses of mankind. It was impossible to look into any circle, however respectable, without tracing to the exciting effects of intoxicating liquors almost all the evils which had been inflicted on society. (hear, hear.) It was such considerations which induced some good men in America to endeavour to check the evil; and between six or seven years ago the principle of Temperance was introduced. He became a member of the British and Foreign Temperance Society from the first. Soon after its formation, he had occasion to spend some time in one of the large manufacturing towns in the north of England. He called on the minister of the parish, and on the Dissenting ministers, who listened to what he had to say on the subject of Temperance, and expressed their willingness to assist in holding a meeting for the purpose of listening to such reasons as he might adduce. A meeting was called, and subsequently a Temperance Society was formed. The vicar of that very populous parish was heard to observe that the great evil in that place was not wholly, or even principally, the drinking of spirits, but that the drinking of ale and malt liquors was the cause of destruction and misery to thousands. The labouring men spent the greater portion of their earnings for drink, in consequence of which their wives and children were left to poverty and rags. (hear, hear.) He (Dr. Smith) had himself laid aside the use of wine, except in very moderate portions, but he could not, at that period, make up his mind to urge others to refrain to the same extent. The pledge of the Temperance Society, which he had signed, required the strictest moderation in the use of all which could intoxicate. The poor man was ready to say, "It is very easy for you to tell us to give up our gin and brandy and rum, and confine ourselves to tea and coffee, while you continue in the use of your wine;" but he could say to such, "No! I dare not taste wine. I am of your age; I have fatiguing duties to perform; and I find myself as vigorous, more vigorous, than many who indulge in the use of these things." (hear, hear.) He was happy that he was able so to address them, and he rejoiced that a similar conviction was now impressed upon the minds of many. In the manufacturing districts of the north—in the town of Preston especially—many were convinced that the laying aside of ardent spirits merely would not meet the case; they determined therefore to discontinue the use of all intoxicating liquors, and to urge the same practice upon others. The success which had attended the propagation of that principle had been remarkable; so that from a district which was, unhappily, notorious for drunkenness; for spending time and wages in profligacy; for injuring bodies and souls; for casting away almost every thing which was good; they had so succeeded in bringing their example and influence to tell on the general population, that crime and poverty had ceased to a considerable extent; and it was understood that if a man applied there for labour, he would not be able to obtain a living, nor even a standing-place, in that town, if he were addicted to drunkenness. (much cheering.) He was aware that the Total Abstinence Society had a mountainous difficulty to get over. It was said, "Would you restrict men from the use of *wine*, which in Scripture is said to cheer the heart of God and man, or

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from that which, in our colder regions, is the substitute for wine, good malt liquors?" It was not for him to say that the moderate use of those drinks was forbidden; but two things ought to be considered; *first*, whether these liquors were so beneficial as was generally supposed, and whether the same end might not be answered, at *one quarter* of the expense as to malt liquors, and at *one-tenth* as to wine? (hear, hear) so that persons might be able to purchase a variety of other more useful articles of clothes, furniture, and domestic comfort. (cheers.) He believed that but very little benefit was to be derived from the use of such liquors. From reading various Numbers of the *Intelligencer*, he found that a vast number of medical men more than doubted whether any good resulted from their use as common beverages. (hear, hear.) But, *secondly*, he would urge the importance of example. (hear.) If the wise and the pious,—for he was far from charging those with sin who used such things moderately,—if the pious portion of the community were to abstain from the use of such liquors; were it possible to have all the money spent in the commission of crime, and for the punishment of crime, in prisons, and by other means; could that money be expended for the purpose of education in moral and religious truth, high and noble principles would then be allowed to have full play, and the evils of intoxication would soon be swept from the land. (cheers.) It would indeed be difficult to say what good might not result, and what a door might not be opened for the spread of moral and religious truth, to which, through the influence of intoxicating liquors, the minds of so many thousands were now impervious. (much cheering.)

It was then stated by the Secretary that Dr. Smith had signed the pledge of the Society.

Mr. KENYON, from Yeadon, Yorkshire, observed that the advocate of Total Abstinence had frequently been charged with being in a state of mental derangement. A dealer in beer had once declared that such persons were "touched in the head." But the fact was that his trade was injured, and hence he wished persons to consider the advocates as in a state bordering on lunacy. There were but two ways to cure persons who were infected with the Tee-total lunacy; they must either indulge freely in the use of intoxicating liquors, or they must be sentenced to close and solitary confinement. If they were wrong, they ought to be confined, for the Tee-total lunacy was very contagious. If any present were afraid of catching it, he would advise them to retire, otherwise the effluvia of sound argument would compel them to become Tee-totalers. (hear.) It was objected by many, that if the advocates of Total Abstinence should prevail, the business of those whose living depended on the sale of liquors would be injured. They might as well argue that felonies ought to be encouraged, lest jail-keepers and Jack-ketches should want employment. (hear.) It was pleasing to find, however, that the system was working well; that many who were once sinking themselves lower than the brutes, now ranked amongst intelligent beings; and that those who had trampled on all the ties of feeling and charity, were now the comfort and stay of their families, useful in their day and generation. (cheers.) It was not easy to ascertain all the evils which resulted from intoxication: even a partial sight of those evils would cause every reflecting, every Christian man to active exertions. Such exertions would be crowned with success, and would afford satisfaction and joy to all who engaged in them.

The Rev. Mr. CHEVERS, of Salem, Massachusets, was introduced to the audience by Mr. G. Thompson, as representing the principles and sentiments of the entire Temperance Societies of the United States of America. Mr. Chevers said he was hardly aware that the cause of Total Abstinence had already found so many adherents, or that it had exerted such influence on society. He rejoiced in the principle for its own sake, and, also, because it had become one of the most uniting bonds between this country and America. (cheers.) In both countries the enterprize was advancing with success. He rejoiced greatly to find that the number of clerical members was increasing; and that ministers of the Gospel were coming forward to promote a cause, which it was peculiarly incumbent upon them to aim to advance. (hear, hear.) Intemperance presented the most mighty barrier to ministerial success; and if it was the duty of a minister of Christ to give his whole heart and soul to seek and to save those who were lost, and to bring them to the knowledge of Christ and his salvation, it was not less their duty to give their whole heart and soul to promote that blessed temperance reformation. (cheers.) The cause was going forward in America with the greatest rapidity. It was entering among all classes of society—ministers, judges, lawyers, medical men; and there were Societies formed wholly of the members of the great National Assembly. (cheers.) The friends of Temperance in America had endeavoured to rouse the public to consider the great waste of property which drunkenness occasioned, and how it bid fair to convert them into a nation of drunkards. For the vice had so greatly pervaded America at one time, that a tide of ruin seemed to have set in against all their institutions, civil and political. They had, at length, succeeded to roll back that tide, but it would take them some time to remove the slime which had been deposited, and the noxious reptiles which had been generated. (hear, hear.) The success of the Temperance cause had been seen in the marked improvement of other institutions, on the interests of which it had exerted a beneficial influence. (hear, hear.) It was seen also on the blessed revivals with which God had visited the Churches. (hear.) The formation of Temperance Societies had been followed with evident outpourings of the Spirit of the Most High, and many dated their conversion to God from the instrumentality of Temperance advocates. (cheers.)

Mr. S. M. GILBERT rejoiced in the accessions which had recently been made of members and subscribers, including the noble President, Mr. Buckingham, Mr. G. Clayton, Mr. Thompson, and others; as also on the host of advocates who had visited them from all parts of the country, and who had, by their presence and by their eloquence, encouraged the Society to proceed in its career. (cheers.) Many of them had made great sacrifices, and had put themselves to personal expenses for that purpose, and had laid the friends in London under very great obligations. It was but justice to those advocates to acknowledge the debt of gratitude which was due to them. He was pleased also to find that they had obtained the signatures of the *wives* of many who had for some time been members. He hoped that they would be able now mutually to watch over and encourage each other; aiming to promote every good cause, till they should meet together in a happier state. (cheers.) Mr. Gilbert then took a general view of the progress which the cause was making; and instanced the case of Brighton as one which afforded great encouragement. Much perseverance was necessary. There were still men of good sense, of education, of talent, of religious profession, whom it was found very difficult to induce to give up their "little drops," or to discontinue the use of their favourite beverages. (cheers.)

The CHAIRMAN being compelled to retire from the meeting, wished to call the particular attention of those present to the little weekly publication of the Society, called the *Intelligencer*. Its cost was but one penny; and they would find it admirably suited to the object of bringing before the public the principles and objects of the Institution. He congratulated the Society especially on the valuable aid which had been rendered to it by the Right Hon. the Earl of Stanhope. (cheering.) His admirable address at Exeter Hall was greatly calculated to assist the cause; and he could not but rejoice that a nobleman so distinguished had lent his aid for the promotion of an object which was designed to

benefit all ranks, from the prince and the peer down to the humblest peasant and mechanic in the land. (cheering.)

W. JANSON, Jun., Esq., was then called to the Chair.

CAPTAIN LOWES said that he had spent the greater portion of his life at sea, in the merchant service; and his object in coming forward was to show that spirits and strong drinks in general were perfectly unnecessary to persons who were engaged in that profession; and that, in almost all cases, they were highly injurious. (hear, hear.) Ship after ship had been wrecked in consequence of the drunkenness of those who had the charge of them. He had no hesitation in saying that, at least, one-fourth of the losses at sea had been occasioned by that vice. In the year 1820, he crossed an arm of the sea to join a ship which was anchored near Liverpool. She was a fine ship, and was laden with a cargo worth about £70,000. She left Liverpool; and, after being at sea three days, as was customary, the spirits were taken out of bond. The captain, the mate, and himself, took some grog. The watch was set at eight o'clock. They were then off the Isle of Man. At ten o'clock he proposed to the mate to wear ship, and went to bed. The captain went to bed also. The mate, who was left in charge, went to the decanter, and took another glass, and afterwards another, being seen by a passenger who was unwell. The position in which the ship lay was very narrow. The mate soon became drunk, and went asleep. The men had no charge given to them. The ship struck on a rock. Having laid down in his clothes, he (Captain Lowes) started up in an instant, and went on deck; he put a line down the pump, and, when he examined it by the binnacle light, he found that the ship was filling fast with water. The passengers were called up in an instant, and destruction seemed inevitable. Providence so ordered it that they had a most miraculous escape; but if they had all perished, as they seemed likely at one time to have done, that would have been but one case out of many of the mischief which resulted from the use of intoxicating drinks. (hear, hear.) The captain then went on to observe that he had experienced all the varieties of a sailor's life: he had been in several wrecks; he had seen prosperity and adversity; and it was his firm belief that strong drinks were not necessary, and that they were highly injurious. (hear, hear.) Since he had been master of a vessel, he had sometimes to deal out drink to the men. Four or five years ago he was going down Bishopsgate Street, and saw an advertisement of a Temperance meeting, at which Mr. Crampton, then the Solicitor General for Ireland, was to preside. He was struck with the arguments which were adduced, and joined the Society. But that evening he had signed the pledge of the Total Abstinence Society. (much cheering.) He liked the other Society very well, but he liked this Society a great deal better. (cheers.) He was pleased to witness the great good which it was the means of accomplishing, and was very anxious that good should spread. He was now in the coal trade; and if the Committee could contrive that a flag might be prepared which should announce Temperance meetings to be held on board any vessel, he would gladly hoist it on his vessel, on the ganter mast, high above every other. (cheers.) The ships employed in the coal trade imported into London about two million tons of coal annually. There was paid to the men who worked those ships into the barges about £100,000. per annum. Now those poor men could not be Tee-totalers; they could not belong to Temperance Societies. (hear.) They were called coal-porters, or whippers. The ships were generally consigned to publicans living in that neighbourhood; and the greater portion of the £100,000. was given to the houses of those publicans. (hear, hear.) If in America resolutions had been passed to declare that the sale of ardent spirits was immoral, what could be said of money gained by such extortions! Those poor men were completely the slaves of the publicans; they were at their beck and bidding; they could only be employed as those men directed, and the larger portion of their earnings went to support those men. (hear, hear.) Powerful interests were arrayed against the Society. Distillers, brewers, publicans, would all unite to oppose them; but he trusted they would overcome all such opposition; and he hoped the Society would be able to do something for the poor men whose case he had referred to. (cheers.)

Mr. BELL adverted briefly to the opposition which was made to the exertions of the Society, and urged the necessity of constant dependence upon Divine aid, in order to success. However God, in his kind providence, might have originally permitted the use of various drinks to man, yet when they became so dreadfully abused, when men even idolized them, it was necessary that some strong effort should be made to dissuade men from the use of them. The number of drunkards was great; they were exposing bodies and souls to destruction, and it became all who bore the Christian name to aim at their salvation, and to exhibit before them a consistent example. He could not but lament the backwardness of ministers to join the Society, as he believed that it prevented many of their congregations from joining also. (hear.)

Mr. MEREDITH assured the audience that Christian churches and Christian ministers were coming forward to aid the cause more freely than some persons seemed to be aware. Having been made somewhat sad by the complaints of some of the speakers on that point, he had carefully examined the records of the Society, and he found that the names of upwards of ONE HUNDRED ministers and local preachers had been mentioned in the *Intelligencer*, and in the correspondence of the Society. Application had recently been made to the Archbisbop of Canterbury, of which respectful notice had been taken.* (hear, hear.) He was not aware that ministers took longer to consider the subject than other persons. (hear.) He himself was long hesitating before he came to a decision. Some who were now active and useful members had taken six months to consider the subject, and some had taken much longer. Many *ladies* kept back far longer than some ministers had done. Several valuable accessions of ministers to the Society had recently been made; (cheers) who, he fully believed, would not have joined their ranks had they been reflected upon in the terms in which some very warm-hearted, but he must say, too precipitate friends of the cause were but too apt sometimes to indulge. (hear, hear.)

J. R. GREENBANK, Esq. was most cordially greeted. He began by referring to the glorious effects which the system of Total Abstinence had produced in Lancashire, of some of which he had himself been a delighted witness. He gave a somewhat detailed account of the recent festival at Preston, at which about 300 reformed drunkards were present with their wives and children, well clothed, and with cheerful countenances. (cheers.) At Blackburn, Bolton, &c. he had witnessed similar scenes. He next referred to America, confirming the testimony of the Rev. Mr. Chevers, as to the alarming extent to which intemperance had reached in that country, so that in 1825 the consumption of ardent spirits in New York, amongst a population of about 200,000, exceeded that of the city of London. In Massachusets, a law had been passed to prevent the sale of brandy in less quan-

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* Mr. Meredith referred to an application which had recently been made to the Archbishop of Canterbury to become the Patron of the Society; to which his Grace's secretary had returned the following answer:—"Sir,—I am desired by His Grace the Archbishop of Canterbury to thank you for the tracts you have sent him; and at the same time to say, that though he sincerely wishes success to every endeavour to discourage intemperance, it is not in his power to accept the office of Patron of the Temperance Society."

tities than twenty-seven gallons, which was the destruction of the retail trade, and amounted, almost, to an annihilation of the trade itself. In New York, a law had been passed that after the present spirit licences had run out, no more should be granted. (cheers.) Mr. Greenbank related some awful instances of the misery and ruin produced by the use of intoxicating drinks, and then passed on to an enumeration of the happy consequences of totally abandoning their use. Those who had tried the experiment had improved in health; they were able to go through greater labours and fatigues; they had become better men; they had been made richer; they had cut off the necessity, to a considerable extent, for poor's-rates, &c. &c.;—let those benefits be added together, and then let the moral and religious effects be taken into the account;—and let the extent to which the good might reach be considered; and who was there, who in order to assist in bringing about such glorious results, would not give up the use of intoxicating drinks? (hear, and cheers.) Those who supposed such drinks to be necessary were labouring under a gross delusion; and there were not fewer than 200,000 living witnesses to prove that they were, in many respects, highly injurious. (hear.) It should be remembered, too, that intemperate appetites were continually increasing in their demands; that which satisfied them once ceased to satisfy them now: the appetite was constantly crying, "Give! give!" When the appetite for such drinks was once formed, it was almost certain that it would be indulged, and that indulgence would lead to temporal and everlasting ruin. Even in cases where a man did not materially injure himself, great and irretrievable mischief might ensue to his children, to his associates, to his neighbours, which might continue to spread from generation to generation. (hear, hear.) And could those hold themselves guiltless who did not aim to arrest in its direful progress an evil which not only wasted upwards of FIFTY MILLIONS sterling annually, but which *annually cut off* 60,000 HUMAN LIVES? Surely there must be wickedness somewhere, and it became each to ask how far he was guilty in committing, or in countenancing, the fearful evil. (hear.) Mr. Greenbank then addressed himself to the *females* present. Why should they join such a Society? Because by the Gospel of Christ they were raised to a full equality with men, and therefore the influence which was exerted for any given cause became double. The mother, and the daughter, and the sister, were needed in that great work, as well as the father, the son, and the brother. They should remember, too, that the last generation of mothers, to a very fearful extent, were doomed to the curse of bringing up a generation of drunkards; but, by the blessing of God upon the efforts of that Society, they were likely to be freed from that sad evil, and had therefore every encouragement to aim in promoting the work of *prevention* as well as reformation. Then the great influence of females ought to be taken into the account. Some had made curious calculations on that subject, and had said that the influence of one female was equal to that of nine men and a half. If it were true that females possessed such influence, he trusted it would be exerted without delay in so important a cause. (cheers.) In some portions of America resolutions had been passed by females, declarative of their determination not to receive the addresses of any young man who was not a member of a Temperance Society: the effect of such a determination could not fail to be great. (cheers.) He wished all present to consider that the appetite for alcoholic drinks was not natural, and that it probably would never exist, were it not provoked and excited in the very cradle; and did not mothers, and fathers, and friends, give small portions of it to their children around them upon almost every social occasion. (hear, hear.) It was high time that customs so injurious to society should be changed, and that men, by determining not to touch, or taste, or handle the noxious drinks, should at once sweep away the detested evil. (cheers.) The influence exerted by Temperance Societies in America had been great; it had been the means of saving many of her most important institutions from decay and ruin, while it had promoted great and blessed revivals of religion. And similar effects had been produced in England. Public-houses and jails had been thinned, pauperism had been lessened, churches and chapels had been filled, and the most glorious moral changes had been effected. Peace, and comfort, and prosperity, personal, domestic, and relative, had followed. (cheers.) He besought them, therefore, to come forward, to the help of the Lord against the mighty. If there was a single *drunkard* present, he would assure him that he was in a situation of the greatest danger. He was on a wide fathomless ocean, in a vessel which was shattered and leaky, without a sail, a rudder, or a compass! The storm was raging, the waters were gaining upon him, and he was in danger of sinking to ruin! There was but one hope—the Temperance life-boat was at hand; it was coming to his aid; let him at once leap into it, that he might be saved! (cheers.) Would he persist in his delusion for ever? Would he obstinately pursue practices which could only end in ruin? His duty was clearly pointed out to him. To delay was madness: to defer was death. (much cheering.)

Mr. WHITTAKER, from Preston, was warmly cheered. He adverted to the various excuses which men generally preferred for a continuance in drinking habits. One of the most specious, and at the same time *delusive*, was, the *nutriment* which they supposed they derived from the use of various drinks, and especially from ale. He then entered into an analysis of the manufacture of ale, for the purpose of proving that the most nutritive qualities contained in barley were destroyed by the process of malting and brewing, and that, even supposing a gallon of ale to contain *all* the nutritive qualities of the barley used in it, that barley cost but 5*d.* originally; so that the man who paid 2*s.* for his gallon of ale paid 1*s.* 7*d.* for cooking that five pennyworth of barley. (cheers.) But it should be taken into the account that the barley so cooked was 4*d. worse* than at first, so that the real nutriment contained in it was only worth *one penny*, while, at the same time, it had acquired many injurious properties. (hear, hear.) The drunkard therefore made a very foolish bargain! But such drink, it was said, *quenched the thirst*. It must be admitted, however, that spirits—and if ale did not contain spirit, men would cease to love it—were of a heating nature; and a man might as soon hope to heat an oven with snow-balls, as to quench his thirst by the use of such heating drinks. (hear.) But were not such drinks *strengthening?* A man drank them, and fancied that he was better and stronger, but on his attempting to perform some feat of strength, or even to rise for the purpose of going home, he found that he was weakness itself. (hear.) The fact was notorious that such drinks were *injurious:* there was alcohol in them, which the human system was not able to digest, and to every part of which it proved itself an enemy. It was well said that "every beating pulse which was told left the remaining number less;" and the amazing excitement produced by the use of alcohol, had the effect of causing the pulsation to be so rapidly increased, that the man was living at a rate which must necessarily abridge, very materially, the brief portion of human existence. (hear, hear.) Few hard drinkers had any appetite for food, from which alone nourishment and strength could be derived. But then, it was said, those drinks were *as good as medicine*. If so, let them be taken as medicine was usually taken. Men did not want medicine to enable them to work. If they were medicines, why not have it written up, "*Drugs sold here*," instead of "*Good Ale and Porter, licensed to* BE DRUNK *on the premises?*" (laughter and cheers.) Why should men in health be for ever swallowing down large portions of medicine? (hear, hear.) If he had the misfortune to scratch his finger, he put a plaster upon it and was cured, but did it therefore follow that he was to wear a plaster all the days of

his life? (hear, and cheers.) Then the advocates of Total Abstinence were accused of being *infidels* and *radicals*, and it had even been said that the Government ought to interfere to put a stop to their foolish babblings. The Government knew better. (hear, hear.) No! the Tee-totalers had no wish to upset the Government. (cheers.) It was true they regretted to hear that 50 millions sterling were annually spent on intoxicating drinks, and that 50 millions more were expended in consequence of the crimes resulting from the use of those drinks. But had Government no better props than drunken men could furnish? (hear, hear.) Was even Government itself to be supported by immorality, and at the expense of the ruin of immortal souls? But no! the friends of that Society were the friends of social order, the promoters of morality and religion, and the best supporters of the State. (cheers.) O, "but are not these drinks good creatures of God?" *Barley* was a good creature of God; but he much questioned if *malt* was. (hear, hear.) Men had found out many inventions, and one was the converting wholesome barley into unwholesome beer. He had often seen boards put up on which was written, such an one "LICENSED MALTSTER," intimating that the man who lived there made malt; but he had never seen it written up "LICENSED BARLEY MAKER." (cheers.) No! they could not come that! (cheers repeated.) But what was to be done with the barley? Why let it be eaten to be sure! They could buy for 5*d.* as much barley as was in a gallon of ale, and it would not be necessary, as it was in the case of malting, to break the Sabbath of the Lord. (hear, hear.) But even if he allowed malt liquors to be "good creatures of God," it would surely be his duty to refrain from the use of them if it could be proved that they were the means of doing much evil. (hear, hear.) Look at the thousands of ruined constitutions—of seared consciences—of injured reputations—of broken hearts—of ruined families—of lost souls. Put all this evil on the one side, and then put on the other the good qualities which were supposed to reside in malt and other liquors, and let a Christian say, "Is it not my duty to do all the good I can? Here are drunkards dying; they are injuring their bodies; and their souls bid fair to be for ever lost. My abstinence may be the means of inducing them to abandon their evil practices, and how can I forbear?" (cheers.) Let all present feel as they ought, and they would instantly come forward and render the needed help. (much cheering.)

Mr. HIGGINBOTTOM, surgeon, of Nottingham, said that it might be thought strange that he should come all the way from Nottingham to give his opinion, when there were so many eminent medical men in the metropolis. But perhaps they were not all such strict Tee-totalers as he was. (hear, hear.) He had been twenty-seven years an abstainer from intoxicating drinks, and he accounted it one of the greatest blessings of his life. (hear, hear.) He had no hesitation in stating that *all those drinks, by whatever names they were called, whether wine, gin, brandy, rum, ale, porter, or cider, and however small the portions which might be taken of them, were poisons—decidedly* POISONS! (hear, hear.) Would any of them take arsenic, or prussic acid for their common beverage? Yet alcohol was as decidedly poison. It was a gross delusion to suppose that there was so much nutriment in wine. Some persons really thought, because it was the colour of blood, that it turned to good blood in a few hours. But an analyzation of it would prove that opinion to be mistaken, and that it contained about as much nourishment as some of those other liquids of which it had been well observed that they ought to be labelled "Liquid fire and distilled damnation." But why then did medical men recommend it? Because they had to study the art of *pleasing* as well as well as the art of *curing*. (hear, hear.) A poor man, a Tee-totaler, was ordered to take some drops for some complaint, and the medical attendant told him to take them in gin. The man said that he could not. "O," said the doctor, "you may take them in water if you like." "Why then," asked the patient, "did you tell me to take them in gin?" "Because I thought you would like that best," was the reply. (hear, hear.) So it was with nurses. "Pray may not mistress begin to take something a little *nourishing* now?" was a question sometimes put to him. "O yes!" was his reply: "give her a little broth, or let her take an egg." "But I mean something *nourishing*, Sir." "What can be more nourishing than broth, or eggs?" "But may she not take a little wine, or some brandy and water, Sir?" "What! would you give my patient *fire* instead of food?" (hear, hear.) Such liquids only roused the system, but did not strengthen it. On one occasion he attended a funeral of a lady who had died; she had killed herself by taking brandy. The clergyman and the lawyer sat together drinking port. They asked him to take some wine. He declined. "Well," said the clergyman, "I think a glass of wine is extremely good." The lawyer put out his hand, and requested Mr. H. to feel his pulse, complaining that he was not very well. His pulse went at the rate of 120, while his (Mr. H.'s) went at the rate 80. The lawyer's went about one-third faster than it ought to have done, or than it would probably have done, had he not been excited by wine. (hear.) He had no hesitation in saying that he believed taking a pint of ale per day would shorten life, and that *quicker* than if spirits and water were taken. It more nearly resembled the "*mixed wine*" which was so plainly forbidden in Scripture: it had in it a bitter, which was a powerful narcotic, and caused those who drank it to fall into heavy sleep. Besides that, such drinks injured the delicate coats of the stomach, and in time rendered it incapable of digesting the food. That was one reason, among others, why those who were always drinking generally ate very little. He should never forget what the celebrated Dr. Gregory once said of ardent spirits;—"Gentlemen, ardent spirits are no more fit for a Christian than they are for a Turk, and they are no more fit for a Turk than they are for a horse." (hear, hear.) Mr. H. said he was aware that he was working hard against his profession: he believed that there would be few or no cases of gout if fermented liquors were not taken. (hear.) He would have them abstain from all, even from small beer and cider. He then adverted to some cases of *delirium tremens*, which he represented as the most terrible complaint which could be imagined, and which was brought on by the use of ardent spirits. In conclusion, Mr. H. referred to the success which had attended the Total Abstinence cause at Nottingham, and related some very pleasing instances of the increased happiness, and the improved moral and religious character of several who had once been inveterate drunkards, but who had become members of that Society. (cheers.)

Mr. GEORGE THOMPSON was much cheered. He should, he said, merely add one short exhortation to what had already been advanced. The cause they were assembled to promote was the cause of patriotism—of religion—of God; the cause of every man, woman, and child. It became all, therefore, to lay the object to heart, and to promote it in every possible way. He could not reflect upon what he had heard, and what he had himself seen, in reference to America; how completely the face of society had there been changed, in consequence of the exertions of the friends of Temperance; without offering the fervent wish that his own country, so disfigured by intemperance, might be no longer dishonoured, but stand as high as that country did, and as free as that country was from what had so long disfigured her. (cheers.) Fifty-four millions sterling were spent annually in the manufacture and sale of intoxicating spirits: Ireland expended its fifteen millions annually in whiskey: Scotland its three millions in the same liquid death. That, together with what was expended, as a necessary consequence of the former, in provisions for paupers, and diseased and lunatic persons, in

police, jurisprudence, justices, judges, prisons, hulks, and gibbets, made a fearful amount; an amount far greater than was employed to enlighten and evangelize the world. (hear, hear.) The object of the present meeting commended itself to parents, to the guardians of children, to all who were connected with Sabbath or day schools, to all who had, in any way, the care of the rising generation. It commended itself to the ministers of Christ; who seeing the multitudes who worshipped Baal swelling above the numbers of those who worshipped Christ, must be led to the conviction that one of the greatest hinderances to the spread of truth, one of those vices against which the "violated law" should especially deal out "its thunders," was intemperance; that very evil to check the progress of which they were assembled that evening. (cheers.) Let them not attempt to argue the unlawfulness of this or that particular drink, but place the question at once upon the ground of just and sound Christian expediency,—that such drinks were not necessary, and that it became every lover of his race to avoid that which was leading so many down the inclined plane which led to death; (hear, hear) and to do all he possibly could to arrest their fatal progress. (cheers.) He hoped that the subject would be agitated through the length and breadth of the land; and doubted not but the result would be that thousands would abandon the practices to which they had been addicted; that vast flocks would crowd into the temples of the Lord which had been comparatively deserted; and that many of those other delightful effects which had been referred to by succeeding speakers, would follow in rich abundance. (cheers.) He could not but rejoice that the pledge of the Society had been adopted by so many;—that so many, once abandoned by their friends, a disgrace and a burden to their families, and hated even by their own selves, were now rescued, restored, made happy, and rendered the honoured instruments of great good to others. (cheers.) Let all be determined to join the noble ranks: if they drank but little, they would have the less sacrifice to make. (hear, hear.) Let them unite with that Society, as he had done; (repeated cheers) that henceforth, without a blush or a stain, they might advocate the cause with consistency and success. (cheers repeated.) If they could stand forward and say that their heads were clearer, that their nerves were firmer, that their minds were more peaceful than formerly, they would present, *in themselves*, the most powerful arguments which could be adduced. (cheers.) If they could succeed to rob the gibbet of its prey—to restore domestic bliss—to raise the female character—to rescue victims from the poor-house, the penitentiary, and the jail; they would not be labouring in vain, they would not spend their strength for nought. (hear.) They might not be doing precisely the work of the Christian minister, but they would certainly be preparing the way for his instructions. They would teach the poor drunkard to value the animal and intellectual part of his nature; and then they would hand him over to the preacher of the Gospel, as the higher minister of instruction. They would bring to him the man who had been the unhappy victim of intemperance, with a clearer head and a more tender heart—a head which before was too dull to listen and comprehend, and a heart which before was too hard to be affected or to feel. (cheers.) Mr. Thompson concluded by urging upon all present the necessity of self-denial, and the exhibition of a consistent example, and of consecrating all the powers to the promotion of so good a work.

Mr. T. A. Smith observed that it only remained that those who had listened so attentively to the various speakers should prove they had not listened in vain by coming forward and signing the pledge. There was one short word in the Tee-totaler's vocabulary upon which all hinged; and if they would listen to that one word, and act upon it, great good would result to their bodies, to their reputation, to their families, and to their souls:—that word was, Try. (cheering.) One trial was sufficient to prove the efficacy of the system. Many had tried it, and the success had been great. The audience had heard the testimony of ministers, of medical men, of gentlemen of education, who had come forward to plead the cause;—*he* advocated the cause of the working man, the order to which he himself belonged, and which he was determined to support. (hear.) He held in his hand a document, signed by working men; men of practical experience; having hard hands, but clear heads, and warm hearts. (cheers.) Twenty of the Smiths and Cutlers of London, who had signed the document with their names, and attached their places of abode and the names of their employers, had published the following testimony:—"We the undersigned Operative Smiths and Cutlers, being members of the New British and Foreign Temperance Society, and having acted upon the principle of Total Abstinence from all intoxicating liquors for the space of time attached to our various names, willingly state, that since we have done so, we have found ourselves much more capable of performing our work, with less fatigue, with our healths improved, and our domestic comforts greatly increased. We therefore most earnestly call upon those who have not yet "*tried*" the system, at once to do so, and we feel no hesitation in believing that in *all* cases the same beneficial results will follow." (much cheering.) Let all present come forward and sign the pledge of the Society, and they would soon be able to bear a similar testimony. They would find it to be the Magna Charta of moral liberty, of intellectual freedom. Let them try their own drinking system at the bar of reason—at the bar of science—at the bar of morals—at the bar of religion; and if they found it would not stand the test, then let them come forward and try the system which had that evening been so strongly recommended to them. (cheers.)

The meeting was then dissolved.

Islington.—Two large and interesting meetings have recently been held in the Subscription School Room, Church Street, Islington. On the first occasion, June 12, Mr. George Pilkington presided. He presented the audience with a luminous and energetic statement of the principles and objects of the Total Abstinence Society; illustrating the evils of intemperance, and the inefficiency of moderation principles to check those evils. He furnished also some proofs and examples of the beneficial effects resulting from Total Abstinence from all intoxicating drinks.—Mr. Hopkins, a disabled marine, who had experienced the evils of drunkenness, gave a plain unvarnished account of his former habits of profligacy, in contrast with the increase of bodily and domestic comfort which he had enjoyed since he became a Tee-totaler.—Mr. Greenbank, of Leeds, descanted with glowing eloquence upon the fearful consequences of intemperance, and adverted to the rapid progress made by the Total Abstinence principle both in America and in England, as encouraging all the lovers of their race to the most strenuous exertions to drive the monster evil from the world. A second meeting was held on the 26th. Mr. S. M. Gilbert, who presided, explained briefly the objects of the society, and the pressing necessity which existed for its operations.—Mr. Webb, of Reading, gave an account of the progress of the cause in the town from which he came, which he represented in a flourishing condition, notwithstanding the ridicule and opposition to which its abettors were exposed.—Mr. Gray, Secretary of the West London Auxiliary, said that the grand question to be decided was, would they as professed patriots, philanthropists, and Christians, unite to put a stop to the progress of the direst curse which had ever oppressed fallen humanity. He accused those who indulged in a moderate use of intoxicating drinks of setting an injurious example to the temperate, and of encouraging the drunkard in his wayward and destructive course. Mr. J. W. Green,

Secretary of the North London Auxiliary, urged the vast importance of engaging with zeal and perseverance in the promotion of a cause which involved the health, the reputation, the property, the comfort, the morality, the religion, the present and eternal interests, of an innumerable portion of men, possessed of immortal souls, and having capacities by which they were qualified for usefulness and happiness on earth, and for eternal bliss beyond the grave.—Mr. T. A. Smith reminded the audience that while that and one other meeting were holding to promote the principles of Temperance, perhaps not fewer than 5000 meetings were holding to promote the cause of intemperance. He reviewed the various customs and habits of mankind, together with the gross delusions under which they laboured as to the consequences of using fermented liquors; and urged an immediate trial upon all present, assuring them, upon the experience of thousands, that success would invariably follow.—Mr. T. Whittaker, from Lancashire, reviewed the various and contradictory reasons generally advanced by the lovers of intoxicating drinks, and exposed the delusion which lurked in those excuses. He examined, at some length, the scriptural bearing of the question, and maintained that the principles of the society were in perfect accordance with the spirit of innumerable scriptural principles, precepts, admonitions, and examples. The duties of self-denial, of abstaining from the very appearance of evil, of shunning the causes of temptation, misery, and crime, were clearly laid down in the word of God, while the most awful threatenings were denounced against drunkenness. Drunkards had too long been looked upon as incurables; but the Total Abstinence Society had found it possible to effect a cure. By adopting the principles of that society men had been brought to habits of serious reflection—to read the Bible—to visit the house of God—to prayer—to repentance—to salvation. They had become useful members of society, and of Christian churches. He concluded by cautioning the opponents of that principle not to stand in the way of so glorious a reform. It is sincerely hoped that these interesting meetings will lead to the formation of a Branch Society in the populous district of Islington; a district which though blessed, in a remarkable degree, with benevolent and religious institutions, is yet dreadfully afflicted with those pests of our land, gin-palaces and beer-shops, with all their abundant evils.

HISTORY OF THE "COGNIAC CLUB."

No. IV.

THE doleful history is not yet completed. The lone traveller in the wilderness longs for some spring where he may slake his parching thirst, or some sweet oasis to rise from the waste, on which he may rest his wearied eye—but all in vain, for every look serves better to convince him that he is treading the domain of barrenness and desolation. So now would we gladly see the tables turned, and have presented to our view some of the *brighter scenes* of this picture, if any such there are, for we have gazed long enough upon its darkest shades. But we must again enter the arena of misery, mingle our sympathies and tears with those of the unfortunate and the afflicted; in short, we are to walk through an empire, where virtue, reason, and religion, have beeen compelled to yield up their divine commissions into the hands of the most tyrannical monster, that an angry God ever created to punish fallen man.

P—— was a near kinsman of O——. He entered into business—pressed it night and day, and might have done nobly had he remained virtuous and sober.—But he joined the Club, and with them began to bend his swift course to hell. He, of course, soon began to make himself a beast, and even at times perpetrated acts which would disgrace the name of beast, Unlike many of his brethen of the Club, his wife lent no influence to hold him back in the career of death he was following. Alas! she too was fond of cogniac, and afterwards reaped the bitter fruits of her unnatural love, in the loss both temporal and eternal, of a husband, around whom she might have shed a protecting influence. His business increasing, he removed to one of our cities, where he could thrive faster. But an end was soon put to his thrift, for he rioted day and night. He was infidel to his God, to his wife, and to every ligature that bound him to reason, hope, and heaven. Embarrassment in business, of course, followed up his dissolute life, till he failed, became a vagabond, and finally died intoxicated in a brothel, with a flash of cogniac in his pocket. His partner died in a state of partial distraction, leaving the world no better for having lived in it. These all owe their ruin to their connexion with the Cogniac Club.

Q——, the next whose fate we are to register was a lawyer again. Here we must remark—what a mighty recruit the prince of hell had from this profession! He did not lose his cause for the want of having it well plead. Here again, was a man of talents, of good family, setting out in life with prospects that promised well. He had a noble wife to instruct his children, and to keep their father in the peaceful paths of virtue and duty, but he would drink cogniac. This point seals his fate, and it needed no soothsayer's tongue to tell it. He became a sot, and sunk away from life prematurely into a drunkard's grave, leaving his wife and family, that had looked to him for comfort and support, alone, and unprotected from the chilling storms of this cold world.

R——, born of respectable parentage, and reared in the circle of refinement, descended into the Club, the grand charnel-house of character, talent, and every virtue that can render life calm and desirable, and death happy. He followed the mercantile profession; but drinking, gambling, and sport were so linked with his business, that every thing like prosperity was out of the question. The regimen necessary to be sustained by a member of the Cogniac Club, was as illy consonant with success and happiness in life, as with joy and bliss in death. The victim of the cogniac was as unfit for life or heaven, as he was, every jot and tittle, fitted for perdition. R—— lived on his life of depravity and idleness, till on one fatal carouse, when riding out with his inebriate companions, he was thrown from his carriage, and received his mortal wound. He soon found a home in the silence of the tomb. Violence was the closing feature of a life marked throughout its whole course by scenes of recklessness and depravity. He left a wife and children, who have made their passage up life's steep and rugged acclivity, without the aid of a husband and a father. How hard that the gentle ivy, intended merely to beautify the noble and majestic oak, around whose form it clung, must yet live to bear, on its slender frame, the pitiless peltings of that storm whose lightnings have blasted its natural protector; and harder still when a cluster of saplings, just opening into existence, are all to be reared under its tender protection! R——, like all the rest, dated his ruin from the day of his joining the Club. How many immortal spirits are hurried to the grave by the aid of their associates. While our duty is to rally about our friends, to sound in their ears the cry of alarm upon the approach of the enemy, and entreat them to do themselves no harm, we owe it to ourselves to fly from the destruction which is about to overtake them, if they will turn a deaf ear to all our entreaties.

The history of the two next is short, but should be told, because the story of the Club should be complete, that it may not be supposed that I have culled out its brighter or its darker scenes, and thus have presented but a partial view. I will portray the darkest scenes of the Club, and will rejoice when I can find any one bright spot, from which a single ray of light may beam over the gloom which pervades the whole.

S—— and T—— entered the Club together; an awful

setting out. It is related that at the very first meeting both became intoxicated, and cancelled all their former friendship with a quarrel. S—— struck T—— a tremendous blow with the president's club, a large knotty piece of wood, "a trident worthy of its Neptune." From that day they went no more—O! what a fortunate quarrel. Had it even resulted in the loss of a valuable limb, it were a light matter comparatively, if the loss of that had thrown them off wholly and safely from the vortex within whose tremendous whirl they had come. And it would seem that the quarrel did result in the rescue of one.

(To be concluded in our next.)

Correspondence.

To the Editor of the London Temperance Intelligencer.

SIR,—It has occurred to me that the good cause in which you are so laudably engaged would be greatly promoted, if some influential minister among you (and you have Dr. P. Smith, Mr. Sherman, Mr. Clayton, Mr. Knill, and many others) were to address to his brethren in the ministry, throughout the kingdom, an urgent and affectionate appeal on behalf of the principles of the Total Abstinence Society.

I cannot but think, Sir, that the *comparative* indifference which prevails with regard to its principles amongst Christian Ministers and professors, is certainly to be attributed to ignorance of the true objects of the Society, and of the persons by whom its cause is advocated; and it appears to me that a brief explanation of its principles, *in this manner*, with an appeal to their christian feelings for their adoption and advocacy, would be attended with very beneficial results. This address, in my opinion, should be sent to the various religious publications for insertion; and I think there are few *religious* ones that would refuse its insertion. The Society's principles would thus, in an effective manner, be brought before those who are the "salt of the earth," and with the co-operation of *all* of whom a much greater amount of good would be done than has hitherto been known. Yet, much, very much has been done, and many, even now, exclaim, with the Psalmist, "What hath God wrought!"

I remain,
With best wishes for the Society's prosperity,
A Member, and Reader of your Intelligencer.

Progress of Temperance.

METROPOLITAN.

SOMERS TOWN.—On Wednesday, the 14th instant, a Meeting was held in the Scotch Baptist Chapel, Northampton Street, King's Cross, and an Association formed in connexion with the West London Auxiliary, under the superintendence of a local committee, to be called the "Somers' Town Association." A deputation from the committee of the Auxiliary attended, who, with other speakers, explained the views of the Society, and the beneficial results arising from adopting its principles. The persons present appeared to take a deep interest in the proceedings of the evening. The most cheering anticipations are formed, that the Association will ultimately prove a great blessing to the inhabitants of this truly interesting district. J. S.

PROVINCIAL.

ALFORD, LINCOLNSHIRE. — John Hockings visited Alford the day before Louth Meeting, and gave a lecture on Total Abstinence in the National School, which was crowded. The visit, I trust, will prove a great blessing to the neighbourhood, and contribute very much to remove the prejudice which existed in the minds of many people against Total Abstinence. About twenty have already formed themselves into a Society. His unassuming manners, natural talent in speaking, as well as ready wit in answering a drunkard who interrupted the meeting, engaged the affections of the people, and has rendered him a great favourite; while, at the same time, he carefully avoided making Total Abstinence a means of salvation. J. H.

WANTED,

By a married Man, a situation as PORTER or CARMAN. No objection to town or country. The advertiser is well known, particularly in the Western Auxiliary. A Letter, addressed to C. Ward, No. 11, Little White Lion Street, Seven Dials, London, will be immediately attended to. Can take a very heavy place, and can be well recommended.

IMPORTANT TESTIMONY.—We wish particularly to draw the notice of our *readers* to the valuable "Testimony of Smiths and Cutlers," which we have recently published. It contains the names of eighteen of the above trades, with their ages, residences, places of employment, and time of abstinence; and is kindly presented to us by our friend Mr. R. P. Batger, by whom it was got up, and who is now also engaged in preparing similar Testimonies of *other trades*.

The Annual Meeting of the British Association will be held at Leeds, Tuesday, July 4, 1837.

MEETINGS IN LONDON AND ITS SUBURBS.

At Half-past 7 o'Clock in the Evening.

Monday, July 3rd.—Bible Christians' Chapel, Paradise Row, King's Cross.—Wesleyan Association Chapel, Edward Street, Whitmore Road, Hoxton.

Tuesday, July 4th.—School Rooms, Fisher Street, Red Lion Square.—Christian Benevolent Society's Chapel, Macclesfield Street, City Road.

Wednesday, July 5th.—Baptist Chapel, Northampton Street, King's Cross.—Providence Chapel, Charles Court, Featherstone Street.

Thursday, July 6th.—Welsh Chapel, Aldersgate Street.—Bible Christian's Chapel, George's Place, Wooden Bridge, Pimlico.—Wesleyan Protestant Methodist Chapel, Vauxhall Row, near Vauxhall Bridge

Friday, July 7th.—At the Chapel, Broker Row, Mint, Borough.

TO CORRESPONDENTS.

THE pressure of the metropolitan meeting being past, we shall have an opportunity in future to redeem our character with our numerous correspondents, whose accumulated favours we shall next week notice.

*** *Our Correspondents are requested to address all communications for the Intelligencer, to the Editor, at the Office, 90, Bartholomew Close.*

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THE WEEKLY
London Temperance Intelligencer.

UNDER THE DIRECTION AND SUPERINTENDENCE OF THE NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY.

No. 34.] SATURDAY, JULY 8, 1837. [PRICE ONE PENNY.

"Far from thinking this cause a *sole* means of converting sinners from the error of their ways, we deem it to be but an *auxiliary* to the great cause of religious truth; it is intended *not to supersede,* but to *make way* for other means."
Rev. J. A. James.

THE TWO BRIDGES.

IT was a cold wet night in the month of November; and I had returned home after a Temperance Meeting, which had been held at ———, where Mr. Livesey had been delivering his Tee-total lecture. I was indulging in a reverie after supper; the wind waved in fitful gusts down the chimney,—the clock ticked with a strange, doleful sound, the cricket chirped in the ash-grate, and the cry of the distant watchman, were amongst the sounds which broke the stillness of midnight. The monotony composed my mind, and lulled my passions, and I fell into a profound slumber. Now, whether it was from hearing the lecture, or from my own peculiar state of mind, or from being impressed with the scenes I had witnessed during the day, or whether it was from a combination of the whole of them, I cannot say; but certain it is, that my dream was big with event, and so like reality, that I have ventured to present it to the reader.

Methought I was conveyed to the top of a huge rock, which overlooked an immense valley, thickly populated, and in a state of great cultivation. Before me lay a deep glen, the end of which I could not see, in consequence of thick volumes of vapour which rose from numerous chimneys which belonged to works of a curious nature, where some of the inhabitants were making a sort of coloured fluid, which I observed was prepared from the grain which grew in the valley. I saw that the inhabitants were all infected with that dreadful malady hydrophobia, or dread of water, and that a considerable number of individuals, male and female, had booths, splendidly decorated, where they sold the above coloured fluids, as drugs, for the cure of the disease in all its stages. Men, women, and even children, were constantly going in and coming out of these places, whose appearance showed that they were labouring under some powerful excitement. The air was loaded with dull clouds, which shed an unnatural gloom over everything; and cries of lamentation, and yells of laughter, rose from many an habitation, which showed the pitch to which the fearful epidemic had arrived.

Whilst I was musing upon these things, I felt some one touch me on the shoulder; and, on looking up, I saw an aged and venerable man, in whose face was expressed the ruddy glow of health and temperance, whose eye beamed with the lustre of youth, and whose form yet retained the lusty vigour of manhood. His hair was white as silver, and a smile of pure benevolence played upon his features, so that I loved to look upon him. At length he spoke. "My son," said he, "thou art now gazing upon the valley of Delusion. The inhabitants thereof are a strange and wayward people, who have departed from the simplicity of their fathers, who lived in the land of Sobriety, which thou canst see in the distance, but it is now possessed of very few inhabitants, most of those who dwelt therein having been seduced to a residence in this valley by an outwardly-agreeable personage called ALCOHOLIC CORDIAL, along with a canting fellow of the name of Animal Appetite. The inhabitants of this valley, owing to the false insinuations of the latter personage, have degenerated sadly from their forefathers, and are now entirely under the dominion of the above-named personages; the former of whom is so adored, that numerous temples, decorated with most splendid ornaments, are every where erected to him, and where thou mayest see thousands of his votaries drinking the libations which bear his names and titles; for all sacrifices to him are *drink-offerings.* But look around thee, my son, and tell me what thou seest." So I looked, and beheld a large and elegant mansion, surrounded with a park of deer, and beautiful and extensive gardens and pleasure grounds. Whilst I gazed with delight upon this scene, I heard the noise of mirth and music, and shouts of wild laughter issued from a splendid saloon, where was a large company assembled round a table. The appearance of the place was too gorgeous to admit of description; but I observed that before each guest was a crystal vessel filled with the coloured liquor which I had seen them make at the works in the valley, which, from time to time, they poured into a smaller vessel of the same material, and drank. A young man, whose fingers were studded with rings, and whose vestment was profusely decorated with jewels of gold and precious stones, and massive chains, sat at the head of the table; and when he spoke, the company all repeated his words, and quaffed the contents of their glasses. On his right sat a reverend personage, in clerical costume, whose purple face, and red bleared eye, rather belied his sacred profession. Animal Appetite and his servants waited at table, in full costume, whilst Alcohol and his attendants presided over a quantity of lavers, which contained dark glass vessels, filled with different sorts of the coloured fluid, from which they replenished the crystals on the table. All the guests seemed to be under some strange influence; and I observed that the more Animal Appetite and his myrmidons poured out liquor, the more it was drank and called for. The noise and confusion was dreadful, owing to so many voices speaking at the same time; and as the effect of the fluids waxed stronger, the scene became indescribable. Five or six fell off their chairs senseless. Others were laid full length under the table, in a state of temporary death; their faces blackened with the poisonous influence of the stimulant they had swallowed. Others tottered and reeled in their seats; their eyes rolling in a manner frightful to behold; whilst the reverend person, before alluded to, was engaged in a struggle with the master of the feast; in which he received severe bodily injury, and had his bands and cassock

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torn off his back. His antagonist fared still worse, all his jewels, and gold, and chains being lost in the contest, whilst, of his fashionable garments, hardly a tattered vestige remained. What struck me, as being very remarkable, was, that he who kept his chair the longest, was called "a good fellow," "a jolly companion," and "*the king of the feast.*" I asked my reverend preceptor what these things might mean, and he said, "My son, yonder young man has just come of age, and he has called together his friends, and they have been 'making merry,' as it is called in the valley of Delusion. But turn thime eyes, and behold a marvellous change." So I turned about, and beheld the same young man. He was seated with Animal Appetite, in one of the splendid temples erected to the honour of Alcoholic Cordial, and he was pouring out deep and potent libations of liquor to his praise. The symptoms of hydrophobia were awfully strong: he foamed at the mouth, his limbs trembled with a convulsive tremor, his eyes gleamed red and fiery, and his breath was foul, and tainted the already-corrupt atmosphere. Still his friend, Animal Appetite, with persuasive and horrid words, urged him to drink; and I perceived that in every glass was dissolved a portion of his estate, until it almost imperceptibly vanished away. Still he drank, and still he called for more. At length I beheld all his property vanish. His house, his park, his gardens, cattle, servants, jewels, all went; and, in his last glass, I saw him swallow his good name and character, which were wrapped round a piece of lump sugar. When the presiding priestess of the temple saw that he had no more good gifts to offer upon the altar, she turned short upon him, and abused him in the most violent terms. Indeed, I had observed that, after every glass, and as his property had gradually dwindled, she became more free and familiar; but now she became abusive, and at length turned him out of her temple by the shoulders, to herd with the crowd of wretched beings who, like him, had sacrificed all to their common idol. I looked after him, to see whither he went, and observed that his friend, Animal Appetite, stuck close to his side, as if he had grown to him. But my attention was now directed to a madman, who issued from one of the lower class of these temples. He could scarcely maintain his upright posture. His gestures were angry, his teeth set, his fists clenched, and he frothed at the mouth like a raging animal. He reached the door of a wretched-looking hut, (after falling several times, and receiving some severe contusions,) and kicked it open with his foot. Meeting his wife, he struck her a dreadful blow, and, with oaths and curses, felled her to the earth. His terrified children tried in vain to hide themselves from his fury; he seized them by the hair of their heads, and abused them in a fearful manner. After he had devastated his wretched dwelling, he attempted to mount a ladder to get to his bed, when I perceived Azrael touch him with his dart, and he fell backwards, and broke his neck, and died.

(To be concluded in our next.)

THE BUTTERFLY AND THE GRUB. A FABLE.

A BEAUTIFUL painted butterfly, with mottled wings and wide spreading horns, and fine taper body, was one warm summer's day fluttering round a garden of flowers. Sometimes he soared upwards, and sometimes he rested upon a flower, and lay basking under the sun's influence. Now he spread his wings, glowing with all the colours of the rainbow; and now he closed them, as if they were too beautiful to be exposed to the public gaze. In short he seemed to be practising all the little arts of coquetry that are sometimes exhibited by the frivolous and vain of a higher order of beings than painted butterflies; and in this way amused himself for some time, till being rather tired he perched upon a flower, at the foot of which a humble grub was making a homely meal upon the leaf of a cabbage. The vain and fastidious insect, looking down upon his lowly neighbour with disdain, and curling up its nose, exclaimed, "Faugh! what a horrid meal you are making! It is really enough to make one sick to see you devouring that filthy cabbage. Why do not you copy me? I seek the sweetest flowers in the garden; and, having tasted the exhilirating nectar, first of one, and then of another, I sport through the air till I am tired, and then enjoy another draught of nectar, to recruit my wasted strength and spirits. O, but I beg your pardon; I perceive that you have no wings, and cannot fly. Alas! poor grub, how I pity you!" "I want none of your pity," replied the lowly but independent insect, "and neither do I see much propriety in your offering it; for, if I am not mistaken, you were once a grub, no better than myself; and most likely your descendants will be brought down to a similar condition. You tell me of your gay flittings, and the exhilirating nectar you enjoy, and this reminds me of certain men, who profess to be the lords of the creation, some of whom I understand, like you, wander from house to house, and solace themselves with nectar; but, to tell you the truth, I never heard that they were good for anything, or that they rendered any service to society. I take the food suited to my nature, and am only anxious to fulfil my duties with credit and fidelity. While you are wasting your time in idleness and sensuality, I am preparing to give proof of my usefulness, and to leave the world somewhat richer than I found it." At this, the butterfly indulged in a silly giggling laugh, and flew away in search of pleasure; while the grub, having finished his humble meal, set to work and spun a ball of silk, to be in time converted into an elegant and useful garment.

THE MORAL.

THE idle, the vain, and the sensual, who live only to themselves, whatever their personal accomplishments may be, are utterly worthless and contemptible. The sober and industrious are the only truly valuable members of society; and to them the world is indebted for all it possesses of what is of any real worth. C. O. L.

REMARKS ON CERTAIN OBSERVATIONS MADE IN THE LAST NUMBER OF THE PENNY MAGAZINE.

"Let truth and falsehood grapple: who ever knew truth to be put to the worst in a fair and open encounter?"
MILTON.

IN the last Number of the Penny Magazine of the *Old* "British and Foreign Temperance Society," we find the following statement:—"That though the Committee have no desire to interfere with the Christian liberties of their Auxiliaries and friends, who have added the pledge of Total Abstinence to the original declaration, they are increasingly satisfied that to abstain from ardent spirits, except for medicinal purposes, and to *discountenance the causes and practice of intemperance*, is a safe and scriptural principle, and adapted, under the Divine blessing, to be more extensively effectual in the prevention of intemperance." Let us mark that it says "in the *prevention* of intemperance:" from this we may infer that they do not aim so much at *suppressing* the intemperance already existing, as the preventing the temperate from becoming drunkards. Is the value of the temporal and eternal welfare of 30,000 drunkards, annually falling into premature graves through drunkenness; is their well-being then of *no* importance? Shall we pass by *them* as the priest and Levite formerly passed by the poor miserable object who had been half killed by the rapacious cruelty of thieves and murderers? No, Never! and while the friends of Total Abstinence have the power of exerting themselves, they will, we trust, leave no means untried of bringing back the lost and fallen ones; though the members of other societies will scarcely deign to *look* upon the degraded wretches,

who every where meet their eyes, *they* will endeavour to copy the example of the *Good Samaritan*, and set them on their own beasts, and convey them out of danger; never forgetting to look after them, with kindness and attention, till they have firm reason to believe they are restored, not only to the bosom of their family and of society, but also to that of their heavenly Father, who, although it is distinctly declared that "no drunkard shall inherit the kingdom of heaven," has graciously promised that those repentant sinners who come, with full purpose of heart, shall, through his well-beloved Son, find grace to help in time of need. Far, very far, is it from our intention to cast any aspersion at those of the old society who are not yet prepared to join in the cause of Total Abstinence; but we do trust, that as they nobly came forward in that cause to sacrifice their indulgences in that instance, they will now be prepared to extend the principle, remembering that though it may be a great point to deter those who are yet in the paths of sobriety, yet if we can stand by and allow drunkards to perish, without doing *all* that is in our power to stop them also, their "blood will be upon us;" and in the last great day of account we shall have to stand before the bar of that tribunal, at which the mightiest monarchs must tremble, and hear the voice of Divine Majesty asking, "Where is thy brother?" It will then be vain to return the question, "Am I my brother's keeper?" The words will assuredly ring in our ears, "To him that knoweth to do good, and doeth it not, to him it is sin."

Let us now return to the Magazine mentioned before, in which the Committee go on to say that they believe, that generally much error exists respecting fermented drinks; and that a *great proportion of the* WINE *and* BEER *used in this country is of a deleterious character;* but, at the same time, they are convinced that any confederation for abolishing the use of wine is opposed to the doctrine of holy Scripture; that it places the fallible judgment of man above the judgment of God, and impugns the wisdom and benevolence of the Creator, who hath given "wine that maketh glad the heart of man."

Can any thing more clearly show the inconsistency of the old society than this avowal of their principles? While they believe that "*a great proportion of the wine and beer used in this country is of a deleterious character*," they, in the same sentence, go on to say that any confederation formed to put down the use of these deleterious substances is directly opposed to holy Scripture; which is equivalent to saying, that because the word *wine* is used in holy Scripture, we are acting "unwarrantably, irrationally, and unscripturally" in forming a "confederacy," with the determination not to have our constitutions injured, nor the peace of our souls disturbed, by these beverages. It is needless for us to enter into any further discussion on the subject; and, with all due deference and respect, we would seriously recommend the Committee again to take up the subject, and to see if they have not pointedly contradicted themselves in their eloquent address on this subject.

If, as we are *told*, there are some of our zealous advocates who act so unwarrantably as to impute to *all* those who do not act exactly as they do, with committing a sin, we feel very sorry that such is the case. For ourselves, we are prepared to state thus far, that if any person who believes it right for him to act on the principles of this or any other Society, and then does not do so, he is committing *a positive sin;* but we are not prepared to state the same of those individuals who are not thus convinced.

To use the words of the address which we have mentioned before, "in conclusion, we would remind our friends and the benevolent public, that *all* the causes of intemperance are yet in most fearful operation; that individual families and the community are largely suffering from this evil, acting most injuriously, not only upon the body, but more fully upon the soul, and affecting both the interests of time and eternity." Friends of temperance, forward! "give neither sleep to your eyes, nor slumber to your eyelids," till you have succeeded in banishing intemperance from this Christian land, and from the whole habitable world. I. C. U.

HISTORY OF THE "COGNIAC CLUB."

No. IV.

S—— became a sober man, and removed soon to a neighbouring town. There being cut off from the influences that were threatening his destruction,—away from that cogniac atmosphere, the very breathing of which seemed to contaminate every thing decent or moral it had not already poisoned, he entered into business, regained his character, and is now living at the head of a respectable and lovely family. O! how do we rejoice at such a wonderful preservation as this. An immortal soul thus snatched mysteriously from the very jaws of destruction would seem to tell us, in language too plain to be misunderstood, that the day of miracles had not yet gone by. But He who sent a system of ten thousand worlds afloat, and holds them in their everlasting orbits, often accomplishes what seems to us as morally impossible and inconsistent as the stoppage of the centre of that system in the midst of heaven, to light on the battles of the prophet, must have appeared rebellious against the laws of nature and the universe.

One is reminded by such an adventurous escape as that of S——, of that East Indiaman who headed a party of the English in the hunting of a Bengal tiger. The infuriated animal, goaded and chafed by wounds and hunger, sprung upon the daring leader, threw him upon his back, and bore him off. But the Indiaman was as yet unhurt, and employed the solemn interval between life and death in contriving for his own escape. Feeling about for the beat of the heart of the monster, he found it, and thrust his poinard to its hilt at one dire blow, and the tiger fell dead beneath him. Thus S—— escaped; but T—— is to this day a common tippler, and is burying up a liberal education, and all his former brilliant prospects of manliness, in the fumes and smoke of the cup. The case of S—— evinces what we needed no stronger evidence of, that a good education and a respectable parentage are no proof against the power of cogniac. We are happy to know, that in this solitary case there was neither wife nor children to want in comfort or suffer in character through the sottishness of another. The wretched victim, even if he is at liberty to imbibe cogniac, or any other poison, into his own system, has no right to transmit the disease and degradation which must ensue, down through the vista of years, and inflict it upon innocent sufferers, whose only crime is, that their blood flowed from a fountain, one of whose branches has been polluted. If one intends to make himself a drone, or a devil, or a drunkard, it is well, comparatively, when he goes to the work single-handed, and so stands, that if he sinks he has no innocent and helpless family to sink with him. When he is withdrawn out from the pale of society—when his influence has found the same grave with his character, and no tie of affection, of interest, or of kindred, bind him longer to the community he might have graced or improved; then, when every noble part of the immortal man has for ever vanished, no matter how soon cogniac destroys the little that remains. The lightnings of heaven may burn the dilapidated and tenantless frame which stands alone and aloof from the town, conspicuous only for the decay of its timbers and the mouldering of its butments, and the landscape is cleared of a useless obstruction; but place it in the heart of the city, then fire it, and a conflagration is commenced which may end in its total annihilation.

W——, a near relative of T——, drank himself into a sot, and abused a wife, too lovely and respectable to be the partner of so vile a man. He at last compelled her to leave him,

and go and throw herself upon the support of her widowed mother. He went early to the drunkard's grave. When the story is short, let it be short, and let the comment give no immortality to the miscreant who is worthy of no better doom than to rot.

V—— was an Indiaman of fortune—of course a fair candidate for the Cogniac Institution. He had a wife and family to ruin, besides himself, and he went to work with both hands at the accomplishment of his object. He joined the Club: and, beside the inebrieties consequent upon his membership of this ill-fated fraternity, he lived fast.—At length there appeared in town an East Indian lady, on whose approach he fled, leaving his innocent and helpless family as desolate as ever the scorching flames left a western prairie. The stranger claimed to be his deserted wife, whom he had swindled of all her wealth. "The tender mercies of the wicked are cruel." We have no knowledge how the wretch died, but we presume that his end must have long since come, for it is a peculiar providence of God, that the wicked shall not live out half their days. The Lord makes use of them in this world but for a short time, when he cuts them off for ever, as cumberers of the soil. O! how much better had it been for the unhappy members of this ill-fated Club, as well as for the world they lived in—the world they ought to have loved and improved—the world that might have loved and valued them too—had cogniac never poisoned the fountains of life, and rendered their earthly existence as short and useless, as their immortal being has been miserable.

W——, too, was a man of no desperate fortune, and made for no desperate fate. But his joining the Club resulted in the entire wreck of his own prospects, and those of his worthy family. When character, business, and all hope had gone, he gave loose reins to his morbid appetite, and his physical and intellectual energies were constantly bewildered in the dull stupors of intoxication, till the temperance reformation broke in upon the scene. Poor man! it came too late for him. His wife had already died broken-hearted. He quitted his cups—took Chambers' celebrated portion; but his constitution gone, and his vitals burnt up with cogniac, he soon sunk in death. O that he had awoke from his lethargy a little sooner, or that the temperance reformation had shed its moral light simultaneously with the first sunshine that ever broke upon creation.

No. V.

X—— was a little later in life. When he first entered the town, he *too* was an active, promising, and valuable man. But a few years found him a member of the Cogniac Club, and very soon he filled a drunkard's grave.

Y—— was a foreigner, and came into town with a lovely wife and brilliant prospects, but never lived to become acclimated to a cogniac atmosphere. It withered all his fine feelings and checked his course, while the full tide of success was running high. He joined the Club and perished, O how soon!

They nearly all met in a drunkard's grave. It would seem as if earth had no spot dark and vile enough where might be held the revels of this miserable band. But I fear they at last found a club-room where every Bacchanalian song found a response from a whole world of fallen spirits.

By this time, Mr. Editor, you will begin to say that we have had little else to do but give the name, just say he joined the Club, lost his all, and sunk into a drunkard's grave. Well, Sir, I do not sit down to make the story, but to narrate it, and must not be blamed for the horrid paucity of materials in a drunkard's history.

I see in that group one family in which there was a loss of character equalling the ruin spread through a whole kingdom, by some devastating war or pestilence. *There was the venerated sire*, worthy to wield a sceptre, or edit the statute book of some Eastern monarch that should sway a continent and give law to an hundred provinces. *And his sons*, if they had not been drawn within the whirl, and merged in the suction of the devouring cogniac, would have stood about him and sustained him, like the scores of mammoth shoots in that mighty banyan-tree, rising at every fathom of its spread, and promising the parent tree immortality, as if earth herself must be torn piece-meal by the commotion that could move it, or the electric blast that would essay to rive it.

And there was the princely mother, worthy even now of empire. She came in a helpmate, and knew not what a world she shouldered when she became the partner of that sire, and the mother of half a score of the cogniac fraternity. O! if she had been successful in holding her sons moored in that kind retreat of shade and stillness, where nature had lavished all her sweetness, and where there was seen enough of God to soothe and cheer any young hearts not sophisticated with liquid fire. Ah! that sweet stream, as its rippling waters bear this tale along, what pity it should have to sing the cogniac dirge, and throw its wild notes in death song upon the loveliest grove ever planted out of Eden, whose leaf did not wither in the year of drought, whose songsters kept their matin almost all the year, and nature smiled all around most lovely. "Only man was vile." But God was good, and while the work of sin and death went on, poured out his Spirit, and saved of wives and mothers not a few. Once that valley rung with Sabbath-school song, and all the hills echoed a long and loud response.

O! I look at the individual cases of the perished Club with a thrilling interest. How much of all this ruin might have been prevented, heaven will know in the hour of fearful retribution.

What else was true, there was not the *lack* of mothers—that evil hinted at by Buonaparte, when he was asked by an honoured matron what he wished for France, at the moment when she seemed to have reached the acme of her glory. I wish *mothers*, said he. The cogniac territory had mothers noble as ever Heaven made for any land. If they failed in any one particular point, I know not where it was, unless they were too indulgent, as mothers usually are, till it was too late. Perhaps they kept the purses of their sons too well replenished, till profligacy had wasted their means, and undermined their character, and "their poverty came as one that travelleth, and want as an armed man."

If any should choose to say, that all this is too dark a page of human history to ever have been written, the writer responds,—there must be cloud, darkness, and tempest in the back ground of every landscape, that its beauties may glow with the greater brilliancy and sweetness.

Correspondence.

EASTERN FEMALE ASSOCIATION AUXILIARY TO THE NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY.

Committee Room, 6 *mo.* 27*th*, 1837.

TO THE EDITOR.

I AM desired to report for the Intelligencer, that in consequence of several persons deeming it expedient that a Female Temperance Society should be formed, resolutions to that effect were moved at a public meeting, held 2nd of the present month, in the Wesleyan Chapel, Globe Road, Mile End, and were carried unanimously. Some of the reasons for these proceedings were—

That female effort and influence were of greater power than was generally supposed or admitted, and that an attempt should be made (to direct it) under its own management, against the *causes* and *practices* of *inebriation*, "wherein is LASCIVIOUSNESS." Eph. v. 18.

That this Society would be a means, under Providence, of

conveying to many a saving knowledge of blessings, both temporal and eternal, by the circulation of loan tracts, and private advocacy.

That it would afford another opportunity of employing the usefulness of some, who are admitted on all hands to be fit for the work, but who were not labouring in unity with some of the present means of removing the evil, to the great grief of many.

That by this door being opened, it was presumed many of those who have been applied to as yet in vain, will, by the pious appeals and moral suasion of this branch of the Society, not only be prevailed on to entertain, but to reason, on to conviction; and finally to support, by every righteous means in their power, the holy cause for which this Society has been formed. The chief desire and breathings of the Committee are, "Glory to God in the highest, and on earth peace," (Luke ii. 14,) "that the servants of the Lord must not strive, but be gentle unto all; in meekness instructing those that oppose themselves," (2 Tim. ii. 24, 25.)

The first committee meeting was held last evening: it got through much business in a little time, which we attribute to our not depending in our own, but seeking for strength where alone it is to be found. There seemed not to be one unnecessary word spoken, and we closed our labours at an early hour. The rules we believe to be such as will preserve decorum and unity of purpose, but would be too long now for insertion; and it is intended, at no distant period, to submit them. A few of the items resolved on were—

1. That this Committee acknowledge the Parent Committee, and will support it by funds as soon as an opportunity shall offer.

2. That a stock of loan tracts be formed, for immediate circulation, by approved visitors.

3. That places of worship, school-rooms, and other suitable places be procured for publicly disseminating the principles of the New British and Foreign Temperance Society, by persons only who shall be approved by, and conform to, the rules of this Committee.

4. That lecturers and others be procured, who are accustomed to, or qualified for, public advocacy.

5. That the Committee have the entire management of its tracts, meetings, printing, &c., while it demands the right of free agency, as an organized Society, under the Lord, and the direction of the Parent Committee, it feels confident of success in proportion to the means offered; but they desire the co-operation of all.

6. That it recognizes the Intelligencer as its organ of communication with the public, and feels itself called on to encourage the sale of it so long as it is conducted upon the excellent principles it now is, as a fit periodical to be regularly read by every family where the English language is spoken.

The Treasurer's book already contains the following annual subscriptions:—

	s.	d.		s.	d.
Mrs. Delves . .	10	0	Mary Giles . .	10	0
" Pomfret . .	10	0	A Friend D. . .	10	0
" Merry . .	10	0	Lydia Bowry . .	5	0
Miss Cadoza . .	8	0	Mr. Delves . .	10	0
Mrs. Nutter . .	7	6	John Giles . .	10	0
Ann Standing .	5	0	A Friend . . .	10	0
Mrs. Watkins . .	10	6	Mr. Pomfret . .	10	0

The registry of the Committee contains 48 signatures.

A circular, containing the objects, rules, and a further list of subscribers, with the names of a respectable and serious Committee, will be shortly printed, for the information of its supporters.

Ann Delves, Treasurer, Mare Street, Hackney.
Collectors, the Committee.
MARY GILES,
Hon. Secretary, 5, King's Row, Cambridge Road, Mile End.

A REGULAR TURN OUT.

SIR,—I would not unnecessarily trespass either on your patience or your columns, particularly on a subject that it is really painful to revert to, but as the great moral revolution which it is the object of your valuable publication to bring about, can never be effected by the observance of silence in the face of a flagrant evil, I shall briefly advert to it. I would allude to the disgusting scenes which our streets exhibit on the Sabbath at the time of *turn-out*, as the drunkard-makers term it, or the approach of the time of divine service. Nothing can be more revolting to the mind of a Christian observer than the sad spectacle he is doomed to witness as he proceeds to the house of prayer. Staggering fellow-creatures assail him at almost every corner, and conduct is exhibited by these mad-brained votaries, which my pen durst not describe. Even on the last Sabbath, at the hour of three, I had the mortification to notice no less than thirty-three persons issue from a gin-palace, forming the angle of White-cross Street and Beech Street; ten out of that number were females, two of whom had young children in their arms. Several of the infatuated persons thus *turned-out* were evidently unable to conduct themselves with any thing like decency; but breathed expressions the natural result of an inflamed depravity. O that this dreaded evil—perpetrated at the hallowed hour, and on the Lord's day—could be abated! Nothing, Sir, I humbly conceive, would tend so directly to this end, as for Christians and Christian ministers, of every denomination, to join "The Society for the Suppression of Intemperance." As members, they could co-operate in a variety of ways to stem the torrent of that iniquity they affect to deplore, but which, standing aloof, as many of them do from Temperance community, they are unable successfully to resist. P.

To the Editor of the London Temperance Intelligencer.

MR. EDITOR,

I find that many shopmen and other servants are well inclined to the good cause of Total Abstinence, and say that if their masters would give them in cash half the amount of the yearly expense for beer, they would become members; but they consider they would prejudice their places for the next comers, if they gave up the practice of beer-drinking without some extra monotary allowance.

In hopes of a corner in your paper, yours truly,
AMICUS.

To the Editor of the London Temperance Intelligencer.

SIR,—I am delighted with the great benefits which, during the last few years, have been caused by the various Temperance Societies, particularly in large towns; whereby the drunkard has become the sober man, the affectionate husband and parent, and the attentive follower of his business or profession. Much good has been effected, but much remains to be done, particularly in the low districts of St. Giles, Saffron Hill, Whitechapel, and similar places inhabited by the lower classes of the Irish people. During my residence as house surgeon to a public hospital near Saffron Hill, I found four-fifths of the patients—whom I attended during two years—of that wretched neighbourhood, had, directly or indirectly, received their afflictions from drunkenness. The hovels—for human habitations they can hardly be properly called—that I have visited in my professional capacity, have frequently displayed scenes of depravity, as wretched to witness as it is difficult to describe. Drunkenness in a whole family is not an uncommon scene; and is oftimes the source of those dreadful fights that tend so much to the injury of the human frame; also of clouding the nobler faculties of man, and which tend to elevate his race above the brute creation. Surely, Sir, some ingenious plan might be resorted to, to abolish this horrible drunkenness. The Educated Englishman can, by means of the fountains of science, constantly drink of their refreshing streams,

at the various learned institutions. Their minds are usefully employed, and such persons are seldom found as the frequenters of public-houses, much less are they confirmed drunkards, for these individuals seldom seek after intellectual pursuits. As the heart of the idle man engendereth evil, so the mind, when the daily toils are over, and when the physical faculties are fatigued, require some amusement, which should promote morality and improve the mental faculties, and the mind set on some useful enquiry. I say, let this be done; let the principles of strict Temperance be constantly shewn them, in precept and example, and I feel persuaded that intemperance will be much diminished; and I need not tell your readers the great advantages that will accrue both to soul and body. The latter will be benefited, and the public morals greatly improved. But what is more important to the Christian, the Sabbath-day, now desecrated, will be kept holy, and distress, to a great extent, vanish from their homes. Then may it be truly said, that there will be "peace within their walls, and plenty in their palaces;" for the latter will be such in comparison with their present condition. Should these hasty remarks please you, I shall feel gratified by their insertion in your highly useful publication.

I remain, Sir, yours obediently,

H. W. DEWHURST, F.E.S.L., Surgeon,

Professor of Astronomy, and President of the Verulam Philosophical Society of London, &c. &c.

Progress of Temperance.

METROPOLITAN.

South London Auxiliary.—Owing to your columns being occupied so well, in reporting the public meetings of the Society during the last month, we refrained sending you any account of our weekly meetings, which, though not so splendid as the Horns, Exeter Hall, and others held during that week of festivity, are not devoid of interest. We go back to May 3rd, when a meeting of considerable excitement and interest was held in Great George Street, Bermondsey. 51 signed. May 10th, at St. John's Chapel, Walworth, where we had the assistance of the respected minister of the place, the Rev. Isaac Bridgman, and also Mr. J. Conder. 15 signed. May 15th, at the Wesleyan Protestant Methodist Chapel, Vauxhall Row. A chapel, perhaps, for its size, containing more members of our Society than any in one auxiliary. Each vie with the other in promoting the great cause. 5 signed. May 31st, at the Baptist Chapel, Waterloo Road. A beautiful gothic building, late in the occupation of the followers of Emanuel Sweedenborgh. The minister, the Rev. J. Francis, and one or more of his deacons, were present. Mr. Higginbottom, from Nottingham, and other friends and delegates from the country were present also, and spoke on the occasion. 18 signed. June 7th, at Castle Yard, one of the Surrey Chapel Schools, Mr. Burt, the respectable superintendent, though not yet with us, was present, and heard with the greatest attention. 8 signed, and among them Mr. Burt's daughter. June 14th, at Glasshouse Yard, another of the Surrey Chapel Sunday Schools. There we were favoured with the presence and assistance of the Rev. E. N. Kirk. He was greeted on his rising with thundering claps, to which he replied, (when he could be heard) "The best clap I know of is, to *clap your hand to the Temperance pledge.*" This procured him an attentive hearing of nearly an hour, to one of the most impressive speeches we have heard on the subject. Mr. K. observed to a friend that he thought the numerous meetings held in London would "*eat him up in a month.*" Mr. Nasmith, founder, and late Secretary to the London City Missions, accompanied Mr. K. and some other friends to the meeting. Mr. Grosjean (who was in the chair) called upon him. He at first refused, saying he was not prepared to go as far as Mr. Kirk, but at length consented. He gave a statement of his former sentiments, his present convictions and change, and, in conclusion, stated, that before he left the room, he meant to sign the pledge. Mr. N.'s reasons for so doing were all founded on Christian principles and Christian feeling. He spoke most impressively for some time, and was received with deafening applause. On coming down, he asked for pen and ink, and signed. Considering the position this servant of our Lord Jesus Christ occupies, "going about," like his Master, "doing good," his becoming a member of the Society is a most important and valuable acquisition, as his example and influence will tend greatly to disseminate the principles of Total Abstinence. Every one left the meeting more delighted than they could express. June 21st, at the New Jerusalem Free School. Mr. Gilbert and Mr. Best (the latter in the chair) favoured the meeting with their company. 4 signed.

Western Juvenile Auxiliary.—June 12th, we held a Festival and Public Meeting at Ebenezer Chapel, Denmark Street, Soho Square. The chapel was neatly fitted up with appropriate banners and transparencies. On our assembling together, we asked the blessing of God upon our endeavours. Our repast being over, grateful thanks were returned for the many blessings we daily enjoy. Our indefatigable friend, Mr. Hockings, then proposed one of the Committee, aged 16 years, to the Chair, while Mr. H. begged the indulgence of the meeting for his boys, as he kindly called us, and said how gratified he felt at being present.

Mr. Evans, of Bristol, was called on, and addressed the meeting. He regretted much that his attention had not been called to the Abstinence principle at an earlier age; it would have saved him many bitter pangs, and exhorted us to persevere in our efforts. In conclusion, Mr. Hockings delivered an affectionate address. The Doxology was sung, and the meeting concluded, which was highly interesting throughout. Many came several miles to the meeting, with their friends; showing how desirable it is for such meetings to be encouraged; upwards of twenty juveniles signatures were obtained. A Juvenile Member.

Harp Alley.—At a meeting held on Tuesday evening, June 20th, over which I had the honour to preside, among the signatures which were obtained to the pledge of the Society, was the following:—"C. Fauconnet, M.D., of Geneva." The Doctor was introduced to the meeting by an active member of our Committee, Mr. Rickman, of the Society of Friends. He stated that he felt it to be his duty, as a medical man, and a physician, to tell the audience his opinion as to the subject which had called them together. He had tried the principle of Total Abstinence for about four months, and he was fully convinced, from his own experience, as well as from observation and research, that the use of all fermented liquors was not only unnecessary, but was the cause of many diseases, and of almost all the illness of which persons complained. He could not feel satisfied to leave London without joining a Society which, by the help of the Lord, and in connexion with his blessed Gospel, was one of the best means in existence for promoting the bodily, intellectual, domestic, and religious good of mankind. At Geneva, a country abounding with vines and vineyards, a Society had some time since been formed upon the principles of the Old Temperance Society, but without any important results. He was about to return to that country, and should rejoice to advocate the principles of Total Abstinence.

J. W. G.

PROVINCIAL.

Dunstable.—In this town and the surrounding neighbourhood, the Abstinence principle has taken deep root.

The local members, assisted occasionally by itinerants, are spreading the knowledge of "what is good for man" far and wide. The distribution of Temperance publications have here, as in other places, been successfully resorted to. That in the little town of Dunstable there should be found *forty good men and true*, reprobating the use of the "noxious beverages," argues well as it respects the ultimate result.

YARMOUTH.—The following extract from a communication just received, shows that the good cause is proceeding with an increased acceleration in this public-spirited town:—"At present we are truly flourishing, and daily adding to our number a class of individuals who will reflect credit on our efforts, and extort the praise even of our opponents."

LOWER-HAYFORD, OXON.—At a meeting recently held at the Wesleyan Chapel in this place, the cause of Total Abstinence was powerfully enforced by Messrs. EVANS, BOSWELL, and BLENCOWE, from Banbury; by Mr. MORGAN, from Woodstock; also by Mr. PRENTICE, from Oxford; who, in a speech, distinguished by its good sense and interesting details, riveted the attention of a convinced and admiring auditory. The opposition, which, it would appear the Temperance cause has here met with, so far from deterring its advocates, has, it would seem, had the effect of eliciting latent talent, and insuring further success. An immense deal of good can be accomplished by the sturdy villager, who, to his physical energies, adds the moral courage, the glorious undeniable example of supporting in his own person a principle which he feels to be useful, and in accordance with all that is good.

ISLE OF MAN.—We feel sincere pleasure in recording the annexed handsome tribute to the Abstinence principle; it it the more gratifying as proceeding from a spot which, as the friend to the cause, from whose letter we quote, emphatically observes, had been *heretofore famed for drunkenness*. "We are doing wonders,—scarcely a drunkard is to be seen; and if such an unnatural curiosity makes his appearance, he does not escape being almost teased to death by our juveniles, who immediately raise a tune, and sing,

'There's nothing like Tee-total.'

Glory to God! Tee-total principles have been the means of reclaiming many a poor drunkard,—healing the broken heart of many a wretched wife, and raising his poor, half-starved children to comparative comfort. Yes, and not only so, but of bringing back to the fold of a loving Redeemer many an apostate and backslider from Christian churches. In short, our cause was never better, nor more promising."

Varieties.

A NEGRO servant, attending at dinner on a party of gentlemen, observed a musquito alight on a gentleman's nose, whose complexion indicated a familiar acquaintance with the good things of this life. The place where the musquito rested was particularly florid, and had several blotches on it. The little insect had no sooner alighted than it made its escape with great rapidity. The Negro could not suppress an exclamation of exultation; "Aye," says he, "good! bless your heart, you no land dare long, 'cause you burn your foot."—*Williamson's Medical Observations.*

ALCOHOL AGAIN.—A lamentable occurrence happened the other day at a village about three miles from Devizes. Silas Wise, who, it appears, had seen no less than sixty summer suns, was found dead on the road, having been, it is supposed, outrageously attacked by certain drinking companions. Two young men, who are fully committed, stand charged with the murder. O ALCOHOL! in what a variety of ways dost thou afflict the sons of men. All the ills combined in famed Pandora's box are unequal to thee in matters of *execution*.

SUMMER EXCURSIONS.—There are few industrious teetotalers who do not avail themselves of an opportunity of taking an excursion or two during the summer season, either on land or water; and such are their provident habits that they can thus add to their health and enjoyment without suffering an abridgment of the comforts of home. Let such supply themselves with the various Temperance Tracts, which they can easily circulate on their route. One great advantage attending this mode of distribution would be, that the *good seed* would be sown in those districts where the ordinary operation of the Societies are not felt.

LOW LIFE ABOVE STAIRS.—The tide of intoxication seems to be rolling from lower to upper life. The police sheets have lately teemed with certain sublime instances of lordly freaks and aristocratic aberrations. Mansions surprized, signs and shutters disfigured, knockers wrested off, and statues defaced, bear incontestable evidence of what lords and gentlemen can do when they are well primed and charged. In the art of doing mischief, they far exceed their humbler brethren. To be *drunk as a lord* had well nigh lost its application; but there are still remaining a few choice spirits who are determined that in their hands the *privilege* shall not be lost.

Intemperance.

AFFECTION VERSUS LOVE OF LIQUOR.—A few days ago a woman, named Eliza Green, was brought before the authorities at Manchester, charged with having disposed of her child, an infant in arms, to a stranger for a sovereign. It appeared that as a man, named O'Hara, was drinking in a public-house, the prisoner went in, when the man, who was intoxicated, asked her what she would take for the child, when she replied, "a sovereign." He immediately gave her one, and took the child. In the mean time she went away; but the man, finding the infant become burdensome to him, went in quest of her, and conveyed her to the police-office. A girl, who was present in the public-house, corroborated the man's statement with regard to the purchase of the child. When the woman was taken, she had spent about 8*s*. of the money, chiefly in liquor. The magistrate committed her to gaol for one month.

[The man O'Hara, for so deeply wounding the public feeling, should have been made to travel the same road.—ED.]

THE Marquis of Waterford and some of his friends went to Windsor, and dined with some of the officers of the Foot Barracks, which place they left between ten and eleven o'clock at night. On their way to the Castle Inn, where the carriages had been left, they committed a number of disgraceful outrages. In the line of streets they passed through they broke the knockers off the doors, and, not content with this, they, in many instances, threw them through the windows of the houses from whence they had been taken. In one instance, where the lady of a rev. gentleman, connected with Eton College, was lying dangerously ill in bed, they broke the knocker off the door, and threw it in at the window of the room where she was lying. One of the constables attempted to secure one of them in their retreat, but he was quickly attacked by his companions, who rescued the prisoner and severely maltreated the constable. While the attention of the police was directed to the Castle Inn, two of the Marquis's party went to the college at Eton, and clambered over the wall into the square, where the statue of King Henry VI., the founder of the college, is placed, which they mutilated and disfigured very much, and wrenched away the sceptre and carried it away with them as a trophy. They then rejoined the Marquis and their other companions at the Castle Inn, and after a short time their carriages were ordered, and they drove out of the town towards London.

The moment the authorities of the college were made acquainted with the scandalous outrage which had been committed, they issued a reward of twenty-five guineas to any person who would give evidence that would lead to the conviction of the parties concerned in it. Shortly after the reward was offered the Registrar of the college received a parcel, which was found to contain the sceptre which had been taken from the statue. It is not known whether the college authorities intend to take any further steps in the matter.

MEETINGS IN LONDON AND ITS SUBURBS.

At Half-past 7 o'Clock in the Evening.

Monday, July 10th.—Bible Christians' Chapel, Paradise Row, King's Cross.—Eagle Court, St. John's Lane, West Smithfield.

Tuesday, July 11th.—School Rooms, Fisher Street, Red Lion Square.—Christian Benevolent Society's Chapel, Macclesfield Street, City Road.—Ebenezer Chapel, Old Street Road.—Palace Yard Chapel, opposite the Archbishop's Palace.

Wednesday, July 12th.—Baptist Chapel, Northampton Street, King's Cross.—Providence Chapel, Charles Court, Featherstone Street.

Thursday, July 13th.—Welsh Chapel, Aldersgate Street. (Mr. J. Whittaker has engaged to attend.)

Friday, July 14th.—At the Chapel, Broker Row, Mint, Borough.

Just Published, in 64 pages 8vo., stitched, price 8d.,

THE FIRST REPORT OF THE NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY,

Containing a full Statement of its Operation since the commencement: embracing an account of the Number now in the Society, with several important Extracts from Letters recently received, illustrative of the Progress of the Temperance Reformation in this country, and in America.

TEE-TOTAL COFFEE HOUSE,

16, OLD BAILEY,

(THREE DOORS FROM SKINNER STREET.)

T. SMITH begs to inform his Temperance Friends and the Public in general, that he has great pleasure in thanking them for the liberal support he has received since he has opened his house upon the Temperance Principle; and flatters himself that having a competent knowledge of the business, he will at all times serve them with good Articles, at a small remunerating profit.

The following Papers taken in—Times, Chronicle, Herald, Standard, True Sun, Patriot, Sunday Times, Bell's Life, Dispatch, News.

Temperance and other Publications in great variety.

Steaks. Chops, Soda Water, Ginger Beer. Beds.

N.B. He has likewise a good Room for Private Parties, Social Meetings, &c.

Temperance Publications for sale.

TO CORRESPONDENTS.

THE Memorial and signatures from Exeter has been duly received by the Committee, and shall be attended to.

WE must request our country friends and others to bear in mind the necessity of observing strict punctuality in their remittances. Such observances alone can ensure continued attention on our part.

Poetry.

A NEW SONG TO AN OLD TUNE.

Tune—"For Auld Lang Syne."

LET days of darkness be forgot,
And never brought to mind,
And brighter hours remember'd be,
Which leave no pang behind.
For life's bright hope, my friend,
For life's bright hope;
We'll raise the song of gladness high,
For life's bright hope!

For surely we can ne'er forget
'Tis writ in golden lines,
The happy day we cut the glass,
Which poisons while it shines.
For life's bright hope, &c.

Those who have ran the drunkard's race,
Know how the tempter twines;
His lure's around the fatal glass,
Which poisons while it shines.
For life's bright hope, &c.

Then join in Christian brotherhood,
To foil his fell designs;
And sign the bond to cut the glass,
Which poisons while it shines.
For life's bright hope, &c.

Our bond a bond of freedom is,
All classes it combines;
Its links of love are burnish'd bright,
It galls not while it shines.
For life's bright hope, &c.

Behold the drunkard, base and vile,
His cruel soul resigns
His little ones to pinching want,
His wife in misery pines.
For life's bright hope, &c.

Then shun, O shun, the treach'rous cup,
To madness it consigns;
It drinks the kindly feelings up,
It poisons while it shines.
For life's bright hope, &c.

R. B. T.

*** *Our Correspondents are requested to address all communications for the Intelligencer, to the Editor, at the Office, 90, Bartholomew Close.*

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THE WEEKLY
London Temperance Intelligencer.

UNDER THE DIRECTION AND SUPERINTENDENCE OF THE NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY.

No. 35.] SATURDAY, JULY 15, 1837. [PRICE ONE PENNY.

"Far from thinking this cause a *sole* means of converting sinners from the error of their ways, we deem it to be but an *auxiliary* to the great cause of religious truth; it is intended *not to supersede*, but to *make way* for other means."
Rev. J. A. James.

THE APOSTLE VERSUS THE PROFESSOR.

"I AM ready to make any sacrifice which the good of my fellow-men may require, in the spirit of my Redeemer, but yet I am not prepared to incorporate the denunciation of wine with the Temperance pledge. That I believe would be injurious to the cause of Temperance. You cannot denounce wine, without, at the same time, attainting the character of the Redeemer." Such were some of the principles laid down by the Professor Proudfit, from America, when standing on the platform of the Old Temperance Society, and addressing a noble Chairman who had advocated the use of porter, ale, wine, and, occasionally, ardent spirits. He declared, withal, that "he could bring forth texts in abundance to show the wisdom of his principles, and their consistency with Scripture." It is true that when pressed to advance those texts he declined doing so, on the ground that they were "so well known;" yet he declared that "the most honest, the ablest, the wisest friends of the Temperance cause, were not to be denounced or suspected, because they were not prepared to denounce wine;" and that "with those men were the wisdom, the energy, and the truth, which were ultimately, under God, to save the world."

Serious and painful, beyond description, would be the position of that man who should wantonly repudiate the character of wise and holy men—of men sent for the salvation of the world. Still more awful would be his position who should lay down principles for the conduct of his brethren, which would "attaint the character of the Redeemer." Yet we cannot but turn from the Report of the Exeter Hall meeting to the Records of inspired truth—from the American Professor, adapting his address to the taste of a wine-loving, wine-recommending Society—to an apostle dealing faithfully with the evils of his times, and inculcating, by precept and by example, principles which might lead to the recovery of the erring, and the establishment of the weak.

"It is good neither to eat meat, *nor to drink wine*, nor any thing by which my brother stumbleth, or is offended, or is made weak." Such was the principle laid down by the apostle Paul, when addressing the believers at Rome. He was pleading in reference to a mere ceremonial prejudice. Meats and drinks which had been offered to idols were frequently exposed for sale on the public shambles. Some weak brother who saw Paul eating meat or drinking wine, might suspect that those articles had been offered to idols, and that Paul, in using them, was virtually a partaker with those idols. This would be to him, because of the weakness of his faith, a ground of stumbling, and a cause of offence. Paul was aware that such a case might occur; and though the participation in such meats and drinks was perfectly innocent in itself, he pledged himself for the sake of such a weak brother, to abstain from the use of them to the latest moment of his life.

Now, how does the case stand in reference to the question before us? Are we warranted in adopting, or (which is especially the point at issue) in *recommending* the pledge of Abstinence from wine, and from every liquor which may intoxicate? Observe, we do not combat a *probability* or a *possibility* merely. We do not recommend such Abstinence from the mere *fear* that alcoholic drinks *may* prove injurious to those who use them; we know it to be *dreadfully certain*, and certain to an awful extent, that such drinks are the elements of ruin to thousands. To use the language of an eminent transatlantic advocate of Total Abstinence, "It is no *matter of controversy* whether intoxicating drinks make a brother stumble; alas! he literally stumbles over the plainest dictates of duty and safety. Neither is it *matter of doubt* whether any are offended by the course of those who disregard and negatively oppose this cause. Multitudes of temperate men, Christians, and friends of the cause, are deeply grieved, because those of whom they had reason to expect other things, stand aloof, and tacitly give their influence to the destroyer. Nor can we hesitate to believe, that by this course many who were almost disposed to renounce their cups, and to take a firm and decided stand against intemperance, have been made weak in this resolution, and thrown back into the jaws of the hydra."

Will any man suspect the apostle Paul of want of love to his brethren who differed from him? Will any doubt his zeal for the salvation of the lost, or for the establishment of the weak? Will any accuse him of a lurking desire to "attaint the character" of that Redeemer for whose dear sake he counted all things as dross and dung, and whom he declares to be "holy, harmless, undefiled, and separate from sinners?" Which principle then shall we adopt? The principles of those who, loving wine themselves, recommend the use of it to others, (for in not denouncing it, and in denouncing those who recommend Abstinence from it, they do virtually *recommend* it) though they cannot but see the mischievous tendency of that principle; or shall we adopt the principle of the wise, the holy, the *inspired* apostle, who, though in one case of extreme and repeated "infirmity" he recommended the use of a *little* wine, yet nobly determined for ever to abstain from the use of that which might cause even a weak and mistaken brother to be offended or to stumble? It is not ingenuous, it is not Christian, for a minister who declares that "the cause of Jesus Christ and the success of divine truth are bound up in the advancement of the Temperance cause," to bring forward at the same time principles by which that cause may be injured, and its progress seriously retarded. We would say to the learned Professor, and to those who applaud his sentiments to the very echo, as Absalom said to Hushai, "IS THIS THY KINDNESS TO THY FRIEND?"

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THE TWO BRIDGES.

(Continued from page 278.)

Now I thought in my dream that mine eyes were enlightened, for the aged man put his hands over my forehead, so that I was enabled to comprehend all that I had seen. And I looked, and, behold, the wickedness of the valley was very great. The clouds which hung over it became more dense, and rendered the scene still more gloomy. Animal Appetite had distributed his servants in every corner of the land; new temples vieing with each other in gawdy and tinselled glory standing up in every direction. The thirst for coloured fluids became stronger and stronger, whilst the assistants of Alcohol were daily compounding new fluids to meet the immensely-increased demands. All was confusion, horror, and despair. The angel of death, Azrael, and his legions, prowled about the country, destroying body and soul. Husbands, wives, children, houses, lands, possessions of all sorts, were sacrificed at the suggestions of Animal Appetite and his spies; and the whole valley was filled with lamentations, distress, disease, poverty, crime, and woe. It was a fearful state of things, and the stoutest heart would have quailed to look upon the wretchedness of the Valley of Delusion.

My heart palpitated with fear, my limbs trembled, and I was nearly fainting, when I beheld an uncertain light hovering over the western and most rocky part of the valley. I roused myself to find out the cause, and perceived a glorious star rising from the west over the sea. It infused joy and gladness in my heart, for I knew that relief was coming to the Valley of Delusion. Sweet strains of music accompanied its rising, and the inhabitants of the valley gazed with astonishment and fear. The presiding priests in the temple affected to scorn and laugh at the apprehensions of the people but in vain. Their hearts died within them, and their souls were filled with dread; so that some of them quaked exceedingly for the danger which they thought was come upon them. Now I saw in my dream that a crowd was collected round a stranger who had come from the west, who was a prophet, sent to proclaim glad tidings, and to confirm the appearance of the star; for it was a real star, and no comet or meteor, which appear for a time, and then pass away. Now the words of this prophet were very gracious, and pleasing to hear; and he carried a book, which he called the Book of Happiness, in his hand, and a pen and ink were suspended to his girdle, so that any one who chose might have his name written therein. And it came to pass that some laughed at him, and some threw stones and dirt, and some tried to drown his voice with clamour; whilst others were so melted at his words, that they had their names written in the Book of Happiness. These returned to their homes changed men. And the prophet spake every day, and a great multitude were shortly gathered unto his cause, consisting of rich and poor. But still the valley did not improve much. These men still used coloured water, though of an inferior sort, and in a less degree; yet the voice of mourning, and lamentation, and woe, was heard in the Valley of Delusion. Now, I asked my aged preceptor who this prophet was, and he told me his name was Moderation. "He is," said he, "a false prophet, who preaches peace where there is no peace. And, as thou seest, the rich and great flock around him, because he encourages, in a partial degree, the use of the coloured fluids. And thou seest he walks hand in hand with Animal Appetite and Cordial, who are sifting him respecting his mission." Now I saw in my dream, that as the old man had ceased speaking, the clouds cleared away from the star, which burst into dazzling brilliancy, and the whole of the valley was illuminated with its glory. And I heard as it were a shout of great joy, as the shout of a multitude; and, lo, a choir of singers sung the praises of the star, in a manner most ravishing to hear. And as they sang, the clouds cleared away, and I beheld two roads. And one road led over a bridge in a valley, through which ran a dark and sluggish stream. Now the bridge was an old bridge, and the battlements were decayed, and it was very unsafe to walk upon. And, behold, there was a house near the bridge, where was a board, on which was painted a sheaf of barley: this is the false prophet's signet. And I looked to see whither the road led, but I could see no end for mist and vapour, only I could hear the dull lazy stream as it flowed over the stones, and I judged that there was a ford. And I looked upon the other road, and behold there was a large and elegant house, beside a new suspension bridge, the pillars of which were of pure gold, and the rods were of adamant, very strong, and it was founded upon a rock. And over the bridge was a church, and the country round about was fair to look upon, having all manner of fertile fields and gardens; and the inhabitants thereof were happy and cheerful. Now as I was looking, behold the prophet Moderation stood by the way which led to the bridge beneath, and called with a loud voice to the people, and said, "Behold, I lead you to happiness and comfort. If ye follow me, ye shall dwell in a pleasant land, and your attire shall be purple and fine linen; and your food shall be of the best fruits of the earth, and ye shall drink strong drink, such as maketh glad the heart of man. But I counsel ye to beware of excess; and never to take more than will cheer your hearts, and make ye valiant men and strong. So the multitude shouted with a great shout, and many walked no more after their old ways, but followed their prophet Moderation. Now I saw in my dream, that they all called at the house where was the prophet's signet, and did drink of the water which was sold there, to strengthen them for their journey. Now this water had the effect of the coloured fluid which was made in the valley, only it was of an inferior quality; and many of them in going over the bridge, being blinded by the effect of the water they had drank, fell over the broken battlements into the stream, and were no more seen. As soon as Moderation and his train had disappeared, I saw a man of benign aspect, who was speaking to a multitude who were about to follow Moderation. He seemed to arrest them in their progress, and many stopped to hear what he had to say to them. And I asked my guide who this man was, and he answered me, saying, "His name is P. Ebed Bethrapha, that is, a servant of the house of health. Go near unto him, and listen to his words, for they shall delight thy soul, and thine heart shall be filled with gladness. But beware thou of the other prophet, for his name is Barcenor, (wine-bibber, or drunkard,) and be not caught in his toils. So I went near, and heard the sayings which he spake. And he lifted up his voice, and cried to the inhabitants of the Valley of Delusion. And his voice was so beautiful, that it woke me from my dream, and I found myself seated in my own parlour, my fire and candle gone out, and my musical snuff-box playing, which, by some means or other, had been set a going in my pocket.

LADIES' ASSOCIATION.

A MEETING was held, on Thursday, the 29th ult., at the Wesleyan Chapel, Aldersgate Street, for the purpose of forming a Ladies' Association, in connexion with the North London Auxiliary. A number of persons took tea together, after which the Chair was occupied by

Mr. S. M. GILBERT, Treasurer of the Auxiliary, who very briefly explained the object of the meeting, and expressed the pleasure it afforded him to find that the ladies were so anxious to be employed in the promotion of a cause which was of high importance to their sex, as well as conducive of the best interests of society at large.

Mr. J. GILES moved the first resolution.

"That as the evils which result from intemperance are numerous and appalling, and as the use of intoxi-

eating drinks as common beverages is the predisposing cause of intemperance, this meeting rejoices in the success with which Almighty God has been pleased to bless the promulgation of the principles of Total Abstinence from such drinks, and pledges itself to recommend that principle yet more extensively."

Having himself tried the principle, and found it to answer in every respect, he rejoiced in its advocacy by males or females. The ladies, possibly, would have to encounter much derision and some opposition; but experience had proved how capable they were of carrying into effect that great moral reformation. He gave an encouraging account of the formation of a similar Association in the East London Auxiliary.

Mr. RICKMAN, of the Society of Friends, seconded the resolution. He had been conversant with benevolent and religious societies for nearly thirty years, and had generally found the ladies ready to engage in all good works; they trod closely on the heels of the gentlemen, and, in some cases, got beyond them. Females could exert their peculiar influence in many quarters to which gentlemen often found it difficult to gain access. It became females especially to engage in the work of that Society, because the increase of drunkenness arose from the circumstance of persons in general receiving a drinking education, and having habits of drinking formed from the misjudging kindness of mothers and nurses. Females would be able, by visiting the habitations of the poor, of their own sex especially, to effect great good. They excelled in sympathy with the distressed, in mildness and suavity of manner, and in perseverance. They were bound to engage in the work from a principle of gratitude, for the operations of the Society had tended greatly to the establishment and increase of domestic comfort; and they might derive ample encouragement from the contemplation of the great benefits which the Society had already been the means of conferring.

Mr. J. W. GREEN proposed the next resolution.—

> "That as the numerous evils which result from intemperance fall with aggravated weight upon females, it is especially incumbent upon females to aim at the removal of those evils, by carrying out the principles of Total Abstinence to their fullest extent, both by precept and example, among their own sex, and among others whom Providence has given them any influence."

He advanced some appalling instances in proof of the misery and woe resulting to females from intemperance, not only in cases which they themselves were the unhappy subjects of intemperance, but where they had the affliction of being yoked to drunken partners. Wives were generally the first victims of the brutal tempers inspired by drunkenness; while they felt more keenly the neglect and poverty which made them and their children, in many cases, worse than widows and orphans. The girls of the drunkard were often brought up without education, or moral training, and frequently became the easy prey of the seducer. Of the 80,000 unhappy females who were said to infest the streets, it was computed that not fewer than nine-tenths were drunkards; drunkenness being in some cases the cause, in others the consequence, of their ruin. Many sober industrious females had died broken-hearted, in consequence of the unkindness or ferocity of drunken husbands. It became them, therefore, to aim at the removal of those evils, by carrying out the principle of Total Abstinence from those drinks, the use of which caused intoxication. He then enlarged on the power and extent of female influence, observing that no vice could obtain great predominance in society without the permission of females, and that females ought, especially, both by precept and example, to inculcate and enforce the principles of strict sobriety, lest they should have to answer for property injured, trusts violated, characters ruined, and immortal souls made for ever the sport of malignant demons. There were many ways in which females might exert themselves in the promotion of the Temperance cause, without in the least degree overstepping that modesty which was one of the peculiar charms of their character:—they might *adopt the principle* of Total Abstinence themselves, and so illustrate its practicability and efficacy; they had the talent of *talking*, and they could employ their tongues on the important theme of Temperance, diffusing information, inviting to public meetings, recommending a trial of the principle, and giving suitable advice, admonition, and encouragement. They could *circulate tracts*, and *collect funds*; and would often be successful where men were denied. In conclusion, Mr. Green called upon every female present to render the cause all possible assistance. As they pitied the poor, and would not willingly see them in suffering and misery; as they loved domestic comfort, and disliked lonely evenings or widowed beds; as they would enjoy the rational and improving conversation of sober and cultivated men, and have their children trained in the way they ought to go; as they hated crime; as they would diminish disease and wretchedness; as they would adorn the Gospel of God their Saviour in all things; and, which was a new, but not, he trusted, an inappropriate, argument, as they would prove themselves loyal subjects of the the virtuous VICTORIA;—he besought them to become members of that Society, and to lend all their influence to the promotion of its important objects.

Mr. T. WHITTAKER seconded the resolution, with his accustomed simplicity and force. As that which made men drunk would make women drunk also, if they used it, it was necessary they should abstain as well as their husbands. He did not wish to find fault with females on an occasion when so many fine things had been said about them; but he knew of cases in which females had stood in the way of their husband's reformation, and had even been the means of leading them back into the drunkard's path, after they had joined that Society! They did so, perhaps, from supposed kindness; but they would have to rue the effects most bitterly themselves. He then enlarged on the importance of due attention to the concerns of families, to the comfort of wives, and the education of children, instead of spending their wages to support publicans, and enable the wives and children of publicans to dress with gaiety and splendour. Many persons cried out, "What is to become of the publicans, if your Society flourishes?" His reply was, Let them engage, as most of them might do, in occupations which would prove as profitable to themselves, and not injurious, but beneficial, to those around them. But better pension them all off at the public expense than allow them to injure the bodies and souls of countless thousands.

Mr. HAWORTH, late of Preston, then moved the formation of the Association, with its various Officers, Committee, &c., and urged its adoption with considerable energy.

Mr. BEST seconded the resolution, and recommended the ladies to commence their important operations without delay. He cautioned those who were unmarried against receiving the addresses of any but decided Tee-totalers. Let them adopt that determination, and they might reckon confidently upon the rapid spread of the Temperance Reformation.

Some temporary confusion was occasioned by a person who exclaimed, "What is to become of the revenue, if your plans are generally adopted?" But a prompt reply was given by Mr. Green, which was most cordially responded to by the audience, and the various resolutions were all carried with perfect unanimity.

THE GOUTY SHOES.

A TALE OF A MODERATE DRINKER.

"LOOK, father, what a great pair of shoes I have found in a cupboard up stairs! I'm sure they must be a giant's; and what great lumps at the toes!" My father sighed deeply, "Alas! my boy, 'twas I who made them so; I was the cause." The child's curiosity was aroused; and "How was it, father?" produced the following explanation:—"Do you recollect Mr. Henshaw, my dear?" "What that nice gentleman, who used to call me into his room, and give me such nice things, and a sixpence at Christmas?" "Yes, I knew him when he was a fine curly-headed youth. As he grew to manhood, he obtained a situation in a public office in London; and, as I had a vacancy to lodge and partly board in this house a single man, he became an inmate here. How many pleasant evenings we have spent together; and, over a quart of ale or half a bottle of wine, have discussed the movements of the times. Never, but at a Christening, or same particular like occasion, did we overstep the boundary of moderation. In an evil hour I joined a pigeon-club, and deluded myself that this was a manly recreation. It chanced that a public holiday occurred on one of our club-days, and I invited and obtained his company. He had no sporting sympathies, and very shortly left the shooting-ground, telling me he would await, at the usual place of rendezvous, the conclusion of the sport. On my return, I was shocked on entering the room, at seeing him seated at a table with three notorious public-house gamblers. Cards in hand, and his excited appearance, and the array of empty bottles before him, told me, too truly, he was intoxicated. In vain I wished then, and do so now, that I had not led him into temptation. My eyes were open too late. I desired his company as I was about leaving, but the madness was upon him, and my entreaties were as the idle wind. I left him, and, with a heavy heart, bent my steps homewards. I retired to rest, but no sleep; the vision of the gambling-table flitted before me; three o'clock struck; I got up, and, finding he had not returned, I went in search of him. There he was, stretched on one of the long benches in the house. Every now and then a mumbling, from which I understood he had lost £24, gave evidence that life was in him.

From that night my company to him had no charm. Night after night his couch was unpressed, and some few mornings gave him a short and feverish repose. I ventured to remonstrate and warn, but there was always some prior engagement, which made an immediate reformation impossible. He and White and Jones were matched against three crack players for a dozen of wine, or a supper, or something of the same tenor. Time went on; his complexion gradually reddened to a blaze, and gout and rheumatism rioted on his frame. The shoes you have produced are a small memento of his sufferings. These were overlooked till after his death. I received from him at length the usual notice previous to his leaving. 'Well Edward,' said I, 'where are you bound to now?' 'O! White and I have taken a wharf; we are about entering into the coal and iron trades.' 'Beware,' I said, 'of White; I have no great opinion of him.' 'What do you mean?' he answered with an angry tone, 'I think he is a jolly good fellow.' Alas! thought I, a jolly good fellow is but a sorry fellow for commercial pursuits. But his course was predetermined. Two years passed away. I saw him but seldom, and then he shunned me. One morning I took up the paper, and read, 'Coroner's inquest on the body of Mr. E. Henshaw, found dead in his counting-house. Verdict, Died of apoplexy, induced by excessive drinking.'

"His poor relations had entertained great expectations from him, as he remained unmarried; and, hearing of his death, they came from a northern county to administer to his effects. On application to the surviving partner, the answer was, 'Hardly enough to pay for a walking funeral;' and upon the second call the place was deserted."

Here the narrative, which had been much interrupted by the sobs of a contrite spirit, ceased. The boy pondered over the warning conveyed, and hopes he is saved from the same awful end, by subscribing himself, in deed and in truth,

AN ENTHUSIASTIC TEE-TOTALER.

Correspondence.

To the Editor of the London Temperance Intelligencer.

AGREEABLY to a resolution of the Committee of the "British Association for the promotion of Temperance, on the principle of Total Abstinence," I send you the subjoined resolution, passed at the annual Conference, held at Preston:—

> "That this meeting cannot separate without calling the attention of the missionary societies of Great Britain and Ireland to the fact, that their missionaries must, to a considerable extent, be paralyzing their own efforts so long as they, in any degree, sanction the use, as a beverage, of alcoholic liquors; and urging upon them faithfully to consider, whether, in consequence of the manifold evils which have arisen from the introduction of intoxicating liquors among the heathen, it has not become their duty to call upon all who are engaged by them in missionary labours, to embrace and to promulgate the principle of Total Abstinence."

After due consideration, and the expression of Christian sympathy, and deep solicitude for the present and eternal interests of mankind, the above resolution was adopted, and it is hoped will be carried into effect by the various religious associations whose efforts contemplate the glory of God and the well-being of man.

The importance, if not the necessity, of banishing strong drink as a beverage, must be obvious to every one who reflects upon the present state of society, presenting as it does the most awful picture of physical, moral, and intellectual degradation; a degradation at which pity weeps, and religion, aroused by such heart-rending exhibitions, puts forth her hand to help, and yielding to the constraining influence of a Saviour's love, seeks to deliver fallen man from the injurious effects of strong drink.

From the most satisfactory statistical accounts it is evident that this fruitful source of evil has thrown the most powerful obstructions in the way of the Gospel, both at home and abroad. It is therefore most devoutly to be wished that missionary and other associations would adopt and carry out the preceding resolution.

Praying that the great Head of the Church may crown such efforts with his blessing,

I am, gentlemen, yours in the bonds of the Gospel,

F. BEARDSALL, *Secretary.*

To the Editor of the London Temperance Intelligencer.

MR. EDITOR,

I CANNOT conceive how good men, men who have the fear of God before their eyes, can oppose themselves to the principles of our Society. Must I then conclude that all those who openly condemn the practice of Total Abstinence from inebriating liquors, are not good men, and have not the fear of God before their eyes? This might seem uncharitable, and condemnation of too sweeping a nature to be either wise or virtuous. How then am I to get over my difficulty? for it is too true that men who pass for good and pious, do in fact act with hostility towards us. Even clergymen, whose duty it is to teach sobriety by both precept and example, I have heard use bitter words against the members of Total Abstinence Societies, as if they were the enemies, rather than the friends, of their fellow-creatures.

The reason for such conduct, I really believe to be this.

They do not yet clearly understand the subject: they have not seriously investigated it; and they are still under the influence of long-established feelings and habits. But I have no doubt the time will come when all good men will advocate Total Abstinence principles, and we shall not have them to contend with. They are already gradually joining our ranks, and no doubt many of them are looking back with bitter regret to their former hostility. But what I wish to suggest to them is this: if they have not yet made up their minds, or even if they still think we are in error, there can be no harm in acting with forbearance. If they turn to the Scriptures, they will in no place find sobriety condemned, but often commended. They may fancy that wine is in some parts mentioned favourably; but they will in no place find the use of it enjoined. Why then should they condemn those whom God hath not condemned? I wish to speak to them in the language of persuasion and of kindness, and entreat them to pause a little, and reflect upon the possibility, at least, that we may be right, and they wrong; and I will venture to address to them the words which Gamaliel used to the Jews, "And now I say unto you, refrain from these men, and let them alone; for if this counsel or this work be of man, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." C. O. L.

To the Editor of the London Temperance Intelligencer.

MR. EDITOR,

THE following is a rough sketch of the treatment I was subjected to on leaving the house of my father, who is a carpenter. With a view of getting a more correct knowledge of building, my first job was to assist in fixing quarter partitions. I had not been long at work, before the men collected round me, and their spokesman informed me that it was a rule that *all new comers should pay their footing*. I believe that 2*s*. 6*d*. was the sum demanded, and that to be spent in *gin and beer*. Shortly after, with some others, I had to frame some naked floors, when one of the foremen told me that I must move a little faster. I told him I considered I was doing a fair day's work. That he admitted, but said I must do more, or else he should be found fault with. There were three foremen, besides a number of clerks; so that a man had not an opportunity to relieve himself, by assuming an erect position, which he sometimes will do, after working a considerable length of time. Men, in reference to their work, are urged to knock it along, and that not in tones the most complacent. As a proof of the shameful oppression under which we laboured, myself and another framed and fixed the naked floors for the first story of a first-rate house, in two days; while two men, employed by another master, were six days on a building of the same rate. It stands to reason, that a man's natural strength can never accomplish this, without something to stimulate. I have frequently known men pay the greater part of their wages to the publican. I know a young man, in the same employ, who has worked there seven years, and is only twenty-five years of age, looks more like a man of forty, worn down with excessive labour and drink. One of the foremen with whom I was acquainted, assured me that the master frequently expressed himself dissatisfied with the quantity of work done. He has since left. I have heard my brother say, that when he was journeyman, he has been told by his employers, that they would not give a d—n for a man, unless they could get all his strength out in two or three years. Thus, Mr. Editor, you will perceive that the dependant journeyman, serving a tyrannical or capricious master, whose rule is not to "do unto others as he would be done unto, is often goaded to an excess of action which, with stinted supplies of stimulants, he is unable to maintain. But I will say no more, as a man at my elbow, a member of your celebrated Society, has been suggesting the propriety of my reading your INTELLIGENCER and other Temperance publications, which haply may lead me to the discovery of a remedy. I. C.

[The remedy is obvious. I. C., who evidently is no Tee-totaler, labours under the same great delusion which has overspread the land, and unwittingly supposes that to be *really good* which is in itself *pernicious*. He is, apparently, not aware of the real nature, and common effects, of stimulants. The nutrition usually afforded by a sufficient quantity of wholesome food will be found equal to the demands of the system, in cases of ordinary labour, and we have plenty of evidence to prove that artificers and others practising the Total Abstinence plan are able to perform their work with more vigour, alacrity, and cheerfulness, than others who indulge in the use of potations, or than they themselves could do before they left off the enslaving habit. That cases of oppression, and of too much labour being imposed on working men, are of frequent occurrence, we cannot doubt. "'Tis true 'tis pity, and pity 'tis 'tis true." But to indulge in habits that are sure to sap the general health, is not the way to cure the evil.—ED.]

To the Editor of The London Temperance Intelligencer.

MR. EDITOR,

YOU are aware that I am a staunch and warm advocate of Total Abstinence Societies, and that too upon moral and religious grounds. I am not ashamed of avowing my sentiments in this cause, believing that I am thereby doing the will of God. Am I called to the ministry of the Gospel? Then I am called to support every institution that has for its object the spread of truth, and the removal of error, whether that truth or error be natural, moral, or spiritual. If I am called to the ministry of the Gospel, I am called to advance, by all possible efforts, the interests of religion. Now I conceive that intemperance is one of the greatest barriers to the spread of religion, and that in proportion as our drunkeries (the places where intoxicating drinks are sold) increase, so religion must decrease. How can religion prosper where gin-temples, public-houses, and beer-shops flourish? Are not drinking habits the source of many evils? Carnality of mind is strengthened, infidelity is engendered, the moral feelings are weakened, and an utter distaste to religion is the result. And how can we remove this barrier? We have distributed tracts, we have adopted the system of visiting, we have formed Temperance Societies, and yet the evil exists. Are the intemperate then to be abandoned? Are we to pass by this class of immortal beings, consisting, as it does, of hundreds of thousands of the human family? Surely not. But how are we to remove the evil? *By removing the cause*. If we would be *consistent*, if we would be *successful*, we must protest against *all* intoxicating drinks. This alone meets the evil. The circumstances of the times in which we live calls for an extraordinary effort: they call for self-denial, and for the full exercise of our religious principles. The principle of Tee-totalism is at once simple and practicable. And what hath God wrought by this means? I say, *what hath God wrought?* because I connect our efforts with religion, and regard them as a system of means to an end, as auxiliary to the great cause of religious truth. And here I must say, that, notwithstanding the difficulties we have met with, we are yet encouraged by the success with which our efforts have been attended. "The Lord hath done great things for us, whereof we are glad." Thousands of drunkards have been reclaimed, and hundreds, through God's grace, have become new creatures in Christ Jesus. God has set his seal to our humble, self-denying, and persevering endeavours, by infusing that grace into the hearts of the reclaimed, by which a new state of things has been brought about, and even where conversion has not taken place, a decided improvement has been effected. How many hearts have been made to rejoice! wives, and children, and re-

latives, and friends! How many religious temples have been increasingly thronged! How many benevolent and religious institutions have received additional aid! And how many ambassadors of the cross have been cheered and encouraged by the revival and spread of pure religion! An indulgence in intoxicating drinks is not a solitary evil; it is the parent and cause of many sins. Strike at the root, and our world shall yet be blessed. Abstain from intoxicating drinks, and transport them far from our land, and religion, with all her institutions and advocates, will prosper and increase; then we shall not so much need workhouses, hospitals, lunatic asylums, &c. Disease, and wretchedness, and crime, will gradually decrease, and the happy time more quickly arrive, when "the earth shall be filled with the knowledge of the Lord as the waters cover the channels of the deep." And shall Christians stand aloof from this good work? Is it expedient, in the present state of things, to sanction the use of that which is the cause of intemperance? Does it not occasion many to stumble? Are not Christians the light of the world, and the salt of the earth? And will they not, *for the sake of example*, relinquish that which is not *necessary*, and which is *no where positively commanded*, that they may help forward the cause of benevolence and religion against the mighty? "Look not every man on his own things, but every man also on the things of others." Phil. ii. 4. O! guard against a sluggish and selfish spirit; and, finally, let our benevolence to God and man shine forth still more conspicuously in all our movements and undertakings.

Southtown, Norfolk. JAMES BYRNE.

To the Editor of the London Temperance Intelligencer.

IT may be agreeable to your readers to hear, that an experiment just made in haymaking, without giving the men intoxicating liquor, has answered to the fullest extent. Though I had only the opportunity of doing this on a small scale, yet it was sufficient to show that the men may be supplied twice a-day, morning and afternoon, with tea, made on a scale corresponding to the occasion, at about the same, or, perhaps, a less expense than beer; and the men are really glad of the exchange, finding it quench their thirst so much better than the abominable mixture of muddy water, salt, bitter principle, and alcohol, with which they are usually supplied.

It is a most singular infatuation, Mr. Editor, which many of our countrymen labour under, to think that the fine summer weather now granted to us requires them to indulge in extra draughts of alcoholic liquors, and then to cool the flame thus enkindled in their veins by smoking tobacco. The inhabitants of really hot climates are taught better practical wisdom by experience. Thus Morewood tells us that sherbet is much used in the Levant, and in Algiers is made of sugar, juice of lemons, apricots, violets, plumbs, or other fruits; that similarly prepared sherbets are in great requisition in the east, and that large quantities of conserves, made from a confection of raspberries, strawberries, or apricots, diluted in water, are made and sold in solid lozenges, and in the hot season are considered delicious, when dissolved in mountain snow. Cherries, gooseberries, currants, &c., steeped in rose-water, with a slight infusion of musk or aromatic, form a beverage much used in many parts of the Turkish empire. Pliny, who wrote his "Natural History" 1800 years since, tells us of similar drinks in those days. One of these Tee-total beverages was called by the Greeks and Romans by a name signifying "*always must.*" This, he says, is made by taking care that it should not ferment. For this purpose, they plunge the casks, as soon as they are filled with the juice of the grape, in water, in which they remain till the winter has passed over, and the tendency to ferment is lost. Another was made with honey and vinegar, another with grape-skins soaked in water. Pliny, however, seems strongly inclined to think that water, which nature has given us to drink, and which all other animals use, would be found the most wholesome of all beverages, and says, "The famous sage, Androcydes, wrote to Alexander the Great, in order to restrain his intemperance, to the following effect:—'When thou drink wine, O king, remember thou art drinking the blood of the earth. Hemlock is poison to man, but wine is worse than all kinds of hemlock.'" Pliny says "If Alexander had listened to his advice, he would not have slain his friend in a fit of intemperance."

I believe, Mr. Editor, our best physicians are of the opinion that we all drink *too much liquid*, and therefore do not recommend any of these beverages. For myself, I seldom drink at all, even in this weather, from breakfast till tea-time.

With best wishes for the success of the Intelligencer, and that it may be the means of bringing many to think of what will conduce not only to their temporal but their eternal welfare.

I am yours, &c.,

Tottenham, July 11th. H.

Progress of Temperance.

PROVINCIAL.

TEMPERANCE FESTIVAL AT GUERNSEY.

ON Tuesday, June 27th, the members of the Sarnian Temperance Benefit Society held a public festival, on which occasion they walked in procession through part of the town, attended a special service in the Parochial Church, and afterwards took tea and spent a most delightful evening together, in advocating the cause of Temperance, and listening to testimonials, drawn from personal experience, of the beneficial effects which have already attended it in this place. At ten minutes before two, they proceeded in the following order:—

The bugle band of the Town Militia, playing "See the conquering hero comes." The President of the Society bearing a splendid white silk banner, embroidered with fringe, with the Guernsey arms, richly gilt in the centre, and the words "Sarnian Temperance Benefit Society, established 1837," around the shield. The officers of the Society bearing white wands. The members, to the number of 104, walking two and two, all of them, as well as the honorary members, with the Temperance Medal hanging on the breast.

The procession had a very imposing appearance; and the sight of so many orderly, well-clad, and healthy-looking mechanics and tradesmen, some of whom, through the instrumentality of the Temperance Society, have been happily reclaimed from habits of drunkenness,—thus proclaiming to the world their total abandonment of intoxicating drink,—thus silently, but most significantly, protesting against the vice of intemperance—could not but call forth an association of ideas most grateful to the heart of every philanthropist and Christian. The streets, as well as the windows of every house through which the procession passed, were thronged with spectators. On reaching the church, the crowd most readily fell back on each side of the entrance, leaving an open space for the members to enter, which they did by defiling to the right and left of the President, who stood at the door with his uplifted banner until all the members were in.

The church was soon filled to excess. The services for the day were read by the Very Reverend the Dean, who is one of the patrons of the Society; after which a suitable and impressive sermon was preached by the Rev. J. W. Watts, minister of St. James's church, from St. Paul's Epistle to Titus, chap. ii. 11, 12. The reverend gentleman being one of the honorary members of the Society, officiated with the Temperance medal hanging at his breast. At the conclusion

of the service the procession, headed as before by the band, marched up Fountain Street, then down Market Street, to the Girls' National School.

The room appropriated to the tea service was most tastefully decorated with evergreens and flowers. About 320 persons, a large proportion of whom were of the fairer sex, sat down to tea; and seldom has it been our lot to behold a more pleasant assemblage than was witnessed on this occasion. Health, happiness and harmony were depicted on every countenance, and all appeared pleased and gratified. Although this was the largest tea festival ever held in this island, yet so judicious had been the arrangements of the Committeee, that the tea was served with but little confusion or delay.

As soon as tea was over, Dr. De Jersey was called to the Chair. The worthy Chairman introduced the object of the meeting in a short but appropriate speech, observing that he could not but congratulate himself and those other friends of the Temperance cause around him, on the cheering prospects of the Temperance Society, which he believed would be an honour to Guernsey; and expressed a hope to see a yearly renewal of so delightful a festival. The meeting was then successfully addressed by the Rev. J. W. Watts; Mr. T. H. Le Messurier, plumber; Rev. Major; G. McFarlane, a reformed drunkard; Mr. E. Richards, one of the founders of the Temperance Society in this island; Mr. R. Sanford; Rev. William Wilde; John Farrel, a porter; Mr. W. De La Rue, carpenter; Mr. John Roberts, carpenter, and Mr. John Cochrane.

The meeting, which throughout had been admirably conducted, was closed with prayer, the whole assembly afterwards joining to sing, "Praise God from whom all blessings flow," &c.

SOUTHEND, ESSEX.—On Wednesday evening, June 28th, 1837, a public meeting was held at the Independent Chapel, Southend, to give information of the principles and operations of the New British and Foreign Temperance Society. The Rev. R. Fletcher commenced with prayer for the Divine presence and blessing, and stated the object of the meeting. Mr. Meredith, one of the Secretaries of the Parent Society, gave some interesting particulars of the increasing progress of the Society, and related some striking facts, which had come under his own observation, of the awful effects of intemperance, and of some drunkards who had been reclaimed by Total Abstinence from intoxicating liquors.

Mr. John Moss, of Stock, bare testimony to the benefit which he had personally received, in his increased bodily health and comfort, from acting on the principle of the Society the last eight months, and urged others to make a trial of the system, from motives of self-interest as well as of Christian benevolence.

J. R. Greenbank, Esq., of Leeds, and Mr. T. A. Smith, who had both come from London the same day to attend the meeting, made powerful appeals on behalf of the cause, and brought forward many facts and arguments to prove that intoxicating liquors are unnecessary to nourish and strengthen the body, and that they are injurious to habits of industry, and to mental and bodily labour and comfort.

Mr. Watson, of Prittlewell, urged parents and heads of families to guard against encouraging children in early habits of taking fermented or spirituous liquors, as an important means of promoting the object of the Society.

The Rev. R. Fletcher closed by remarks, showing that the facts which had been brought forward should produce *humility*, on account of the awful prevalence and dreadful effects of intemperance, and excite *gratitude* for the good, which, under the blessing of God, had been effected by this and kindred Institutions, both in this country and America, and urged the necessity of personal religion and the principles of the Gospel, under the sanctifying influences of the Holy Spirit, to give efficiency to all the means which might be employed to remove the evils of intemperance, and promote the temporal and spiritual welfare of mankind.

Many hundred tracts had been circulated previous to the meeting, and much attention excited to the subject among those who did not attend. Some opposition had since been manifested: this is natural. But truth will make its way; and, under the Divine blessing, good effects will follow the information communicated, and the appeals made on behalf of the Society.

CORNWALL.—Advices recently received from this distant county bring the gratifying intelligence that the Abstinence principle is about being acted upon, and that to a considerable extent. A friend resident in Bodmin thus writes:—"I enclose the card of membership of the Bodmin Auxiliary, which already numbers 25 members. Our first public meeting was held on June 29th, and we hope to hold another on the 19th of the present month. Great good is doing, though we have much need of patience." Mr. MUDGE has kindly offered his services to lecture in exposition of the spreading doctrine, and the greatest success was anticipated from his exertions. The celebrated Mr. TEARE was expected among them about October.

Varieties.

"WOE unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands."

What is that? DRUNKENNESS. Look at it in every street, at every corner. See the palaces arise in this city. What houses are palaces? Look at their decorations. What are the palaces? What are the splendid houses in this city? Houses for selling spirituous liquors. Count them; count them. You cannot count them. See their splendour; just like palaces. Was there any such thing in the days of our fathers? They were not known in the land. And now see them, rising up like palaces in all places. And who go to them? The poorest of the people. O what a depraved people we have become! O what a depraved nation this nation hath become! All classes have taken to enjoyment, sensual enjoyment. That which they lay hold of, that which they can get, they spend in themselves and upon themselves, and then they thirst for more. Oh! it is a continual thirst, a hungering and thirsting for pleasure, insatiable calling for more; and so they toil and work one part of the day, in order that they may spend the other part of the day in dissipating themselves. O what an evil condition of things! Therefore is it that "hell hath enlarged herself." Therefore it is that the great judgments of the Lord come up upon this city. For can the Lord look on and endure such things? Doth he not see it? Are not all this people, people upon whom his name hath been named? Is not every drunkard in this city a Christian? Is he not a baptized man? Is not God's name upon such? And are they not a reproach upon it? And no one layeth it to heart: and there are no intercessors, or very few. And so the Lord is provoked to see his children perishing, and none caring for their souls. O! he is grieved. Yea, his anger riseth to fury, and he is ready to pour it out upon the head of this wicked city. And he will do it. And after he hath done it, "then shall the lambs feed after their manner."—*Rev. Edward Irving.*

CHARACTERISTICS.—What is filthier than a drunken man? he sendeth forth a stink from the mouth, he hath trembling in the body, he uttereth foolish things, and revealeth secret things; his mind is alienated, his face deformed. —*Sir Walter Raleigh's Letter to his Son.*

DRUNKENNESS is a flattering devil, a sweet poison, a pleasant sin; which, whosoever hath, hath not himself; which, whosoever doth commit, committeth not a single sin, but becomes the centre, and the slave, of all manner of sin.—*St. Augustine.*

ANOTHER VICTIM.—A few days ago, a tradesman, residing at King Street, Holborn, put an end to his existence by suspending himself from the foot of his bedstead. The evidence adduced at the inquest proved that he was a man who had long indulged in irregular habits, and that of late he had degenerated into an habitual drunkard.

Poetry.

ADAM'S ALE.

ERE Adam first in Eden's grove
Woo'd Eve, in artless strains of love,
And told his tender tale,
I sprang beneath my Maker's hand,
And smoothly flow'd at his command,
Through that delightful vale.

When noontide heat came fiercely on,
And, from the daisy-spangled lawn,
Those lovers sought the shade;
A sweet refreshing draught they took,
Knelt on the margin of the brook,
And Heaven with thanks repaid.

When the blest pair, by wiles of hell,
A prey to disobedience fell,
And left the sacred spot,
Heaven, in its mercy, still their friend,
Bade me upon their steps attend,
And I forsook them not.

When sin first gave to labour birth,
And Adam till'd the stubborn earth,
I cool'd his thirsty tongue;
And, while I nurs'd the parent soil,
I quench'd his thirst, reliev'd his toil,
His nerves with vigour strung.

Through earth, by rivulet and brook,
In copious streams, my course I took,
To aid creation's plan;
And o'er this vast terraqueous ball
Have labour'd, ever since the fall,
To serve ungrateful man.

Tradition brought the story down,
And, from the monarch to the clown,
All knew my simple tale;
That my pure beverage was the first,
And, as it quench'd old Adam's thirst,
They call me *Adam's Ale.*

When health was held in high esteem,
Your fathers drank my lucid stream,
And lived to see old age;
Man, now to luxury fall'n a prey,
Degenerate, lives but half his day,
And quits at noon the stage.

All you who prove that blessing, health,
A gem more precious than all wealth,
Come listen to my tale;
Learn that each beverage made by art
Conveys a *poison* to the heart,
Drink only Adam's Ale.

LAVINA MARY METTERS.

TEE-TOTAL COFFEE HOUSE,
16, OLD BAILEY,
(THREE DOORS FROM SKINNER STREET.)

T. SMITH begs to inform his Temperance Friends and the Public in general, that he has great pleasure in thanking them for the liberal support he has received since he has opened his house upon the Temperance Principle; and flatters himself that having a competent knowledge of the business, he will at all times serve them with good Articles, at a small remunerating profit.

The following Papers taken in—Times, Chronicle, Herald, Standard, True Sun, Patriot, Sunday Times, Bell's Life, Dispatch, News.

Temperance and other Publications in great variety.

Steaks. Chops, Soda Water, Ginger Beer. Beds.

N.B. He has likewise a good Room for Private Parties, Social Meetings, &c.

Temperance Publications for sale.

Just Published,

No. 7 of the INTELLIGENCER, price 5*d.* This Part contains the Speeches delivered at the Annual Temperance Meetings, held in London, in May, 1837, by Delegates from all parts of the kingdom.

TO CORRESPONDENTS.

If L. L. can reduce his article within reasonable limits, it shall be inserted forthwith.

Z. S. is informed that his communication, in its present state, is inadmissable.

The suggestion of F. shall be attended to.

T. O. has our cordial thanks for his timely communication.

*** *All Letters must be Post Paid.*

MEETINGS IN LONDON AND ITS SUBURBS.

At Half-past 7 o'Clock in the Evening.

Monday, July 17th.—Bible Christians' Chapel, Paradise Row, King's Cross.—Wesleyan Association Chapel, Edward Street, Whitmore Road, Hoxton.—Baptist Chapel, Romney Street, Horseferry Road, Westminster.

Tuesday, July 18th.—School Rooms, Fisher Street, Red Lion Square.—Christian Benevolent Society's Chapel, Macclesfield Street, City Road.—Harp Alley, Farringdon Street—Sunday School, Broadwall, Blackfriars.

Wednesday, July 19th.—Baptist Chapel, Northampton Street, King's Cross.—Providence Chapel, Charles Court, Featherstone Street.

Thursday, July 20th.—Welsh Chapel, Aldersgate Street.—Bible Christian's Chapel, George's Place, Wooden Bridge, Pimlico.

Friday, July 21st.—At the Chapel, Broker Row, Mint, Borough.—White Horse Yard, Broadway, Westminster.

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THE WEEKLY
London Temperance Intelligencer.

UNDER THE DIRECTION AND SUPERINTENDENCE OF THE NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY.

No. 36.] SATURDAY, JULY 22, 1837. [PRICE ONE PENNY.

"Far from thinking this cause a *sole* means of converting sinners from the error of their ways, we deem it to be but an *auxiliary* to the great cause of religious truth; it is intended *not to supersede,* but to *make way* for other means."
Rev. J. A. James.

THE CIRCASSIANS.

THERE is perhaps no point which is of more importance for the friends of Temperance to prove to demonstration than the fact that the habitual use of intoxicating drink is not required for the physical well-being of the community. Every additional fact bearing on this subject should therefore be prominently brought under the notice of our countrymen. Greatly have we, as a nation, degenerated in physical structure and bodily strength from the robust and hardy race of ancient Britons who once inhabited this island. "Their constitution was so good, that, according to Plutarch, they frequently lived an hundred and twenty years. This length of days was probably owing to their sobriety and temperance, as much, or more, than to the wholesomeness of the air." * Now we all know that, on an average, the current of human existence sinks into the sands of eternity ere half the "three-score years and ten" of man's life are numbered; and who can tell *how much* this may be owing to the free use of alcoholic beverages? The calculations of the duration of life in one Society, remarkable for temperance, would lead us to estimate this loss of the period of life at from ten to twenty years. Another illustration of the same position is furnished by some early fathers of the Christian Church, who adopted ascetic lives from mistaken views of religion. Among these, Anthony lived to 105 years, on mere bread and water, adding only a few herbs at last. James, the hermit, to 104; Arsenius, to 120; 65 in the world, and 55 in the desert, to which he retired during the persecutions of the early Christians. Epiphanius, to 115; Jerome, to about 100; Simon Stylites, to 109; and Romualdus, to 120.

If there be one portion of mankind more than another to which the general consent of nations accords the first place in point of beauty and symmetry, it will be to the Circassian race; and we are much gratified in being able to adduce this nation as an illustration of the position we have above stated. Our readers will be interested in a few extracts relating to this interesting people, from a work recently published, entitled "Travels in Circassia, Krim Tartary, &c. in 1836—7." By Edmund Spencer, Esq., author of "Germany and the Germans," &c. London, 1837.

"*Wines, spirituous liquors,* even the *boza* of the Tartars and Turks, called here *bak-sima,* is RARELY USED by the Circassians, their favourite beverage being the *skhou;* a species of sour milk, peculiar to the East, and which I found to be a most healthy, refreshing, and agreeable beverage, during my travels in these countries. Fresh milk is never used by the Circassians, being considered unwholesome, and certain to originate fevers: hence they are accustomed to boil it every morning and evening after the cows are milked, and, when cool, mixing with it a little of the old skhou. In three or four hours afterwards it becomes thick, and fit for use; and, when flavoured with a little rose-water and sugar, or indeed in any form whatever, it is a most grateful and refreshing drink. Even now, I recall with gratitude the deliciously cool draught, which I frequently drank, while suffering from a heat of at least 40 degrees of Raumer. It is worthy of remark, that the skhou alone gives to the milk that peculiarly agreeable taste which we find in the East; and preserves it, during the hottest weather, in a fit state for drinking. From whence the skhou had its origin, is a matter of great contention among the people of the East. The Turks and Tartars, who call it *yaourte,* say, in accordance with their traditions, that the Almighty himself revealed the knowledge of its use to Abraham, who transmitted the art of preparing it to posterity; while the Circassians, and, I believe, the Arabs, contend that Hagar, when driven from the house of her lord, and fainting with heat and thirst in the desert, was presented by angels with a cup of the oriental nectar: from which time it has been preserved to the present day, as a corrective to the milk. However, be this as it may, the skhou constitutes the principal article in the food of a Circassian: boiled with millet, or maize, it forms his breakfast; while his pilaff, at noon and evening meal, are alike mixed with it. During winter, that the supply should be unfailing, it is preserved in tubs, with a little salt, when it forms a consistency like curd. Next to skhou, the article of food most necessary to these primitive people is millet—without which, and a bottle of their favourite beverage, no Circassian ever leaves home; and as flint and steel form an indispensable part of his travelling apparatus, he is never at a loss for subsistence, even in the most desolate regions. While bivouacking, it is an interesting sight to see hundreds seated around their fires, each with his little casserole, preparing his slender repast, which, *from their temperate habits,* they enjoy with as keen a relish as the professed gourmand of Europe would the most *récherchéé* viands of the *cuisine.*"

The author gives the following pleasing description of the appearance of the country and of the people:—

"Numerous herds of cattle, enclosed by palisadoes, were seen, in one place, enjoying the richest pastures; in another, men, women, and children, were engaged in their various labours of husbandry; giving to the landscape that beautiful rural aspect so characteristic of a pastoral people.

"In this pastoral country, like that of the patriarchs of old, the riches of the Circassians consist in the number of their flocks and herds, to which we may add their wives and children. During our rambles through the grounds, we found the wives and children of my host, with their slaves, employed in agricultural pursuits, or tending their flocks and herds. Some were engaged in reaping, others in milking the cows; and one fine-looking princess, with the force of an Amazon, was repairing a wooden fence with a hatchet.

* Rapin's History of England.

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Among the children, there was a remarkable good-looking, curly headed boy, and a girl, about eight or nine years of age, who seemed, in an especial degree, to possess the affection of the father. I was just in the act of extolling the beauty of the children, when I was fortunately checked in time by the captain; for though, in Europe, you win the heart of a parent by praising his offspring, yet here, for the same compliment, you are accused of intending to extend over them the malign influence of the evil eye. The young urchins were not inappropriately named the 'Look of a Lion,' and the 'Speed of a Deer,' for the one was playing with the half-wild horses as if they were kittens, while the fair young princess displayed the utmost agility in driving her refractory charge of goats, cows, and buffaloes, to water."

Of the natives we are told:—

"Beauty of feature, and symmetry of form, for which this people are celebrated, is no chimera (and some of the finest statues of the ancients do not display, in their proportions, greater perfection); but, it is the singular degree of animation in the eye, so generally observable, that most arrests attention. When this is exhibited in a high degree in the men, it gives an expression of great ferocity to the countenance; and, when we see a warrior, mounted on his fiery steed, armed and equipped for battle, brandishing his scimetar in the air, bending, turning, and stopping at full gallop, with unequalled agility and grace of action, he realizes every idea of Homer's Hector. The complexion of both sexes is *far more ruddy and fresh* than might be expected in such a latitude In that of the women, delicately so, who, aware, like their sex in Europe, of the advantage of a pretty person, use every artificial means, by cosmetics, &c., to improve their beauty.

"Owing to their robust frames, and *temperate manner of living*, the Circassians generally attain an advanced age, their diseases being neither numerous nor dangerous. This we must attribute, independently of their simple diet, to their constant exercise, pure air, freedom from anxiety, and exemption from every employment not congenial with health. The more I see of the Circassians, the more I am convinced, notwithstanding the bad character they bear abroad, that they are naturally a kind-hearted people; and though travellers, no doubt, have had abundant reason to complain of their brigandage, this does not emanate from cruelty, but long-established usage. This sanctions the custom, that every foreigner who enters their country, without placing himself under the protection of a chief, who will be answerable for his good conduct, becomes the property of the first Circassian who chooses to seize him as a slave. This chief, or elder, receives the appellation of Konak. On the other hand, the traveller who, on entering the country, conforms to the above rule, may confide to the care of a Circassian not only his property but his life; and any one of these people would, if it were necessary, die in his defence. In short, in all my wanderings, and they have been not a few, I never found the inhabitants of any country more hospitable, generous, courteous, or courageous."

We do not wish to represent these people as enjoying greater privileges than our own beloved country. We know that the full light of the Gospel, and the civil and religious liberty we enjoy, are blessings for which we should be grateful above most other nations, but we do also know, to our sorrow, that *Intemperance* in our country holds a similar place in the obstruction of the rays of the Sun of righteousness, which, in some other lands, is occupied by the deadly shades of *superstition*, and that, through its fatal sway, our fellow-men are "driven to hell like sheep." We shall, therefore, not cease to "blow the trumpet, and warn the people" of their danger, so long as the opportunity is thus afforded to us

NUTRITION AND STIMULATION.

By E. Johnson, M.D.

[We very often hear it remarked that there is temperance in eating as well as in drinking. To show that we coincide in this remark, we insert the following article, in which a true and proper temperance is enforced, both in eating and drinking.]

When we consider that the manner in which life is supported is by a perpetual wasting of the body, and a perpetual re-production of it out of the blood; and when we remember that the simple and sole object of eating is to make up to the blood the deficiency thus occasioned in it, it must be manifest that the exact amount of food required daily is precisely so much as shall be sufficient to restore to the blood just so much as the blood lost in supplying the waste which the body has undergone during twenty-four hours of life.

Now, if a man eat more food than is necessary to supply this loss, one of two things must happen. It must either be assimilated or not assimilated. If it be assimilated, that is, converted into blood,—then it is clear that there will be more blood in the vessels than there ought to be. Let us suppose the case of a *healthy* man—the whole quantity of blood in his body to be thirty pounds. Let us further suppose, that in twenty-four hours one pound of his blood is lost in supplying the waste of his body: if this man eat, in one day so much of food as will produce a pound *and a half* of blood, it follows that his blood has lost a pound of its volume, and gained a *pound and a half* in its stead; or, in other words, that the whole quantity of blood has been augmented by just one half pound; so that his system just contains half a pound too much. If this man were to go on adding half a pound to his stock of blood, and if it were possible for him to escape apoplexy, or some other deadly disease, and if nature had not, in some measure, guarded against the evil, it is plain that his blood-vessels must soon actually burst under the distention; but nature has, in part, made a provision against this evil,—for when, after having supplied the waste of the body, there still remains an undue quantity of blood, the vessels *relieve* themselves, and reduce the quantity by the secretion of fat; thus restoring the blood's volume to a due standard. But the fat, as fat, is of no use whatever to the body—it does not add to its strength; on the contrary, it is an incumbrance to its machinery, and, in more ways than one, an evil. The fat does not form a necessary part of the body any more than the padding of a coat forms a necessary part of the coat. All that the padding does is to add to the beauty of its appearance. So of the fat—it contributes nothing to the health and strength of the body, nor does it form a necessary part of the body; it might all be cut away without detriment to the body, and, were it not for the skin which covers it, almost without pain; it has nothing to do with the body, saving only as it adds to beauty of symmetrical proportion—to external appearance. He, therefore, who eats too much, even though he assimilates what he eats, and is fortunate enough to escape apoplexy, does not add to his strength—he only accumulates fat, and incurs the evils thereunto appertaining, one amongst which is the accumulation of fat about the heart, making him puff and blow like a grampus, and interfering, to a most dangerous degree, with the heart's action.

A man's strength resides in his muscles, bones, tendons, and ligaments; and his degree of strength depends upon the size and substance of these, and if he were to eat a hecatomb of oxen every day, he could not add to their size and substance one atom, nor alter their original healthy dimensions a single hair. Remember, then, that it is a most mischievous fallacy to suppose that the more a man eats the stronger he grows. If a man require daily one pound of food to supply his daily waste, though he may eat double that quantity, yet he will be no stronger than if he had eaten

no more than the one necessary pound. He will only have enveloped himself in an extra layer of fat, and have earned the additional chance of being visited by a fit of apoplexy. He who eats more than he *wastes*, with the view of making himself stronger, is guilty of the same folly as he would be who should pour water into a vessel *already full*, with the view of filling it *fuller*.

But some constitutions cannot secrete fat sufficient to relieve the overcharged vessels. If this man escapes the usual diseases resulting from plethora, there is an imminent danger that some of his vessels may burst, and so destroy him by some deadly hœmorrhage. He who eats more than is necessary to supply his waste, even if the whole be digested, not only does not increase his strength, but really incurs danger from several probable causes, and is constantly walking heedlessly in the "valley of the shadow of death."

But if the more frequent circumstance happen—if what be eaten be not properly assimilated—then that which remains unassimilated becomes a source of great irritation and numerous morbid symptoms; it ferments in the stomach and bowels, as it would in any close warm place, and the gases given out during this fermentation, and the acids generated, are poisons, and, of course, highly injurious. Under these circumstances, the proper way to improve the health is to *diminish* the amount of daily food, since the powers inadequate to the assimilation of a pound, may, nevertheless, be equal to the assimilation of eight ounces.

But you may ask, how are we to know *how much* and *when* we ought to eat and drink? Nature has left no part of her master-miracle incomplete. When you are excessively thirsty, and in the act of quenching your thirst with a draught of cold water, how do you know when you have drunk enough? One token is the cessation of thirst, and this, of itself, should be sufficient—and it *is* when you drink *water;* but there is still another, which also prevents you from drinking more. Before your thirst is allayed, how rich, how delicious is the draught, though but water! But no sooner has your thirst been quenched, than behold! all its sweetness is vanished! In a moment how insipid it has become! To him, then, who *requires* drink, water is delicious; for him who does *not require* drink, water has not only no relish, but impresses the palate disagreeably by its very insipidity. The relish depends, *not* on any flavour in the water, but on a certain condition of the body. If we only took drink when it was required, pure water would be sufficiently delicious, but we seek to give drink certain *exciting* flavours as a substitute for that relish which should, of right, reside in ourselves, and we do this that we may drink when drink is *not required*. It is absurd, therefore, to say you cannot drink water because you *do not like it*, for this only proves that you do not *want it*, since your relish for drink depends upon your requiring it, and not upon the nature of the drink itself.

You can apply all this to eating. Place before a hungry ploughman stale bread and fat pork, flanked by a jug of cold water—he will eat and drink with an eager relish; but when his hunger is satisfied, the bread and meat and water will at once lose what he supposed to be their delicious flavour. I say "*supposed*," because, in fact, the relish only existed in his own appetite—in the condition of the nerves of the palate produced by hunger. It is to produce, *artificially*, this condition that we use highly-flavoured food; for in eating, we seem to have lost sight of the true object of food, and only eat for the sake of the enjoyment. Hunger is an instinct—so is disgust. Instinct signifies an inward pricking—an internal sensation prompting to some external action. By this the infant is enabled to perform the complicated operation of sucking. They teach us not only what to do, but what to leave undone. These warning sensations are nature's code of laws for the regulation of health. Disgust or disrelish teaches us when we have eaten or drunken enough—that we may desist; but by what labour and contrivances has the art of cookery endeavoured to annul this law! For what are the spices, sauces, gravies, and kickshaws of the cook, but so many provocatives to induce him to eat *more* who has already eaten *enough*. To provoke him to drink who is not athirst, and him to eat who is not hungry. The object of modern cookery is to cram into the stomach as much as it can possibly hold without being *sick*. Yet this is one of the elegancies of modern refinement! We stimulate our palates with wine that we may relish more food, and then swallow more food that we may relish more wine.

But it may be said, that were it not for those provocatives persons with delicate stomachs would not be able to eat at all. Nonsense;—he who says this is either a fool or a Jesuit. If they cannot eat, it is because they have no appetite! What they want, then, is not food, but an *appetite* for food. They want one thing but seek another—the stomach "asks for an egg, and they give it a stone." Let them use the necessary and natural means to procure an appetite, and they will require no other provocative. The rule to regulate your quantity of food is, therefore, to be found in the sensation of disrelish which succeeds to satisfied appetite, provided your food be *plain* and your drink *water*. Live thus, and you will never eat *too much*, but always *enough*. If you prefer the penalty of disease you are welcome to do so; but do not plead ignorance.

Our relation to external things is established by virtue of the sensibility of our organs; and the *degree* of sensibility depends upon the degree of mobility of the nerves. This mobility, and consequently our sensibility, is *increased* by a languid circulation, and *diminished* by a vigorous one; by which the blood is driven energetically into all the capillary vessels, causing their coats to be well distended, so as to exert a constant lateral pressure upon the nerves which run between them. The circulation, therefore, is a power directly opposed to sensibility; and this resisting power may be carried so far as to produce absolute *insensibility*, as in the apoplexy of young, athletic men, the result of plethora, *i. e.* of too much blood and too powerful a circulation. The circulating and sensitive are two antagonizing powers: by the latter we *receive* and by the former *resist* the consciousness of impression. Now the same impressions will produce both pleasure and pain, the difference being only in the force of the impressing cause; the same cause which, slightly exerted, yields pleasure, will, if its force be sufficiently increased, produce pain; but to *increase* our impression, receiving power is the same as to increase the impressing cause. By increasing our sensibility, therefore, we virtually increase the force wherewith external objects impress us. Thus, those whose sensibility is morbidly acute, derive only pain from the same things from which the robust and healthy receive only pleasure. The natural relation between themselves and the external world is destroyed: they are living in a sphere for which they are no longer fitted. To restore the natural balance, we have only to *increase* the impression-*resisting* power, and so *diminish* the impression-*receiving* power. Bodily exertion is the means of invigorating the circulation. This will furnish a ready answer to that hacknied silly question—"How is it that we see men arrived at a good old age, who have all their lives been drunkards?"

By the way, these instances are extremely rare, and only appear frequent from being obtruded on our notice as remarkable occurrences. Man is ever eager to catch at an excuse for indulging his inclination: every such instance, therefore, is carefully registered, while the thousands who drop daily, like rotten sheep, into premature graves, the victims of intemperance, are neither minded nor marked. "He died," say they, "of this, or that, or the other disease"—never stopping to enquire how that disease was *incurred*.

But the true reason why a few can be intemperate with comparative impunity, is, because their impression-receiving

power is naturally dull, while the impression-resisting power is vigorous. The blood, propelled by a powerful heart, and rapidly and thoroughly oxidised by capacious lungs, is driven with energy to every point of the body; thus enabling it to resist the impressions of the deleterious matters introduced into the stomach, and rapidly to repair the injuries really inflicted.

STIMULI, or excitement, is necessary to life. But proper excitement is such as rapid exercise produces, by driving the arterial blood in rapid currents through all the countless avenues of the brain. It is to this cause the fox-hunter owes his pleasure, and also the impunity with which he breakfasts on ale and brandy, and sleeps on wine, and rises without a head-ache. We only quarrel about the *kind* of excitement. The habits of drinking, snuff-taking, smoking, all owe their favour to the temporary excitement they afford. The reason why men crave after these *unnatural* kinds of excitement is because they have lost a part of that excitement which is natural and necessary: it results from a languid circulation —a gorged state of the venous system with black, devitalised blood, and a deficiency of that vivifying blood whose colour is vermilion. Hence those distressing sensations of sinking, want, languor, and low-spiritedness, of which dyspeptics complain: they want excitement—they want their brain, and heart, and whole system stimulated by the exciting properties of vermilion blood, driven merrily to every point of the universal tissue; and *this is the only stimulant which will serve their purpose;* but not possessing this healthful action, they seek the unnatural and miserable substitute of alcoholic and narcotic stimulants. Observe how horses are trained for the course: they are made to undergo, more and more exertion, day by day, until the requisite strength has been achieved—they *strengthen* them by severe *labour*, not by *rest*. "Ay, but," says some wiseacre, "a horse is a horse, and a man is a man." What then? We have but to exchange the race-course for the prize-ring, and the argument remains in full force—these fellows becoming almost insensible to blows, unless dealt with an energy capable of felling an ox. Well filled arteries and a vigorous circulation are highly necessary to equable and amicable temper; for strong healthy men are generally easy and well-tempered. On the contrary, if you want a perfect example of pettish, irritable, quarrelsome, unforgiving, querulous, cat-like, spiteful, and sulky temper, you will find it in the Spitalfields weaver—the poor, dyspeptic weaver, "cabined, cribbed, confined," all day, whose longest peregrination is from his own cabin to the counter of the gin-shop, and from thence to the door of his cabin.—(Abridged from "Letters to Brother John," in the *Metropolitan.)*

The following painful facts are related by Mr. JONES, *of the North-West American Mission, relative to the Encroachments of Intemperance.*

Aug. 30th, Lord's day.—In the course of my address, I felt it necessary to advert very strongly to an abuse of liberty which has sprung up. The people have been, for several years, allowed to brew malt liquor for their own use, *ad libitum*. In a litte time, the Indians, who, in the first instance, despised what they called "barley-broth," began, by degrees, to find that a quantity of it produced stupefaction and other effects similar to those of ardent spirits: the people began then to hire them as labourers, and pay them for a week's work with an eight-gallon keg of such stuff as they could extract three kegs of out of one bushel of malt. The transition from this step of nefarious traffic into selling for cash was both natural and easy; and during this summer hundreds of Saulteaux, from Red Lake and other places, have brought their maple-sugar, which they make in great quantities, to our market; and thus possess an abundance of ready money, which they dispose of in the purchase of the deleterious article above alluded to. We have been, by day and by night, lately, constantly disturbed by drunken Indians, who go roaring from place to place, opening gates, destroying fences, &c. In short, setting aside the sinfulness of thus brutalizing more and more the native character, this evil, if not stopped, will break up the Colony, and drive the well-disposed and virtuous to seek a home elsewhere.

Also the following interesting account derived from the same source:—

Nov. 10th.—Fell in with a party who have lately been in the habit of brewing ale, and selling it to Indians. I reasoned with them on the impropriety and danger of engaging in such an iniquitous traffic. I exposed all their plausible excuses, and I perfectly silenced them; but made no converts to my opinions. Gain, however unjust, or whatever evils it may inflict upon our fellow-men, quickly biases the mind of the possessor of it. The Indian is miserable in the winter, destitute of both food and clothing: he lives by begging and foraging, and is passionately fond of any thing that intoxicates him. The vender of ale knows this, but has no compassion for his miseries: his love of gain silences all the better sympathies of his heart. He will therefore trade from the miserable wretch his gun, kettle, or his half-worn blanket, the very articles on which his life depends, and send him off reeling and stumbling under a keg of ale. When the Indian's property is exhausted, he will hire his labour, and pay him with the same article, because he will work cheerfully and cheaply for it. While the Indian is labouring for ale, his family are pining for want of food. They are begging from house to house, to get a scanty supply; and, when disappointed in this way, they slily help themselves to a cake that may be standing by the fire, cull the potatoes, skim and tithe the soup, so that you find every article short before the cravings of nature are satisfied. These are facts, which often come under my observation.

Correspondence.

To the Editor of the London Temperance Intelligencer.

Taunton, July 17th, 1837.

DEAR SIR,—Through your valuable publication, I would call upon the Wesleyan Methodists, in every town, who have signed the Total Abstinence pledge, to memorialize the Conference, about to be held at Leeds; respectfully inviting their kind co-operations in stemming the awful torrent of intemperance, by recommending the Total Abstinence principle, and thus coming up to the help of the Lord against the mighty. W. BRANNAN.

To the Editor of The London Temperance Intelligencer.

METROPOLIS.—OPEN AIR LECTURES.—During the last few Sundays, Mr. M. HART, of the Temperance Hotel, Aldersgate Street, accompanied by some friends, has been in the habit of addressing the stragglers of Smithfield, on the evils of intemperance, and the benefits resulting from the practice of the principle of Total Abstinence. These meetings, we have reason to believe, have been productive of much good. On Sunday se'nnight, Mr. H., as usual, accompanied by his friend Mr. HAWORTH, late of Preston, and others, met together for the usual purpose; and whilst Mr. H. was addressing a large and respectable audience, a police constable came and ordered them off; at the same time making use of very insulting language; and when, in consequence of his *orders*, they removed to another part, he was still dissatisfied, and insisted upon their accompanying him to Giltspur Street Compter, which they did. Upon their arrival, they were at once ordered to be *locked up;* but, owing to remonstrances on their part, and the opportune arrival of a magistrate, they were presently liberated; the

magistrate informing them that they were fully at liberty to hold their meetings in Smithfield, at any time, provided they did not impede the passage along the foot-path; and, in case of any annoyance, he would advise them to call upon the police, who must at once render their assistance in removing it. They then retired to their respective residences, having first watched their police friends into a public-house in the neighbourhood, from which, or from some similar asylum, they gave good reason to believe they had sallied forth on the above anti-temperance expedition. On Sunday last, our friends resumed their station, and addressed a large and very attentive audience. From conversations which took place afterwards, it appeared that many persons are trying the system; and it is sincerely believed that this labour of love will not be in vain.

To the Editor of the London Temperance Intelligencer.

TO MR. RALPH HOLKAR, OF BIRMINGHAM.

Liverpool, May 29th, 1837.

DEAR SIR,—"I am happy to inform you we are succeeding wonderfully here—the Parent Society and its branches enlist about 250 every week. I will not venture to assert that they all stick true to their colours, but in general they do so. I believe with you that the hand of the Almighty is with us in this good and holy cause. I never witnessed such an enthusiasm among the various advocates who speak on the subject, as is exhibited on the platform in our town. The newspapers are silent, perhaps from prudential motives, they being aware the publicans would discard them; yet I believe we have one or two exceptions to this charge, and we will try them by-and-bye—however, nothing can or shall stop us.

If my voice could be heard through every part of Great Britain and Ireland, I would say to the drunkard—aye, and the moderation man too—come and join an old Tee-totaler, of twenty years standing, who has tried both ways as fairly as any man in the three kingdoms ever did; who nearly drank his senses away, up to the age of thirty-five, and who has for twenty years strictly adhered to the Total Abstinence system, and blesses the day on which that reformation took place. Yes, Holkar, when I was twenty-five I could not, in consequence of leading a life of dissipation, walk ten miles a-day without being quite exhausted. I can now, at the age of fifty-five, walk forty miles with ease—in fact, my days are now all sun-shine, happiness, and contentment; and at night, when I go to rest, I sleep like a school-boy. Can the drunkard say that? Let him ask himself in a morning, if he does not feel a trembling hand, a debilitated frame, and an aching heart. O how I regret that the ministers of the Gospel are so backward in joining us: they have been repeatedly invited, but still they hesitate. I do not say all of them, for there are exceptions in this town; but, generally speaking, they have not assisted us as a body, and their influence would be immense. I am afraid they still hanker after the 'flesh-pots.' I cannot, however, omit to mention one gentleman, whose name is a tower of strength in every good work; I mean the Rev. Hugh Stowell, of Manchester. He has nobly stepped forward; he came to the Music Hall, where the Parent Meeting assembles, and, in a beautiful and affectionate address, declared himself a Tee-totaler. The effect was electrical. However, if the clergy will not come forward, I must tell them, we poor reformed drunkards will fill their churches and chapels for them. I beg to observe, Holker, I never heard a reformed character give his experience, but he unhesitatingly declared that he felt religion uppermost in his thoughts, and that led him to a place of worship, which, probably, he had not visited for many years before. I cannot pass over this part of the subject without adding my humble meed of praise to the clergy of Wales, particularly the northern principality, where, I am told, they have taken up the cause so warmly, that nearly one half of the adult population are Tee-totalers; and, as a corroboration, I was yesterday informed, by a highly influential gentleman, that he was a part proprietor in a slate quarry, where seventy men were employed, and out of that number sixty-eight were Tee-totalers. Glorious, said I. I have heard of many noble-minded ladies who lend their assistance to the cause,—God bless them for it,—they never yet took up one that did not succeed. I sincerely hope they will persevere; and, with their aid, I trust we shall banish the foulest blot upon our national escutcheon. What is it that causes our jails to be crowded with criminals? What is it that fills our workhouses with paupers? What is it that peoples our streets with prostitution? What is it that produces so much domestic misery? In fact, is it not the fruitful parent of every crime? Then step forward, ladies of England, Scotland, and Ireland, and help us in the God-like cause! It is a melancholy fact, and I have frequently heard it asserted by others, that the cleverest men, particularly our highly gifted mechanics, are more addicted to drunkenness than the less intellectual part of our population. How is this? whence does it arise? Are their sensibilities greater than others? Do they require the stimulating draught to add to their keener perceptions? It may be so; but I can only tell them, that a perseverance in such a course will ultimately blunt those feelings, and lead them to a drunkard's grave. I believe you have heard me say that I have travelled much in foreign lands. I have so, both in Africa and America; and, above all the men I ever saw, the Irish were most given to ardent spirits. If you ask me the reason of this, I feel almost at a loss how to reply, excepting, that it appears to me, their wretchedness, as a misgoverned nation, may have driven them to the whiskey-bottle for consolation; and the facilities they possess from early youth in obtaining the little drop, may have taught them a relish which they never forget even in a foreign land. What a pity it is; for I must say I have ever found them an open-hearted, generous, and hospitable people, but fatally addicted to the little drop.

If Daniel O'Connell, with his powerful influence,—and not more powerful than in my opinion he deserves,—I say, if he would raise up his voice against the damning vice, he would prove himself a greater benefactor to his country than all the patriots Ireland ever produced. I speak this guardedly, but with the sincerest conviction, that if O'Connell would endeavour to banish drunkenness from his native land, he would entwine a laurel round his brow that would be imperishable."

Believe me, dear Holkar, yours respectfully,

CHARLES JOPSON.

Progress of Temperance.

PROVINCIAL.

LIVERPOOL.—Mr. C. Parry, of Horseleydown, who was appointed by the Rechabites of London to represent them at the Annual Meeting of the Delegates recently assembled at Liverpool, has favoured us with the following interesting particulars respecting the progress of the Total Abstinence cause in that important place. His communication bears date July 8th.

"In consequence of the deep interest excited by our meeting, it was arranged that, in addition to the regular weekly meetings, which are numerous, two extra meetings should be got up, especially for, and under the superintendence of, the "*Order of the Rechabites.*" These meetings were held at Mr. Thoms's Chapel, Bald Street, on Wednesday, the 5th, and Thursday, the 6th, inst. One of the presiding officers of the Order being appointed to the Chair at each of the meetings. The meetings were addressed on Wednesday by Mr. Beardsall, of Sheffield; myself; Malton, of Staley Bridge, Lancashire; and Mr. Cain, from Douglas, Isle of Man. Mr. Garrat, of Liverpool, in the Chair.

On Thursday the meeting was addressed by Messrs. Linghard, of Bolton; Thompson, of Manchester; Farghar, of the Isle of Man, Editor of the *Temperance Guardian*. The business this evening met with an interruption of a singular but pleasing nature, from Mrs. Hamilton, of Glasgow. This lady is a public lecturer on phrenology, and other subjects connected with the philosophy of the human mind. She, differing in her views with respect to Tee-totalism, challenged the advocates of our system to a contest. We had too much gallantry to refuse our fair opponent, and a meeting was held the next evening. The Chair was ably filled by Mr. Kelly, a Rechabite, of Liverpool. The lady was true to her appointment. After an eloquent address from Mr. Beardsall, of Sheffield, — White, Esq., of the city of Dublin, and President of the British Total Abstinence Society, took his seat on the right of the Chairman. Mrs. Hamilton was requested to take her seat on the Chairman's left, which she did, amidst the cheers of the audience. Mr. White prefaced his speech by gallantly shaking hands with the lady, observing that, as persons about to engage in pugilistic contests shook hands, two persons, aiming to benefit society, only differing as to the precise means, had surely a right to do the same. Mr. White then proposed to state his views of Total Abstinence, in four distinct propositions, and the lady was called on for her reply. In a neat and eloquent appeal, she advocated the cause of Temperance, and added, that she could not presume to oppose a cause which had done so much good; and that, whatever might have been her own peculiar prejudices on the subject, she was now ready to give them up, and sign the pledge. This she accordingly did, amidst tremendous rounds of applause. A resolution was then passed by the Rechabites present, that the Order should present Mrs. H. with a silver medal. In consequence of a hint given to her, she declared further, that in imitation of the course pursued by Captain Pilkington, who, while engaged in advocating the cause of Universal Peace, generally added a recommendation of Total Abstinence principles, having now become inoculated with those principles herself, she should not fail to introduce the same into any lectures she might hereafter deliver. Should Mrs. Hamilton visit the metropolis, I hope the Ladies' Association will not lose sight of her.

With regard to the general progress of Tee-totalism in Liverpool, the cause is going on prosperously. There are, it is calculated, upwards of 15,000 consistent members in Liverpool and its immediate vicinity. There are four Temperance Coffee Houses. But, above all, I must not forget to mention the improvement amongst the labouring Irish poor. An Association is formed amongst the Catholic Body, who are numerous in Liverpool; it has in it between two and three hundred consistent Tee-totalers. A printed copy of their pledge I have sent you, in order that you may be satisfied as to the strictness of their obligation.* In consequence of the agitation of Total Abstinence principles, a district meeting of the Catholic clergy was recently held, and three of their body were appointed to confer with the Temperance advocates, and expressed their entire approbation of their proceedings.

Chelsea.—I addressed you last in May, when our number of members was 70. I have the pleasure to inform you, that since that time the glorious cause of Total Abstinence has been steadily advancing in this place and its vicinity. Several meetings have been held, at which effective addresses were delivered, and tracts and other publications of the Society been gratuitously distributed. Our number now amounts to nearly 100, and we are anticipating the pleasure of shortly having a general meeting of all our members. We have also in contemplation the establishment of a *Temperance Tract Society*, to be conducted on the Loan system.

J. S. H.

Peckham.—A meeting of this Auxiliary was held on the 12th instant, in the Lancasterian School Room. W. Cash, Esq., presided. The attendance was good. Addresses were delivered by Mr. Hopkins, a disabled marine, who testified the great advantages resulting from Total Abstinence from all intoxicating drinks, in an increase of bodily health and strength, and numerous additions to his personal and domectic comforts. Mr. J. W. Green exposed the numerous evils resulting from intemperance, and the great extent to which these evils had spread, together with the devices and delusions by which the system was upheld. He examined the various remedies which were usually proposed for the evil, and advanced arguments to show that Total Abstinence from the drinks which intoxicated was the most rational—the only effectual cure. Mr. S. M. Gilbert furnished some striking illustrations of the aversion manifested, even by those who boasted of being very temperate men, to what they, though mistakenly, called, "The cold water Society;" and urged those who valued their health, their character, their domestic comfort, their present and everlasting happiness, to join the Society without delay. Mr. J. Cassell, the Manchester carpenter, who had been for some weeks in London, zealously advocating the good cause, gave an interesting statement of the progress of Tee-totalism in the North of England, and addressed various classes of persons in the assembly with great originality and force. Great attention was paid to the speakers, and it is believed that some good was effected.

Barnet, July 11th.—Our cause in this place has been much impeded hitherto from the want of a suitable place in which to hold public meetings, every room convenient for such a purpose having been shut against us. On the 12th of June, T. A. Smith paid us a visit, and we obtained the use of the Wesleyan Chapel. The Rev. T. Dury was to have taken the Chair, but, being unavoidably detained till late in the evening, his place was ably supplied by J. Dimsdale, Esq.; after whom Mr. H. Freeman and our friend Smith occupied the time till the arrival of Mr. Dury, who, after a short but interesting speech, concluded the meeting, the most important proceeding in which was the introduction of a plan for a building, in which to hold our future meetings. This was done by the Chairman, who stated the terms on which the money, £600., was to be raised, viz., by 600 one pound shares. But the most astounding statement of all was, that 300 shares were already subscribed for. The room and gallery, it is calculated, will hold from five to six hundred people. On Tuesday, the 20th of June, the first stone of the building was laid by Miss Dury. The ceremony commenced by singing an appropriate hymn. J. Dimsdale, Esq., then read a prospectus containing the terms on which it is intended to raise the money; and the purposes beside that of Temperance Meetings, for which the Hall might probably be used; and concluded by wishing that if any unfriendly feelings existed in the minds towards the Society, that they might be buried beneath the stone about to be laid. The lady then performed her part, while the spectators sang the Doxology. The Rev. J. Dury addressed the company, stating that as in the neighbourhood there were between thirty and forty places for the sale of the means of drunkenness, they would have now one for the obtaining sobriety, "without money and without price." He then implored the Divine blessing on the undertaking, and closed

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* "Catholic Abstinence Society.—I promise to abstain from all intoxicating drinks, such as rum, brandy, gin, whiskey, ale, beer, porter, wine, cider, and spirit cordials, except used medicinally, and then only by order of a regular medical man, or in religious ordinances, and to discountenance the cause and practice of intemperance."

the meeting. It being the day on which our Most Gracious Queen ascended the throne, it was Christened VICTORIA HALL. It is going forward with all expedition, being nearly ready for the roof. The cause is prospering, amidst all the opposition drunkards and little drop-men can offer to it; the latter being the most formidable foes we have to encounter. But truth must prevail; and these sticklers for the small gratification of a lustful appetite will, I trust, soon give way to the more excellent system of "touch not, taste not, handle not," any thing that can possibly intoxicate. J. P.

YEOVIL, July 7th, 1837.—By a communication from Mr. P. Bunt, the Secretary of the Yeovil Total Abstinence Society, we learn that Mr. James Teare, who was instrumental in founding the Auxiliary in that town, has recently visited them with considerable success. June 26th, a public meeting was held at the Church Sunday School Rooms, kindly granted for the purpose by the Portreeves and Burgesses. On the 27th and 28th, further meetings were held; and on the 29th, a festival, which was respectably attended. The festival was succeeded by another public meeting, which was crowded. Mr. S. Rolls occupied the Chair. Messrs. Lavers and Bunt, of Yeovil, addressed the meeting. Mr. Garvey, from Ireland, delivered an address, which was regarded as a fine specimen of chaste eloquence, beautiful arrangement, and forcible appeal. Mr. Teare followed at length, in his usually impressive style. A powerful impression was produced by the several meetings, and many signatures were obtained. Several persons in the town are trying the system, and prejudice is fast removing.

THE ENSUING ELECTION.—Those members of the New British and Foreign Temperance Society, who possess the elective franchise, will do well to attend to the advice given in the following placard, which has been well distributed in the town to which it refers.—"Lewes Election! To the members of the Lewes NEW Temperance Society. Friends, In exercising your elective right at the ensuing election, we call upon you to 'discountenance all the causes and practices of intemperance.' In the hour of excitement do not violate your pledges. Stand to the principles of your Society with invincible rectitude, and spurn every offer to obtain your votes with strong drink. Whoever attempts to influence you by liquor—*attempts to rob you of your independence*, and is a disturber of the peace and quiet of the town. Friends,—Your temperate achievements are duly appreciated by many in the town. Consistent sobriety, *so peculiarly applicable to the members of our Society*, has raised for us a name of which we ought to be proud—let us do honour to that name. Stand firm in the hour of trial, and your consistency will raise you in the estimation of every thinking and honest man. Beware of the *first* glass!—Beware of the given glass!!—Beware of the liquid bribe!!! By order of the Committee."

We trust that a similar placard will be issued by the Committee of every Total Abstinence Society throughout the kingdom.

Review.

THE ADVANTAGES OF ABSTINENCE FROM INTOXICATING LIQUOR. *A Sermon preached to Young Persons, at Surrey Chapel, May 28th*, 1837 By JAMES SHERMAN. Second Edition. Hamilton and Adams.

To us who have long adopted the principle of Total Abstinence to our own comfort, and are almost incessantly employed in recommending its adoption to others, there is something peculiarly refreshing and encouraging in the very *title* of the sermon before us. If we had not long known Mr. Sherman as a preacher—if we had not frequently listened with delight and profit to his ministrations, from the time when he first exercised his talent in Cheshunt and its vicinity, during his occasional visits to the metropolis, up to the important period when he entered on the duties of his present most responsible station:—if we were not aware of the simplicity and fervour with which,—both in the pulpit and in the parlour—both with his tongue and with his pen—he urges faith in the doctrines, and obedience to the precepts, of the Gospel;—still, the very circumstance of his standing up in the midst of such an audience as was crowded into Surrey Chapel on the 28th of May last, for the purpose of exposing to hundreds of young men and women the dreadful evils resulting from indulgence in intoxicating liquors, and of pointing out to them the only certain remedy against those evils;—such a circumstance is to us, we repeat it, most gratifying and most encouraging. But Mr. Sherman is no *theorist* on this subject. He has *tried* the system for himself; and as our pages have furnished ample proof, he has again and again borne a most unequivocal testimony, on the ground of his own experience, to "the advantages of abstinence from intoxicating liquor." With gratitude to God we hail the labours of such a coadjutor, and pray that, for the sake of a cause so dear to us, and so profitable to society at large, as well as for the promotion of all those religious and benevolent institutions with which he is connected, his life may long be spared, and he be furnished with ability always to abound in the work of the Lord.

The text chosen by the preacher is taken from Proverbs xxiii. 31, 32. "*Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder.*" After a few remarks on the state of crime in the metropolis, he observes, "It is proved, beyond the possibility of contradiction, that the chief fountain whence all these crimes flow, is indulgence in the use of intoxicating liquors,—and that wherever these have been abandoned, a moral reformation has taken place, as astonishing in its effects, as it is cheering in its progress. Where punishment, discipline, and ordinary instruction have failed to produce the desired renovation, the single word, ABSTAIN, acting with the power of a moral charm, has raised the most wretched from the abyss of woe, discovered intellect which lay buried beneath the ruins of property and the slough of concupiscence, and brought it under the influence of that Gospel, which has raised, refined, and qualified it for the service of God and the benefit of the world." The preacher next expresses his great anxiety "to prevent the rising generation from the possibility of participating in the vices and miseries resulting from the unnecessary and prejudicial use of intoxicating liquor;" and then observes that in the portion of Scripture chosen, "*First*, THE AWFUL EFFECTS OF INDULGENCE IN INTOXICATING LIQUORS ARE PORTRAYED.—1. In the calamities it inflicts, on families, on nations, and on the church. 2. In the torments it occasions, especially where the conscience is fully enlightened. 3. In the sin it engenders; including unchastity, and the misuse of the tongue. 4. In the horrid habit it forms." He then proceeds to show from the text, "*Secondly*, THAT ABSTINENCE FROM INTOXICATING LIQUOR IS RECOMMENDED. *Look thou not upon the wine.* "Wine," he says, "is mentioned because chiefly used in Judea;" and "red" wine was considered the best. There, as now, it was customary to hold it up, look at its colour and its body—to taste it, to judge if it moved itself aright to the palate, if it was strong or pleasant, old or new; and to praise or blame it according to its quality. Of course, all liquor which produces similar effects must be included in the injunction, and come under the title of "*strong drinks.*" If ardent spirits, beer, ale, or cider, produce intoxication, they are dangerous and destructive evils. Now the text advises, if you would never have the woe, the sorrows, the contentions, the babblings, the

wounds without cause, the redness of eyes occasioned by intoxicating liquor—touch it not, taste it not, look not on it." The preacher urges this point on the attention of his youthful auditors by showing them some of the *advantages* resulting from the Abstinence recommended. "1. It is the only certain way to escape temptation. 2. Intoxicating liquor is not necessary to health or comfort. 3. Abstinence increases our means of happiness and usefulness. 4. God, by Abstinence, has already wrought wonders among men." Most of these subdivisions are illustrated by striking facts, and the discourse concludes with suitable exhortations to various classes of character. There is an Appendix, containing some important documents in reference to Temperance. Upon the whole, we cannot but thank Mr. Sherman for the important aid which he has thus rendered the cause of Total Abstinence, and we most cordially recommend his Sermon, first to be carefully read, and next to be widely circulated.

Intemperance.

LAMBETH STREET.—A man who gave his name as William Williams, but refused to state his address, was charged before Mr. Hardwick with being found drunk in the street, and also with having in his possession 14½lb. of superior foreign manufactured cigars, and 14 bandanna handkerchiefs, which were alleged to have been smuggled.

Mark Kearney, a police-constable, K 207, deposed to having found the prisoner, while going his rounds, in such a state of intoxication as to be unable to take care of himself. He consequently took him to the station-house, where, on examining a bundle in his possession, he found it to contain the property above stated.

Information having been given to the Excise-officers of the circumstance, they seized the goods, and now charged the prisoner with smuggling them—an offence which rendered him liable to a penalty of 100*l.*, and to remain in prison until such penalty was paid.

The prisoner, in reply to the charge, said that the parcel had been given to him by a stranger, who had paid him a shilling to take them as far as the Mansion-house.

Mr. Hardwick observed he had no alternative but to impose a penalty of 100*l.*, the prisoner to remain in prison until such penalty was paid, or during the pleasure of the Lords of the Treasury.

A gentleman who attended from the office of the Solicitor of Excise, here said that the case had been submitted to the Commissioners, who, in consequence of the prisoner not being known, had consented to have the penalty mitigated to 40*s.*

This sum the prisoner subsequently paid, and was discharged.

MRS. WILSON, wife of John Wilson, fishmonger, Bolton, put a period to her existence. She had of late years been much addicted to drinking, and her husband and she lived most unhappily together, and have frequently summoned each other before the magistrates. Wilson procured a warrant against his wife for some alleged misconduct, and she was lodged in the Star-chamber. Mrs. Burrow, the wife of the deputy-constable of Great Bolton, had occasion to go into the room where Mrs. Wilson was confined, and found her hanging from one of the iron bars of the window. It appeared that the deceased had acted in the most determined manner, having tied a silk handkerchief to one of the top bars of the window, and the other end round her neck; her feet being upon the floor, she must have completed the act by pressing her whole weight on the handkerchief. She was a woman of about thirty years of age, and has left two young children. A few years since she was much respected in the town, and gained much custom by her courteous manners.

TEE-TOTAL COFFEE HOUSE,
16, OLD BAILEY,
(THREE DOORS FROM SKINNER STREET.)

T. SMITH begs to inform his Temperance Friends and the Public in general, that he has great pleasure in thanking them for the liberal support he has received since he has opened his house upon the Temperance Principle; and flatters himself that having a competent knowledge of the business, he will at all times serve them with good Articles, at a small remunerating profit.

The following Papers taken in—Times, Chronicle, Herald, Standard, True Sun, Patriot, Sunday Times, Bell's Life, Dispatch, News.

Temperance and other Publications in great variety.

Steaks, Chops, Soda Water, Ginger Beer. Beds.

N.B. He has likewise a good Room for Private Parties, Social Meetings, &c.

Temperance Publications for sale.

TO CORRESPONDENTS.

REV. E. N. KIRK.—*We had announced the publication of this gentleman's lecture at the Adelphi Chapel, as likely to take place in a few days, but the sudden embarkation of that gentleman for America, precludes its publication, at least for the present,—a circumstance the more to be regretted, as the lecture abounded with most valuable matter.*

The intentions of our Grange Road correspondent, I. C., are, apparently, of the best kind; yet he will pardon us for saying, that, like the Heroes of his verse, he wants practice.

*** *All Letters must be Post Paid.*

MEETINGS IN LONDON AND ITS SUBURBS.

At Half-past 7 o'Clock in the Evening.

Monday, July 24th.—Bible Christians' Chapel, Paradise Row, King's Cross.—Eagle Court, St. John's Lane, West Smithfield.—On Islington Green, at 7 o'Clock.

Tuesday, July 25th.—School Rooms, Fisher Street, Red Lion Square.—Christian Benevolent Society's Chapel, Macclesfield Street, City Road.—Ebenezer Chapel, Old Street Road.

Wednesday, July 26th.—Baptist Chapel, Northampton Street, King's Cross.—Providence Chapel, Charles Court, Featherstone Street.—Surrey Chapel Sunday School, Castle Yard, Holland Street, Blackfriar's Road.

Thursday, July 27th.—Welsh Chapel, Aldersgate Street.

Friday, July 28th.—At the Chapel, Broker Row, Mint, Borough.—White Horse Yard, Broadway, Westminster.

On Friday, July 28th, A FESTIVAL will be held, at the the White Hart Tea Gardens, (near the Hoop and Toy) Old Brompton.

STEAM EXCURSION.—It is the intention of the North London Auxiliary to have an Excursion to SHEERNESS and back on the 8th of August. That fine Steam Vessel the Mercury is engaged for the purpose.

Printed and Published by J. PASCO, 90, Bartholomew Close; and sold by W. BRITTAIN, 1, Queen's Head Passage, Paternoster Row; PAUL, 52, Paternoster Row; TYLER, Tottenham Court Road; M. FULLER, 16, Bland Terrace, Great Dover Road, Southwark; HICKS, 130, Tooley Street; CHADWICK, Oilman, 5, Angel Place, near the Angel, Islington, and 18, Old Paradise Place, Islington Green; D. STROUD, 163, Blackfriar's Road; COWING, Barnet; HERBERT, 36, Exeter Street, Sloane Street, Chelsea; BAKER, Tract Depository, Nottingham; PALLISTER, Leeds; NOBLE, Boston; OLIPHANT, Edinburgh; LIVESEY, Preston; ELLERBY, Manchester; DEVENISH, Wellington; and may be had of all other Booksellers.

THE WEEKLY
London Temperance Intelligencer.

UNDER THE DIRECTION AND SUPERINTENDENCE OF THE NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY.

No. 37.] SATURDAY, JULY 29, 1837. [PRICE ONE PENNY.

"Far from thinking this cause a *sole* means of converting sinners from the error of their ways, we deem it to be but an *auxiliary* to the great cause of religious truth; it is intended *not to supersede*, but to *make way* for other means."
Rev. J. A. James.

TO LEARN EVEN FROM OUR ADVERSARIES.

WHILST engaged in ascending some lofty mountain, from whose aspiring summit the traveller hopes to enjoy the prospect of woody vale and rippling stream, of green meadows and peaceful hamlets, and busy town, and distant half-distinguished beauties receding by degrees into the calm blue horizon, how often does he find it advantageous to rest himself on the mountain sward, and whilst he looks back with satisfaction at the steep ascent already surmounted, he turns, with spirits elated with hope, and buoyant with the fresh breeze of the mountain, towards that portion of his journey intervening between himself and the distant summit which stands out in clear relief against the deep blue vault of heaven, far—far above him, and then spends a few minutes in considering by what path he may best arrive at the highest point of his wishes. We would gladly invite our energetic and enterprizing friends, those who are foremost in every difficulty and danger, and whose devotion is incessant to the promotion of Temperance, in like manner—to relax in their efforts! No! but to sit down with us, and consider, for one moment, some things which appear to us essential to our common success. Let us, however, in the first place, lift up our hearts in gratitude to Him who has given us already to surmount so many obstacles, and to attain an elevation so fraught with hope and promise of usefulness to our fellow-men. The Bible teaches us to "acknowledge God in all thy ways," if we mean to secure the consequent blessing, "He shall direct thy paths." We have certainly gained *much*; the good cause of Temperance has prospered wonderfully; let us beware of taking the glory, like Herod, to *ourselves*, instead of ascribing to Him who alone "giveth the increase." But let us also not conceal from ourselves the fact, that we have a host of difficulties yet to encounter, and that we are only buckling on the armour, and not putting it off, as having accomplished the victory, and come off conquerors in the moral strife. Let us then continue to look upwards for a blessing, and also remember that we are not yet strong enough to throw aside any assistance of which we can suitably avail ourselves. It is quite true, that if our cause be a good one, and the smile of the Most High rests upon the efforts which we make to rescue our fellow-men (formed at first after the image of God) from that awful state of degradation in which Satan delights to regard them, we may safely say, like the prophet, "They that be with us are more than they which be against us." Nevertheless, we are persuaded that our cause would, ere this, have assumed a still more advanced position, we should have commanded, to a much greater extent, the sympathies and the assistance of the wise and good, had it not been for some indiscretion or error on our part. We ought not to be blind to these; but even if we are so ourselves, we have the advantage, as the Chinese proverb says, of "*a multitude of counsellors*, though few helpers," and are, consequently, not allowed to remain in ignorance of our transgressions; so that if we can acquire the happy art of learning even from our enemies, we may hope to anticipate the wisdom of grey hairs whilst we lose not the vigour of youth.

We are told, in the first place, that we put Temperance in the place of the Gospel: now this would be a most serious and fatal mistake, because "godliness is profitable unto all things, having the promise of the life which now is, and of that which is to come," but *Temperance*, whilst the man is yet unconverted, and the natural enmity of the heart remains unsubdued, confers only *temporal* advantages. Let us then, in future, give no occasion by any inadvertent expression, to such a charge. Of all men, those who advocate Total Abstinence should be the least liable to imperfection; for if such make mistakes, they are not likely to pass unnoticed.

Then, in the next place, we are told that we are uncharitable in our censure of those who differ from us. Now we know how very natural it is, in the ardour of our first love and devotion to a cause which appears to rise in importance as we contemplate it, and whilst conviction is forced upon our minds, by considerations and reasons which appear to us demonstrative, to forget that others may not see the thing at all in the same point of view, and to suffer keen disappointment if we meet with cold neglect or even reproof where we expected encouragement. When the amiable Melancthon first became a Christian in heart, he thought that by proclaiming what he knew and felt of justification by faith, he could convert all the world, but soon found, to his sorrow, that "old Adam was too strong for young Melancthon." Such disappointments, especially when unlooked-for, are but too liable to call forth irritated feelings, and *may* lead to harshness of expression. Under these circumstances, it is, *at least*, bad policy to wound the feelings of those who are opposed to us. To put an opponent out of temper, is not the way to open his mind to conviction. We may remember the old fable of the sun, the wind, and the traveller. The two former tried their respective powers in depriving the traveller of his cloak. The wind blew its roughest, but the fiercer the blast, the more closely did the good man wrap his mantle around him. The sun then began to beam his warm rays on the traveller, who, overcome by the heat, was soon glad to take off the encumbering garment. Now we are somewhat similarly engaged; and the mantle which invests society is that of self-indulgence. We call on the community to put off this mantle, at least as regards the use of intoxicating liquor. Is it then wonderful that we sometimes meet with rough words and rough treatment? We ought not always to look for a spirit of candour in the examination of our statements, nor for hearts open to receive conviction in all whom we address. But if we arm

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ourselves with other weapons than those of "light and love," and do not, in a Christian spirit, return good for evil, it is unlikely that we should meet with success. Even the best of men are not exempt from imperfection and infirmity, and it is neither wise nor Christian to expect that in others which we do not possess ourselves. We ought to remember that, though we are following out our conviction in reference to intemperance, and setting a good example by exercising self-denial, there may be points of duty in which we fall very far short of those whom we are ready to blame. The day after we are perfect ourselves, we may ask for perfection in others. In the mean time, it is well to bear in mind those words of our divine Lord and Master, "Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again."

For ourselves, we are quite ready to take any *just* portion of censure which falls to our share; to step as warily as we can, and as much as possible avoid treading on our neighbour's toes in this our up-hill journey.

LIST OF MINISTERS AND MEDICAL MEN WHO ARE ACTING UPON THE PRINCIPLES OF THIS SOCIETY.

Those marked thus (*) are not members.

MINISTERS.

	NAME.	RESIDENCE.	DENOMINATION.
1	Rev. J. Atkinson	Hounslow	Independent
2	" T. Baker	Glastonbury	
3	" J. Barker	Chester	New Connexion
4	" J. Bannister	Coventry	General Baptist
5	" W. Ball	London	Baptist
6	" P. Barker	Leicester	Established Church
7	" F. Beardsall	Manchester	General Baptist
8	" T. Bedford	Sleaford	
9	" S. Benham	Rickmansworth	Baptist
10	" T. Binden	Sleaford	
11	" J. Bridgeman	Walworth	Baptist
12	" J. Byrne	Yarmouth	Independent
13	" T. Carr	Bingham	
14	" J. Cheadle, vicar	Bingley	Established Church
15	" D. Charles	Bala	Independent
16	" * O. Clarke	London	Baptist
17	" G. Clayton	Walworth	Independent
18	" F. Cruickshank	York	Wesleyan Associatn.
19	" J. J. Davies	Tottenham	Baptist
20	" * J. Davis	London	do.
21	" * E. Davis	do.	do.
22	" * E. Davis	Deal	do.
23	" E. Davies	Peniel Llanerchimidd	Independent
24	" T. Dury, rector	Keighly	Established Church
25	" P. Donaldson	Lane-end	New Connexion
26	" G. Dawson	Epworth	Primitive Methodist
27	" J. Edwards	Brighton	Independent
28	" J. George	Harlington	Baptist
29	" J. Goss	Yarmouth	General Baptist
30	* The Very Reverend the Dean of	Guernsey	Established Church
31	Rev. M. Hart	Middleton	
32	" * H. Hickman	Ramsgate	Wesleyan
33	" * J. H. Hinton	Reading	Baptist
34	" T. Holt	Leicester	Established Church
35	" J. Hudstone	London	New Connexion
36	" J. Humphrey	Dyffeyn	Independent
37	" K. Hunt, rector	Goldstone	Established Church
38	" H. Hunter	Nottingham	Baptist
39	" * C. Hyatt	London	Independent
40	" T. Jackson	Crool	Primitive Methodist
41	" * J. A. James	Birmingham	Independent
42	" * S. Isaacs	Hackney	do.
43	" J. Kenney	Macclesfield	General Baptist
44	" D. Katterns	Drayton	Baptist
45	" R. Knill	Islington	Independent
46	" * T. Morgan	Birmingham	Baptist
47	" * W. Morrien	London	Independent
48	" W. Pickering	Nottingham	Baptist
49	" T. Peters	Manchester	Wesleyan Associatn.
50	" G. Shepherd	do.	do.
51	" * J. H. Shepherd	Pimlico	Independent
52	" J. Sherman	London	Counts. Huntingdon
53	" Dr. Pye Smith	Homerton	Independent
54	" J. Smith	Yarmouth	Primitive Methodist
55	" J. Stevenson	Loughborough	General Baptist
56	" * J. Stevenson	London	do.
57	" G. W. Steward		
58	" * H. Stowell	Manchester	Established Church
59	" * J. Swan	Birmingham	Baptist
60	" C. Thompson	Norwich	New Connexion
61	" J. Thompson	Gainsborough	do.
62	" P. Tyler		
63	" G. Verrel	Peckham	Independent
64	" J. Walker	Yarmouth	Primitive Methodist
65	" J. Warren	Ipswich	Wesleyan
66	" * J. Watts	Guernsey	
67	" J. White	Halifax	Independent
68	" J. Whittemore	Rushden	
69	" J. Yates	Melbourne	General Baptist

MEDICAL MEN.

	NAME.	RESIDENCE.
1	J. B. Beaumont, Esq.	Bradford
2	R. Brooks, Esq.	London
3	J. Dufford, Esq.	Stoke
4	R. B. Grindal, Esq.	Manchester
5	J. Higginbottom, Esq.	Nottingham
6	J. Hillyard, Esq.	Alford
7	J. L. Levison, Esq.	Doncaster
8	H. Lomas, Esq.	Belper
9	T. Mitchell, Esq.	Kennington
10	H. Mudge, Esq.	Bodmin
11	W. Fothergill, Esq.	Darlington
12	W. Tothill, Esq.	Egham Hithe

The Committee having the question repeatedly put to them, Are the Ministers and Medical Men with you? Yes, many, has been the reply. Still, they have felt something more definite was wanting. First, in justice to these gentlemen themselves. Secondly, for the sake of the querist. But lastly, and especially, on account of the Society itself; as the Committee believe *that a more general knowledge of this fact would tend much to dissipate the fears of some, and remove the conscientious scruples of others, and consequently greatly facilitate the operations of the Society.* With this object in view, the Committee solicit *well*-authenticated communications (agreeable to the above form) from all parts of the British dominions, and which they purpose publishing in the succeeding Numbers of the Intelligencer. The Committee do not vouch for the correctness of the list now inserted; it is merely a beginning, to stimulate others, and where wrong, they will be thankful to be set right. The Committee also *most earnestly request* that the ministers and medical gentlemen "would (after the American plan) communicate the results of their own experience and observation in regard to the use of intoxicating drinks."

THE EXAMPLE AND EFFECTS OF MODERATE PARTAKERS OF INTOXICATING DRINKS.

SITTING behind my counter the other day, a respectable-looking person came in, and asked for a small article, which I immediately served him with, at the same moment recognizing in him a person whom I had intimately known, at the west end of the town, about three years ago; he was then living as coachman, in a highly-respectable family, in the neighbourhood of St. Mary-le-bone church, and was held in very high estimation by the whole family. He had a wife, to whom he had been married fifteen years; and, during that period, had lived a life of uninterrupted happiness. They had no children of their own, in consequence of which the wife had taken two orphans, and brought them up with all the care and compassion of a tender parent. They, by their united exertions, had saved a considerable sum of money. The husband, thinking he might be doing something better, left his service, with the best wishes of his master, who made him some presents, as tokens of his respect for his long service and exemplary conduct. He then left the neighbourhood, and had taken an excellent business at Hammersmith; and, as I understand, was doing very well at his first commencement, but I never saw him after, until he came the other day, as I have just described. I then, as is usual, began to ask him how he was, and how he was getting on in his business. He looked at me with an expression of sorrow; and, observed he, "I am not in any business now, Sir,—I am totally ruined." "Ruined," says I, with astonishment, "what do you mean?" "Sir," said he, "I have lost all; my wife, my home, my every comfort,—all, Sir, is gone." "But I heard," said I, "that you were engaged in a very profitable business, and was doing well." "What you heard," he answered, "was quite correct, but, lamentable to tell, Sir, my wife, one of the best and most virtuous of women, has fell a victim to drink." I began to enquire how she came to contract so dreadful a habit; his sorrowful reply was, "Sir, before I went into business, my poor wife could never be induced to drink, and was generally engaged in providing for me and the two orphan children; she was a constant attendant at the house of God, and, at her leisure moments, I have seen her searching the Scriptures, and appearing to be in commune with her Maker; but when we got into business, she got new friends and acquaintances, who were deemed respectable and sober characters, who, from time to time, induced her to partake of wine and other drinks. Desirous of affording every satisfaction, and feeling unwilling to disoblige her *new customers*, she reluctantly, and against her better judgment, complied with solicitations so kindly tendered. She half excused herself on the score of moderation, and a sort of determination that the practice should not be continued, constituted the other half. However, Sir, *moderation habit*, and that alone, it was that led her imperceptibly on to excess. Ah! Sir, from that time, duty became a dead letter, negligence succeeded diligence, every thing was left to the mercy of dishonest domestics, who robbed me of my all; and now, Sir, she is a wanderer about town, I know not where, an excessive drinker, an awful and most profane swearer, and constant companion to the vilest dregs of society. O! Sir," said he, "before these evils befel her, she was shocked even at the recital of such practices, and would shudder to hear an oath." I was, as you may well imagine, much grieved to hear this tale of woe, and clearly perceived that the demon of intemperance had not only introduced despair and anguish in the mind of this poor man, but that his health also had been seriously affected by the event. Ye advocates of a vicious system, ye tampering moderation men, *here is a victim to your example!* once a happy, a virtuous, and sober wife, now wretched and undone; having no teacher but the Prince of Darkness, and no end in view but that of destruction. You may talk about an approaching millenium, (and there certainly will be one) but if we are to calculate upon your example and its effects, we seem to be fast approaching to an era of darkness. There may be "Lots" among us, that would save us, but there were "Lots" in Jerusalem, yet "Zion was ploughed as a field." I do not wish to predict vaguely, but surely we may think of the awful evils produced by intoxicating drinks, and read with solemn awe the following sublime but awful description of the apostle, "And I looked, and, behold, a white cloud, and upon the cloud one sat like unto the Son of Man; having on his head a golden crown, and in his hand a sharp sickle. And another angel came out from the altar, which had power over fire, and cried with a loud voice, Cry to him that hath the sharp sickle, saying, thrust in thy sharp sickle, and gather the clusters of the vines of the earth, for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God." But may God himself put his hand to the work, and convince men of the evil of this practice, that they may no longer endeavour to shelter themselves under the plea that a man cannot fall a victim to drunkenness from an example of moderation, as evidences furnished by every days' observation and experience sufficiently *proves* that this is not a solitary instance among the thousands that may be found of the same kind. Could the tens of thousands of disconsolate husbands and wives, mothers and children, who spend their days in wretchedness and their nights in sorrow, be induced to reveal the cause of their grief, ten thousand voices would give the sad and significant response, intoxicating drink, brought on by moderate example.

WM. INWARDS.

LOSS OF THE BEN SHERROD STEAMER.

THE particulars of the loss of the BEN SHERROD Steamer, in the great river Mississippi, could the afflicting details be collected from the survivors, would, perhaps, furnish as complete an instance of the terrible effects which intoxication is capable of producing, as could any where be found. We extract the following from the heart-rending narrative:—

At the time she took fire *she was engaged in a race with the steamer Prairie;* and she took fire from the great heat of the boilers, caused by raising her steam to its extreme power—*a barrel of whiskey was placed on the deck for the use of the hands during the race, who drank to excess, and became intoxicated.*

At about twelve o'clock at night, the furnace became so heated that it communicated fire to the wood, of which there was on board about sixty cord. When the crew discovered the fire, they all left their posts, and ran for the yawl, without giving any alarm to the passengers, who were all asleep in their berths. The captain, for a time, attempted to allay the extreme confusion, by stating that the fire was extinguished; twice he forbid the lowering of the yawl, which was attempted by the deck hands and passengers.

The shrieks of nearly three hundred persons on board now rose wild and dreadful. The cry was, *To the shore! to the shore!* and the boat made for the starboard shore, but did not gain it, as the wheel rope had given way, or the pilot been driven by the flames from his station. The scene of horror beggared all description.

The yawl, which had been filled with the crew, had sunk, drowning some who were in it, and the passengers had no other alternative than to jump overboard, without taking even time to dress. There were ten ladies on board, who all went overboard, without uttering a single scream, some drowning instantly, and others clinging to planks. Two of the number were finally saved.

The steam-boat Alton arrived half an hour after; but from the carelessness or indiscretion of those on board, was the means of drowning many persons who were floating in

the water. She drove into the midst of the exhausted sufferers, who were too weak longer to make exertion, and, by the commotion occasioned by her wheels, drowned a large number.

There were 225 persons on board, of whom not more than 60 escaped, leaving 165 drowned, including the captain's three children and his father.

Correspondence.

To the Editor of the London Temperance Intelligencer.

NEW SOUTH WALES.—Our attention has been called to this important British Colony by a friend whose relative, the Rev. J. Saunders, resides there, and through whom we have received the following interesting narrative of facts—facts that we trust will not be thrown away by this Society, or by the country. We are led to expect that we shall be favoured with further information, occasionally, from the correspondence of the rev. gentleman, who has been labouring in the Temperance cause for the two last years.

Mr. S. arrived at Sydney just at the period when Messrs. Walker and Backhouse, the two friends who are on a mission of benevolence to these parts, also arrived, and they commenced unitedly their efforts to stop the progress of intemperance.

Considering the state of the population, and the great encouragement afforded to spirit-drinking, the progress of the cause has been encouraging. That much remains to be done, may be seen from the following *fearful* extract from the Colonist Newspaper, which is published at Sydney:—"By reference to our Trade List, it will be seen that the quantity of ardent spirits actually in bond, at this moment, is no less than four hundred and twenty-two thousand five hundred and fifty-six gallons!!! Taking the population of New South Wales, including women, children, and convicts at 80,000, it averages not less than five gallons and a quarter to every living soul. Independently of this, it must be remembered, that there is a large quantity in the hands of spirit dealers and retailers, to say nothing of wine, beer, and cordials. After this frightful and alarming statement, can it be wondered at, that crime increases, that poverty, disease, and wretchedness, stalk abroad in our streets; that sudden deaths are of daily, we had almost said, of hourly, occurrence. That our hospitals are full; that the benevolent asylum is compelled to increase its funds; that surgeons have more patients than they can visit; that attorneys are extracting, with ease and facility, the vitals of the community. That concubinage and adultery are no longer considered as crimes by the great mass of the people; that destitute widows, with numerous orphans, are every where to be found. In fact, is it to be wondered at that vice and immorality are in the ascendant, and that we are at this moment in a state of depression and difficulty which bids fair to produce a panic. All, all these evils may be traced to the use of intoxicating liquors. O ye British senators, when will ye give us an antidote to the poison you have suffered to be poured upon the shores of this fine country? Be wise while it is yet time. The cure is easy—prohibit the importation of spirits."

To the Editor of the London Temperance Intelligencer.

SIR,—There is in the city of London a wine and spirit merchant, who has found it impossible to keep a female servant, for any length of time, in his establishment, in consequence of their all becoming drunkards. The following fact will illustrate the statement, and tend to show the demoralizing tendency of such unholy traffic.

About three weeks since, a servant girl belonging to the above establishment, passed by the warehouse. Finding the door open, she had the curiosity to go in. She was induced to taste some gin; and, not being accustomed to such liquor, she soon became intoxicated. Her master expostulated with her on the impropriety of her conduct, and *kindly* assured her that if she was again guilty of the same indiscretion, she should be sent to the station-house upon the stretcher. The girl confessed her folly: she declared that she had never tasted any gin before, and promised that she would never do so again. But the appetite for spirits was excited: a similar opportunity soon presented itself. She yielded to the temptation; again drank, and again became intoxicated. The *kind* master was faithful to his word, and gave his female servant into the hands of policemen, who conveyed her to the station-house upon the stretcher! She was subsequently turned away from her situation for being a drunkard.

I will not comment upon this circumstance, but will state another fact, of a very different character, in connexion with the same spirit establishment. A dress-maker, who had been employed by the mistress of the house, on bringing home some article of dress, was asked to take some liquor. She refused, observing that she was a member of a Temperance Society. The lady, dancing her infant in her arms, commenced singing to it, "If all persons were like Miss ———, father would soon be ruined; father would soon have no business!" Since that time, Miss ——— has never been employed. I would just observe, that this same spirit-dealing family have a sitting in a chapel near Islington. You will perceive that they discharge one person in ther employ because she drinks their liquors; the other because she abstains from drinking such liquors! When will such anomalies cease! Would the time were come when those who are engaged in a traffic so injurious—injurious sometimes to their own families and persons—would turn their attention to a more honest, a more innocent mode of getting gain!

Yours in a good cause,

Clerkenwell, July 24th, 1837. JOHANNES.

Progress of Temperance.

METROPOLITAN.

OPEN AIR MEETING.—On Monday Evening last, a meeting was held upon Islington Green. From six to eight hundred persons were present, who were addressed by Messrs. J. W. Green, M. Hart, and T. A. Smith. As the meeting was held on the evening of *Saint* Monday, and as large crowds had collected during the day in consequence of various movements connected with the general election, it excited no surprise to find that a few *choice spirits* were present, who gave full proof how they had been employing their *time* and their *money*. The majority, however, listened with great attention. The crowd included many persons of respectability; some of the Society of Friends, both male and female, some influential members of various religious and benevolent institutions, and a few publicans. About nine o'clock, the audience broke up, but small parties remained for some time in conversation, and in efforts to defend the system of moderation. Their statements were ably met by Dr. Oxley, Mr. T. A. Smith, and others. A similar meeting was announced for Monday evening next.

PROVINCIAL.

ROCHESTER, CHATHAM, TROY TOWN, and BROMPTON.—On the 17th, 18th, and 19th insts., Mr. T. A. Smith delivered some interesting and able lectures at the above places on Total Abstinence, and its effects in the metropolis and in other parts. An election procession had the effect of preventing a full attendance of the first lecture, there being but about sixty persons. James Staddon, Bible Christian minister, took the Chair. The second lecture was numerously attended, and the audience were much delighted. The

distilling experiment, and the burning of the spirit, added to the interest; and the Chairman, Rev. W. Shrewsbury, Wesleyan minister, and several others, signed the pledge at the close.

On the 19th, Mr. Smith addressed the children of the British Schools, Troy Town; and in the evening of the same day, addressed a very full meeting at Brompton, when the distillation of alcohol from ale was repeated. Doctor ROWLANDS, of the Dock Yard, as President of the meeting, opened its proceedings by reading a chapter from the New Testament. Ten signatures to the pledge of Total Abstinence were given at the conclusion, in addition to those of the former meetings. Among the members of this Society, are several non-commissioned officers, and two or more cases of apparent reformation from habits of intemperance. We have to thank the Parent Committee for the gift of publications for distribution at these meetings.

R. DRAKE, } *Secretaries.*
F. WHEELER, }

RAMSGATE AUXILIARY.—On Tuesday, June 25th, Mr. T. A. SMITH delivered a lecture in the Infant School, Broadstairs. The next evening, Mr. Smith addressed a meeting in the open air, at Minster. On Thursday, a public meeting was held at Ramsgate; Mr. Smith, on taking the Chair, delivered an address of considerable length; after which Mr. Hobbs, and Mr. Vivian, addressed the meeting, and a Committee and Officers for this Auxiliary were appointed. On Friday evening, Mr. Smith gave a concluding lecture at Broadstairs. There was a much larger attendance at the concluding lecture than at either of the previous meetings. The attention of the people seemed quite excited. Large numbers of tracts were distributed, and some hundreds began to think on the evils of *drunkenness*, and its *cause*, and *remedy*, who had never thought on the subject before. We *are thankful to the Parent Society* for the liberal grant of publications with which they favoured us. The Intelligencers we have put into covers, for circulation upon the *loan system.*

MANCHESTER, July 18th.—An extraordinary attempt, which was very nearly successful, was made here this afternoon, to deprive a fellow-creature of life, under circumstances of savage atrocity, seldom surpassed in the annals of crime. A man named Joseph Armitage, having gone to visit a friend, employed with other stone-masons, in flagging Mr. Knox's factory, situate in what is called Little Ireland, from its being mostly inhabited by the lower order of Irish, was importuned by the workmen in question to "pay his footing," as they had been drinking all the afternoon liquor supplied in that way by others. Armitage expostulated; said he had no money, and, besides that, he was not employed there. After some considerable altercation, they threatened his life if he refused to comply. He again stated his inability, and urged their having no claim upon him, but they continued to insist on their demand. At length one of the ruffians proposed to hang him, and the suggestion was immediately acted upon. Two or three of them seized him, and endeavoured to place a rope round his neck, when, finding his life really in danger, for at first he thought them only in jest, he made a desperate effort to free himself, and succeeded in drawing a knife from his pocket to defend himself. A violent struggle ensued, when the rest of the party, consisting of eight or nine, closed upon him, and obtained possession of the knife, but not before he had received some severe wounds in the hands. They then dragged him to a post, to which they attached him, by passing a rope about his neck and shoulders, and next, by taking his feet from the ground, and binding them up behind him, placing him in a most agonizing state of strangulation. In this miserable condition they kept him for about half an hour, they standing by to enjoy his agony, mocking and jeering at him; and they eventually left him to perish, or be rescued as he might. Fortunately for him and his cowardly assailants, however, a family residing on the premises had partially witnessed the transaction, but whether they kept aloof from fear or criminal indifference remains yet to be proved. Be that as it may, one of them told some neighbours of the circumstance, and numbers speedily made ther way to the spot. They found the poor fellow almost at the last extremity, and when released it was for some time doubtful whether he would survive or not. A number of the police, well armed, immediately searched Little Ireland for the offenders, but without success. They are all known, however, and warrants have been issued for their apprehension.

BALLYCASTLE.—The members of the Ballycastle Branch of the Belfast Association for Promoting Temperance, on the principle of Total Abstinence from all intoxicating drinks, held their first tea-party on the 20th inst., in the Court-house there; and, although it was half-past five before the Court-house was at liberty (an unexpected law-suit being decided that day), and many began to despair, so well ordered were the arrangements of the Committee, that, by half-past six, no less than 60 happy faces surrounded the board, plentifully supplied with those refreshing viands, which cheer, without destroying health, or engendering broils. At half-past seven, an adjournment to the Wesleyan Chapel took place, when the Rev. Wm. Stewart, the President, was called to the Chair. The Rev. Mr. Halliday (Wesleyan Preacher) shortly addressed the meeting, in his own peculiarly earnest and affectionate manner. He was followed by Mr. R. M'Curdy, who spoke at considerable length, and produced a good impression. Mr. Divers next addressed the meeting, and, though limited for time, gave ample proof that his services will be valuable to the cause in that quarter. The expressions of regret, of the absent from the tea-party, were so general, that Mr. M'Curdy stated his opinion, that no room could be found large enough to contain them on the next occasion; but that, rather than they should be disappointed, their next Soiree would be under the broad expanse of heaven—an announcement that gave general satisfaction. Sixteen respectable names were added to the list, and a very good feeling seems to pervade all classes of society—all acknowledging the good already done to be far beyond any thing they had anticipated. We hope the conduct of this little town will inspire other similar efforts, and that the good cause may spread, as its excellence makes it universally desirable that it should, and our country be freed from the bondage of strong drink.

GLANDORE TEMPERANCE FESTIVAL.—The Glandore new National Schools were fitted up, in a style of rural elegance, by some of the ladies of the neighbourhood. Arches of evergreens and flowers, terminating three long ranges of tables, covered with plate and china, diffused a most delightful fragrance over the room, the whole of which presented the appearance of a cool and delightful bower. But while the tables on the platform were laid out with taste and elegance, those along the floor, consisting of three ranges, each of 42 feet in length, were furnished with every thing that was useful and comfortable. In both places there was an abundance of excellent bread, butter, beef, and ham, with smoking libations of the exhilirating and innoxious beverages permitted by the rules of the society.

The morning was one of those delicious still successors of a summer night of soft rain; the sun shone with unusual brightness, and not a breeze nor a ruffle on the beauteous sheet of water beneath interrupted the gay sounds from the opposite shore, where the Harmonic Society, forming a most respectable amateur band, were seen embarking. From another quarter of the harbour might be seen approaching a

large barge, gaily fitted out with colours, and bringing over the principal members of the Skibbereen Temperance Society. The gay sounds of the music on the water, echoed by the surrounding hills, the merry peals of joy from the villagers, as they received the visitors on the pier, the procession from thence to the schools, &c., brought the mind back to those happy days of rural felicity, heretofore known in this country only by the poets' descriptions.

About eleven o'clock, nearly 300 persons sat down to breakfast; and so excellent were the arrangements, and so assiduous were those who felt themselves at home to supply all the wants of the strangers, that the most humble individual had no reason to complain of any deficiency in attention, while the visitors of higher rank acknowledged that they had rarely ever witnessed, on any similar occasion, more order and regularity.

The speakers were numerous, and of various classes. It was delightful to witness the anxiety of the higher orders to advance the cause, and the devoted gratitude of their humble neighbours; the ready acknowledgement by both parties of the benefits which they had mutually experienced from the improved habits produced by the Society; the native and simple eloquence of some of the members; the mixture of humour, the droll exemplifications, the hearty cheer, the thundering response when the name of any individual was alluded to who had merited kind feelings from the people; in short, the rational and truly intellectual joyousness of the scene could hardly be described: it was altogether heart-stirring.

[At the festival above described, the annual report, exhibiting the state of the Society, the affairs of the locality, &c. was read. We are sorry our space will enable us to furnish the following extracts only.]

"The Glandore Society declare for 'Total Abstinence' from all stimulating and intoxicating liquors. They are induced to put forward, without hesitation, this opinion, from the conviction which experience has left upon their minds, that nothing short of 'Tee-totalism' will reform the drunkard. And again:

"The great majority of the Society having been either drunkards or muddling tiplers, can state, most confidently, that the great danger lies in the first glass, or the first pint. Those who are already temperate may form 'Moderation Societies,' but for drunkards, nothing short of Total Abstinence will ever do."

"The Society may have considerably increased their numbers, if they had not been most cautious in admitting persons not likely to be influenced by proper motives; and if they had not made it a practice to warn parties proposing to become members, of the shame which a breach of the regulations or expulsion would bring on them."

Varieties.

Seasonable Advice.—A passage in a late speech of Mr. O'Connell's deserves to be noticed, and strongly pressed upon all parties at this eventful season. Alluding to the approaching contest for the city of Dublin, he says,—"And now, my friends, let me conjure you to refrain from the use of ardent spirits during the ensuing election. Let us have a Temperance Society in Dublin during the election. Let no man who fights for liberty disgrace it by being intoxicated at that time; the man who is so, is no master of his actions; and if any of our opponents are caught drunk, never fear, we will enforce the five shilling act. At the Clare election, under a burning sun, a hundred thousand men came for nine consecutive days, and during that time nothing wet their lips but water. There is not a man, I am sure, who would not drink the Queen's health, if it would do her any good; now, the best way to drink her health will be to drink nothing but water in honour of the Queen; and I ask you, in her name, to drink nothing but water during the election, so that we may beat our opponents in temperance as well as at the polling." May this salutary advice of the Irish patriot be taken, not only in Dublin, but in the various counties, cities, and boroughs, where free-men (so called) are required to exercise the important privilege of political franchise. It is the cause of humanity as well as self-interest; and we trust that, at least every true friend of temperance will be up and stirring, to do what in him lies to mitigate, if not avert, the calamities which will otherwise be inevitable.

Fast Holds of the Enemy.—America has done wonders in her attempts to dislodge the common enemy from her numerous ambuscades and fastnesses. True to her Abstinent tactics, she is doing that, gradually and effectually, which every lover of justice, peace, health, and order would, were it practicable, wish to see accomplished in a more speedy manner. The pertinacity with which *King Alcohol* is endeavouring to maintain his ground, despite of the sturdy Temperance ranks, is but too plainly evinced in the *New York American*, just received, bearing date June 10th, in the columns of which no less than thirty-three advertisements appear, having reference to the wholesale disposal of intoxicating liquors. Knowing what our American brethren have already achieved, we dread not the result, but fondly anticipate the coming of that day when the *infuriated Monarch* shall be made to succumb to the mandates of Heaven-directed Temperance.

Cocculus Indicus.—As this is an ingredient said to be freely used by the manufacturers of malt liquor, it is proper that the public should be made acquainted with its dangerous properties. The following description of it is taken from the *Penny Cyclopedia*, article *Cocculus*.—"*Cocculus Indicus* berries are the fruit of the cocculus saberosas (Decand), the menispermum cocculus (Linn.) The medical juris[t], says Dr. Christison, should make himself well acquainted with its external characters, because, besides being occasionally used in medicine, it is a familiar poison for destroying fish, and has also been extensively used *by brewers, as a substitute for hops*—an adulteration which is prohibited in Britain by severe statutes. This fruit is a berried drupe, varying in size from that of a pea to that of a laurel, or bay berry; subglobose, emarginate, dark brown, opaque, rough, and wrinkled; the external integument, or husk, is very brittle; within is the seed, or kernel, lunulate, oily, with a nauseous and intensely bitter taste. The kernel contains about one part in the hundred of picrotoxia, or menispermia, as some term it. Upon this principle its *poisonous* properties depend. It seems to act by exhausting the irritability of the heart, and if the dose be considerable, its fatal effects are very speedily displayed. What renders it a more redoubtable agent, is the circumstance of its leaving scarcely any trace of its presence on the coats of the stomach. Cocculus Indicus is never used *internally* in the practice of medicine, but an ointment formed of the powdered berries is very efficacious in some cutaneous diseases, such as Perrigo capitis, and Sycosis menti. It speedily allays the inflammatory state; but its employment requires great care." Let the reader remember, that an ingredient which is so poisonous that *no medical man ever applies it internally, and externally, sheathed in an unguent, with great care and caution*, is used without remorse by manufacturers and venders of malt liquor, to be applied daily or hourly to the delicate organs of the human body. And yet the advocates of Total Abstinence are frequently assailed by abuse, because they venture to denounce such liquors as Poisons!

How to make Yeast for a whole Year, at little Expense.—"In Long Island," we are told by Mr. Cobbett, "they make *yeast cakes*. A parcel of these cakes is made *once a year*. That is often enough. And, when you bake, you take one of these cakes (or more, according to the bulk of the batch), and with them raise your bread. The very best bread I ever eat in my life, was lightened with these cakes."

The materials for a good batch of cakes are as follows:—three ounces of good fresh hops; three and a half pounds of rye-flour; seven pounds of indian corn-meal; and one gallon of water. Rub the hops so as to separate them. Put them into the water, which is to be boiling at the time. Let them boil half an hour. Then strain the liquor through a fine sieve into an earthen vessel. While the liquor is hot, put in the rye-flour; stirring the liquor well and quickly, as the rye-flour goes into fermentation. The day after, when it is working, put in the Indian meal, stirring it well as it goes in. Before the Indian meal be all in, the mess will be very stiff; and it will, in fact, be *dough*, very much of the consistence of the dough that bread is made of. Take this dough; knead it well, as you would a pie-crust, roll it out with a rolling-pin as you roll out pie-crust, to the thickness of about a third of an inch. When you have it (or a part of it at a time) rolled out, cut it up in cakes with a tumbler-glass turned upside down, or with something else that will serve the same purpose. Take a clean board (a *tin* may be better), and put the cakes to *dry in the sun*. Turn them every day; let them receive no wet; and they will become as hard as ship-biscuit. Put them in a bag, or box, and keep them in a place perfectly free from damp. When you bake, take two cakes, of the thickness above-mentioned, and about three inches in diameter; put them in hot water, *over-night*, having cracked them first. Let the vessel containing them stand near the fire-place all night. They will dissolve by the morning, and then you use them, in setting your sponge (as it is called) precisely as you would use the yeast of beer."

Note, white pea-meal, or barley-flour, will do as well as Indian-meal.

Glorying in our Shame.—"The principle of vanity," says Chesterfield, "is so strong in human nature, that it descends even to the lowest objects. A man will boast, perhaps swear, that he has drank six or eight bottles of wine at a sitting: out of charity, I will believe him a liar; for if I do not, I must think him a beast. But there are hundreds of popular ballads, encouraging this depravity; such as 'Guzzle each night, till I'm carried up stairs,'—'He that goes to bed sober,'" &c. &c. &c. Or, as Colman observes,—

"That there are swilling wights in London town,
Term'd jolly dogs—choice spirits, (*alias*) divine,
Who pour, in midnight revels, bumpers down,
Making their throats a thoroughfare for wine."

Fly.

Intemperance.

A Warning.—A tippler, named John Robinson, resident in St. Ann's Blackfriars, had been accustomed in his drunken freaks to annoy the inhabitants in a variety of ways. Amongst other vagaries, a favourite one was to interrupt the rector and congregation by his irreverent behaviour at church; devouring bread and cheese in the aisles, and calling to the clerk to "give it mouth enough," vociferating "Amen," &c. This conduct having recently been repeated, and finding expostulation useless, he has, at the instance of the authorities, been *bound to keep the peace;* and the sanctuary is now no longer desecrated by an exhibition of his follies.

A few days ago, an inquest was held at the York and Albany tavern, Regent's Park, before Mr. Stirling, and a respectable jury, on view of the body of Mr. William Warner, aged 51.

It appeared from the evidence that the deceased, who was a tradesman, a few months back separated from his wife. Since they had parted, the deceased had been in a very low, depressed state of mind. His friends endeavoured to bring about a reconciliation between him and his wife; the latter, however, refused to again live with her husband, her determination being the result of his having given way to habits of drinking. Subsequently the deceased gave way to excessive despair, and was unable to attend to his business. On Wednesday evening he threw himself into the Regent's Canal. Some boys who were near the spot and saw the act, gave an alarm, and the drags were obtained, and put into immediate requisition, but the body of the unfortunate man was not found for nearly two hours.

Several witnesses spoke to the deceased's distracted state of mind since the unhappy separation between him and his wife.

The Jury expressed themselves satisfied, and returned a verdict of "Temporary derangement."

Poetry.

THE TEMPERANCE WAR SONG.

Up, warriors! up! the foe's at hand,
A hellish host, a burning band;
Their forces stand in fierce array,
To snatch the honours of the day.
Now waves their standard in the air,
It is the standard of despair.

How soon our arms shall scatter wide,
The cursed crew, and all their pride;
Their glittering silver and their gold,
The pockets of the poor shall hold;
How soon that flag shall prostrate lie,
And ours in lasting triumph fly.

List, warriors! list! we hear a sound,
'Tis rising, echoing all around,
'Tis what? the sot's unhallow'd tongue;
The drunkard's curse, the drunkard's song;
But, hark! 'tis mingled with the cry—
The groans—the sobs of misery.

And well it may, for yonder crew
Have ruin'd soul and body too;
Nor wife, nor child can claim a part,
Though trifling, in the drunkard's heart;
He's bound by one, since first he swerv'd,
Far worse than Hebrew bondsmen serv'd.

Up, warriors! up! nor longer stay,
The word is past, no more delay;
Rush! forward rush! we long to greet
Our foes, and in close combat meet,
To measure lances on the field,
For well we know their doom is seal'd.

Aye! quickly shall the tow'rs they trust
Fall down, and mingle with the dust;
Their gorgeous palaces and fanes
Be levell'd with the humbler plains;
And all their trust shall pass away
As night before the rising day.

Up, warriors! up! no dubious war,
No doubtful contest wait we for;
E'en now they tremble, now they quake;
Their citadel's foundations shake.
A few more struggles o'er, and we
Shall shout the shout of victory.

D. G. P.

Just Published, by W. HARDING.

Unparalleled in Cheapness.—"THE CHRISTIAN'S PENNY MAGAZINE," Nos. 29 and 30, (price 2*d.*,) 32 large columns, royal 8vo, contains the Rev. Dr. Dillon's Funeral Sermon for the King; also Valuable Sermons on the same subject, by the Rev. I. Gossett, preached at Windsor, July 8th, and the Rev. John Clayton, Jun., July 9th, 1837, contributed by the respected Minister. Also, the Procession of the Funeral,—Remarks on His Decease,—Tribute to His Memory, (a sterling article,)—Prayers at the Spanish and Portuguese Synagogues,—Anecdotes,—Report of the Proceedings at the Designation of the Rev. I. Macdonald to India, (Sermons by Dr. Barns, and the Rev. Mr. Patteson, and the Missionaries' Observations,—The Prodigal Returned,—Reviews of two new Works,—Requiem, &c. The purchasers of Nos. 29 and 30 will be presented, gratis, with a most valuable and practical Sermon, (sterling divinity,) by the Rev. I. H. Evans, at John Street, London, July 4th, 1837, title "Strong Faith Glorifying to God," 14*s.* per 100, for distribution. Mr. Evans's Sermon alone is well worth 1*s.* As only 5,000 are printed, orders should be transmitted forthwith. It will not be re-printed.

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*** Mr. Harding gives Lessons in Short Hand, 5*s.* a Lesson. Families attended at a small additional sum.

London: W. Harding, Publisher, 14, Gray's Inn Terrace; and sold by Nisbett, Baisler, Sherwood and Co.; Oliphant, Edinburgh; of whom may be had the Monthly Part, for August, of "The Christian's Penny Magazine."

TEE-TOTAL COFFEE HOUSE,

16, OLD BAILEY,

(THREE DOORS FROM SKINNER STREET.)

T. SMITH begs to inform his Temperance Friends and the Public in general, that he has great pleasure in thanking them for the liberal support he has received since he has opened his house upon the Temperance Principle; and flatters himself that having a competent knowledge of the business, he will at all times serve them with good Articles, at a small remunerating profit.

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A BRIEF NARRATIVE of the LIFE of MAGNUS KLEIN, from Berlin. Written by himself, and dedicated (by permission) to J. S. Buckingham, Esq., M.P.

This publication is particularly addressed to the labouring community and the British sailors, pointing out to them, by familiar examples, the ruinous consequences of drunkenness, and that by abstaining from these pernicious habits they would greatly better their own condition. The work is therefore recommended for distribution to the advocates of Temperance, and to all the friends of benevolence.

To be had of the Author, No. 1, Edmund Place, Aldersgate Street; J. Pasco, 90, Bartholomew Close; and M. Hart, 159, Aldersgate Street, London. All letters to be post paid.

EXCURSION TO SHEERNESS.

The Committee of the North-London Auxiliary to the New British and Foreign Temperance Society, respectfully invite their friends to accompany them on an Excursion to SHEERNESS and back, in that elegant and commodious Vessel, the Mercury, Captain Turner, on Tuesday, August 8th, 1837, in aid of the funds of the Auxiliary.

Tickets, 4*s.* each; children under twelve, 2*s.*; may be had at the Temperance Intelligencer Office, 90, Bartholomew Close, and of Mr. Best, 8, Aldermanbury Postern, and 4, Milton Street, City.

The Vessel will leave London Bridge Wharf at EIGHT o'clock precisely.

WANTED,

A steady active Young Man, as FOOTMAN, and to make himself generally useful; he is not to exceed 5 feet 6 inches in height. A Wesleyan, and one from the Country would be preferred. Also a middle-aged active Woman as LAUNDRESS. Apply, if by Letter, post paid, to J. Pasco, 90, Bartholomew Close.

TO CORRESPONDENTS.

Subscriptions and Donations, to the Society, are received by W. Janson, Jun., Esq., Tottenham, Treasurer; or J. E. Howard, Esq., Tottenham; Mr. John Meredith, 3, Durham Place, Lambeth; Hon. Secretaries.

All Communications, for the Society, to be addressed (post paid) to Mr. John Meredith, 3, Durham Place, Lambeth.

All Communications, for the Intelligencer, to be addressed (post paid) to the Editor, 90, Bartholomew Close.

MEETINGS IN LONDON AND ITS SUBURBS.

At Half-past 7 o'Clock in the Evening.

Monday, July 31st.—Bible Christians' Chapel, Paradise Row, King's Cross.—Wesleyan Association Chapel, Edward Street, Whitmore Road, Hoxton, at 8 o'clock.—On Islington Green, at 7 o'Clock.

Tuesday, August 1st.—School Rooms, Fisher Street, Red Lion Square.—Christian Benevolent Society's Chapel, Macclesfield Street, City Road.—Harp Alley, Farringdon Street.

Wednesday, August 2nd.—Baptist Chapel, Northampton Street, King's Cross.—Providence Chapel, Charles Court, Featherstone Street, City Road.—St. John's Chapel, West Street, Walworth.

Thursday, August 3rd.—Welsh Chapel, Aldersgate Street.—Bath Chapel, Eden Street, Hampstead Road.

Friday, August 4th.—At the Chapel, Broker Row, Mint, Borough.

Printed and Published by J. PASCO, 90, Bartholomew Close; and may be had of all Booksellers.

THE WEEKLY
London Temperance Intelligencer.

UNDER THE DIRECTION AND SUPERINTENDENCE OF THE NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY.

No. 38.] SATURDAY, AUGUST 5, 1837. [PRICE ONE PENNY.

"Far from thinking this cause a *sole* means of converting sinners from the error of their ways, we deem it to be but an *auxiliary* to the great cause of religious truth; it is intended *not to supersede*, but to *make way* for other means."
Rev. J. A. James.

CAUSES AND CURE OF BACKSLIDING.

We believe that in most of our societies there are some who have for a time walked with us, and seemed to have escaped the horrible ditch of intemperance in which they had long lain, yet who afterwards turn back again; some occasionally wallowing in the mire, others, so as to be no more seen in the company of the friends of Temperance, but rather among the number of those who are evidently going down to a drunkard's grave. The number of these backsliders is not indeed so great as we should have anticipated, when taking into account the strong hold which old habits and old associates possess, the force of temptation, the annoying persecution to which they are subjected, and the miserable laxity in the morals and habits of many of their neighbours and friends; and it is gratifying to believe that, at all events, even these poor wretches have learned some lessons which possibly, by God's blessing, may come back upon the mind at some future period. We also have pleasure in here rectifying the erroneous idea which some good people cherish, that those who fall back into intemperance are likely to become more addicted to the vice than before. This is quite contrary to the results of our observation.

It is a point of great importance to ascertain the causes which occasion such relapses, in order that a double guard may be placed on the weakest points. We shall be particularly glad to receive information on this subject, and also on the best means of recovering the fallen. In the mean time we will ourselves suggest a few considerations as to what appear to us the more obvious causes.

We should be inclined to mention, in the first place, the influence of *the wives* of these individuals, as a most frequent cause of their falling away. Start not, gentle reader! you who have been accustomed to know nothing of the horrors of this odious vice, but by well-drawn tales, in which the drunkard's wife is set forth as the tearful, helpless, hapless, *innocent* victim of a monster's fury. Such, it is true, she often is; and who can fathom that depth of wretchedness which she endures? But, alas! full often she is even more to be pitied for the moral degradation which familiarity with vice has occasioned, than even for her bodily sufferings. Not unfrequently it is the misconduct of the wife which first rivets the chains of drunkenness on the husband; but even if it is not so, all experience shows us that the cup of pollution tells even more fearfully upon *woman's* character than it does upon the man. Woman is gifted with qualities of mind and heart, with opportunities of acquiring and maintaining influence over the circle in which she moves, which constitute *virtuous* woman the safeguard of our domestic happiness, of our national greatness, and the very fortress of all that is valuable in religious principle or correct feeling. But alas for society when the springs of feminine constancy and tenderness are poisoned by the secret love of intoxication! Should this (we much fear) *increasing* evil acquire ascendancy in our country, we may from that moment date Britain's ruin as sealed. But to return to the immediate subject before us. We know that when the *man's* conscience is awakened, and he is roused to a mortal conflict with his deadly foe—when, after a fearful struggle, he has succeeded, with the help of his God, in casting aside the use of intoxicating drink, she, who should have been his helpmeet, becomes, not unfrequently, his worst enemy. She, who has suffered herself so much from his evil courses, still will not *herself* relinquish the little drop. No; she is quite sure she never could get through her work without it; and she will bring in proof the opinions of all the oracular old women in the parish, and of all the medical men of the lower class, who find it needful to pander to the vitiated tastes of their patients. She thinks it is very well for her John, (who never could temper himself) to be a Tee-totaler, but she hopes you don't mean to accuse *her* of being a drunkard. So the pewter pot or the bottle continue their daily visit. The temptation is kept up; the enemy is within the citadel, and treated as a necessary guest. Who can wonder at the natural consequence? At all events, the man does not derive strength, where he has the most right to look for it, *at home*, to stand against ridicule or opposition without; and in all such cases, if he falls, we would ask the wife, *Who is to blame?*

But there are cases even worse than those we have described, in which the wife labours with untiring assiduity to get her husband to partake with her. If any persecution or difficulty in their circumstances arise, she is continually throwing it in his teeth, as the effect of joining the Society. At length the man yields, like Sampson; his old companions, like the Philistines, are upon him, and he is led back into a kind of hopeless captivity.

Now these are no imaginary pictures: would that such folly were merely the phantom of imagination. Then we would say to our friends, let every effort be used to get strong drink entirely banished from that house where its presence has wrought woe, and give the wife of the reclaimed drunkard no rest till she gives up *her* share in the evil. If you wish the *arch* to stand, do not forget to put in the *keystone*.

We must reserve our observations on several other causes of backsliding, to a future Number; but, in the mean time, we would address a word of advice to the young of both sexes. If such, and so dreadful are the consequences in a family which has been ravaged by the love of strong drink, that it is like a moral miracle if one or both of the heads of such a family, or even their children, are rescued from its effects, why will you admit this fell destroyer of domestic happiness to a place in your habitation? You would not plant hemlock or deadly nightshade in your garden, lest your chil-

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dren should suffer—then shew the same prudence here. Why will you partake of the *first* (even social) glass? Set out in life with a firm and prayerful determination to have nothing to do with even *tasting* a drop, and you may depend upon it, you will not lose any friendship which is worth the keeping, any comfort which is worth enjoying. Many who have set out with characters as bright and as unsullied as yours, have trod a cold, a cheerless, an unpitied pathway to the premature grave of a drunkard (or worse) through the love of drink. Be not then confident in your own strength; this is a common error in youth. Remember that "wisdom is the principal thing, therefore get wisdom; and with all thy getting, get understanding. Exalt her, and she shall promote thee; she shall bring thee to honour when thou dost embrace her." "When sinners entice thee, consent thou not." "A wise man *feareth* and *departeth from evil*, but the fool rageth, and is *confident*."

THE EXCURSION! THE EXCURSION!

The friends of Temperance are, doubtless, aware that the Committee of the North London Auxiliary have determined upon an Excursion *to* Sheerness and back, on Tuesday next, the 8th instant. The particulars of this excursion may be learned from the advertisement on the last page of this Number. We confidently anticipate a good muster on board the Mercury that day; and that the Tee-totalers of the metropolis and its vicinity, both male and female, will embrace this fine opportunity of seeing each other's faces, and of strengthening each other's hands. And let the Tee-totalers, who may be in town from various parts of the kingdom, avail themselves of the means thus afforded for social intercourse and mutual improvement. We say, *mutual improvement*, for we understand that the "hearts" of several able advocates are already "inditing good matter," and that on Tuesday next they will "speak of the things which they have made touching" the excellency and success of the Total Abstinence principle. A rich treat may therefore be expected, at a very small sacrifice of time and money. A few hours snatched from the anxieties of business or the fatigues of labour, and a small fraction of the savings effected by Tee-totalism, will suffice to enable them to seize this golden opportunity of demonstrating the strength of the social tie by which they are held together, and the happy results of the principle by which they have been emancipated from the ignoble vassalage in which they were once held.

We are glad to find that the Children of our friends have not been forgotten; so that *whole families* may, at a very moderate rate, enjoy this truly rational, and, as we trust every individual present will be able to say, delightful and instructive holiday. We learn that the number of tickets to be issued is limited, and that the applications have already been numerous. We hope, however, that not one ticket will remain unsold, and that the funds of the North London Auxiliary will be so far benefited by the excursion as to enable the Committee, by means of additional public meetings, and the circulation of tracts, to diffuse the principles of the New *British and Foreign Temperance Society* yet more extensively.

But we would by no means confine our invitation to those who are already members of our Society. If some of our friends can persuade their neighbours or acquaintance—especially those who are already half converts—to accompany them, it may be the means of effecting abundant and permanent good. We venture to assure them that our friends will behave to all such visitors with due courtesy, although, as far as the power of moral suasion may go, they will probably, do all they can to *force* their visitors *voluntarily* to embrace their principles! So natural is it to recommend that which we know to be good in itself, and which we have found to bring with it incalculable blessings.

Remember! Tuesday morning *next*, a little before eight o'clock! There is no time to be lost!

THE BRITISH ASSOCIATION.

We are glad to be enabled to furnish our readers with a condensed account of the proceedings of the British Association, at the fourth annual conference, held in Leeds, the 4th, 5th, and 6th July, 1837. For further particulars, and for an account of the splendid Festival, which was celebrated for six evenings, we must refer to the Leeds Temperance Herald.

It is gratifying to have the account of members so far perfected, by means of the returns to this conference, as to be able to give authentic details of the number of Tee-totalers in the following additional places.

NUMBER OF MEMBERS.

The following are the returns of the number of members in the Societies belonging to the Association. The places marked with an asterisk, thus * have not sent in their returns this year; the figures annexed to them are therefore the numbers published last year:—

Names of Societies.	*No. of Members.*	*refor. char.*
Addingham . .	50	6
*Accrington .	500	—
*Altringham .	100	—
Ashton-under-Lyne and Duckenfield	500	25
Blackburn . .	1200	350
Bolton (Town)	3873	—
Do. Youths	1600	—
*Do. Auxils.	1496	—
Broomsgrove, Worcestersh.	200	—
*Burnley . . .	400	—
*Chester . . .	500	—
*Chorley . . .	353	—
Coventry . . .	600	130
*Cockermouth	150	—
Crowl, Linsh.	170	25
Daventry, Northamptonshire	95	—
*Eccleston, Fylde	73	—
*Garstang . .	113	—
*Huddersfield	580	—
*Huntsonwood-in-Derwent .	69	—
*Hyde	160	—
Honley	48	6
Hepworth . .	150	16
*Ipswich . . .	52	—
*Isle of Man .	4000	—
*Knutsford . .	104	—
*Lancaster . .	305	—
*Halton and Galgate . .	116	—
*Lees	90	—
Liverpool . .	10000	450
Madeley, Shrop.	120	13
Manchester and Salford . . .	5000	many
Market Harboro', Leicestershire	135	13
Masham . . .	140	6
*Nantwich . .	127	—
*New Church .	100	—
*Norley-on-the Forest . . .	120	—
Northern Dis. (Durham & Northum.)	8000	many
*Oldham . . .	600	—
*Ormskirk . .	250	—
*Penrith . . .	160	—
*Penketh, near Warrington	148	—
Potteries (Staf.)		
*Longton .	736	—
*Hanley . .	734	—
*Newcastle .	240	—
*Stoke . . .	374	—
*Fenton . .	85	—
Tunstall . .	250	54
*Etruria . .	33	—
*Burslem .	200	—
Preston	5643	many
*Prescot . . .	250	—
*Rochdale . .	300	—
Roughlee . . .	85	—
Reeth	40	6
Salterforth . .	64	2
*Stayley Bridge	600	—
*Strabane and Auxiliaries .	1042	—
Tamworth . .	30	—
Todmorden . .	200	—
*Upper Mills, Saddleworth	100	—
*Walton-le-dale	300	—
Wakefield . .	411	25
*Wigan	600	—
*Wrexham . . .	245	—

Making the grand total of those pledged to Total Abstinence, 167,532,

Viz., as by our published Report	110,427
Reported increase, &c. since that date . .	1,996
Additional Societies, per B. A. Report . .	55,109
	167,532

And the grand total of reformed drunkards amounts to 3,960 and upwards,

Viz., as by our Report	2319
Increase, &c.	839
Per B. A. Report	1102
	3960

A very few societies have declined, and some have continued stationary, but the great majority have rapidly increased in number.

LORDLY INFATUATION.

The friends of the Temperance cause have often had it urged on their attention, that but little progress can be made in changing the face of drunken society, without a more extensive diffusion of educational principles. This is conditionally true; and there can be little doubt but that the shrewd observer of society, witnessing the baneful effects of ignorance, will coincide in the opinion. But the indefiniteness attending the term education often occasions controversialists to arrive at very different conclusions on this all-important subject. Education, however judicious in itself, must, in order to be effective, be inculcated at an early period, ere the feelings have become blunted, and vice has been suffered to inflict its deadly ravages on the mind. No one, having the benefit of experience, can be insensible to the advantages which education, rightly conducted, is calculated to confer; and that to its mighty agency many of the great improvements attendant upon civilization are fairly to be ascribed. That system, above all others, is to be preferred which predisposes the mind to a virtuous course of action, and qualifies its votaries soberly, steadily, rationally, and unflinchingly to fulfil the several duties annexed to their condition. Education, too, would better answer the great purpose in view, were it more uniform, allowing of no *castes*, no exclusive doings, and altogether differing from that which our colleges and large public seminaries are wont to bestow. A sound public moral education is, perhaps, the greatest *desideratum* in present society.

We have, unfortunately, daily proofs that noblemen (so called) and others, blessed with all the advantages which the adventitious circumstances of *rank*, *wealth*, *and modern gentlemanly education* can bestow, can and do out-rival the humbler and more ignorant classes, in their love of what is low and degrading; turning the golden opportunities they possess to a sad account by their unpardonable freaks and disgusting deviations.

Among those who have acquired an unenviable notoriety, and reflected disgrace on the order to which they belong, certain members of the Beresford family stand pre-eminently conspicuous. In their uproarious conduct, and that of their riotous adherents, we see educational results with a vengeance. Roundabouts at a country fair, were philosophy itself, compared to the feats of these prank-players, when they go about on their whirligig rounds. Aye, faith! regular titled jerryism; lofty, loyal, liberty-loving dandified doings, worthy only of reverend rakes and honourable hurly-burlies! Strangers to sobriety and aliens to common sense, these *alcoholic champions* would vainly attempt to throw mechanical ingenuity, industry, and unpretending merit in the shade—

> "Look down with frowning eye on humbler worth,
> And justify their follies by their birth."

At an examination of one of those *dignified drunkards*, a few days ago, at the public office, Bow Street, Mr. Minshull, the magistrate, thus excellently addressed the delinquent:—

"I dare say, Sir, you have money enough at your disposal, but I pray you not to entertain the notion that you can therefore do as you think fit in the streets of this metropolis, either by night or by day. You were brought before me recently for a similar offence, when I fined you 5*l*., and I now warn you, that if you should again appear before me, under circumstances like the present, I shall most assuredly feel it to be my duty—not to inflict a pecuniary fine upon you, for that is no punishment to a person in your station—but I shall send you at once, as I am authorized to do, to hard labour for two months in the House of Correction, and you will then see, that neither rank nor riches can entitle you to the privilege of committing depredations upon the property of peaceable and industrious persons, or of disturbing the peace and quiet of this town with impunity."

A few lessons like the above, impartially dealt out, would go far towards discountenancing depraved habits among the higher orders, and prevent bestial intemperance from rearing its murky front to the injury and dismay of the less wealthy, but more useful, portion of society. W. S.

Correspondence.

To the Editor of the London Temperance Intelligencer.

Sir,—If you think the remarks underneath worthy of a place in your periodical, their insertion will oblige

Yours sincerely,

I. A.

A PLAIN SCRIPTURAL RULE.

It is a singular excellency of the Bible, that it furnishes its disciples with principles adapted, more or less, to all ages —principles, the mode of whose application varies with the necessities of the times, but whose authority over individual conduct is imperatively binding on the appearance of every new occasion. This plentiful provision of rule meets the depravity of the human heart in all its outbreakings, and in the multiplying mediums through which it is revealed; whilst the character of the Scriptures, as a *perfect law*, is rendered eminently complete.

The great point insisted on in the Bible is *innocency*, comprehending a course of action that will neither taint ourselves nor others, and that will not give the least shadow of a sanction, directly or indirectly, to crime; a course of action whose immediate and remote effects will be pure and harmless, and whose beneficial influence will testify that the very appearance or semblance of evil has been avoided. This simple rule of regulating the conduct by its individual and general results, is capable of an almost infinite variety of applications, and ought especially to be observed by Christians in eating and drinking, in sleeping and clothing, as these are subjects upon which the inspired writers dwell with a uniform emphasis.

Notice should likewise be taken of the *extent* we are required to observe in the employment of this rule, as the system of entire Abstinence from intoxicating liquors seems rather to hang upon this point. And I apprehend that we are to go much farther than the abandonment of luxuries. There are times and occasions whose peculiar urgency demands the setting aside of an accommodation, the yielding up of what is esteemed as a real comfort; and it may be reasonably conceived that the progress of moral influence will be comparatively feeble until Christians shall have touched this point of self-denial. St. Paul teaches us that whatever is done without a *full persuasion* of its lawfulness and innocency, is a violation of Christian piety. "Whatsoever is not of faith is sin."

Reading, Berks, July, 1837.

To the Editor of the London Temperance Intelligencer.

Sir,—In a letter which you did me the honour to introduce into the London Temperance Intelligencer a few weeks

ago, I made some remarks upon the prospective advantages of Tee-totalism, and then confined my views principally to the *body;* but I conceive we have a far wider field, and a more pleasing prospect to contemplate, as it regards the *mind*. If the use of alcoholic liquors be injurious to the health of the body, it is equally so to that of the understanding, against which it seems principally to direct its mischievous powers. The fumes of intoxicating liquors ascend instantly from the stomach to the brain, producing at first unnatural vivacity and immoral desires; and then, when the quantity is increased, a maniac's fury, or a dull stupor, which sinks a man almost to the level of a brute. And who can doubt but that this process being often repeated must seriously and permanently weaken the mental faculties? But it is argued that a temperate man, who only takes a little, is never seen in either a state of fury or stupor. No; he who drinks much, is much injured, while he who drinks little, receives but little injury; but both suffer in some degree, and in proportion to the quantity they drink. As the human form takes a new appearance from certain habits and employments, which are transmitted from the parent to the child, so we may reasonably infer that the peculiar character of the drunkard's mind is also transmitted to his offspring. If the son follow the father's steps of intemperance, he is sinking a degree lower in the scale of humanity; and if such conduct be persevered in by one generation after another, must it not end in absolute imbecility? May there not be some such cause for the numbers of idiots and maniacs that afflict our sight and fill our asylums; and which it is said, have, of late years greatly increased? The question is not only a serious, but almost an awful one; and ought to be well considered by the advocates of ale, and wine, and spirits. There is, however, a tendency and a power in nature to regain its lost energies. The elastic gum, when the pressure and the restraint are taken away, returns again to its original condition; and so, I have no doubt, will the human mind, when simple water has taken the place of inebriating liquors. The present generation would gain much; but, as I said on a former occasion, it is to future generations that we must look for the full developement and advantage of our scheme. Conceive for a moment what an immense accession of learning and wisdom would be gained at our universities, if nothing stronger than water were drank in those places, where the young men throw away their money, and waste their time, and muddle their brains with wine; and where genius and talent are, in too many cases, brought down to the same level with the grossest stupidity. Conceive again what intellectual treasures are wasted and lost throughout the wide world from the same cause; and add all these to the wisdom and virtue that already exist, and who can estimate the dignity and worth that would grace the human family even now? But let generation follow generation in the same wise path, adding continually to their golden stores of knowledge and virtue, and inheriting at every new step a healthier condition of mind, and how would it end? Indeed, it seems to me that intoxicating liquors are the great agents of the arch-fiend, and have done more to confirm the mischief of the fall, and retard the spread of Christianity, than any thing else; and that to expel them from the world would almost restore us again to the privileges of Eden. Such restoration is the object of the Christian religion; and I verily believe that it has never obtained a stronger ally than is now offered by Total Abstinence Societies; and which have, no doubt, been raised up by Providence for the accomplishment of its great and benevolent scheme. Let then ministers of the Gospel take advantage of the present opportunity to advance their sacred cause, and join themselves at once to the new and powerful allies of virtue that are rising up in all parts of the world. Even the poor uneducated Indian of the South Sea can now perceive the wisdom of totally abstaining from intoxicating liquors; and shall the educated scholar, and sworn minister of Christ, stand supine and inactive? Forbid it, all that is graceful and delicate: forbid it, Religion.

I am, Sir, &c.,

C. O. L.

To the Editor of the London Temperance Intelligencer.

SIR,—The following extract is, I think, a strong additional proof that Total Abstinence is the only cure for a craving appetite after strong and intoxicating liquors:—Kolben, in his book, entitled, "The Present State of the Cape of Good Hope," printed in London, 1731, vol. i. p. 324, says, "In the family where I first lodged, at Cape Town, was a Hottentot woman servant, extremely beloved for her fidelity, diligence, and good nature. Her passion for strong liquors was, it seems, her greatest infirmity, and a little too much always made a sort of devil of her. The family, therefore, took a great deal of care to keep her from drinking any strong liquors to excess. I was as yet unacquainted both with the infirmity of this woman, and the excesses of her country-people; when one evening, understanding that I had a cask of wine by me, she came to me in my apartment, and earnestly besought me that I would give her a little of it. 'For,' says she, 'I have had, for a mighty while, a strange longing to solace myself with a little good liquor, which I have not tasted for a long time past, which, alas! I know not otherwise how to come by.' 'Poor woman,' said I, 'tis a hard case indeed: what, nobody take pity on you? nobody relieve your longing? nobody give you now and then a comforting glass?' 'Alas! Sir,' replied she, 'No; 'tis a hard matter for poor folks to come by a little good liquor.' 'Ha! say you so? Well, good woman,' said I, 'I'll be your friend. Come, how much will do?' 'Do, Sir!' she returned, 'what you please; just what you please. Ah, you are a good gentleman, so you are.' And, reaching a quart pot, the baggage wheedled me so artfully, that I gave it her top full. But, before I parted with it, though at that time I knew nothing, as I have said, of the Hottentot excesses, I advised her that she should, on no account, drink it all up presently, but that she should drink it up by little and little, and make it serve a long time. Promising me that she would follow my advice, she tript away in a transport of joy, and I thought I had performed a notable deed of charity. In a few minutes, she was with me again, smiling, and swinging in her hand the empty quart. She had drank it all up. 'Look you, Sir,' said she, (with a surprising confidence, which she owed to the liquor) 'I am come for more wine; I am of opinion 'tis extremely delicious, but I am not sure of it, and I long to be sure. Now a little more will make me very sure. And I dare say you are so good a gentleman that you will not deny it me.' I now began to perceive my mistake. 'Look you,' said I, 'good woman, you have not kept your promise with me, to drink what I gave you moderately; and 'tis my resolution to give you no more now, whatever I may do hereafter.' I had no sooner said this, than she fell into a loud laughter, and told me plainly, that she would not leave me till I had given her more. 'There is no time,' said she, 'like the time present. Another time you may have no wine, or none so good. And I think, but I am not sure, that this is the most delicious wine that ever I tasted. Now you must, you shall, make me sure. You shall give me the other quart, Sir, and that will make me very sure.' I did what I could, by fair words, to put an end to her importunity; but they not effecting it, I threatened to complain to her master and mistress, and was just stepping to call one or other of them, when they both having smelt out the matter, stepped in to us; but, without either minding one or the other, she repeated, again and again, her requests for more wine, and that in so passionate and ridiculous a manner, that my landlord and landlady fell a laughing very heartily; and I could not help laughing as heartily

as they. 'Nay,' says my landlord, who understood what I had done, 'since you have begun the work, you must go through stitch with it. Since you have blown her half-seas over, you must not chop the wind in her teeth, till she is fairly on the other side. My word for it, she leaves you not till you have given her the other quart.' This was giving me to understand that he had a mind I should quite fuddle her. He had been several times diverted with her farcical extravagancies in liquor, and was desirous that I should be entertained with the same maggotries. I did not much care for this sport, but finding that he in a manner insisted on it, I gave her the other quart of wine, and she drank it off immediately before us. Having emptied the pot, she extended her arms, and told me that, in return for my kindness, she would entertain me with a Hottentot dance. This Hottentot dance was a jumble of stamping, capering, and wriggling the body; and she performed it with such a fury of action, that her brains were quickly inflamed, and she was under the most raging intoxication. She stopped, stared wildly upon the company, and set her tongue a-going with the fury of a jack-flyer, pouring out a thousand of the maddest conceits that ever were heard. She then fell into an outrageous fit of laughter, which lasted for a considerable time, and shook her sides very briskly. This was succeeded by such a horrid howling and screaming, that the noise was hardly to be endured; and you would not have imagined, had you heard it, and not at the same time seen the poor wretch, that it came from a human creature. After some time had passed to the most woful tune that ever was heard, the scene changed its face again. She resumed her speech, and reproached herself with a thousand vices and follies which nobody had ever dreamed she was to be charged with, and none could believe she had ever committed. At the end of these reflections on herself, she became, in appearance, very sober. She talked leisurely, and blamed me for giving her so much liquor; and said her drunkenness was my fault, for that I had pressed the wine upon her against her inclinations. But this appearance of sobriety quickly vanished; and bounce she went into a fit of laughing; and from thence into a fit of crying. Again she went the rounds of madness; now laughing, now crying, now capering, now stamping, now standing stock still; now cheerful, and chattering like a magpie, now mute and melancholy, now exclaiming against herself, now against others, now howling and screaming, and now laughing heartily again. Never was imagination more shattered than hers. I could no longer endure the spectacle. It grew late, and her noise disturbed the neighbours. My landlord, therefore, went up to her, and, shaking his cane over her, told her, if she did not immediately cease her noise, and go to bed, he would thrash her tightly; and charged her to give the family no further disturbance. Upon this, whether the words or the sight of the cane effected the matter, or both had a share in it, she retired immediately and silently to her bed, and the family heard no more of her till the next morning; when the poor creature, coming to her work, appeared in the greatest confusion. She was all melancholy and shame. She had not the courage to look up, and would have hid her face from every one. Her mistress coming up, and rattling upon her last night's extravagance, she turned from her, and fell a crying bitterly; a thing not usual among the Hottentots. She complained very piteously of the head-ache; and, falling on her knees, begged pardon of the family for the disturbance she had given, and of the gentleman (meaning me) for importuning him to give her that wicked liquor, as she termed it, and promised never to be drunk again. Soon after, coming in my way, she stopped me very respectfully, to ask pardon for her rudeness and extravagance, and told me she would never drink more of that wicked liquor.

Yours, &c.,

T. B.

To the Editor of the London Temperance Intelligencer.

Tottenham Green, July 31st, 1837.

MR. EDITOR,

I have just stumbled upon the inclosed letter from Joseph Hume, in the Temperance Luminary. Do oblige me by its insertion: I have not words to express the honest indignation that I feel on the turn the elections have taken in Liverpool, Hull, Norwich, &c.—evidently the result of bribery. With what justice can the toiling millions complain, if the few amongst them who have the privilege will sell their votes to those they may be quite sure would give nothing for them, if they had not the prospect of gain to themselves or their party. I am most credibly informed, that votes were openly sold in Norwich to the highest bidder. Detestable as such venality is, it is impossible not to feel it with tenfold force, when we reflect that the ten or twenty guineas, the price of the given vote, is spent, not in paying off old debts, or in pleasing the wife, or providing for the wants of a family, but in the most reckless drunkenness and profligacy. When will the working classes awake to the immense importance of this question to themselves? For myself, I almost despair of improvement till we can really *reform* the masses. Only compare the condition of the Swiss mechanic and the English: a young printer, of respectable connexions, came to me with a letter of introduction a year or two ago; he had come to perfect himself in the art of printing, and had engaged with a respectable house at the West End as a journeyman. His astonishment was great at the improvidence of our workmen; the same class of men, in his native town, Zurich, not only enjoying all the comforts of life, but having the privilege of a vote in all municipal and state elections. They were all saving money for unforeseen occasions, and had the greatest antipathy to drunkenness, in proof of which, he stated, that the man who indulged freely in the use of spirituous liquors was looked upon as an outcast and vagabond. My own observation, a few years since, fully confirmed the impression he wished to convey, as it is impossible to see a healthier or happier population than that of Zurich, and the borders of its lovely lake.

Let me take this opportunity of adding my meed of praise to the sentiments contained in the leading article of your last Number. It is only in the spirit of love that we can overcome our difficulties, particularly amongst religious people, by whom our path seems at present rather obstructed. The independent course of our excellent friend Sherman is above all praise. God grant that there may be many like him before long.

Yours, always to serve in this good cause,

W. JANSON, JUN.

LETTER FROM JOSEPH HUME, ESQ., M.P.

Worthing, January 17th, 1837.

GENTLEMEN,

I thank you for the copy of the *Temperance Luminary*, which I shall see when I go to London.

There is no vice I more abhor than drunkenness, as it is the origin, too often, of all other vices; and, heretofore, having been scarcely looked upon as a vice, has been allowed to grow, and proceed to excess, without that check from the frowns of public opinion, which ought to be strongly shown on all such demoralizing customs, habits, and practices.

I look upon, and have long lamented, the prevalence of drunkenness, as the source of much misery to millions; and I am satisfied the friends of humanity and of their fellow-men—the millions of industrious classes in this country—cannot do them a greater good, and the state a greater advantage, than would arise from reclaiming the working classes from that vice.

I am pleased with the efforts now making to put down intemperance; and I hesitate not to say, that England would be the happiest country in the world, if the habits of

the valuable artizans in this country could be brought to those which I have found on the continent—of sobriety, and consequent domestic habits, economy, and all the great advantages accruing therefrom.

In a religious view, drunkenness is highly injurious. In a moral view, it debases the man to the character of a brute. In a political view, it makes him the dupe of corrupt men, and the willing and ready agent of outrage and violence. It prevents him from reasoning on his value as a freeman, and on his duties as a member of a free state. It incapacitates him from being a valuable member of the society he belongs to; it makes him a bad husband, and a worse father; it makes him a dangerous neighbour, and, in short, a nuisance in society. I therefore congratulate the country on the spread of Temperance Societies; and I hope they will, as a substitute, provide rational amusements, education, music, and all that shall render pleasing those few hours that the working classes have of relaxation from their daily toil.

I remain, your obedient servant,

JOSEPH HUME.

N.B. A paper now and then will be agreeable.—J. H.

To the Editor of The London Temperance Intelligencer.

WE have watched the progress of the Albion Loan and Trading Association, and conceive it to be founded upon such prudential principles, that the savings of Tee-totalers cannot be placed in a better channel to convey them every advantage, entirely to themselves. By a union of mind, and associated capital, much has been done, and much now remains to be done, under a system away from the public-house, and all its demoralizing influences. The advantages of this Association embrace all the conveniences of Benefit Societies, Burial Clubs, or Savings Banks, without any of the losses of the former, or the enormous application of capital of the latter. The associates alone are to receive every advantage of all their union of capital and mind arising from their deposits on trading. The Directors meet every Saturday evening, at the Hotel, from eight to ten o'clock.

Progress of Temperance.

PROVINCIAL.

YORK.—The first anniversary of the York Auxiliary to the New British and Foreign Temperance Society, was held in the Festival Concert Room, on Monday last. At the morning public meeting, the attendance at which, in consequence of the nomination of candidates taking place at the same time, was but small: the Chair was taken by the Rev. Wm. Raby, of Wetherby, who requested Mr. Hammond, one of the Secretaries, to read the Report; from which it appeared, that the Society was first formed by seven persons, on the 30th of June, 1836; that since that period, 490 persons have enrolled their names as members, which includes 146 reclaimed characters. The Report also stated that a balance of £18. 5*s.* was due to the Treasurer. The meeting was afterwards addressed by Mr. John Andrew, Jun., Secretary to the Leeds Temperance Society; Mr. Thos. Parkin, a reclaimed character; Mr. Lees, Secretary to the British Association; Mr. Wm. Cruickshank, of York; and the Rev. Wm. Morgan, Incumbent of Christ Church, Bradford; all of whom advocated, in a most eloquent and powerful manner, the principles of this Society. The meeting closed at three o'clock, and the room was re-opened at four o'clock, for a tea party, at which nearly 400 persons were present. This occasion was most interesting and gratifying, and the arrangements for providing tea on so extensive a scale, were most excellent, and reflect the highest credit on the Committee of management. At half-past six the public meeting was again resumed; at which the Rev. Wm. Morgan ably presided. The Report was again read, after which most powerful appeals were made by Mr. T. R. Lees; Mr. J. Crake, a reclaimed character, from Essingwold; Mr. John Andrew, Jun.; Mr. G. Hewitt, a reclaimed character, from Leeds; and Mr. W. Pollard, of Manchester. During the evening meeting, the Hon. J. C. Dundas and Mr. Serjeant Atcherley, two of the candidates for the representation of this city, entered the room, each accompanied by a party of friends. Both gentlemen were loudly cheered on their entrance. On the following evening (Tuesday), a lecture was delivered at the Merchants' Hall, by Mr. Pollard. His observations were chiefly addressed to members of the Methodist Society, who, he endeavoured to prove, were bound by the rules of their own society, to adopt the principles of Total Abstinence. On Wednesday evening, another address was delivered in the same place, by Mr. Hewitt, of Leeds.

Varieties.

ALCOHOL, which is the intoxicating principle in liquor, is a *poison*. When taken unmixed, in no very large quantity, it destroys life; and when taken even moderately, it induces disease, and forms an artificial, an unnatural, and a very dangerous appetite. This appetite, like the desire for sinning, in the man who sins, by gratification, tends continually to increase; and requires continually increasing quantities to satisfy it. This is owing to the nature of the poison, and to the kind of vicious appetite which it forms. Unlike the appetite which God gave for water, for bread, and for nourishing food and drinks, appetites which may be gratified daily, and yet will not increase in their demands, this cries, continually, "Give, give." Hence the reason why the sober youth and the intelligent man, who had incautiously formed this appetite, were led on by it, step by step, to the drunkard's grave. And no man can form it, without being in danger himself of dying a drunkard. Not that every man that forms it will die a drunkard. Some may withstand it; but the appetite which a father may withstand, may kill his children, and children's children, to the third and fourth generation. "You will make a great impression on our people now," said a man, when an address was about to be delivered to an assembly on this subject, "for we have just buried a man who killed himself by drinking. He was the son of a mechanic, who had two sons, and took them both into his own business when they were about fourteen years old. He drank spirits two or three times a-day; his sons did the same; and, before they were nineteen, they were both drunkards. The oldest lingered along till he was twenty-three, and died. The youngest cannot live to be twenty-three. He is going rapidly the same way. *The father stands it, but the sons are ruined.*" That short sentence describes the condition of thousands in our country. The father stands it. He, perhaps, did not begin to use strong drink so early, till his system was consolidated, and could, to a greater extent, and for a longer time, throw off the poison. Perhaps it was not the fashion to use it when he was young. But his sons, who began to use it before they were grown, *are ruined.* What, then, is to be the case with the next generation, and with the next, if this process of ruining the youth is to continue?

GOOD YEAST.—"Mix two quarts of soft water with wheat flour, to the consistence of thick gruel; boil it gently for half an hour, and when almost cold, stir into it half a pound of sugar, and four spoons-full of yeast. Put the whole into a large jug, or earthen vessel, with a narrow top, and place it before the fire, so that it may, by a moderate heat, ferment. The fermentation will throw up a thin liquor,

which pour off, and throw away; keep the remainder for use (in a cool place) in a bottle, or jug tied over. The same quantity of this as of common yeast will suffice. Four spoons-full of this yeast will make a fresh quantity as before, and the stock may be always kept up, by fermenting the new with the remainder of the former quantity."

THE TWO PEDLARS.—A pedlar, with his cart, overtaking another of his clan on the road, was thus addressed—"Halloa, friend, what do you carry?" "Rum and whiskey," was the reply. "Good!" replied the other, "you may go ahead—I carry grave-stones!"

TEMPERANCE CHOCOLATE.—This article, recently manufactured by Nash and North, is not only cheap, portable, and nutritious, but is really a most pleasant and exhilirating beverage. It is equally adapted for the first and last meal, and we have no doubt it will meet with the public patronage it so well deserves, when its merits shall become more generally known.

Review.

A Brief Outline of the Life of MAGNUS KLEIN, *from Berlin. Addressed to the Labouring Community and British Sailors, detailing the fatal consequences of* INTEMPERANCE.—*Written by* HIMSELF.

Mr. Magnus Klein is a native of Sweden. His parents were not unmindful of his moral and religious culture. He was sent at an early age to sea, where he learnt to drink ardent spirits. By perseverance, industry, and punctuality, he established his character as a mercantile man. In the panic of 1825, however, being greatly involved in his circumstances, he flew to strong drink—became a drunkard—lost his character, his friends, and every thing which a man generally holds dear. Opportunities of recovering himself were again and again presented to him, but the love of intoxicating liquor prevailed, and he was continually subjected to new hardships, to fresh disappointments. After some time, he was induced to try the principle of Moderation; but, to use his own words, "My mind was not then sufficiently firm to abide strictly by the pledge; however, the advantages which a tolerable state of sobriety had already conferred upon me, were so perceptible to myself, that, *in a blessed hour*, I came to the firm determination, that from thenceforward I would abjure, and *for ever abstain from drinking any intoxicating liquor*, for the residue of my life." He became a Total Abstainer in November, 1836; since which period he has zealously advocated the principle in various parts of England, as he has reason to believe, with considerable success.

Mr. Klein details various interesting circumstances of his life, with much simplicity; vindicating himself, at the same time, from certain aspersions which have been cast upon his character, in reference, chiefly, to the motives by which he is influenced in his advocacy of the Total Abstinence principle. He maintains, in the first place, that the labourer is worthy of his hire, and next, that till his character is so fully established in the estimation of the world as to raise him to the rank in society from which he has fallen, he must be content gratefully to avail himself of such assistance as the generous friends of Temperance and humanity may see fit to render.

Mr. Klein has made a most powerful appeal in behalf of that most interesting body, *the Tars of Old England*, which we sincerely trust may prove the means of rousing many to efforts in their behalf. Few can doubt that for the salvation of such men, at least, from the complicated evils of intemperance, no principle will suffice short of Total Abstinence from all intoxicating drinks. And the experience of the American sailors, as Mr. Klein justly observes, furnishes ample proof that the principle may be adopted with perfect success.

We perceive that Mr. Klein has already met with extensive patronage. In addition to the name of J. S. Buckingham, Esq., to whom the pamphlet is dedicated, and who has already done much to promote its circulation, we find the names of several distinguished ministers and gentlemen. The Narrative is highly interesting in itself, and is calculated to promote the great cause of Temperance to which its author is professedly devoted.

Intemperance.

AN accident of a very serious character happened at Mr. Harman's brewery, Uxbridge. A labouring man was left in charge of a small steam-engine on the premises; but owing to his becoming intoxicated, and neglecting to pay proper attention, an explosion took place. This accident would not in itself have been very material, but in attempting to prevent further mischief, he became entangled in the machinery, and was shockingly mutilated before any assistance could be rendered him. The whole of the flesh was torn from one of his arms, and his head was dreadfully injured by its coming in contact with the revolving machinery. On assistance being procured, he was immediately removed, and on the arrival of surgical aid, which was promptly furnished, the mangled limb underwent amputation. Such was the state of intoxication in which he was at the time of the accident, that on his recovering his senses after amputation had been performed, he had no recollection of the circumstances under which it had taken place. Although now somewhat better, he still lies in a dangerous state; and as he is at the advanced age of seventy-two, of course his recovery is scarcely probable.

MURDER IN LIVERPOOL.—A deliberate and cold-blooded murder was perpetrated, supposed to be by a gang of Irishmen, on one of their unfortunate fellow-countrymen who had fallen under their displeasure. The name of the deceased was Patrick O'Hagan, a labourer. He had gone home to his lodging, in Vernon Street, kept by an Irishman named M'Evoy. He was quite drunk when he went in, and directly fell on the floor in a state of insensibility. While in that state, four or five men, principally dressed in barragan, entered the house, and began to converse with each other. After a short time, one of them struck the deceased with his hand over the face. One of the men had a stick in his hand. When they went out, O'Hagan was found to be quite dead, and had several cuts in the head, which the doctor pronounced to be of that nature that might, and probably did, produce death. The jury found a verdict of "Wilful murder against some person or persons unknown."

A YOUNG man named Herrington, twenty-two years old, and who has only been three weeks married, after drinking with some companions, declared that he would jump down a pit close by, belonging to the Marquis of Londonderry, called Broomside colliery. The infatuated young man, after giving two or three shouts to his companions in token of his courage and heroism, leaped into the fearful gulf, and was dashed to pieces.

FRIGHTFUL ACCIDENT ON THE GREAT WESTERN RAILWAY, NEAR EALING.—One of the excavators, a very fine-looking young man, named James Mills, about twenty-one years of age, who had only a few days before come up from Witney, in Oxfordshire, while in a state of intoxication, wishing to go to Hanwell, attempted to get upon one of a train of carts going in that direction, when, melancholy

to relate, his foot slipping, he fell under the vehicle, which passed over his right leg and arm, completely dividing the bone of the former, and crushing the latter in a most frightful manner. He was immediately conveyed to Ealing workhouse, where Messrs. Radcliff and Farrells, surgeons of the Brentford Union, were speedily in attendance, when it was found necessary to amputate the leg, which was immediately done. The unfortunate man had been in a state of continued drunkenness during the two previous days, and on Wednesday he acknowledged he had, previous to the accident, drank three pots of ale. Very faint hopes are entertained of his recovery.

Poetry.

When the Almighty shall decree
His fiat high to thee and me;
When, at the great imperial throne,
We answer for the deeds here done;

O may it be our happy fate,
Found *just*, and *meek*, and *temperate*,
To share his favour—and to raise
In endless song—eternal praise. W. S.

NEW BRITISH AND FOREIGN

TEMPERANCE SOCIETY.

The Committee of the North-London Auxiliary to the above Society, respectfully invite their friends to accompany them on an

EXCURSION TO SHEERNESS

and back, in that elegant and commodious Vessel, the MERCURY, Captain Turner, on TUESDAY, August 8th, 1837, in aid of the funds of the Auxiliary.

The company will be able to go on shore for about three hours, or to inspect the Lord Howe, one of Her Majesty's ships of war of one hundred and twenty guns.

Tickets, 4*s*. each; Children under twelve, 2*s*.; may be had of Mr. Aubery, 73, West Smithfield; Mr. T. Ball, 269, Whitechapel Road; Mr. Batger, 50, Kingsland Road; Mr. Bolton, 12, Great Dover Street, Borough; Mr. Chadwick, Angel Place, near the Angel, Islington; Mr. Cobham, Coffee House, Newgate Street; Mr. Giles, 5, King's Row, Cambridge Road; Mr. Gilbert, Treasurer, Basing Hall; Mr. Gill, 149, Regent Street; Mr. Gray, 115, Drury Lane; Mr. Grosjean, 99, Quadrant, Regent Street; Mr. J. Hamilton, Jun., 3, York Terrace, Peckham; Mr. Hart, Temperance Hotel, Aldersgate Street; Mr. Herbert, 36, Exeter Street, Sloane Street, Chelsea; Mr. Hockings, 29, Warren Street, Fitzroy Square; J. E. Howard, Esq., Tottenham; J. Hull, Esq., Hillingdon; W. Janson, Jun., Esq., Tottenham; Mr. Knight, 2, Queen's Row, Cambridge Road; J. Meredith, Esq., 3, Durham Place, Lambeth Road; Mr. Panther, 5, Northampton Terrace, City Road; Mr. Rawlings, 4, Clark's Place, Islington; Mr. Smith, Tee-total Coffee House, Old Bailey; Mr. Sounes, 17, Denmark Street, Soho; Mr. Vine, 9, Ashby Street, Goswell Road; Mr. Watson, Baker, Westmoreland Buildings, Aldersgate Street; Mr. Yerbery, 102, Golden Lane; Temperance Intelligencer Office, 90, Bartholomew Close; and of Mr. Best, 8, Aldermanbury Postern, and 4, Milton Street, City; Mr. Green, 11, Red Lion Court, Fleet Street, Secretaries.

As the number of Tickets is limited, an early application will be necessary.

The Vessel will leave London Bridge Wharf at EIGHT o'clock precisely. The company is requested to be on board at half-past SEVEN o'clock.

UNDER THE PATRONAGE OF THE BRIGHTON SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE.

BRIGHTON TEMPERANCE HOTEL,
COFFEE AND READING ROOMS,
147, WESTERN ROAD.

The Proprietor, JOHN SUTTON, intends to open the above House, on Monday, August 14th, when he hopes, by strict attention and moderate charges, to receive the support of the Friends of Temperance and the Public generally. Persons visiting Brighton, will find the accommodations respectable, and prepared with a view to economy and comfort.

A Library of General Literature, Daily Journals, Periodicals, and Temperance Publications will be provided.

WANTED,

A steady active Young Man, as FOOTMAN, and to make himself generally useful; he is not to exceed 5 feet 6 inches in height. A Wesleyan, and one from the Country would be preferred. Also a middle-aged active Woman as LAUNDRESS. Apply, if by Letter, post paid, to J. Pasco, 90, Bartholomew Close.

MEETINGS IN LONDON AND ITS SUBURBS.

At Half-past 7 o'Clock in the Evening.

Monday, August 7th.—Bible Christians' Chapel, Paradise Row, King's Cross.—The British School, Leipzic Road, Bowyer Lane, Camberwell.

Tuesday, August 8th.—School Rooms, Fisher Street, Red Lion Square.—Christian Benevolent Society's Chapel, Macclesfield Street, City Road.

Wednesday, August 9th.—Baptist Chapel, Northampton Street, King's Cross.

Thursday, August 10th.—Welsh Chapel, Aldersgate Street.

Friday, August 11th.—At the Chapel, Broker Row, Mint, Borough.

TO CORRESPONDENTS.

It is anxiously desired that our country friends, who patronize the Intelligencer, &c., will be punctual in the settlement of their quarterly accounts. It is the only condition on which a supply can be continued. The Proprietor regrets the necessity of reiterating his complaints on this head.

An account of the Festival, held at Chelsea, shall appear in our next.

The kind communication of J. PANTHER *conveys to our mind nothing like dismay—eventually a re-action is sure to take place.*

Subscriptions and Donations, to the Society, are respectfully solicited by W. Janson, Jun., Esq., Tottenham, Treasurer; also by J. E. Howard, Esq., Tottenham; Mr. John Meredith, 3, Durham Place, Lambeth; Hon. Secretaries.

All Communications, for the Society, to be addressed (post paid) to Mr. John Meredith, 3, Durham Place, Lambeth.

All Communications, for the Intelligencer, to be addressed (post paid) to the Editor, 90, Bartholomew Close.

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THE WEEKLY
London Temperance Intelligencer.

UNDER THE DIRECTION AND SUPERINTENDENCE OF THE NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY.

No. 39.] SATURDAY, AUGUST 12, 1837. [PRICE ONE PENNY.

"Far from thinking this cause a *sole* means of converting sinners from the error of their ways, we deem it to be but an *auxiliary* to the great cause of religious truth; it is intended *not to supersede*, but to *make way* for other means."
Rev. J. A. James.

CAUSES OF BACKSLIDING.—*(Continued.)*

ANOTHER prominent cause of backsliding is neglect on the part of some of our members to acquire thoroughly industrious good habits, in the place of those alehouse practices in which they have been entangled. It is an excellent thing simply to abstain from the intoxicating draught, but it is only setting out in the road of improvement; and if the traveller loiters and lingers, and goes to sleep at the first stage, he is not likely to arrive at the end of his proposed journey. We have no desire to conceal the fact, that the man who has been in the habit of stimulating his mind to frequent returns of temporary madness, by the intoxicating cup, has placed himself under circumstances, from which the return to a calm, settled, peaceful, useful train of thought and pursuit is surrounded with difficulty. He has a great deal of "lee-way" to make up, and the effort requires continued exercise of prayerful moral decision. Still, it is a happy consideration that the first commencement is the most difficult, and that habit will soon make a great change for the better in this respect. Outward circumstances, too, sometimes conspire to render it more difficult to acquire good habits. From one cause or another, regular employment may not be easy to meet with, and debts contracted in the period of folly and dissipation, press upon a man's mind, and keep him unsettled. Under all these circumstances, we feel it a matter of very first rate importance that such individuals should take into their serious consideration the absolute necessity of spending, at all events the day of rest in a becoming and profitable manner; for the man who continues his old habits of indolent self-indulgence, or lounging idleness on that day, instead of attending, with such portions of his family as can accompany him, at some place of public worship, both neglects a very plain and obvious duty, and exposes himself to the greatest risk of being drawn back again into the revels of the public house. "If the roots be left, the grass will grow again;" and as, in many cases, idle habits first led the way to drinking associations, so both must be got rid of, if the man wishes to become really reformed or respectable. It is of great importance to such also *to attend the meetings, and read the temperance publications*, that his mind may be thoroughly convinced of the benefits of Abstinence, and furnished with motives and arguments which can be recurred to in solitude or in the hour of temptation. The Chinese have a proverb, which says, "The vacant mind is open to all suggestions, as the hollow mountain returns all sounds," and the sentiment is as true as the instruction conveyed by it is useful. The verse which we make our children learn—

"Satan finds some mischief still,
For idle hands to do,"

might equally well run, "for idle *minds* to do," and may teach their parents also a good lesson. Solomon sends us to the ant to learn industry, and we may safely affirm, that while the operations of nature succeed each other with silent, yet never ceasing, change; while winter is preparing the ground for the vivifying influences of spring—spring causing the tender blade to shoot forth, the bud to unfold itself, and the face of nature to smile in renewed verdure—while summer is maturing the fruit, and ripening the corn for the service of man, and while autumn is the period for gathering in the fruits of the earth with joy and gladness—while childhood needs to be nourished up to youth, while active youth should acquire stores of information and skill, to be used in mature age for the good of the individual and of his fellow-creatures, till he too shall come in honourable old age, like a shock of corn fully ripe, into the garner of the Lord.—While all this is true, *an idle man* is surely a blot and an anomaly in God's creation!

We would, then, without attempting to dictate, express our opinion, that it is of the utmost importance to the success of the Temperance cause, and to the stability of our members, that *all* should acquire good habits—habits of industry in their calling, and in the domestic and public service of Almighty God.

Another cause which occasions backsliding in some is, overweening self-confidence. While a man lies grovelling in the sordid sty of sensuality, he is conscious to himself of a want of self-respect, which very consciousness re-acts prejudicially on his character, and tends to plunge him still more deeply in moral debasement. Despising and secretly detesting himself for his indulgencies, he is unwilling to be forced to believe that any of his neighbours are more virtuous than himself. He would willingly *think* that all are as debased as he is, and, as far as occasion serves, he often has no objection to enlist as an under-tempter, in the service of the devil, in order to *make* them so. The want of proper *self-respect*, then, is an evil of great magnitude; but, perhaps, not less fatal is the dangerous elation, when a man thinks he has disenthralled himself from some besetting vice, and, knowing nothing of the evil of his own heart, of the sinfulness of sin, and the strictness of the Divine law, and being destitute of all proper religious feeling, becomes "puffed up with high conceits, engendering pride," and is in that empty, vain, inflated state of mind which reminds one of the description of the man out of whom the unclean spirit had gone, but the house was not filled with better guests, but *empty*; so that there was opportunity for seven other spirits, more wicked than the first, to enter in; and the latter state of that man is worse than the first. This is an evil especially to be guarded against, for we are told, that "pride goeth before destruction, and an haughty spirit before a fall."

Another subject on which we feel it our duty to offer some remarks, as of vital interest to the cause, and essential

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to the well-being of the reformed, is, the good and efficient *organization* of our Societies.

If an explosion of fire-damp had taken place in a mine, and a number of benevolent individuals had risked their own lives in a successful effort to rescue some of the sufferers from their perilous situation, what should we think of the *wisdom*, to say nothing of the humanity, of those same individuals, if they were to leave the wounded and exhausted sufferers, just rescued from the pit, in prostrate helplessness, on the neighbouring common? Is it not obvious that, though removed from their previous state of danger, something more is requisite, in the way of kind attention and care, before they could rightly be left to take care of themselves? And is not the case of the reclaimed drunkard strictly parallel? The sound and consistent members ought to take such by the hand, and never lose sight of them till they see them clothed, and in their right mind, sitting at the feet of Jesus. It is not enough simply to obtain the signatures of a promiscuous crowd of individuals, who *may* keep the pledge or may not. There should be established, in every Society, an efficient system of local visitation, which might be effectual in rendering assistance to the members, in the many difficulties which often beset the path of the reclaimed drunkard, both of a temporal and spiritual character, and such as may give the Society a character of consistence and permanence, and enable these visitors also, when an individual *first* "breaks out," to expostulate kindly with him, and endeavour to lead him back to the ground of his former good resolutions. We would wish here to be distinctly understood as utterly disclaiming any interference with the civil or religious privileges of our members. We hold that a Temperance Society and a Christian church, or sect, are two utterly distinct things, and that so long as an individual keeps the pledge of Abstinence, as a Temperance Society, we have no right to require any thing more of him. We speak merely of such voluntary efforts as are dictated by common prudence and good sense, such as may be united in by those who differ widely in their religious views, and which are adopted in many of our Societies with great success. Our object is not sectarian, but we *do* profess a wish to enclose as large a portion as we may be enabled of the vast moral wilderness from the ravages of intemperance, and to succeed in this, our members must recollect that *all the care, the diligence, and the varied means* which their own good sense and good principles may suggest, are absolutely needed; for if the young trees in a plantation are left without defence and without culture to bide the fierce blast, or the wasting ravages of the straying beast, common sense clearly predicts the issue.

SUFFERINGS OF THE BRITISH SAILORS.

THERE is not a body of men to be found any where on this vast terraqueous globe more useful, more brave, or more generous than are British seamen; yet no where can we find men more deluded, or more self-abused by the excessive use of strong drinks. This is partly attributable to habit, and partly to a profound ignorance of what relates to health, and an aversion to attend, even in the smallest degree, to matters connected with animal economy. It is the seaman's fate to be surrounded either by those who are congratulating him in poisonous bumpers, or who turn away, affording him neither counsel or comfort, at a period when he is *hard up*. A stranger to equanimity, he is either joyously indulging in what leads to trouble, or miserably depressed, without the chance of an assisting lift from the hand of friendship. His life is a life of extremes—

> "Jack's like his ship, in constant motion,
> Sometimes high and sometimes low."

We cannot help considering, however, that there has been, in most quarters, a lack of sympathy—a most culpable neglect observed towards these brave men who contribute so much to our comfort; these upholders of our commerce, and dauntless defenders of our country. It is true they are stubborn blocks to hew—and their opiniated way of meeting a new subject, renders the task of him who would resort to mental culture for improvement among them, any thing but pleasant—but still, their value, as fellow-mortals, united in interest with ourselves—their intrinsic usefulness—their noble daring amid peril—their happiness here, of which they are as susceptible as ourselves—their ultimate destiny—*all* concur in showing the propriety of perseverance, however discouraging may appear the circumstances at first view. The suffering of the sailor is proverbial; but it is much questioned if all the different kinds of suffering to which they are professionally subjected amounts to so much, in the aggregate, as the mass of suffering occasioned by strong drinks. Those, who in maritime districts, have witnessed the dreadful effects, *may judge*, but, to strangers and inland men, the most vivid description would fail in conveying, to its full extent, *the awful truth*. Sailors require general information. Through efforts made on shore, this information must come; and, knowing the evils that proceed from the lack of it, it becomes our duty to supply it. The sailor is teachable as are other men; * but peculiar methods must be resorted to, to enforce truth among them. To succeed, you must condescend to deviate from all accustomed method. Truths, particularly those referring to their long-cherished drinking habits, must be dealt out to them with a sort of dexterous familiarity, which cannot be so well described as conceived by those who are acquainted with nautical character. To reprobate the use of grog, successfully, the use of a little *slang* will be found necessary. The example of America might be proudly referred to—and, ingeniously managed, it would tell well—but any breathing of a spirit of coercion, or invidious comparison with other nations, should be carefully avoided. The sailor, not liking *long yarns* in print, would read, and that with avidity, a plain skilfully-written tract; and, to dwell too long on religious illustration, would, in such case, prove abortive, and show the unfitness of the writer to cultivate a successful acquaintance with the British tar. Sailors have, occasionally, much leisure; and when at sea, are prone to reflection. If the necessary means were resorted to, there can be little doubt but a wonderful alteration for the better would ensue; and that in a little time. When we contemplate the immense mass of wretchedness entailed on our sea-faring brethren—the numerous disasters they undergo on shore; exceeding, in some cases, even those of the ocean—when we consider in how many thousands of instances the poor sailor, drooping and diseased, through the use of liquor, is called to a premature "long home," with all its attendant consequences. Can we, under such appalling circumstances, set too early or too earnestly to work to rescue our dear relatives and countrymen from the jaws of the insiduous monster, ALCOHOL—*their greatest enemy*—but whom they have so long, through ignorance, been wont to consider their friend. Philanthropists of Britain, exert yourselves—let the means which many of you so amply possess, be employed towards the disenthralment of our endangered brethren. In several parts of the world, and, indeed, among his own kindred and friends, the writer hereof has seen the sea-faring victim sink, never—never to return.

W. S.

* In the American Navy, and in many of their trading ships, libraries are established for the use of the ship's company.

J. S. BUCKINGHAM, ESQ.

THE supporters of Temperance principles in the United Kingdom are already sufficiently aware of the deep obligations they are under to J. S. BUCKINGHAM, ESQ., for his consistent, indefatigable, and disinterested labours in their cause—services rendered the more acceptable, as they proceed from one who, in the varied relations of life, has done much to ameliorate the condition of man generally. To liberate—to educate—to humanize—to render happy the great family of mankind, seems, if we are to judge from actions, to be the great objects of his ambition. His desire to do good is indeed of the universal kind;—unconfined by considerations of locality—uninfluenced by party views—untrammelled by dogmatic opinion—undeterred by perils of land or of water—unchecked by disappointment—he continues, by God's help, year after year, (never weary of well doing) to travel on through the somewhat rough, but glorious, path of human duty.

Pursuing, with a truly ardent spirit, that which is praiseworthy, prudent, and practicable, he has already conferred unnumbered services on his species. Through him, liberty has added many a feather to her beautifully-extended wing—commerce has revived her drooping head—and Temperance, falling, has been uplifted at his bidding;—civilization has hailed him as her chosen partner—and the eye of barbarism has kindled into intelligence at his approach.

But what our enterprizing coadjutor has already done, though great, is only indicative of what, under providential protection, he may yet be destined to accomplish. He is, it seems, once more about to leave our shores; and having TEMPERANCE, EDUCATION, MERCY, and PEACE, for his motto, will visit, first, America, then the remoter regions of the globe, to carry with him (what is seldom thought of by navigators) the benign Christian principles, habits, usages, and observances of which his motto is so expressive an index. May he go and prosper. May he successfully prove to distant tribes and nations that benevolence, kindness, and amity is a part and parcel of Christianity. May he (and those who accompany and cordially co-operate with him) infuse into the perverted mind of the Heathen, and others, those principles of Temperance and right-reasoning that shall prove conducive to their present and future good and happiness. May millions, yet unborn, be made eventually the participators of those sober, honourable, and virtuous principles, emanating from a Christian source, which it will be his peculiar privilege, as we are sure it will be his pleasure, to instil. Finally, we pray, in common as we know, with thousands of our countrymen, that the blessing of the Almighty may be with him, "in all his wanderings round this world of care," and that, after experiencing a prosperous voyage, or rather a series of voyages, he may return in health to the land of his birth, amid the grateful welcome of his admiring countrymen, and enjoy, in the evening of his days, that tranquillity, comfort, and Divine consolation which is the usual earthly reward and concomitant of a useful and well-spent life.

We extract the following from Mr. BUCKINGHAM'S farewell letter, which we are glad to find has been extensively diffused by the public press:—

"Before I again embark, therefore, upon that Ocean, which, as it was the cradle of my earliest years, seems destined to be the scene of my latest labours, if not perchance my grave, permit me to cast a brief retrospect over the past, and then lay before you my hopes and designs for the future.

"It is now fourteen years since I returned from India, after a lengthened absence from my home, the whole of which had been passed in voyages through the Mediterranean, the Red Sea, the Indian Ocean, and the Persian Gulph; and in travels over Egypt, Arabia, Palestine, Syria, Mesopotamia, Chaldea, Assyria, Babylonia, Media, and Persia,—terminated by a visit to our Indian possessions of Bombay, Ceylon, Madras, and Calcutta, in the last of which I resided for several years.

"The new series of voyages and travels on which I am now about to embark, will embrace new regions of observation and research; but my investigations will be animated by the same spirit as that in which I traversed those portions of the globe which it has hitherto fallen to my lot to visit; namely, a sincere desire to promote, to the utmost of my limited powers, all such improvements as may have the effect of elevating the standard of human happiness in every quarter of the world—in peace and charity with all mankind.

"My first visit will be to the United States of America, in the principal cities of which, it is my intention to deliver those Lectures on the Scriptural and Classical Countries of the East, which have been now heard by nearly a million of persons in England, Scotland, and Ireland.

"After visiting the principal cities of America, and examining carefully and impartially every part of that rapidly-advancing country, it is my intention next to visit the British Possessions in the West, including Nova Scotia, New Brunswick, and Upper and Lower Canada, and from thence to pass on to the West India Islands, and the Gulf of Mexico.

"I then purpose going across the Isthmus of Darien, and investigating its localities, with a view to the formation of a competent practical opinion on the subject.

"Being thus on the shores of the Pacific, it is my intention to pass on from thence, either by way of Panama, Acapulco, or Lima, to China; from thence by the Philippine Islands to Australia and Van Dieman's Land; and after visiting the principal stations in the Eastern Archipelago, including the Moluccas, Borneo, Sumatra, and Java, proceed onward by Malacca and Singapore to India; combining throughout this portion of my route the occupations of the traveller, the navigator, and the merchant, collecting the most accurate information respecting each of the places visited, and defraying the expenses of such investigations, whether hydrographical, scientific, moral, or commercial, by actual operations of trade and barter by the way.

"After this, I hope to return again to Europe, by way of the Red Sea, the Isthmus of Suez, and the Mediterranean,—revisiting, probably, Egypt, Palestine, Syria, Asia Minor, Constantinople, and the Black Sea, the continent of Greece, and the islands of the Archipelago; and after traversing Sicily, Italy, and the Adriatic, return home by Switzerland, Germany, and France.

"The motto I have chosen for the proposed expedition is,

TEMPERANCE—EDUCATION—MERCY—AND PEACE.

"The most fertile sources of crime and misery, in every country and clime, appear to me to be intemperance, ignorance, national and sectional animosities, barbarous superstitions, sanguinary punishments, oppressions, piracies, and war; and the abatement of these, and the substitution of their opposites, is the most effectual reform that can be desired or accomplished on earth. During my future course, therefore, whether in America or our colonies—through the Pacific or in the Australian Seas—in China, India, and the Arabian Gulf—in the isles of the Mediterranean, or on the Continent of Europe, I shall seek for and profit, by every occasion I can command, to advocate the *four great moral objects I have named:*—by recommending and assisting in the promotion of Temperance Societies, and infant and adult schools:—by communicating the arts connected with printing where these may be at present unknown, and establishing periodical journals for the diffusion of useful information, and the advocacy of philanthropic improvements;—by teaching the advantages of union and co-operation in the formation of commercial associations and friendly institutions, tending to bring hostile nations into more frequent communication through the mutually beneficial channel of unfettered commerce, and opposing sections of nations into more

familiar intercourse through the reciprocally advantageous medium of social meetings: so that each may benefit by a free interchange of their respective products, and a free utterance of their respective thoughts;—by visiting captives and prisoners, as well as courts and camps—in order to effect, if possible, by remonstrance and persuasion, a relaxation of the too bloody and barbarous punishments, which unhappily every where prevail, and show by example, as well as precept, how much more powerful is the law of love than that of fear, and how much more desirable the reformation than the torture of any human being, both for the sake of the individual victim, and of society at large, as well as for the glory of Him 'who desireth not the death of a sinner, but rather that he should turn from his wickedness and live;'—and above all, by pressing on the heads of Governments, as well as on every class of the community, the ruinous and destructive policy of war, so revolting to all the best feelings of our nature, so subversive of the best interests of society, and so contrary to the precept and example of Him who commanded us to 'do unto others that which we would they should do unto us;' and who taught us, when we pray, to ask that our trespasses might be forgiven, 'as we forgive those who trespass against us.'" W. S.

SOCIETY cannot exist, unless a controlling power upon will and appetite be placed somewhere; and the less there is within, the more there must be without. It is ordained in the eternal constitution of things, that men of intemperate minds cannot be free—their passions forge their fetters.—*Burke.*

TO AUXILIARIES.

FROM the first formation of the Society, the Committee (in accordance with the example of other Benevolent Institutions, and from their own experience,) saw it expedient, nay, absolutely necessary, as soon as circumstances would permit, to lay down a system of management for themselves, and to recommend it for adoption by all the auxiliaries. As where there is an agreement of sentiment, it has always been found, in order to attain any thing like perfection in practice, to have *one uniform plan of operations.* With this object in view, the Committee have drawn up the following tabular form. In doing it, they lay claim to little more than its mere arrangement, the materials being chiefly furnished by the *Auxiliaries themselves*, as they will find by reading the *Appendix to the Annual Report.* And in this, the Committee cannot but remark on the astonishing advantages of union. Take any society apart, and it is incomplete; unite them, and you approach to perfection. And how quick and ample is the reward.—You sent up the wisdom and experience of one Society—you have returned to you the wisdom and experience of many!—You contributed one talent, and you have returned to you ten! What encouragement to go forward; and another year, should we be spared, we may expect greater things still; as the Societies are but yet in their infancy. And in order to the better working, and further improvement, of our Societies, the Committee would state, that the Intelligencer is open for any hints or suggestions on this most instructing and important subject. In conclusion, while they would urge upon all, collectively, and individually, to prosecute their labours with the utmost zeal, let it be tempered with prudence, and accompanied with much forbearance and courtesy towards those who do not yet see with us, as the most likely means of our seeing eye to eye; and thus you will obtain the approbation and blessing of Him who hath said, that in his sight, a meek and quiet spirit is of great price.

TABULAR PLAN OF REPORTS FROM AUXILIARIES.

Name of Auxiliary .....
When established .....
Population .....
Drunkards { Male ..... Female .....
Distilleries .....
Breweries .....
Gin-Shops .....
Public Houses .....
Beer-Shops .....

PLAN OF OPERATION.

Committee Meetings .....
Visiting Committee { Ladies' ..... Gentlemen's .....
Districts .....
Number of Visits; weekly, or otherwise } to { Members ..... Drunkards ..... Reformed Characters .. Others .....
Tracts, *how many distributed* .....
Loan Tracts, *and how often changed* .....
Loan Libraries; *Books, when changed* .....
Public Meetings .....
Meetings of Members only .....
Prayer Meetings .....
Schools for Mutual Instruction .....
Branch Societies .....

DETAILS OF SUCCESS.

Distilleries stopped .....
Breweries stopped .....
Public Houses, &c. shut up .....
Vessels sailing without Alcohol .....

MEMBERS CLASSIFIED.

Ministers, and of what Denomination .....
Medical Men .....
Magistrates and Judges .....
Lawyers and Counsellors .....
Members of Parliament .....
Nobility .....
Officers in the Army .....
Officers in the Navy .....
Officers in Merchant Vessels .....
Mothers nursing on the System .....
Farmers .....
Distillers (before joining) .....
Brewers do. .....
Publicans, Tavern-keepers, &c. do. .....
Maltsters do. .....
Wine and Spirit Merchants do. .....
Reclaimed Drunkards { Males ..... Females .....
Reclaimed Drunkards united to Christian Churches
Other Members { Males ..... Females ..... Youths .....
Total number of Members .....
Abstainers, but not Members .....

OFFICERS OF THE AUXILIARY.

Presidents and Patrons .....
Treasurers .....
Secretaries .....
Amount of Donations and Subscriptions transmitted to the Parent Society .....

BRITISH ASSOCIATION.

In consequence of press of matter last week, we were only able to give the number of members; we now give the Report of the Executive Committee :—

"Your Committee regret that they cannot present a Report so cheering as they anticipated on entering into office. Numerous and insurmountable difficulties, arising chiefly from the want of funds, have interrupted their operations, and ultimately compelled them to discontinue the agency of the Association, so that for the last five months no Agent has been employed.

"Application has been made to the various branches of the Association, but your Committee are sorry to state, that they have only received assistance from very few societies. They had, therefore, no alternative but the contracting of a heavy debt or the discontinuance of the Agents. After mature deliberation, the latter painful course was adopted, January 19th, 1837. Up to that time, Messrs. Conder, Holker, Whittaker, and Biscomb, continued their labours in various parts of the kingdom, forming new societies, and revising those previously formed. And your Committee are assured by the reports from the places visited by your Agents, that a mortal wound has been inflicted on the drinking system, which we hope it will not very long survive. Like bread cast upon the waters, the labours of your Agents will be seen after many days. At the request of Mrs. S. Wedgwood, of Camp Field, from whom the liberal donation of ten pounds was received, with the proposal to bear the expenses of an Agent employed on the railway for three months, Mr. R. Holker was directed to this field of labour; but the weather being very unfavourable, and the masters of the companies of workmen being keepers of beer-shops, such hinderances were thrown in the way, that it was by your Committee deemed prudent, for a time, to recall the Agent.

"Your Committee have great pleasure in stating, that since the Agents have been discontinued, they have, on their own responsibility, gone forth, and are now effectively spreading the principles of your Association.

"In the course of the last year, arrangements had been made for the selection, publication, and circulation of tracts, but the want of funds has prevented them being carried into execution.

"A correspondence has been opened with the American Temperance Society, and a friendly communication has been received from E. C. Delavan, Esq., intimating that it was the intention of our American brethren to forward to England, if the British Government would admit them duty free, about five millions of Addresses on Temperance, one to be given to each family; this liberal donation would cost the American Society £5000. Your Committee lost no time in making an application through the medium of Lord Morpeth and C. Poulett Thompson, Esq., for permission to receive (duty free) the above named address, but they were assured that such arrangements could not be made.

"Your Committee are now in correspondence with the New British and Foreign Temperance Society, hoping to make such arrangements as may tend to the mutual advantage of both Associations, and to promote the cause of Temperance.

"In conclusion, your Committee would urge the necessity of such measures being adopted and carried out with spirit, as will supply the funds of the Association, so that our successors in office may have the means of employing and continuing in active operation the Agency of the Society. They beg to recommend the adoption of the plan proposed by the Temperance friends at Newcastle-upon-Tyne.

"Hoping that the temporary suspension of the operations will soon be followed by a re-action, and that one simultaneous effort will now be made to banish strong drink from our beloved country,—your Committee beg to resign their trust into your hands."

TO THE YOUNG MEN OF ENGLAND.

FELLOW COUNTRYMEN,

Let me, for a few moments, solicit your attention. Every one of you are desirous of living happily, usefully, and long. To induce such a desirable issue, allow me to occupy some share of your leisure moments.

You have lived long enough to know that *intemperance* is the reigning vice of our highly favoured land; such a vice you deprecate; its misery you deplore; its existence you denounce; its *overthrow*, then, study to accomplish.

Upon a glance over the file of the past, you have been led to pity the folly of those stars of genius, who have set in all the gloom of a premature grave, through the love of inebriating drink, when they might have shone in radiant brilliancy, giving light to the world of science, and glory to the age in which they rose. Fancy has mourned over them, and their absence has been felt by imagination, while history has sung their requiem in tears!

And how many of the "hope of England," your associates, are wasting now the morning of life in following a similar course! The fatal "friendly glass," proffered by the alluring hand of a companion, has already led the way to habits of dissipation, and the "pleasures of the mind" are forgotten in the madness of the gay carousal. Even the bloom of life is thus seductively tainted; no wonder if the once anticipated fruit should never come to maturity!

Young men of England! let me implore you to confederate against the evil which awaits society, and yourselves, by an indulgence in the use of *any kind* of intoxicating drink. Upon you has the truth arisen, that such a liquor is *not necessary*; that *it is injurious*; that it tends to demoralize the mind, to subjugate the faculties of the soul, to impair the whole energies of man, and to dig the grave of every rising hope! Philanthropy calls upon you, therefore, to ABSTAIN from the use of such woe-producing potions. Pour out no more libations at the shrine of Bacchus: remember that the cheeks of the "jolly god" are *red* with the blood of many a lifeless victim! Custom may give toleration to such a practice, but eternal truth has declared that those who indulge in the intoxicating draught, will find it contains the "sting of the serpent," self-reproach, and the "bite of the adder," which torments even to the latest period of an unprofitable existence.

You desire the good of your countrymen. Patriotic wish! will you think it too much to deny yourselves of that which *does you harm* for their benefit? If your desire for the national weal is *real*, you cannot. You hope to be made useful yourselves. Good intention; excellent expectation! Let your example, then,

"*Point to the wish'd-for goal, and lead the way!*"

You desire a long and useful life. What a noble wish! TASTE NOT any intoxicating beverage: this practice will, under the Divine blessing, tend to prolong your days; nor will your moments speed away uselessly, neither will your efforts prove abortive.

Brethren! the cause of the Temperance Reformation demands your co-operation. Look around you! Thousands are annually falling into the pit of poverty and crime, by using *the cause* of intoxication! Whole families are mourning, in utter destitution, the loss of fathers, mothers, and friends, who have *died* under the influence of this wasting pestilence. The bright eye of female beauty has been and *is now* dimmed by the seductive monster. Virtue herself calls you to the rescue!

Join at once the ranks of your friends, who are enrolled by the pledge of Total Abstinence from all intoxicating drinks, to use their utmost efforts to stay this increasing evil. Heaven will sanctify your deed; God will aid you in such a benevolent enterprize.

JUNIUS.

Islington, August 7th, 1837.

THE EXCURSION.

On Tuesday, the members and friends of the North London Auxiliary took their promised excursion to Sheerness and back. The company consisted of upwards of 350 persons, of various ranks of society, including many members of the Society of Friends, and influential persons belonging to other religious bodies.

The weather was highly favourable; and as the vessel glided over the bosom of Old Father Thames, the company were variously employed; some were engaged in anxious conversation, on the nature and effects of Tee-totalism; others were delighted with the scenery on both sides of the river; whilst many were employed in singing Temperance and other hymns. All appeared to be happy; and the respectable appearance of the numerous reformed characters, and their smiling wives and little ones, gave additional interest to the proceedings. On reaching Sheerness, several of the party went to view the Lord Howe, 120 gun ship, lying there, but the great majority went to the common, on the other side of the town, and there held a public meeting. A great number of soldiers, and sailors, and inhabitants of the place were present. Animated and interesting addresses were delivered by Messrs. Grosjean, Nichols, (of Wilsden) Hopkins, T. A. Smith, Stock, and Griffiths. The addresses of the different speakers were listened to with the most marked attention. A very large number of tracts were distributed, and, we hope, the foundation laid for future exertion in the town of Sheerness. At the close of the meeting, our friends returned on board the vessel, having distributed an additional quantity of tracts on their way to the steamer. On returning up the river, a meeting was held on the deck of the ship, when spirit-stirring appeals were made by Messrs. Rouse, Grant, Nichols, Grosjean, and T. A. Smith. A prospectus of a Temperance Hall, to be erected in London, was submitted to the notice of the company, and led to much interesting conversation.

The arrangements of the Committee were excellent, and gave general satisfaction. The whole of the company seemed highly pleased with the day's proceedings. We did not hear a single angry word, or improper expression, fall from the lips of any person, during the whole of the day; and, in this respect, affording a most striking contrast with other steam excursions, where the chaste ear is sure to be offended with obscene or prophane expressions, from the consumers of intoxicating drinks. From the number and respectability of the company on board the vessel, we learned the increasing interest, felt by all classes of the community, in the Temperance Reformation; whilst the satisfaction beaming on every countenance, and the absence of every thing like gloom, afforded additional evidence, that it is possible to spend a day in pleasure, and rational enjoyment, without the stimulus of intoxicating liquor. And the respectable appearance of the reformed characters, and their families, must have convinced every person, willing to be convinced, that our system is calculated to increase the real comforts of the people, and give an extraordinary impetus to all useful trades. We left the vessel with our deep gratitude to God excited, for the good our system has already effected, and with earnest prayer, that it may be made more abundantly useful, in saving poor drunkards from their destructive course, and our country and the world from the evils of intemperance.

THE LATE ELECTIONS.

However the newly-elected members of the Commons House may be found to answer the expectation of the country generally, we are but too well assured that there are many individuals returned to that honourable House who have but very limited and imperfect views of the Temperance question; and, judging from the agencies many of them have stooped to exercise, know little or nothing of the blessed effects which Temperance habits never fail to produce on those members of the community who happily adopt them. The disgusting scenes which have recently been exhibited at Liverpool, Norwich, Bath, and many other places, are calculated to awaken deep reflections; and show that drunkenness, in its unbounded and mischievous attacks, not only annoys and maddens the domestic circle, but that it is often seen to inflict the parricidal blow on liberty itself. Independence and national glory are very pretty subjects on which to dilate at popular assemblies; but whether the one or the other was ever yet truly realized on any spot of the earth, without the presence and superintending influence of Temperance, and public morality, let the impartial and wisdom-teaching page of history decide.

During the late contests, numerous are the instances in which the drunkard has raised his unhallowed voice in praise of that liberty which he, in his own person, desecrates, and in professing devoted loyalty to that virtuous Queen, whose honoured name, by foaming libations, he grossly insults.* The name of Buckingham has been made, during the elections, the peculiar subject of revilings among the anti-temperance party; whose spleen, during their drunken orgies, bursting all bounds, vented itself in the expression of epithets of the most abusive kind against the supporters of Temperance generally, but especially against that worthy and indefatigable projector of good, the late member for Sheffield. The tumultuous and degrading conduct of the populace, in certain places, during the fulfilment of what ought to be considered a sacred duty, proves at once the enormity of the evil, and the bounden duty which devolves on us, as Englishmen and as Christians, to prevent its recurrence. Let us then, despite of influential opposition, do our duty in unmasking the evil, and showing that the habitual use of strong drink is the common enemy of the human race. Having obtained vantage ground, let us be as unceasing in our harrasing warfare towards him as he has been unsparing and merciless in his attacks upon us. Let us "fight the good fight" with holy zeal; and, with diversified tactics, pursue the enemy, whether he seek shelter amid the lofty mounds of Brandy-fort, the heights of Burgundy, or Kill-port—the lakes of Gineva, or the glens of Whiskey-land—or in the true electionering trim, betakes himself to the more open and undisguised plains of Jerryism.

W. S.

Correspondence.

To the Editor of the London Temperance Intelligencer.

Sir,—I am a hearty well-wisher to the Temperance Society of which your publication is an ostensible advocate; and not only of your Society, Sir, but of every other associated body of men having Temperance and the good order of society for their object. It has so happened, during a rather long sojourn in this nether world, that many Institutions and Societies, having excellent objects in view, have passed under my notice; exciting my sympathy, or challenging my admiration. Some of these have undergone various modifications and alterations, sometimes with, sometimes without, improvement; some there have been which

* Thank Heaven, her glory and her strength, founded on the love of the rational portion of her people, the subject of their devoutest aspirations, and protected by the God of mercy, justice, and temperance, requires not the reeling succour of the Bacchanalian, or the prostituted praise of the venal-voting drunkard. Henceforth, let her name, sacred to freedom and the virtues, never be polluted by the drunkard's toast.

have changed managers, or those managers, borne away by a love of novelty, have changed them;—some have died through inherent weakness, and that without the complaint of old age—some there have been which glided off the stage through decrepitude, arising from the want of a genial soil, while others have gloriously survived, shedding a sweet fragrance around, and, like a towering tree of Lebanon, standing conspicuous on the uplands of life, at once a guide and a shelter to the weary pilgrim.

As all plants, in order to the full developement of their beauty and excellence, require care and skill in the culture, so also do social bodies or societies need *dexterity in the management* to produce that fulness and utility of which they are susceptible; and, as mis-culture, or drought, or foul mishap may destroy them, so, I fear, neglect of proper means, or misrule, or the *want of a cementing power*, may occasion others first to droop, then to die.

The "Society for the Suppression of Intemperance" has, as it deserves, my very best wishes; and, judging from its effects under present disadvantages, I trust it may grow and nobly flourish, to the discomfiture of the abettors of strife and disorder. But it does not appear to me that the mere signature, so eagerly sought after, and sometimes so thoughtlessly given, can be of much use, unaccompanied by any revising or correcting power. In your Society, Sir, if I am correctly informed, there is no regular attendance enjoined, no duty imposed, no questions asked, no regular place of residence ascertained, no obligations to fulfil, (save that of bare abstinence) nothing but a mere casual scratch of the pen. That act alone, with submission, seems (to me at least) to be too trifling and insignificant a mode of setting forth an obligation, to ensure its being permanently observed; and proceeding, as it generally does, from strangers, too promiscuous ever to become respectable. To form societies, or associations, and to secure attention thereto, there is something wanting beyond non-entities. Though unfriendly, in the main, to "pride, pomp, and circumstance," yet there are occasions (as I think, Sir, you will admit with me) when the observance of a trifling ceremonial is not only harmless but serviceable. It is a species of identification; it is an introduction to the stranger-face; and forms an admirable peg of concatenation on which to hang surrounding circumstances. I wish, Sir, some of your ingenious members would try what they can do more effectually to distinguish as well as support their order. Tea parties are very well in their way, but there is in them no regular recognition of membership—no binding principle. The Order of Rechabites have, in some places, been adopted; and composed, as I believe they are, of well-intentioned and conscientious-minded men, they deserve honourable notice; but they do not come up to the idea of universality that I so fondly entertain. Nothing bearing a sectarian hue; nothing partaking of party views or feelings, will do. That which forms the *desideratum* should be outwardly seen, palpably felt, and generally understood; in short, a regularly-operating cementing form or principle. The general wearing of medallions, and having regularly stated periods for public meetings, might form *part* of the plan; but the medals (having uniformity in view) should be one size, with a coloured ribbon one and the same, and having one set of mottos only; the meetings should be punctually attended to, or a small fine gently imposed, and as gently and cheerfully responded to. Small sums contributed weekly, or fines equitably imposed, and small sums as entrance monies exacted, would greatly swell the amount of the means of doing good, and at the same time prove a test whereby to judge of the sincerity of the member.

Wesley, and other eminent men, having the control and wielding of large societies, scrupled not to adopt the subscription plan; and I would have your Society, following the example of such worthy predecessors, to make the experiment, and that without delay. I am told that there are men of sturdy public spirit among your Committees. I shall be happy if what I have recommended should have the benefit of their consideration.

As it will, no doubt, appear obvious, on reflection, that suddenly to make members with a scratch of the pen *only* is really worse than futile; so it is hoped that past omissions will be more than compensated by the exercise of additional caution. This, with the usual *quantum* of zeal, and the practical knowledge which has been necessarily acquired, will, I have no doubt, tend powerfully to establish and consolidate the Society.

Among other benefits that would result from the introduction of judicious improvements, (such as I have ventured to suggest, and such as other well wishers may yet give rise to) would be the enhancement of the value of membership; members would then have the pleasure of seeing their names enrolled with others, equally respectable, equally real; *all* having *one* conscientious and uniform object in view.

SCRUTATOR.

To the Editor of the London Temperance Intelligencer.

NEW SOUTH WALES.

Extract of a Letter from the Rev. John Saunders, dated Sydney, December 28th, 1836.

"To-day (28th) is the third day of Christmas, and we have had a most deplorable manifestation of the power of drink: you cannot conceive the blaspheming, the ribaldry, the atrocities of this time. The sky is clear, the wind is sweeping through the heavens, the regal night wears her coronet of sparkling gems, but if the moral scene were depicted, that sky would be black with the dark vapour of Tartarus, that wind be the accumulated howlings of madness and woe, and those stars be the gloating eyes of fiends, looking down upon a city given up to drunkenness. While writing the above, a mother knocked down her child, to rob it of its few pence, in order to spend it in drink, and the other children called out to the father for the rescue. Where was the father? At the public house! Great is the mercy of Christ—he wept over Jerusalem. I hope, therefore, he has a pitying eye on Sydney. And we, his servants, must labour in faith, nothing doubting, preaching the cross, and crying down rum! We do not get on so well in the Temperance cause as I could wish; I therefore must say to friends at home, 'Brethren, pray for us.' I see that nothing but Tee-totalism will do here, and I think I may say the same, from my recollections, of Britain."

Progress of Temperance.

METROPOLITAN.

WEST LONDON AUXILIARY.—The registry of this Auxiliary has been completed, and the Auxiliary divided into districts, under the superintendence of a visiting Committee. The members will be periodically visited, and a distribution of tracts, on the loan system, as soon as practicable, carried into full operation. The Committee of the Auxiliary, to aid these objects, will, in future, meet the members of the Auxiliary once a month; and for that purpose, cards of membership have been issued. The meetings, however, will be open to any members of the Society who may produce a similar testimonial. The first monthly meeting will be held at Bath Chapel, Eden Street, Hampstead Road, (near Tottenham Court Road) on Tuesday, the 15th inst., at half-past seven o'clock. Members who have not obtained cards, will apply to Mr. Rouse, the Registrar, 5, Bloomsbury Court, High Holborn. The future monthly meetings will be announced in the Intelligencer.

CHELSEA TEMPERANCE FESTIVAL.—A highly respectable meeting of the members and friends of the Branch Association was held at the White Hart Tea Gardens, Old Brompton, on Friday evening, July 28th. The rural appearance of the spot, enlivened by the bright rays of the sun, imparted an air of cheerfulness and gaiety to the scene. The tables were laid out on the grass plot, in a style of neat and elegant simplicity. There was a plentiful supply of excellent bread and butter, and of those wholesome beverages, tea and coffee. At half-past four o'clock, about 120 sat down to tea; and all appeared highly gratified with the simple but salutary repast which had been provided, and with the arrangements that were made for their comfort. The grace having been sung after tea, the doors were thrown open, and preparations made for holding the meeting. Captain King, of the Royal Navy—a zealous and devoted friend to the cause—took the Chair. He opened the meeting with a few remarks on the advantages to be derived from the total disuse of all intoxicating drinks—his observations being of a practical and experimental nature, were received by the audience with much interest. Mr. Grosjean was then called upon by the Chairman. He addressed the meeting in his usual impressive and convincing manner, appealing to the ladies especially for their support and influence in this noble cause, and calling upon the Christian part of the assembly to afford their cordial co-operation in advocating and extending the principles of Total Abstinence. Mr. Hopkins bore testimony to the benefits he and his family had received from an experimental acquaintance with the principles of the Society. Mr. S. Gray followed. His address was chiefly remarkable for the cogent and irresistible arguments advanced in support of the cause, and for the acknowledged ability, and the ardent fervency with which they were maintained and applied. Mr. Hockings and Mr. Williams, Sen., then spoke at considerable length, the former illustrating his observations by the relation of several facts demonstrating the excellency of the principles and objects of the Society. At the close of the meeting, *eleven signatures* were obtained, among whom was the brother of our worthy host. A collection was made at the doors, in aid of the funds of the Branch Association. J. S. H.

August 1st, 1837.

Worcester Temperance Arms,
CHARLES STREET, BLOCKHOUSE,
NEAR ST. PAULS.

WILLIAM WILMORE respectfully informs his Friends and the Public, that he has opened the above Establishment, upon the Temperance principles, and hopes to give satisfaction to those Friends who may favour him with their patronage.

N.B. Well-aired Beds. Tea, Coffee, and the usual Temperance Cordials, and most moderate charges.

UNDER THE PATRONAGE OF THE BRIGHTON SOCIETY FOR THE SUPPRESSION OF INTEMPERANCE.

BRIGHTON TEMPERANCE HOTEL,
COFFEE AND READING ROOMS,
147, WESTERN ROAD.

The Proprietor, JOHN SUTTON, intends to open the above House, on Monday, August 14th, when he hopes, by strict attention and moderate charges, to receive the support of the Friends of Temperance and the Public generally. Persons visiting Brighton, will find the accommodations respectable, and prepared with a view to economy and comfort.

A Library of General Literature, Daily Journals, Periodicals, and Temperance Publications will be provided.

Just Published, Third Edition, Price 6d.,
"THE ADVANTAGES OF ABSTINENCE FROM INTOXICATING LIQUOR."
A Sermon, preached to Young Persons, at Surrey Chapel, May 28th, 1837,
By the Rev. JAMES SHERMAN.
Also a neatly-printed Edition for Distribution, price 2*d.*
Hamilton, Adams, and Co., Paternoster Row; Stroud, Blackfriars Road; Pasco, Bartholomew Close.

WANTED,
A steady active Young Man, as FOOTMAN, and to make himself generally useful; he is not to exceed 5 feet 6 inches in height. A Wesleyan, and one from the Country would be preferred. Also a middle-aged active Woman as LAUNDRESS. Apply, if by Letter, post paid, to J. Pasco, 90, Bartholomew Close.

MEETINGS IN LONDON AND ITS SUBURBS.
At Half-past 7 o'Clock in the Evening.

Monday, August 14th.—Bible Christians' Chapel, Paradise Row, King's Cross.—Wesleyan Association Chapel, Edward Street, Whitmore Road, Hoxton.—Bosbury's Rooms, White Lion Street, Lower Sloane Street, Chelsea.

Tuesday, August 15th.—Christian Benevolent Society's Chapel, Macclesfield Street, City Road.—Bath Chapel, Eden Street, Hampstead Road.

Wednesday, August 16th.—Baptist Chapel, Northampton Street, King's Cross.

Thursday, August 17th.—Welsh Chapel, Aldersgate Street.—Little Wild Street Chapel, Great Queen Street.—Bible Christian's Chapel, George's Place, near the Wooden Bridge, Pimlico.

Friday, August 11th.—At the Chapel, Broker Row, Mint, Borough.—White Horse Yard, Broadway, Westminster.

MEETING FOR MEMBERS.

The Meeting at the Welsh Chapel, Aldersgate Street, on Thursday next, will be for Members *only*, who will be required to produce their Tickets of Membership, or a Note for Admission from the Secretaries or Registrar of the North London Auxiliary, viz., Mr. W. Best, Aldermanbury Postern; Mr. J. W. Green, Red Lion Court, Fleet Street; or from the Registrar, Mr. R. P. Batger, at the Temperance Hotel, 159, Aldersgate Street.

Subscriptions and Donations, to the Society, are respectfully solicited by W. Janson, Jun., Esq., Tottenham, Treasurer; also by J. E. Howard, Esq., Tottenham; Mr. John Meredith, 3, Durham Place, Lambeth; Hon. Secretaries.

All Communications, for the Society, to be addressed (post paid) to Mr. John Meredith, 3, Durham Place, Lambeth.

All Communications, for the Intelligencer, to be addressed (post paid) to the Editor, 90, Bartholomew Close.

Printed and Published by J. PASCO, 90, Bartholomew Close; and sold by W. BRITTAIN, 1, Queen's Head Passage, Paternoster Row; PAUL, 52, Paternoster Row; TYLER, Tottenham Court Road; M. FULLER, 16, Bland Terrace, Great Dover Road, Southwark; HICKS, 130, Tooley Street; CHADWICK, Oilman, 5, Angel Place, near the Angel, Islington, and 18, Old Paradise Place, Islington Green; D. STROUD, 163, Blackfriar's Road; COWING, Barnet; HERBERT, 36, Exeter Street, Sloane Street, Chelsea; BAKER, Tract Depository, Nottingham; NOBLE, Boston; OLIPHANT, Edinburgh; LIVESEY, Preston; ELLERBY, Manchester; DEVENISH, Wellington; and may be had of all Booksellers.

THE WEEKLY
London Temperance Intelligencer.

UNDER THE DIRECTION AND SUPERINTENDENCE OF THE NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY.

No. 40.] SATURDAY, AUGUST 19, 1837. [PRICE ONE PENNY.

"Far from thinking this cause a *sole* means of converting sinners from the error of their ways, we deem it to be but an *auxiliary* to the great cause of religious truth; it is intended *not to supersede*, but to *make way* for other means."
Rev. J. A. James.

A WORD TO WELL-WISHERS.

THERE are not a few persons whose eyes are open to the wide-spreading evils of intemperance—who see the necessity of taking some strong measures to arrest its course—who approve the exertions of our friends—will speak well of these institutions, and will do every thing but put their own shoulder to the wheel, and assist us by their co-operation in our arduous undertaking. To this class, we would address a few words of friendly expostulation. We are glad that you entertain a good opinion of our efforts, but when shall we see *you* also come up to the help of the Lord against the mighty? We would wish you to remember that "he that *knoweth* to do good, and *doeth* it not, to him it is sin," and seriously to consider that you will have to give an account to the Judge of all the earth for the *talent of influence* which you possess—for the effects which your example may have upon others. It is not the part for a Christian to take to stand with his arms folded, in listless indifference, careless of the urgent wants of a sinful and perishing world, and saying, "Am I my brother's keeper? if those by whom I am surrounded are so infatuated as to drink to excess, what is that to me?" It is (whether you think so or not) much to you in many ways. Are you a Christian? then are you one who partakes of the smiles of a reconciled Father's countenance, and can you look without compassion on the multitudes who are perishing around you through strong drink, utterly without God in the world, and, in their madness, blaspheming or taking in vain the name of that adorable Saviour whom you love. You are willing to contribute of your substance and of your exertions, to make known the riches of his grace in distant lands. The swarthy Indian, the untutored negro, the South Sea islander, all receive a share of your attention and your care. You read, possibly, with vivid interest, the periodical accounts received from those mission stations, and rejoice over every instance of your fellow-men being brought from darkness to light, and from the power of Satan unto God. We do not object to this, but entreat you seriously to consider whether the drunkard in the next street has not a soul to be saved or lost. Whether, going down to the pit of destruction, in the very midst of Gospel privileges, he is not a more especial object of pity than even the benighted worshipper of a god that cannot save. In a word, whether his being a fellow-countryman, an heir of England's liberty, and a child of her highminded race, deprives you of your interest in him—of your wish to see him set free from chains worse than those of the oppressed negro, chains of darkness which benumb the soul and body, and prepare both for a portion in that place where hope never comes. Would you but *taste* the privilege for yourselves of bringing some of these lost ones into the fold, of increasing the joy which is poured forth, in fresh strains of holy rapture, by the angels of God, over each repenting sinner, you would soon become so much interested that we need not much solicitation to induce you to exert yourselves in the cause. But while you stand aloof, you not only deprive yourselves of the happiness of thus fulfilling your duty, and by your armed neutrality, increase the apparent ranks of our opponents, but in other ways, on which you may never have bestowed a thought, you are doing yourselves great injustice. We address those thinking and Christian people who lament the present state of society, and wish it changed. Have you children? If so, what are the circumstances of society, in reference to intoxicating liquor, in which you would wish to leave them, should *you* be called hence? Do you not anxiously desire that a great change should take place, and that they should not be exposed to precisely the same peril to which you may have been subjected? Then do consider that such a change can only be effected by a great and combined effort. This has been successful in America—if it be not so here, it must be owing, not to the carelessness of the drunkard, not to the opposition of the drunkard maker, but to the quiet, easy, good-natured indifference of just such good sort of people as those whom we are now addressing. But, perhaps, in some quarters we shall be met by the observation: "At all events, we act on the principle." We are glad of the admission; for, since it proves that you are satisfied with the *practice* of Total Abstinence yourselves, we have the strongest grounds to urge you to give the full benefit of your example to your neighbour, by signing the pledge, and of your exertions and contributions to carry out a practice which you find conducive to your own welfare. Others object that "they dislike the spirit and temper of much of the advocacy of Tee-totalism." But supposing that there are defects in this cause, (and where can we find one exempt from imperfection?) we would inquire, with all humility, how is it to be improved, if those who are so clearsighted, and correct in spirit and conduct, stand aloof in dignified disgust? If you do not approve our mode of advocacy, we shall be thankful to see the example set of a better method of promoting this good work, of some more efficient means of rousing the consciences, and informing the understandings, of the masses of our population, who are lying morally and spiritually prostrate beneath the baneful effects of unrestrained self-indulgence. If you know any plans better than ours, candidly impart them to us; if you do not, unite in carrying out those which we already possess. There is room enough, and to spare, for all our efforts. In addition, we might urge that there is no cause, not even the noblest and the best, which has not, at times, been compromised by the conduct of some of its adherents. Why, then, should you deal out a more severe measure to Temperance advocates, than to the labourers in other fields of useful enterprize. The principle on which you have acted would have led you, had you been an Israelite in the days of the

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royal psalmist, to desert the prophetic king and his righteous cause, because "every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him." Yet, notwithstanding this motley assemblage, David was the anointed of the Lord, and with him was full and final success. Do not, then, wait to give your countenance to a cause which you feel to possess strong claims upon your sympathy and support, till you find that "the rulers of the people" are all ready to embrace it. This, in any case, must be a work of time. And, in the mean time, how much may you lose as to opportunities of benefiting your fellow-men, for want of moral courage, and of acting on principle rather than on the fallible opinions of those by whom you are surrounded. It is quite obvious that it would be like weaving ropes of sea-sand, to attempt to form a Temperance Society without some pledge or declaration of sentiment, and therefore if your practice assimilate to Total Abstinence, allow us to entreat you to conform it entirely to this standard, to *sign the pledge*, and unite heart and hand with us in cheerfully labouring for this high, and holy, and useful object, the emancipation of our fellow-creatures from the miserable bondage imposed by the love of strong drink. Will you not imbibe the spirit, and imitate the example, of the Jews, when Nehemiah beheld the desolations of Jerusalem, and said to them, "Come and let us build the wall of Jerusalem, that we be no more a reproach;" and when he told them of the hand of his God, which was good upon him, and the king's words which he had spoken, then "they said, *Let us arise, and build.* So they strengthened their hands for this good work," and manfully and diligently did they labour, though their enemies mocked them, and said, "What do these feeble Jews? if a fox go up, he shall even break down their stone wall," till, at length, the God of heaven prospering them, they had the high honour of repairing and rebuilding the city of the great King, and their enemies perceived that this work was wrought of their God. Surely there is enough to excite the compassion of every Christian mind, in viewing the moral desolations of the land of our forefathers, and to induce all such to exert themselves in repairing those breaches which the love of strong drink has made in our churches, and in causing the spiritual wilderness to rejoice and blossom as the rose. He who converts a sinner from the error of his way, and brings the stray sheep into the fold, has the high satisfaction of saving a soul from death, and occasioning a multitude of sins to be blotted out.

OPINIONS IN THE OLDEN TIME.

Extracted from the writings of the Rev. Thomas Watson, Minister of St. Stephen's, Walbrook, in 1662.

"THERE is no sin which doth more deface God's image than drunkenness; it disguiseth a person, and doth even *unman* him. Drunkenness gives him the throat of a fish, the belly of a swine, and the head of an ass. Drunkenness is the shame of nature, the extinguisher of reason, the shipwreck of chastity, and the murderer of conscience. Drunkenness fills the head with fire, and the legs with water, and turns the body into an hospital. The cup kills more than the cannon; but the greatest hurt it does is to the soul: excess of wine breeds the worm of conscience. The drunkard is seldom reclaimed by repentance, and the ground of it is, partly, because by this sin the senses are so enchanted, reason so impaired, and lust so inflamed; and partly it is judicial: the drunkard is so besotted, God saith to him, as to Ephraim, 'he is joined to idols, let him alone;' so this man is joined to his cups; let him alone, let him drown himself in liquor, till he scorch himself in fire. How many woes hath God pronounced against this sin?—Isaiah xxviii. 1; Joel i. 5; I Cor. vi. 10. Ponder well upon these things. Man cannot go to heaven reeling. King Solomon makes an oration full of invectives against this sin: 'Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? they that tarry long at the wine.' Prov. xxiii. 29. 'Who hath contentions?' Drink breeds quarrels, and causeth duels. 'Who hath babbling?' Drink lets out secrets. 'Who hath redness of eyes?' Sometimes those who weep, but generally those who drink; and what is the issue at the last? The wine 'bites like a serpent and stings like an adder.' The wine smiles in the glass, but stings in the conscience. Drunkenness is a sin against the ten commandments. 1. Drunkenness cuts off the true God. Hosea iv. 11. 2. It makes the belly a god. Phil. iii. 19. To this drunkenness pours out drink-offerings; herein is a breach of the second command. 3. The drunkard, in his cups, takes God's name in vain, by his oaths. 4. The drunkard makes no difference of days; he is seldom sober on a Sabbath: he, on that day, worships Bacchus. 5. The drunkard honours neither his natural father, nor the magistrate, his civil father; he will be intemperate, though the laws of the land forbid it. 6. The drunkard commits murder. Alexander killed his friend Clytus, when he was drunk, for whom he would have given half his kingdom, when he was sober. 7. The drunkard's wine produceth lust. Austin calls wine 'the inflamer of lust.' 'I never did believe the drunkard to be a chaste man,' saith Hierom. 8. The drunkard is a thief; he spends his money on lust, which should have been given for charitable uses: so he robs the poor. 9. The drunkard is a slanderer; he cares not, when he is on the ale-house bench, amidst his full cups, how he doth defame and belie others. He is too often ready to take a false oath. 10. The drunkard breaks this command, by wishing for his neighbour's estate, that he may better follow his drunken career; and thus he breaks *all* the ten commands of God.

If this sin be not reformed, I pray God that the sword may not be drunk with blood. Some deny the charge of drunkenness, who have not drowned their reason and their senses, but he is a drunkard, in the Scripture sense, who is mighty to drink wine. Isaiah v. 22. He is a drunkard who tarries long at the wine; he drinks away his time, if not his reason. There are who steep sermons in drink; they drink away convictions, and, like the wounded deer, run to drink. The tavern bell, I fear, does more hurt than the church bell does good."

MISSIONARY EFFORTS OBSTRUCTED BY INTOXICATING LIQUORS.

IT has been asserted by the advocates for the disuse of intoxicating liquors, that they tend greatly to obstruct the conversion of heathen nations. No persons are more alive to this painful fact than missionaries. We have heard the statements of some of them upon this subject at our public meetings, and the following quotations from reports of missionary labourers in the South Sea Islands will be read with interest:—

From a Letter of the Rev. Alexander Simpson, dated Eimeo, August 14th, 1836.

"The demon of intemperance, which brought moral sterility and desolation, nipping and stunting the young plants of promise, has again disappeared; our fears have been dispelled, and the streams of salvation, which make glad the city of our God, again diffuse their healing and fertilizing effect over the length and breadth of the land."*

The next quotation is from the mission in the Marquesas. In reference to this passage, the editor of the Missionary

* Missionary Magazine and Chronicle for this month (August.)

Chronicle remarks, "The concluding portion of the Journal of Mr. Stallworthy, inserted below, is calculated to excite deep regret in every Christian mind. We here see that the spiritual enemies, which the Marquesan Islanders have to encounter, are not confined to the workings of the carnal mind, and the fearful influences exerted over a corrupt nature by the prince of this world; but that another, *and, if possible, a deadlier foe than any of the rest*, has, within a recent period, been added to the destroying host arrayed against them."

"Mr. R. was sorry to find that a native of the Sandwich Islands, who left an American whaler some time ago, has been teaching the people to make an intoxicating liquor from the Ti-root. Soon after Mr. R.'s arrival, a woman asked him if he would take some *nam* (rum) bringing half a cocoa-nut shell full. He dipped his finger into it, and tasting it, told her it was very bad, would make her head-ache, and hasten the period of her death. She then took it away. Other persons offered him some of the same liquor, and seemed astonished at his refusing to comply with their solicitations; but one man, who seemed to know something of his character, and the nature of his office, was displeased with them for inviting him to taste, and said, '*Do you not know that he is a missionary?*'"

We cannot suppose that this intoxicating drink, in such hands, and from the quantity offered, can be any thing more than a species of wine. Now would it have been safe or right for the missionary to have said, "Yes, it is very pleasant, but you must take it in *moderation?*" What are the consequences which might have been expected from such an approval? Precisely those which so widely prevail in the British Islands, but to which the great mass of Christians, and Christian ministers, shut their eyes,—an abridgment of their usefulness, a hinderance to the spread of the Gospel, and utter ruin of body and soul to multitudes!

By these quotations, and especially by the simple testimony of a Heathen, to the consistent character and conduct* of an apostolic missionary, what a lesson is taught to the drinkers of intoxicating liquors. We hope that it may be soon said of them, in respect to the using of these drinks, "Do you not know that they are ministers of the Gospel?"

Let us then never forget that our warfare is against the "INTOXICATING PRINCIPLE," whether it be formed in a fermented or distilled state; whether it lies hid in the ales of Britain, the wines of Portugal, or the *Ti-root wine* of the Marquesas. I. C.

Correspondence.

To the Editor of The London Temperance Intelligencer.

MR. EDITOR,

I attended at the Temperance meeting, at the Mariners' Church, Wellclose Square, on Tuesday, August 9th, which was numerously attended, when Mr. Magnus Klein, a German, read the history of his life. The next speaker was an Irishman, then followed a West countryman, and last a scale-maker, all reformed drunkards; and, I must say, a most interesting meeting it was. And although there was an evident lack of what we call fine speaking, there was, in my mind, a fine display of unsophisticated eloquence, and simple detail of facts, that was of the most convincing character. Their detestation of their former conduct, their gratitude to a kind Providence that led them to reform, their comparative happy state of mind, the removal of one of the temptations to dishonesty, the present improved state of their circumstances, their zeal and boldness in the cause of Temperance, appeared to be the uniform feeling of each heart. The analogy was at once striking, pleasing, and convincing; and I am satisfied that such a meeting cannot pass off without some benefit upon the minds of the numerous assembly. Go on; you must ultimately succeed, although you are but as one in a thousand, and a host of interested individuals against you; yet virtue, justice, goodwill, humanity, religion, nay, God himself, is on your side; therefore you must prosper! I. C. B.

* Rom. xiv. 21, compared with 1 Cor. viii. 13.

To the Editor of the London Temperance Intelligencer.

SIR,—I wish to draw attention to the following paragraph, which appears in the Dispatch of yesterday, by which it appears that a poor boy was poisoned at Leicester:—

SINGULAR CASE OF ALLEGED MANSLAUGHTER.—On Wednesday, at Leicester, Thomas Bonnett, aged 19, and John Ottey, aged 24, were indicted for the manslaughter of William Townley, a boy of the age of 13 years. The prisoners and another young man were playing at skittles on the day in question, and at their request the deceased and two other boys set up the pins for them. They gave these boys gin-and-water and rum-and-water to drink several times, until they became intoxicated. They staggered about for some time, and were afterwards taken home. The deceased was insensible for several hours, and the next day complained of great pain in the chest and sides. He was attended by Mr. Paget, the surgeon, who applied leeches, and administered the proper medicines, but he died in six days. On a *post-mortem* examination of the body, both the stomach and lungs exhibited a great deal of inflammation; but the lungs appeared also to have been the seat of antecedent disease, which was likely to terminate in death at no distant period. Mr. Paget was of opinion that the liquor which the deceased had drunk was calculated to accelerate his death; but there were other circumstances which might have occasioned his death, and therefore he could not take upon himself to swear that it had been produced by the liquor.—The Learned Judge thereupon directed an acquittal; but censured in strong terms the conduct of the prisoners in giving liquor of this description to boys of tender years. He hoped they would endeavour to make some atonement for what they had done, by abstaining from intoxication themselves for the rest of their lives, and inculcating principles of Temperance and sobriety in their families, and amongst their friends and neighbours on all occasions.

If this youth had been poisoned by an unfashionable poison, The Dispatch would have turned it to some account; large posters would have been stuck about, in which the largest line would have been "most atrocious case of poisoning," but as it was that kind of poison which the readers of The Dispatch have a love for, and not a few live by retailing, it is merely stated that a boy is poisoned.

Hoping you will expose this in the best way,

I am, Sir, respectfully,

August 7th, 1837. WM. LURCOTT.

To the Editor of the London Temperance Intelligencer.

SIR,—At the request of a few friends, I write these few lines, to let you know that in this part we are getting on by degrees in the establishment of the Total Abstinence principle; although in the attempt to do ourselves and others good, we have been exposed to much persecution.

The adoption of Temperance meetings, &c. took its rise here after the following manner:—A friend sending me a few papers, with a London Temperance Intelligencer, caused some surprise, as it was a new thing to me; but after some meditation, and making further inquiries concerning it, I began to yield to convictions. I made a trial of it for a month, and found it to be so beneficial, that I have continued it to the present time. I have inoculated others by my example and advice, and now we amount to twelve staunch Tee-totalers. We should have numbered one mor

had not one unfortunate victim withdrawn from our ranks, and yielded to his former habits of drunkenness; since which, he has left our neighbourhood, leaving his wife and child in the most poverty-stricken and unprotected state.

Some of us lately attended a Temperance meeting held at Southend, and were truly delighted to hear the good that has been effected. We have one among us that had backslidden into the very depth of drunkenness, but is now, thanks be to the Author of all good, restored to the contemplation of what is right, and is going on his way rejoicing as in times past. O, Sir! what a change has taken place in his family, in every way for the better. Sir, you will oblige by sending us every needful information, such as the price of tracts, by what means we can convey the money, and how we may be able to obtain The Weekly Intelligencer. Please to send us a catalogue, and tell us whether it is probable we shall have a lecturer attend us this summer, as this place is noted for drunkenness; if it could be that we had previous notice, we would prepare a booth, and I believe many would attend. Trusting that the Divine blessing will attend our endeavours,

I remain, &c.,

Rochford, Essex. J. B.

To the Editor of the London Temperance Intelligencer.

MR. EDITOR,

A drunken seaman was brought up at Guildhall, on Thursday, for breaking the windows of a coffee house keeper. He came from New York, in the Ann, in which intoxicating liquors are not used; but as soon as he got on shore, he spent all his money, and got mad drunk. After a good deal of merriment, at the tar's expense, the Lord Mayor was pleased to observe that "he was sorry to see such a *sample of the Temperance principle;* it was no great improvement upon the old." Might not his Lordship have said, he was sorry to see such a sample of the *intemperance principle*, and have given wholesome advice to this poor pitiably-deluded sailor, instead of taking the opportunity to cast an atom into the balance against a Society established for the sole purpose of preventing such cases?

I am, Mr. Editor, respectfully,

August 8th, 1837. WM. LURCOTT.

To the Editor of the London Temperance Intelligencer.

SIR,—The Nottingham Tee-total Society is progressing, and though we have to lament over the fall of some, who have yielded to temptation during the late elections, we have great cause to thank God and take courage, by the persevering efforts of those who are engaged heartily in the work. Our fallen brethren are returning to us, and we hope, by our prayers and affectionate solicitude, to preserve them in the good ways of Total Abstinence. In your list of ministers who are Tee-totalers, I would just inform you that, in addition to the two Baptist ministers for Nottingham, you may add,

The Rev. Mr. Lowe, Wesleyan Minister
The Rev. Mr. M'Carthy, Primitive Methodist
The Vicar of Ruddington, near Nottingham
Archdeacon Brown, of Cotgrave.

The latter of these must have a star put to his name, not having signed. He is not only practicing Total Abstinence, but preaching to the people in the village upon the subject, and, I trust, will soon join us. I am informed also that the Rev. Mr. Edwards, Particular Baptist, is trying the system, and need not add that we should hail his appearance among us with great joy. If we could but get the ministers in Nottingham, one and all, to join our Society, our town would soon experience a moral renovation. I believe such a sentiment can be borne out by the fact that the influence of the ministry would, in a great measure, purge the church from the cursed leaven which has produced such havoc among the followers of Christ. Praying that we may soon see the church and world purified from strong drink,

I am, dear Sir, your's respectfully,

EDWARD SMITH, *Secretary.*

Nottingham, August 7th, 1837.

Progress of Temperance.

METROPOLITAN.

HARP ALLEY SCHOOL ROOMS.—This place, celebrated as the theatre of the Tee-totalers' earlier exertions, was visited, on Tuesday evening last, by Mr. R. S. Nichols, from Bradford, York, who elucidated the Abstinence question with all that circumstantiality, point, and earnestness, for which he has been so long distinguished. The plain unvarnished account which he gave of the happy effects which the system had entailed on many an hard-working countryman, in the district where he resides, told admirably, and was calculated to convince the most sceptical; whilst his description of the wondrous moral consequences, which were an almost inevitable result of the adoption of the principle, was truly gratifying. And there can be no doubt, that if men, practically acquainted with the merits of Abstinence, would, like Mr. Nichols, unhesitatingly bear testimony to the truth, as evinced by our system, that our Temperance pledge would be acted upon far more generally than it now is, to the comfort and credit of our species, to the benefit of every useful institution, to the honour of true religion, and to the glory of the ineffable Author of all good.

PROVINCIAL.

LUTON.—The Abstinence advocates in this little town, with that intrepidity which the good cause is so well calculated to inspire, pursue the course which duty and humanity points out, in despite of the sneer of ignorance and the more formidable opposition of self-interest. The exertions of Mr. Darley, Wesleyan minister, have been beneficially felt, for some time past, in Luton and the surrounding neighbourhood. Mr. Bishop, also, a member of the Society of Friends, has done much in the way of removing the prejudice which abounded in this quarter; whilst the good effects so visibly demonstrated in the person and conduct of the reformed Neale, shows what *positive good* the adoption of the principle is calculated to bring about. The latter, no longer under the baneful influence of bad drinking habits, can now co-operate with others in disseminating salutary truths, and recommending them to his yet unconverted countrymen. Besides the local advocates, who publicly render signal services to our cause, our town is occasionally enlivened by persons from London, &c. At the invitation of the Society, Mr. Dexter lately spent a few days here, and essayed to great advantage. During his sojourn, an insulting, but whimsical, invitation, emanating from a posse of tipplers, in a neighbouring village, was sent to the Secretary. It ran thus:—

"*To the Secretary of the Luton Tee-total Society.*

"SIR,—Eleven gentlemen of the Kimpton Hog-jorum Society are anxious to make a match, to play eleven gentlemen of your Society a game at cricket, home and home, for any sum you think proper. The wickets to be pitched at ten o'clock, on the day agreed upon. A tub of water and a tub of beer to be placed at each wicket; and the Hog-jorum Society will engage to drink as much beer as you Tee-totalers can water—our umpire and scorer as many gallons of beer as yours can quarts of water, for any sum. And, as you boast of the good effects of your Tee-totalism, the Hog-jorums will play you at any manly game you think proper to name.

"Your answer is respectfully requested. Direct to the Secretary of the Hog-jorum Club."

On perusing this singular challenge, it occurred to the Lutonians and their visitors, that a far better plan could be hit upon than the treating it with mere scorn; and, as they knew Kimpton to be a place sadly inundated with the liquid-loving vice, neglected in religious services, and otherwise demoralized, they (keeping their excellent maxim of doing good for evil in view) thought they could not do better than answer the chivalrously-written epistle in person, and see whether they could not bring a few, at least, of that almost hopeless village to a saving sense of the merits of Abstinence. With this intent, a small party, with Mr. Dexter at the van, marched to Kimpton, in regular Tee-total order. Notice of their approach was given in all directions, and several, who had often heard Temperance advocacy misrepresented, attended to swell the number of hearers. A hubbub ensued; and some of the pretended skittle-players began to disclose their cloven feet. The little party, (so few indeed as scarcely to form a forlorn hope) however, kept together, and was determined not easily to be discomfited. They read their antagonists a long lesson; such as, it is hoped, they will not readily forget; and whilst they found the majority actuated by a ferocious and illiberal spirit, such as, under the circumstances, they expected would display itself, others there were who felt sincerely desirous of comparing statements, and hearing what might be advanced. Some there were that, at the commencement of the meeting, showed symptoms of being idly captious and ignorantly critical, who, at the conclusion, came over to the side of truth. So omnipotent is truth when fairly set forth—

While Dexter dwelt on Temperance benign
And those who came to *scoff* remained to *sign*.

At least, they signed our pledge at Luton shortly after. After rather a harrassing day of it, and being interruptingly saluted with village music, (hand bells) meant to annoy, the Temperance party retired from Kimpton, to their respective homes, in the conviction that, though the village bore the characteristics which had been long assigned to it, they had not travelled thither altogether in vain. As success is the result of perseverance (with God's blessing) only, we hope that wherever opposition to Temperance principles is manifested, be it scurrilous or satirical, foul or fair, that it will meet (as in this case) with that legitimate opposition, blended with Christian forbearance, which springs from a desire to do good "in our day and generation," which is alike required at the hands of Truth, and at the suggestions of Humanity.

Reading.—The friends of the Temperance Reformation in this town held a meeting on Tuesday evening last, in the Town Hall, which was well filled by the hour appointed, with a most respectable audience, it having been publicly announced that the Rev. James Sherman, of Surrey Chapel, London, would attend, and address the meeting. The Chair (which was surmounted by the splendid banner of the Society, containing devices emblematical of the fruits of Temperance) was occupied by the Rev. Michael Maurice. The meeting was effectively addressed by the Rev. Messrs. Sherman, Maurice, and Alsop, T. Baker, Esq., and Mr. M. Thompson. Mr. Sherman, in a luminous and most impressive address, stated the principles of the Society, and some very weighty reasons for their adoption; illustrating his remarks by many interesting facts within his own observation and experience. Amongst other striking instances of the good effects which had resulted to individuals from the adoption of the Total Abstinence plan, the rev. gentleman stated, that on the morning of that day, as he was about to leave town for Reading, he received, per post, an anonymous letter, inclosing £5., of which the following is a verbatim copy:—"Dear Sir—By the grace of God, I have been enabled to keep a resolution, formed some time ago, of not taking any spirituous liquors, wine, or beer, and have been enabled, by so doing, to enclose you £5., saved by the above resolution, which I beg you will distribute to institution or institutions, leaving it to your better judgment. O that I may be kept by the power of God from falling into the same sins again that I have been guilty of! I am very much ashamed of the enclosed, as it shows what I have before spent; but yet rejoice more that I have been enabled to save it, and that it may be spent in the cause of Christ. Pray that I may be kept in a right course to the glory of God." This pleasing circumstance, and others of a somewhat similar nature, produced a considerable sensation, and the whole of the proceedings evidently made a powerful impression on the minds of the numerous auditory in favour of the principles of the Society. We have long most ardently wished to interest the religious public in the Temperance question, but had hitherto failed in accomplishing this desirable object to any extent. We, however, feel confident that this meeting has been the means of removing a vast deal of prejudice which had previously existed, and of shedding light upon the minds of many as to the true nature and excellency of our principles, and that we shall in future have the countenance and support of a large body of those excellent individuals whose co-operation and assistance in any good cause is calculated to ensure success. We cannot sufficiently express our obligation to Mr. Sherman, who, at some inconvenience, favoured us with his valuable aid, and has given us a substantial assurance that the people of Reading, (amongst whom he has spent the choicest of his days) have still a place in his best affections. The Society in Reading had lately been retrograding. The Committee had been pained to witness a sad defection amongst our members, chiefly of the lower classes in Society. We are, however, encouraged by the fact that our principles are silently, though effectually, working their way amongst the more respectable part of the community, and we trust that, like leaven, it will go on until the whole lump shall be leavened. We also feel assured that the present state of the public mind in Reading, with regard to this great question, fully warrants us in anticipating a revival amongst the more ostensible adherents to the Society.

August 11*th*, 1837. B. C.

Liverpool Temperance Festival.—On the 20th ult., the annual procession of the Temperance Society of this town and neighbourhood took place. The procession was splendid—in numbers more than double any preceding one—and the appearance of the men was also greatly improved. The number and variety of banners, and five bands of music, also added to the interest and gaiety of the scene. It was gratifying to observe that a greater number of gentlemen than usual appeared in the procession. L. Heyworth, Esq., preceded in his carriage. The Committee, the Rev. G. Stokes, Messrs. Wm. Kay, Cropper, Spence, Johnson, Thompson, Miller, and Hayward, were stationed about the centre of the procession, along with R. G. White, Esq., Mr. Corcoran from Dublin, Professor Greenbank from Sunderland, Rev. Mr. Rogers from Prescot, and several others.

A public meeting of the members and friends of the Society was held on Friday night, at seven o'clock, in the Amphitheatre, Great Charlotte Street. It was very numerously and respectably attended, a great portion of the audience consisting of females. The proceedings were commenced with the singing of a Temperance hymn.

Laurence Heyworth, Esq., having been called to the Chair, read letters of excuse from Earl Stanhope, Lord Sandon, and Mr. Creswell, excusing their non-attendance, the former on account of previous engagements, the two latter because the arrangements made by their friends for canvassing the electors deprived them of the pleasure of being

present. The Chairman then said, it was to him a most pleasing fact, that wherever he went, amongst all classes of the community, he heard but one opinion, and that was that the Society was a most excellent one, and calculated to effect much good.

Mr. Corcoran, a gentleman from Dublin, Mr. John Garratt, Mrs. Hamilton, the lecturer on Phrenology, William Ewart, Esq., and Howard Elphinstone, Esq., (two of the candidates for the borough of Liverpool,) Mr. John Hockings, the Birmingham blacksmith, and a converted drunkard, then advocated the cause of Total Abstinence.—The meeting was afterwards addressed by Mr. Howarth and Mr. Swindlehurst, two reformed drunkards, and at half-past ten o'clock was adjourned to seven o'clock next evening, when it was announced Professor Greenbank and several other gentlemen would speak, and free admission granted to all.

Extract of a Private Letter from Liverpool, dated July 22nd.—Dear Sir,—I have the pleasure to inform you that our Festival, which was held during the present week, has exceeded our highest expectations. It commenced last Monday by a meeting at the Music-Hall, when the President of the Society, John Cropper, Esq., took the Chair. The Tee-total Band attended, and by its soul-stirring harmony, prepared the meeting for the far greater soul-stirring eloquence which was to follow. The audience was crowded from the doors to the platform, which was thronged with our own Liverpool advocates, and with those from various parts of the kingdom. A great number of ladies also honoured the meeting with their company. After our worthy Chairman had addressed the meeting, two of our reformed drunkards related their affecting experience, which deeply interested the audience. R. G. White, Esq., followed, with an appropriate address, which he closed by introducing T. K. Greenbank, Esq., professor of Elocution, who, in a speech, which was so classical in language, so powerful in argument, so rich in imagery, so correct in facts, so close in appeals to the conscience, and so perfect in delivery, that the effect was what might be supposed,—it delighted, informed, convinced the understanding, and melted and carried away the feelings of the audience. When the effect had a little subsided, John Hockings, the "Birmingham blacksmith," came forward, but all attempts to describe or to analyse his speech must fail. The force and elegance of Professor Greenbank's address seemed to leave nothing but despair for all who followed; but Hockings is so thorough an original, that he followed without any disparagement, and shone in an orbit strictly his own. In a very long address, which indeed did not appear long, he *rivetted* the attention of his hearers. He did what he pleased with them. He carried them to the lowest scenes of human degradation, and to the sweetest scenes of domestic comfort. Nearly at the same time his ready and natural wit astonished, and his pathetic descriptions of the horrors of drunkenness melted the eyes to floods of tears. His sarcastic talent is very great, but not dangerous, for his benevolence tempers its keen edge. But I am forgetting that I am only writing a letter, and not a panegyric; suffice it to say, that while he continued to speak we were all wrapped in wonder and delight, and when he sat down we scarcely knew where we were. We had many speakers to follow, but the time was exhausted, though not our attention, and the Chairman closed with a hymn of praise to Him from whom all blessings, natural, moral, intellectual, and spiritual do proceed. At the conclusion of this our first meeting, we got 77 signatures to Tee-totalism, for we have no other *ism* now in the Liverpool Society.—My dear Sir, I wish I had time just to give you a sketch of the other meetings, but I have not; you will see it elsewhere I hope, for it would be a shame and disgrace to the good cause in Liverpool not to have them all fully described, that the world might see what Temperance Societies have done. The meetings on Tuesday were all good,—three in different parts of the town. But the procession on Wednesday is past description: it was a fine day, and all was joy, and love, and harmony, and tears in abundance flowed from the spectators,—they were tears of gratitude from many a reclaimed drunkard's wife, and of joy from the benevolent of our town. In the evening we had several tea meetings, and the one in Jordan Street surpassed, if possible, that in the Music Hall, Mr. Cropper in the Chair. The great meeting in the Amphitheatre was on Thursday evening; it was splendid indeed, and had a happy issue. But the *crowning one* was that one at the same place on Friday evening, intended for Mr. Livesey, but he was taken ill and came not. James Spence, Esq., was in the Chair,—admission free. Thousands attended,—all was brilliant,—order and good-will prevailed. John Finch, Esq., led the van on this glorious evening. The hearers were actually like so many living statues arrested or petrified. Professor Greenbank excelled even his speech in the Music Hall, and electrified the audience with several bursts of eloquence; but every speech was good, very good, and especially Mr. Grubb's from Preston, which for solidity and perspicuity, and convincing power, for good sense and pure eloquence, could not be excelled. He was deservedly and enthusiastically applauded. I hear that 700 new members are added to us during this week, but I have not yet counted the signatures from the books, and therefore I cannot tell exactly what is the number. I am sorry that Mr. Swindlehurst did not speak on Friday: he was fully expected by the Liverpool friends, but as the company called out for Hockings, Mr. S. gave way. I never was present at such a meeting, and it is said by some, that there has not been such a meeting (for talent, and the effect produced) of Tee-totalism in England. I took down names after the meeting, which I never expected would join us.

I remain, my dear Sir, your obedient servant,

T. H. B.

Dublin Juvenile Temperance Association.—At a recent meeting of the above Society, the following animated address was delivered by Master Henry Brown:—

Ladies and Gentlemen—With apologies for inefficiency we often hear good speakers rise to plead the various subjects which they have in hand; but as I pretend not to be a speaker, I pass over the apology, and will simply endeavour to bring before you some portion of the great truth for which we all stand up here this evening, namely, the senative and healing influence, both physical and moral, of Total Abstinence from all intoxicating liquors. And here I may have to contend with the prejudices of taste and sense, and the preconceived opinions of many in this meeting; but as candour and openness to conviction lodges in the breast of every honest Irishman, I freely meet those prejudices; and all this cause, which we wish to advocate, demands to be sure of victory is, an impartial and candid investigation; and as my peculiar province here, this evening, is to speak to this cause as it stands in relation to my fellow-youth, on account of whom I appear before you, I would ask all those in any way engaged in the training and education of youth, can the economy of your system, however excellent, be at all complete without this forming a part, and more especially in a religious education? for consider how all your happy exertions for eradicating the noxious tares naturally sown in the youthful mind, and implanting the good seed of the Word of God, and all your fair hopes of their future path in life being marked by purity and holiness, may be blasted by the withering influence of the tyrant, Intemperance. This is no fancied picture, for, alas! it has too often been the sad cause of harrowing the very soul of many who had laboured to instil into their minds right principles, and a good education, but which, by this ensnaring vice, have only pandered

the more fearfully and destructively to their sin. So we see the neglect of uniting the principles of this Society with the education of youth, which is so universally demanded in the present day, lay no foundation, no solid foundation, for preventing the hot and fire-breathing winds and storms of these ages' refinements from sweeping away the mental structure, however noble and adorned it may have been; and if, in this case, you agree with me as to its importance, I push home on yourselves this one reason alone, leaving aside the powerful array of other constraining motives, for joining our Society; and I would ask you, could you advise any youth to adopt the principles of this Society, if you yourself practically say the contrary? To my fellow-youth I say, however, reflect for yourself—canvass the question we bring before you. Be not the creatures of example in this respect, but rather, by your example, put to the blush those who ought to have preceded you. But I know though this may appear a good—a clear confessed good, unless you are convinced of its forming a portion of your happiness, it will not influence your will, or controul your actions. Then would it not be a good inquiry—Will my subscribing to the pledge, by practice and sign manual, contribute to my happiness? I ask you, is a transient or enduring pleasure the greater happiness? Does health contribute to happiness? Does a calm and unstrained mind contribute to happiness? Does that most exquisite of all human enjoyments, a sense of doing right, and benefiting our fellow-beings, contribute to happiness? If so, then the affirmative to that inquiry is the right and happy judgment. Abstain, then, my fellow-youth from the noxious drink, for the sake of your own permanent happiness, and that of those who may be influenced by your example—for the sake of your country, your religion, and your God, shake off the fetters which the customs and fashions of society may have rivetted upon you, and go forth armed with the shield and sword that our pledge shall array you with. Be free and respected. *This* can only be done by your own hand, and fixed resolution—for hear the well-known lines of the poet, with which I conclude:—

"Hereditary bondsmen! know ye not,
Who would *be free* themselves *must strike the blow!*"

Varieties.

Dr. Darwin and Temperance.—"I am sorry that Dr. Darwin's next letter was burned; I regret it not for the sake of compliments to play or prologue, but for the sake of a humourous invective which it contained against what the Dr. called '*vinous potation.*' He believed that almost all the distempers of the higher classes of people arise from drinking, in some form or other, too much vinous spirit. To this he attributed the aristocratic disease of gout, the jaundice, and all bilious or liver complaints; in short, all the family of pain. This opinion he supported in his writings, with the force of his eloquence and reason, and, still more, in conversation, by all those powers of wit, satire, and peculiar humour, which never appeared fully to the public in his works, but which gained him strong ascendancy in private society. During his lifetime he almost banished wine from the tables of the rich of his acquaintance, and persuaded most of the gentry, in his own and the neighbouring counties, to become water-drinkers."—*Edgeworth on Education.*

Effects of Drunkenness.—Burton, in his "Anatomy of Melancholy," written upwards of two hundred years ago, when speaking of drunkards, has the following very apposite observations, which may serve to show what our forefathers thought of the intemperate:—

"Like Timocreon of Rhodes, they drown their wits, wash their brains in ale, consume their fortunes, lose their time, weaken their temperatures, contract filthy diseases, also rheums, dropsies, calentures, tremor; get swollen jugulars, pimpled red faces, sore eyes; they heat their livers, alter their complexions, spoil their stomachs, overthrow their bodies, (for drink drowns more than the sea and all the rivers that fall into it), mere purges, and casks; confound their souls, suppress reason, go from Scylla to Charybdis, and use that which is an help to their undoing. And, like grasshoppers, whilst they sing over their cups all summer, they starve in winter; and, for a little vain merriment, shall find sorrowful reckoning in the end."

Temperance.—Man was destined to earn his bread by the sweat of his brow, to work for his food. Here there is a provision made for that which is so much neglected by all classes, but those with whom it is part and parcel of their occupation—I mean exercise. Unaided by his fellow-men, destitute as yet of the advantages which a division of labour and commerce supply, his food would, of necessity, be confined to the few simple herbs which his own toil could extract from the earth, or to the animals which he had earned by his exertions in the chase. Here are two of the first, and the two most important regulations of which modern dietetics inculcate the observance, namely, exercise and diet. For the best of all reasons, a man so situated would not indulge in the use of stimulants: he would not know either that they could be procured, or how to procure them, and, consequently, neither from ale, nor wine, nor spirits, would he run any risk. And here we find the third section in nature's scheme of diet—sobriety; and a sobriety, it will be observed, not merely the comparative degree of drunkenness, but positive temperance, complete abstinence from stimulating liquids. This, then, may be said to be the natural state of man—the state in perfect accordance with which his organs were formed, and all the tissues of his body were fashioned and modified.—*Robertson on Diet.*

A Christian was conversing the other day with an old drunkard, on the evil of drunkenness, and on the necessity of his preparing for another world, when the old man pointed to a public-house sign opposite, and observed, "At one time I earned £3. per week, and used that house for thirty years, and spent, on an average, a pound a-week for drink. And now," he added, "I want a penny."

Gin-drinking and Savings.—In the year 1834, the poverty of England laid out in gin 21,874,000*l.* The account was still better in 1835, when it was 23,397,000*l. only* —an increase of upwards of a million and a half in twelve months! In 1836 it was 24,710,000.—the million and a half having been duly kept up. We are to bear in mind also, that the whole population of England and Wales is not above fourteen millions, and that the gin-drinking is confined to the exclusive pleasure of the populace; gin never being among the luxuries of a gentleman's table, and very seldom finding its way into his house. And Ireland and Scotland smuggling and distilling their own beverage *ad libitum.* While even in England the gin-drinking is narrowed within these few years by the Tee-totalers and other lovers of keeping themselves in hot water. Now, if we estimate the deposit in the savings banks so low as twelve millions a-year, adding these to the expenditure on gin, we have at once 36,000,000*l.* a-year, namely, the full interest of the national debt; in other words, the whole national debt itself; for every one knows that the debt is nothing but the interest. Thus the poverty of England, if it should please to give up misery and mortality in the shape of dram-drinking, and add to what is saved from the gin-shop, what it is palpably able to lay by from its daily expenditure, would be enough to pay off the national debt any Easter of its existence. So much for poverty.

Poetry.

THE EXILE'S SOLILOQUY.

Ye twinkling stars, that roll on high,
Through the vast concave of the sky,
Your gentle beams, with softest smile,
Shine on my long-left native isle.

My native isle! my native land!
Ah! many a dear and tender band
Hath closely bound my heart to thee,
Land! which I ne'er again shall see.

There lives my sire—alas! he may
Have mingled with his native clay;
And, press'd with sorrow, may have found
A resting-place beneath the ground.

My father—how his swimming eyes
Bespoke his heart-felt agonies;
How the big tear roll'd down his face,
As he bestow'd his last embrace.

And where is she, whose throbbings loud
Wrung pity from a heartless crowd?
Whose bosom heav'd with deep distress,
With all a sister's tenderness.

And is she still oppress'd—forlorn,
And does she still her brother mourn?
Or has she sunk beneath the throe?
Am I my sister's murd'rer too!

My mother!—O! my spirit faints;
I witness now her dying plaints;
Methinks I see her streaming eyes,
And hear her sobs, and hear her sighs.

How did she plead, how did she warn
Her wayward offspring to return;
And then she sunk beneath the stroke,
Her spirit fled, her heart was broke.

But hark! what's that? I hear her say,
"Come, meet me at the judgment day!"
'Tis fancy—no—my head is hot—
'Tis conscience' voice—I heard her not.

O! could I from my conscience fly,
To earth's remotest ends I'd hie;
Far from the busy haunts of men,
Where the wild leopard holds his den.

Accursed drink! to thee I owe
This mass of grief, this weight of woe;
For thee I barter'd hope and peace,
My honour, and my happiness.

My path was flowr'y once, and fair,
And all was smooth, and free from care,
But drink—strong drink—inspir'd my brain.
And innocence gave place to shame.

Had I a voice more loud and strong
Than the harsh thunders pealing tone;
A voice which distant hills should shake,
And make earth's firm foundations quake,

I'd bid each jovial ear attend,
And listen to a ruin'd friend;
Would tell the path which I have trod,
That led me far from peace and God.

I'd tell them how I supp'd, and fell;
How social glasses lead to hell;
Would, with my loudest voice, proclaim,
The rule of safety is Abstain.

D. G. P.

Intemperance.

Death from Drinking.—Last week, a cart was passing through Littleborough, near Rochdale, containing, amongst other goods, a large bottle, with three or four gallons of brandy in it. By some means the bottle broke, the whole of the liquor running into the street, when a shoemaker, named Mackles, laid himself down on his belly, and drunk it from the ground, till he was almost breathless; he drunk a second time, when he was nearly stupified; he repeated it a third time, was carried away senseless, and immediately expired.

MEETINGS IN LONDON AND ITS SUBURBS.

At Half-past 7 o'Clock in the Evening.

Monday, August 21st.—Bible Christians' Chapel, Paradise Row, King's Cross.—Bosbury's Rooms, White Lion Street, Lower Sloane Street, Chelsea.—At the Chapel, Ewer Street, Union Street, Borough.

Tuesday, August 22nd.—Christian Benevolent Society's Chapel, Macclesfield Street, City Road.—Bath Chapel, Eden Street, Hampstead Road.—Rev. Mr. Morren's Chapel, Shore Place, Well Street, Hackney.—Ebenezer Chapel, Old Street Road.

Wednesday, August 23rd.—Baptist Chapel, Northampton Street, King's Cross.—The Meeting House, Cole Street, Swan Street, Great Dover Street.

Thursday, August 24th.—Welsh Chapel, Aldersgate Street.—Little Wild Street Chapel, Great Queen Street.

Friday, August 25th.—At the Chapel, Broker Row, Mint, Borough.—White Horse Yard, Broadway, Westminster.

*** The Western Auxiliary intend taking an Excursion to Richmond, in that commodious Steam Packet, the Endeavour, on Monday, August 28, 1837.

TO CORRESPONDENTS.

The sentiments of Sigma, *in reply to* Scrutator *of last week, corresponds, in a great degree, with those we entertain; but it would be as unwise as it is inexpedient to found a controversy on the points mooted. The suggestion of* Scrutator *evidently proceeded from a desire to serve the cause, by the enaction of regulations of a more imperative and binding character than those now in practice. We know there are various opinions entertained. We conceive, too, that it is scarcely within the scope of mortal ingenuity to guard against* fictitious signatures *in all cases; but in disciplinarian matters of this kind, it is for the managing Committees, who are alive to the importance of attending to whatever may conduce to the respectability and well-being of the Society, to decide on the elegibility of all plans of a preparatory or initiatory description.*

L. L. is under consideration.

G. R. will perceive, by perusing the present Number, that his views have been anticipated.

Subscriptions and Donations, to the Society, are respectfully solicited by W. Janson, Jun., Esq., Tottenham, Treasurer; also by J. E. Howard, Esq., Tottenham; Mr. John Meredith, 3, Durham Place, Lambeth; Hon. Secretaries.

All Communications, for the Society, to be addressed (post paid) to Mr. John Meredith, 3, Durham Place, Lambeth.

All Communications, for the Intelligencer, to be addressed (post paid) to the Editor, 90, Bartholomew Close.

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THE WEEKLY
London Temperance Intelligencer.

UNDER THE DIRECTION AND SUPERINTENDENCE OF THE NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY.

No. 41.] SATURDAY, AUGUST 26, 1837. [PRICE ONE PENNY.

"Far from thinking this cause a *sole* means of converting sinners from the error of their ways, we deem it to be but an *auxiliary* to the great cause of religious truth; it is intended *not to supersede*, but to *make way* for other means."
Rev. J. A. James.

ESSENTIALS TO SUCCESS.

THE first of these is cordial union; the second, perfect discipline; last, not least, individual good character, and fitness for the work.

We intend to offer a few observations under each of these heads, such as, we trust, may tend to the advancement of our cause; and to which we would solicit the candid consideration of all our friends, and to the first of which, especially, we invite the impartial attention of *all* who really wish the diminution of the evils of intemperance.

The advantages of union are so great, that it would seem unnecessary to enforce their consideration, were it not that so many things are apt to interfere with this indispensable requisite. All experience, the records of past ages, imprinted on the historic page, shows that nothing great can be achieved without union of purpose and effort amongst those who co-operate, and that discord and divisions are the forerunners of disaster and defeat. We may refer, by way of illustration, to the description which our historians give of this realm, when divided among the petty chieftains of the Saxon Heptarchy, when England, Ireland, Wales, and Scotland existed in perfect independence of each other. Distracted by petty quarrels, the resources of this fine country were crippled by intestine war, and the peaceful hamlet became the scene of rapine, murder, and pillage. No English vessel could cross the seas with impunity, but the Danish or Norwegian pirate, the master of some score of vessels, scoured the seas without fear, and ravaged, at will, any part of her shore. Look at Britain now. How great is the power and influence entrusted to her by Divine Providence, while in the castle of his English home, the labourer rests more secure under the protection of her equal laws, than the baron in his fortress, in olden time. How could this be the case without union?

Take another example, in the admirable establishment of our post office, the perfection of those arrangements by which a letter finds its way to any part of the empire; how different from the endless trouble which would ensue if every man had to find the means of conveyance singly and separately for his own letter. How could business be carried on were such the case? We might go through all the ramifications of society, and show that there is no idea more fallacious than that man can be independent of his fellow-man, and act to advantage in a solitary position. It is union which creates strength. Insulated efforts do, occasionally, effect much, but generally bear no more comparison to the combined and well-organized operations of an associated body, than the progress of a Thames wherry-boat to the gallant bearing of a noble merchantman.

We do not advocate union where a fundamental and irreconcileable difference exists both as to principles and modes of operation. There may be a junction like that of the Siamese twins, which, far from contributing to comfort or usefulness, serves but to excite surprise. It is requisite that the end in view should be the same, and that those who wish to arrive at it, should agree to travel the same road. If these preliminaries are but settled, united action becomes the obvious course pointed out by the dictates of good sense, and by the voice of experience.

In this respect, loss has been sustained by the friends of Temperance, not acting together. The circumstances under which the Total Abstinence Societies have sprung up, account for this, and a great improvement appears gradually and satisfactorily to be taking place. To contribute to this, it is necessary that we should urge on the attention of our members the second point—*perfect discipline*, united to good organization.

Hitherto Temperance efforts, in some places, have been too much like what we may suppose to take place in a farm yard, in the absence of the master. One or two of the most experienced men discover that the best haystack is overheating, and likely to take fire. They are going to set to work to cut a hole down the middle, to prevent the evil. In this they are opposed by Matthew and Thomas, who declare that the stack is only heating *in moderation*, and that such ultra measures are very inexpedient and visionary. In the mean time, the smoke begins to rise; all doubt is now at an end, but there is no proper arrangement. Dick and Harry tumble over each other, in a scuffle, which should get hold of a bucket. Simon gravely asserts that nothing can be done till the parish engine is obtained, and though he wont go for it himself, he will not help those who are so stupid as not to see with him. Some are quarreling, and accusing each other as the cause of the disaster, and very few are taking any proper means to put out the fire. Leaving Matthew, and Thomas, and Simon out of the question, those who will *work*, must organize themselves, and as soon as possible lodge the executive power in the hands of a small, (it may be) but well-chosen, committee, who should be looked to for arrangement and direction of effort, and without whom nothing should be done. Those should be chosen as committee men who are the most wise and prudent as well as the best workers, and each member of a committee should consider the Society as much dependent upon his individual exertions as he would if it was his own secular business or profession. The misfortune of many committees is, that there is so much time lost in conversation, to the interruption of useful business. A small fine should be imposed for non-attendance. This is a measure attended with the best effect. When the committee is appointed, confidence should be reposed in it, and nothing done irregularly or in factious opposition to its management. The committees of public institutions are responsible to that public who has appointed them for the due execution of the trust reposed in

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them, and if any serious defect exists, proper and constitutional methods alone must be used to set matters right. A proper subordination should be observed, the branch Committees should communicate with the Auxiliaries, and these again with the Parent Committee. A due observance of correct order, in all points, saves an incalculable amount of trouble and vexation. Then the local Committees should take care that every individual member is supplied with a card of membership, and we would suggest that it would be of immense value to the cause, if it were expected that every member, or at least every family, should take in some Temperance periodical; and where the finances will not reach more than one, we would recommend the parties selecting, not so much the publication *that will please their own tastes*, as that which *will improve their minds*. Such a work would supply them with correct information, with facts and arguments, and, we hope, would also stimulate their exertions, and direct them to the best advantage, inducing them to temper their zeal with prudence, and correcting any errors which may happen to manifest themselves in the mode of advocacy.

A small monthly or weekly subscription, from each member, when it can be carried into effect, whould be of immense advantage to the cause; it would not only increase the individual interest of the members in the welfare of the Society, and induce them to look upon it yet more as their own, but would supply the treasury with resources in abundance. When we reflect that if less than half the members included in our Report subscribed but one penny per month out of their savings, the annual income would be £2,500, we feel ashamed to think the Temperance cause should languish for want of funds, and that we have not agents carrying the principles of Temperance, and rousing and awakening the consciences of our countrymen in every county in the kingdom.

THE YOUNG WIDOW.

Not many weeks since, a circumstance occurred which conveyed to my mind a lasting impression: it may be considered a tale of woe, but the wise man has declared that "it is better to go to the house of mourning," than to the festive board. There we are taught the lesson of experience; it is there that we learn the philosophy of life, and that is the life of philosophy.

It was evening. The song of the birds had ceased; a solitary chirrup only broke the stillness of creation, and then nature seemed wrapped in the silence of the tomb. As I walked along, I thought deeply, until I was absorbed in meditation, and lost in the most peaceful abstraction. Almost before I was aware of my approach toward the abode of man, I experienced a strange interruption. There were sounds—they were sounds of grief; there were sighs—they were sighs of heart-felt sorrow: they were not to be mistaken, the whole was a burst from a bosom that felt its bereavement—from a heart that just then fully understood what it is to be left, in the wilderness, alone!

I have seen the ivy, when the oak around which it entwined its youngest tendrils had been shivered into pieces by the electric fluid, still adhering to the splintered trunk, with all the tenacity of the most resolute attachment; and when the support of its feeble form has been removed, I have seen the tender evergreen wither, as if nipped by the premature blast of an early frost.

Who would not deign to drop a tear over such a scene? who would not learn a moral from a sight so fraught with instruction?

Reader, whoever thou art, follow the simile I have here culled from the garden of nature; trace out its likeness in reality; read it for thy own advantage; treasure up its meaning,—it may aid thee in being instrumental to others.

I was once associated with a young man of considerable talent. He possessed a lively genius and an excursive fancy. Being blessed with a liberal education, he was calculated to meet, with propriety, the various classes of his fellow-men. His disposition was frank and generous, his heart warm, and his friendship unaffected. Often have I admired his sympathy, rejoiced at his patriotism, and sat with delight in his company. He was employed in a situation of much responsibility, and his employer well knew his integrity and worth. Years rolled on; he was unchanged: time passed away, and we separated.

After an interval of not more than five years, I again met my friend. We were then two hundred miles from the "home of our youth." Early associations were gone, early impressions alone remained!

My friend was married to a lovely girl, well calculated to add to his comfort by her affectionate devotedness to his welfare; but I saw that the native vigour of his constitution had fled. He was excited, feeble, unnerved. What, thought I, can have produced this change?

In a few days, I was the inmate of his dwelling; but where was the glory of the past? Alas! the lamp of genius was flickering in the socket; the love of *strong drink* had stolen upon him; it had quenched the rising flame; it had poisoned the source of all his enjoyment. By the use of the fatal "*cause* of intoxication," he had been led insensibly on, first to acquire love of the drink itself, then to desire more of the seductive beverage. The consequence was that he neglected his business, forsook his domestic hearth for the fireside of the publican, lost his situation, and brought his family to penury and want.

It was at the door of his cottage that I found myself when I woke from my reverie, on the evening to which I alluded at the commencement of this paper. The sighs and mourning to which I have introduced the reader, issued from his residence. The oak was prostrate in death, the ivy still clung to it for succour.

I entered. Words would not depict the scene. He had wasted his all in drink; he died calling for more of the baneful poison; he lay upon the ill-clad mattress, a wreck in the morning of his days, the martyr of his own indiscretion.

Bitterly did his wife mourn over him; deeply did she bewail her loss, although he had been the cause of her sorrow, still she loved him! She thought of his future state, and she shuddered for the consequences.

Who can tell the misery produced by intoxicating drink? Look at its effects even in this instance. Talent sacrificed, honesty crippled, labour lost, misery gained, and premature death entailed as the punishment of crime! And if we look beyond the tomb, what then? but here let us draw the veil; suffice it for us to know that all men will have to "answer for the deeds done in the body."

Reader, my tale is closed, but the deduction remains. Let me, then, implore you to aid, by your practice, of entire abstinence from all that can intoxicate, that glorious reformation which will conduce to stay this increasing evil. This is not a solitary case: the history of these drinks teems with much more fearful examples.

Allow me, then, to ask you one question, *Does not the case of the Young Widow call* YOU *to the rescue?*

JUNIUS.

Correspondence.

To the Editor of the London Temperance Intelligencer.

NORTH WALES.

Llanfair Temperance Festival.—The noble cause of Total Abstinence commenced its course at Llanfair, on the 25th day of November, 1836, in the Independent Chapel. The following rev. gentlemen addressed the meeting, viz.,

Rev. T. Aubrey, Rev. D. Pryce, and the Rev. O. Williams. At the conclusion, 15 signed the pledge. In a short space afterwards, a meeting, in support of the Society, was held in the parish Church of Llanfair. The sacred edifice was overcrowded with a large concourse of people, being in number about 4,000 persons. The Rev. T. G. Moulsdale, A.M., took the Chair on the occasion, who opened the meeting in an eloquent speech, in which he stated that the cause of Total Abstinence seemed to produce great benefit to the human race in general. The following gentlemen were called, in succession, by the worthy Chairman, to address the assembled multitude, viz., Rev. T. Richards, of Llangyniew, Rev. W. Powell, Rev. W. Morry, D. Charles, B.A., Rev. H. Key, Rev. S. Roberts, Rev. O. Williams, and Rev. T. Aubrey. At the conclusion, 50 signed the pledge. Several other meetings were held in Llanfair and its vicinity, which proved beneficial in increasing the number of our Society. The cause increasing strongly, Llanfair friends deemed it necessary to have a Temperance Festival. At the appointed period, members of the town, vicinity, and several distant places, met at the same moment, opposite the Wyim stay Arms Inn, and, after lifting up their voices in a grand chorus, the great train moved triumphantly forward, to a field belonging to Mr. Thomas John, a zealous friend of the cause, in which a meeting commenced at half-past two o'clock. After singing a Temperance Hymn, the Rev. O. Williams offered a prayer to the Almighty, imploring his blessing upon the labours of the day. Having concluded, Mr. Jones, of Llansaintfraid, was unanimously chosen to take the Chair, and after making some brief remarks on the principles of the Society, the worthy gentleman called on the following friends to address the congregation, viz., Rev. J. Roberts, and the Rev. Mr. Jones, of Welchpool, in English, as there were many present who did not understand the Welsh language. It should be noticed in this place, that while Mr. Jones stood up to declare his sentiments upon the principles of Tee-totalism, some slight opposition was offered, but all the attempts proved ineffectual to produce disunion. The meeting being concluded by prayer, the procession was fixed in a regular order, by persons appointed to that office. The order was as follows :—

1. A large and splendid Banner
2. Ministers and Local Preachers
3. Vocal Choristers
4. Women and Spinsters
5. Young Men
6. Men of different ages.

This large train entered the town in a very splendid and regular direction ; and, to give a striking novelty to the whole, there were two superior flags, fourteen mottos, suitable to the occasion, carried by boys, from the age of five to ten years old. After marching triumphantly through the town, singing Anthems and Temperance Hymns, (the voices of so many hundreds rended the very skies) the vast concourse re-assembled in a tent, erected for the purpose, and partook of good tea and light fresh buns. This short repast being over, the speakers ascended the platform at six o'clock. After prayer by the Rev. E. Griffiths, Mr. Jones took the Chair, and opened the meeting also, in his superior style. The following friends addressed the assembly, viz., Rev. W. Davis, Mr. J. Owen, from Newtown, (in English) Rev. W. Powell, Rev. D. Price, Rev. O. Williams, (who was presented with a silver medal and chain, as a token of respect for his great exertion in the cause of Temperance at Llanfair) and Rev. H. Rees. The meeting being concluded by prayer by Mr. Rees, the multitude separated, when, in a few minutes, not one of them were to be seen in the streets, but all returned to their respective homes, perfectly sober. Great good has been done in this neighbourhood through this interesting Institution.

May the Lord prosper our endeavours in this beneficent cause, and may our actions prove that we seek not our own profit, but the good of our fellow-men.

The number of our Society, at present, amounts to 632.

JOHN DOLBEY, *Secretary.*

Llanfair, August 18th, 1837.

To the Editor of the London Temperance Intelligencer.

MR. EDITOR,—Having given you, in two former papers, a few remarks upon the prospective advantages of Tee-totalism as it regards the body and the mind, I will now take a somewhat different view of the subject, and consider it in reference to domestic happiness. In order to this, it will be, in the first place, necessary to take a retrospective glance, and so come to our conclusion, from a comparison between the two conditions of society—that which is past, and that which we anticipate when our new scheme of establishing a Total Abstinence from all intoxicating liquors has been matured.

If we read the history of past ages, we shall perceive that a great proportion of the mischief and misery with which the world has been afflicted, has arisen from an intemperate use of strong liquors. From this cause monarchs, who might have been mild and benificent rulers, have become cruel and bloody tyrants, making the land over which they reigned to resound with "lamentation, and mourning, and woe." But my object at present is rather to look into the dwellings of common life, than the palaces of drunken tyrants, and see what misery has been generated there by intoxication ; and I will not go beyond the bounds of my own observation and experience ; for there are but few men who have arrived at the age of sixty that cannot call to remembrance a sufficient number of facts to prove that alcohol has been the most malignant fiend that ever tortured the human heart.

I remember once, a great many years ago, dining at a friend's house, whose wife had acquired a taste for brandy, and who, notwithstanding the care of her husband, was sometimes, to use a common expression, *overtaken* at a time that was peculiarly inconvenient. It so happened on the day I allude to, and when the guests were assembled round the dinner-table, to the great distress of us all, the presiding lady was found to be, not a little, but excessively drunk. She had no control over either her words or her actions. In her maudlin kindness, she fondled over the gentleman that sat next to her, and mangled the joints she had to carve, in order to help her guests to what she thought were the choicest parts. She laughed, and talked nonsense, and hiccuped, till we were all perfectly ashamed. I saw in the eye of her daughter, a girl of about seventeen, a tear of shame and sorrow : I heard her husband groan almost audibly, and at last, in the anguish of his heart, muttered deep curses. But the thing that most affected me was the merry shouting of her son, a little boy of about seven years of age, who was admitted after dinner, and, unconscious of her frailty, was delighted at the exhibition of her follies. What a contrast was there between his merriment, and the deep anguish that was pictured on his father's countenance ! But I will describe no more of this detestable scene. I learned a few years afterwards that this unhappy lady died the miserable victim of her propensity, regretted by no one, not even parent, husband, or child.

I knew another wife that used to be carried to bed by her man servant when intoxicated ; for she was a heavy woman, and neither her husband nor her maids were able to do it.

I once knew a clergyman who had an only son, and who having educated him for the church, got him ordained ; but this son learned at the university to be a drunkard. He carried his abominable vice to such an extent, that he became totally ruined both in fortune and constitution ; and having got possession of a large sum of money belonging to his father, was swindled out of it by one of his pot com-

panions; and thus reduced his aged parent to a state of poverty, who, during the remainder of his life, was maintained out of the funds of a public charity. The son died very shortly after his father, a martyr to disease, and a disgrace to his sacred profession.

I have heard of men who have starved, and beaten, nay murdered, their wives and children; I have heard of friends quarreling and destroying each other; I have heard of young and delicate females being brought to infamy and ruin, all through the influence of liquor; and who, that has been in the habit of reading the public papers, cannot call to remembrance the histories of almost every crime that human nature can commit, every misery that human nature can bear, the sad fruits of inebriating liquors? But to cut this part of our argument short, it seems from the time of Noah, to the present day, alcohol has been Satan's most efficient agent to produce crime and misery in the world; and that there can be no prospect of general peace and virtue, till the monster has been entirely driven away. And how are we to relieve ourselves of this great evil? Can we do it by saying, you shall only *sometimes* enter our chambers; and that you shall interfere only *a little* with our happiness; and that we shall bind you with a chain, that shall suffer you to have only *a small* space to range in? Ah, but this is fallacious reasoning. If you suffer the monster to live, he will insinuate himself, not merely *sometimes*, but *very often*, into your chambers; he will, by reiterated attempts, wholly destroy your happiness; he will break the chain you have thrown over him, and range and revel at will, till society is as wretched as ever it was before. No; the monster must be destroyed; there must be no compromise with the enemy, no playing with the serpent; he must be crushed, and wholly discarded from our dwellings. Here, then, we come to the object of our Total Abstinence Societies, and what we have to speak of is the happiness that is likely to result from their endeavours.

As the world has hitherto been made wretched by the presence of alcohol, we may fairly expect that peace and comfort will follow its absence. May we not anticipate the period when no husband will have to blush for a drunken wife; when wives and children will have to deplore no ruin brought upon them by drunken husbands and fathers; when parents will never again mourn over drunken children; and when inebriating liquors will no more excite the angry passions, and produce disunion amongst friends? May we not anticipate the period when all the sorrows that are generated by drunkenness will give place to peace and happiness? See the rich man using his riches in schemes of usefulness, and dispensing comfort around him! See the labourer bringing home the whole of his weekly earnings, to be used for the benefit of his family! See every house under the guidance of a master at all times calm and collected; and every heart influenced by the feelings of love, and gratitude, and duty! And may we not expect that these, and a thousand other advantages, would be the happy results of universal sobriety?

Were it, indeed, so, we might exult and say, the wilderness has lost its terrors, and Eden is again restored. Much of the bitterness of the fall would then be done away, for every bosom would be open to receive the influences of the Holy Spirit, by which alone the children of Adam can recover their lost purity, and be made meet to be partakers of the kingdom of heaven. We should, indeed, still be subject to many infirmities, both mental and corporeal, for we are a fallen race; but one great source of degradation and misery would be done away, and the spirit of man would be greatly elevated above its present condition. We should then be able to estimate (which now we cannot) the proper dignity of the human race, and make full use of our talents, in promoting both our present and future interests. Our present life would be a suitable prelude to the life that will never end; (for we should here walk together in sweet concord) and so be gradually preparing for the sweeter communion that we hope to enjoy with the angels in heaven.

I am, Sir, &c. C. O. L.

To the Editor of The London Temperance Intelligencer.

PROGRESS OF THE GOOD CAUSE.

Sir,—I have just returned from the town of Liverpool, where I spent a very interesting fortnight. A few circumstances in connexion with the progress of the Total Abstinence cause in that place may, perhaps, prove acceptable to your readers.

In the first place, I attended the sittings of the annual assembly of the *Wesleyan Association*, which was composed of about seventy ministers and official members of that Society, from various parts of the united kingdom. At one of their sittings, the following resolution was proposed by the Rev. Samuel Warren, LL.D., of Manchester:—"That this meeting wishes to express its most cordial approval of the exertions made in this kingdom to counteract the awful prevalence of intemperance, equally degrading to our fellow-creatures, as members of civil society, and destructive to the interests of true religion; and recommends to all the preachers, officers, and members of the Association, to encourage, both by their advocacy and example, the efforts made by the various Temperance Societies, to promote their important object." The Resolution was briefly seconded by the Rev. R. Knight, of Sheffield, and was carried with great cordiality and unanimity. The Rev. J. Peters, of Liverpool, immediately rose and expressed his joy at the cordiality with which the important resolution had been carried, and trusted that the brethren would now feel that they were laid under an obligation to become members of these Societies.

The pleasure which Dr. Warren's resolution seemed to afford the majority of the preachers present, induced me to make inquiries as to the numbers of those who were already members of the Total Abstinence Society. I ascertained that the following ministers of the Wesleyan Association, nearly the whole of the ministers present at that time in the assembly, had signed the Total Abstinence pledge, and were zealous advocates of the system. I send you their names, and the names of the places to which they are stationed for the year ensuing, that you may add them to the list you have already published.—

Rev. J. Peters, Liverpool	Rev. W. Edwards, Leeds
" R. Knight, Sheffield	" J. Woolstenholme, Rochdale
" E. Wright, Macclesfield	" J. B. Sheppard, Nantwich.
" W. Cruickshanks, Barnsley	" J. Worrall, Clitheroe
" R. Chester, Liverpool	" F. Brown, Burnley
" J. Townend, Hull	" W. M'Kenney, Appleby
" T. A. Bayley, Bradford	" E. Darke, Leeds
" J. Wright, Worksop	*" J. Blythman, Stockpt.
" J. G. Lee, Northwich	*" J. Hanley, Rochdale
" W. Dawson, Carlisle	

The two latter have not yet signed the pledge. It is possible that some of the above names may already have been published. Many other ministers of the Association are either members, or are acting on the principle, whose names I could not obtain. It is likely that you will be furnished with them; and as the Wesleyan Association is now nearly 22,000 strong, and is daily increasing, I augur great good from their advocacy of our principles.

As to Liverpool itself, the cause is in a flourishing condition. The meetings, which are numerous, are generally crowded, and the speakers, for the most part, reformed drunkards, address the assemblies with great simplicity and force. Meetings are held also in the open air, on Sundays, and on other days, in which ministers of various denomina-

tions address attentive crowds, on Temperance, and on Temperance and religion united. I had the honour of addressing an overflowing meeting, in the Music Hall, on Monday evening last, at which Mr. C. Jopson presided. Five reformed drunkards, and J. Hockings, of Birmingham, spoke with good effect. *One hundred and forty-seven* signatures were obtained at the close of the meeting! I was informed that the average weekly addition of members is about 150! Scarcely a religious meeting is held in the town, in which some testimony is not borne to the influence of the Total Abstinence principle, either immediate or direct, in bringing men to the house of God, and to the enjoyment of the Gospel salvation. On one occasion, I heard a pious old Welshman exclaim, after a simple relation of his religious experience, "I desire to bless God for Tee-total. Tee-total has done me good, and it is doing hundreds good, blessed be God. Tee-total brings people to the chapels; and it brings men to the feet of Christ; and Tee-total helps to make them holy and happy! Hallelujah for Tee-total!"

I urged upon the Secretary the great importance of adopting a regular system of visitation; a suggestion to which I believe due attention will be paid. The number of members in Liverpool is now about 16,000, being about one *thirteenth* part of the whole population. The increase in the various Auxiliaries in the northern part of the kingdom is nearly in the same proportion.

One fact was stated to me by a minister, which may serve, in an indirect way at least, to show that the operations of the Society are not without effect. The Commissioner of the Insolvent Debtors' Court at Liverpool, last week, on having before him the case of an insolvent who had kept a beer-shop, stated, as a remarkable fact, that in the course of his last commission at Lancaster, no fewer than *one hundred and thirty-five* cases had come before him of *insolvent beer-sellers or publicans.*

Mr. Greenbank has just completed a course of (three) lectures on elocution, in the Music Hall. The meetings were well attended; and the profits, amounting to about £14., were handed over to the funds of "The British Association for the Promotion of Temperance, on the Principle of Total Abstinence from all Intoxicating Liquors."

Your's respectfully,

London, August 19th, 1837. J. W. G.

To the Editor of the London Temperance Intelligencer.

SIR,—It was not till yesterday that I had an opportunity of reading the last two Numbers of the *Intelligencer*. The Note to Correspondents in No. 40, led me to peruse the letter of *Scrutator* in No. 39. As a portion of that letter proceeds upon mistaken views of the discipline adopted in the New British and Foreign Temperance Society, and as I feel concerned both for the honour and prosperity of the Auxiliary with which I am connected, permit me to set *Scrutator* right on a most important and vital point. Had *Scrutator* been at all conversant with the working of the system, he would have known that "a mere casual scratch of the pen" is as little esteemed by the parties seeking signatures as it appears to be by himself. He is not "correctly informed," if any one has tried to persuade him that "no duty is imposed, no questions asked, no obligations required;" and he is most grossly imposed upon if he has been "*informed*" that "no regular place of residence is ascertained." Had he himself been a member of our Auxiliary, he would have been required, though "with a scratch of the pen *only*," to have inserted, together with his name, his age, his *residence*, and his profession; and, before many days or weeks had elapsed, he would have received a visit at his "*regular place of residence*," from persons of scrutinizing eyes and keen scent, who would soon "ascertain" whether *his* signature had been "thoughtlessly given." Other proofs would be afforded him of the existence, in the working of the Society, of a "revising and correcting power." If there be one point which more than another has engaged the anxious care of the Committee, it is the adoption of a regular periodical visitation of all the members, male and female, by persons of both sexes, who have been appointed to the office, after a due examination of their various qualifications. I am happy to add that, in nine cases out of ten, the visitation has been pleasing and encouraging.

Scrutator complains further respecting this "mere casual scratch of the pen," that "proceeding, as it generally does, from strangers, it is too promiscuous ever to become *respectable.*" Does *Scrutator* object to signatures? If he does not, how would he have them obtained otherwise than from "a scratch of the pen?" But the scratch, he says, is "*casual;*" true, or the converts would be constantly employed in signing! But the "casual scratch, *alone*," seems to be "too trifling and insignificant to ensure its being permanently observed;" and yet a "casual scratch of the pen" is sufficient to render a bond valid, an agreement binding, and a death warrant awfully effective. But the "casual scratch" generally proceeds from "*strangers;*" yes! for such the majority at a meeting must needs be to those who solicit signatures. Then, Scrutator continues, if the signature be thus obtained, it must be "*too promiscuous to be respectable.*" I am aware that "respectable" is a relative term; but, according to its conventional acceptation, applying it either to moral character, or to circumstances in life, I can assnre Scrutator that among these "casual and promiscuous" scratchers with the pen, we have found men and women, of high "respectability," who have proved themselves ornaments and supporters of our Society.

I leave it to others, who have more leisure, and a different taste from my own, to fight battles about Rechabites and ribbons—medals and mottos—failures and fines—pains and penalties. I will merely observe that "*sincerity*" and "*uniformity*" of principle may exist, even where there is a trifling difference in the size of a medal, or the shade of a ribbon. But I could not endure that one reader of the *Intelligencer* should be induced to imagine that we conduct our proceedings in the "casual" way which the remarks of *Scrutator* might lead some to suppose. At least, let it be known that *we* order this matter better in the *North London Auxiliary.* We have, we humbly venture to believe, introduced "judicious improvements," which tend, to use *Scrutator's* own words, "to enhance the value of membership;" and, according to the wish with which he concludes, "*members may have the pleasure of seeing their names enrolled with others,* EQUALLY RESPECTABLE—EQUALLY REAL; (!) *all having one conscientious and uniform object in view.*"

Your's sincerely,

Though "with a casual scratch of the pen,"

J. W. GREEN,

August 22nd, 1837. *One of the Secretaries to the North London Auxiliary.*

Progress of Temperance.

METROPOLITAN.

SOUTH LONDON AUXILIARY.—The following meetings have been held in this Auxiliary since June 21st:—

June 28th.—Gainsford Chapel, Horselydown. Mr. Whittaker was present. 11 signed.

July 6th.—Wesleyan Methodist Chapel, Vauxhall Row. Mr. Gilbert took the Chair, and Mr. Whittaker and others addressed the meeting.

July 11th.—Palace Yard Chapel. Mr. Grosjean, Mr. Whittaker, and others addressed the meeting. Were occasionally interrupted by a young man, in liquor, who wanted

to be near the Chairman, who had brought him in. When the business was over, he could refrain no longer, but ascended the pulpit, and, taking the Chairman by the hand, said, "*You are my friend.*" This is as it should be; the drunkard is now no longer passed by. Let us continue to show compassion upon him, picking him up, conducting him to our meetings, and visiting him; nurse him as an infant; and the time will soon come when, if we see a drunkard in the street, we shall be ready to conclude that it is some poor creature just escaped from a lunatic asylum. 6 signed, and, among them, the drunkard.

July 18th.—Broadwall Sunday School. Here we had the deeply-affecting narrative of a reclaimed drunkard. A good mechanic, and respectably connected, picked up by another member of our Society, when, to get the intoxicating draught, he had just sold the shoes off his feet. He is now only thirty, and twelve of these years he has been married; and, strange to tell, his wife knew it; and we find it is no uncommon case. How is this? Is it because the vice is so common as to be thought of no account? Or is drunkenness so universal, that a sober man is not to be found? It is difficult to decide, but such are the facts. He is now under the hands of a benevolent surgeon, a member of our Society; and, were it not for the kindness of friends, his family must have perished. His constitution is so much impaired, that it is doubtful if ever he will be himself again, if he survives, as he is entirely laid by, and lying upon the bare boards, save an old blanket that was given him, and the rags he takes off his own person. Such is drunkenness! Nevertheless, there is mercy for such an one. Let him instantly run to Him who hath said, "He that cometh, I will in no wise" *(on no account)* "cast out." One of these pleasing circumstances, which usually follow on such a change, followed here. Before he was laid by, and the next Sunday after he signed the pledge, he attended at Surrey Chapel, and heard Mr. Sherman, from 1 Sam. ii. 30, which made a considerable impression upon his mind. He went again in the evening, but could not get to hear, which he felt to be a great disappointment. The following Sabbath he took three of his children to Jurston Street, one of the Surrey Sunday Schools, and in the evening accompanied his family to chapel. Among the books and tracts lent him, have been the Testament and Todd's Lectures to Children. Next to the Testament, he prefers the latter; he says it is so simple.

July 26th.—Castle Yard Sunday School. Here we had another reformed character spoke, whose first attendance at a Temperance meeting was in this school. 1 signed.

August 2nd.—St. John's Chapel, the Rev. I. Bridgman's, Walworth. Mr. Gilbert in the Chair. Mr. Best and others addressed the meeting. 3 signed.

Monday, August 7th.—British School, Leipsic Road, Bowyer Lane, Camberwell. This is a new large school, and a most important station, being in the midst of a dense population, and no meeting having been held nearer than Walworth on the one side, and Peckham on the other, before. Messrs. Gray, Smith, and others addressed the meeting. 4 signed. There are weekly meetings held at a branch, in the Mint, every Friday, and another has recently been opened in Ewer Street.

North London Auxiliary.—On Thursday evening last, a meeting of *members only*, took place in the Welsh Chapel, Aldersgate Street. It was well attended. Mr. Gilbert, the Treasurer, who presided, encouraged those present to stand forward, without ceremony, and testify of the good which had resulted to them from having adhered to the pledge of the Society. The call was immediately responded to by several members, who, in plain and simple terms, briefly related their experience, both as to intemperance and Total Abstinence; the latter presenting a marked contrast to the former. It was delightful to hear so many declaring the great advantages which had resulted to them from Tee-totalism, as to their constitutions, their physical and mental energies, their domestic comforts, and, above all, their spiritual condition; arguments in favour of the system, which would have proved irrefragable had a thousand objectors been present. The Chairman then expressed his hope that those who had derived such benefit from the system, would be willing to unite with the Committee of the Auxiliary in various plans of usefulness which were contemplated. Mr. J. W. Green enumerated the Districts into which the North London Auxiliary was about to be divided, and pointed out ways in which individuals might render themselves useful;—by communicating information to those around them; by the distribution of tracts; by obtaining suitable places for meetings; by inviting their neighbours to attend such meetings; by assisting to preserve order; by bearing their testimony publicly to the efficacy of the system; by contributing to the funds of the Auxiliary; and, above all, by the exhibition of a suitable and consistent example. Mr. R. S. Nichols, from Wilsden, Yorkshire, enforced the importance of diligence and perseverance in promoting the good cause of Total Abstinence from all intoxicating drinks; and furnished many valuable suggestions from the practice of the advocates of the cause in the vicinity of Bradford. Mr. T. A. Smith concluded with an impressive exhortation to the members of the Society, as to the duties which they owed to each other, and as to the temper and conduct they should pursue in reference to those who differed in opinion from them. Great cordiality prevailed throughout the evening; the meeting was protracted till a late hour, and a wish was expressed that similar meetings might frequently occur. The Committee, we understand, have attended to the suggestion, and purpose holding meetings of the above description, once in the quarter, at three principal places in the Auxiliary; so that an opportunity of relating their Temperance experience will be afforded to the members once in each month. It is proposed to hold the next meeting in the School Room, Harp Alley, Farringdon Street.

PROVINCIAL.

Hibernian Temperance Society.—On Wednesday evening, August 9th, a most crowded meeting of the Hibernian Temperance Society took place at the Rotunda; R. R. Guinness, Esq., in the Chair; which was addressed by Robert Law, Esq., M.D., Richard Allen, Surgeon, Hayden, the Rev. Robert Stevelly, John Mackay, Esq., and our celebrated countryman, George Thompson, Esq., whose eminent exertions in the cause of anti-slavery, and powerful advocacy of the rights of the oppressed African race, have produced so great an effect, both in Great Britain and America. The "Irish Temperance Gazette" speaks of Mr. Thompson's address as "a splendid specimen of true eloquence;" it also adds, "its deep regret that it had not the power to furnish its readers with more than an imperfect outline" of his speech.

In the early part of his address, Mr. Thompson powerfully contrasted the slavery inflicted by man on man, as evinced by the cruel oppression of the African race, with the slavery resulting from the dominion of intemperance; he showed that bitter as the former is—hard as the iron fetters of bodily slavery are to be borne, that they do not in themselves necessarily and inevitably bring a degrading effect on the mind—that the mental faculties are still open and alive—that the powerful influences and consolations of religion are open to them; and that when his earthly sufferings are ended, a bright and glorious eternity *may* lie open before him—may be his portion for ever; while, on the other hand, the slavery of intemperance being self-imposed—the bondage being mental—the drunkard being the forger and riveter of his own

chains—nothing like hope lies before him; but unless he amends his ways, eternity is, to him, gloom and darkness, and he sinks, self-degraded, into the grave, and those awful words may be inscribed on his tomb, *lost, and lost for ever!*

He next powerfully alluded to the spread of Temperance principles in America; that in New England and Pennsylvania the whole face of society was changed. He had travelled, he went on to say, much in America, and although engaged in the prosecution of another cause—the advocacy of the enslaved descendants of Africa—he had ample opportunity for observing the vast improvement effected by the Temperance Reformation. He had great satisfaction in bearing testimony to the vast spread of Temperance principles which had taken place amongst the senators of America. Three successive Presidents, Maddison, Adams, and Jackson, were all strenuous supporters of the Temperance cause; the governors of one or more of the States were active promoters of those societies; and once in the year the great Hall of Congress was devoted to the cause of Temperance, and delegates from every quarter of the Union attended at the deliberations. Would that the same state of things existed amongst us! Would that our senators were equally earnest in the cause! and, surely, if the Hall of St. Stephen was, in a like way, devoted to a similar purpose—if every seat was filled with the advocate of Temperance, at least this much could be said, that it had often been devoted to less useful subjects.

He spoke of the vast injury occasioned in the navy by drunkenness. What was it that caused such an immense amount of loss annually to our shipping? what was it that covered the ocean with the stiffened corses of our fellowmen? It was, in most cases, drunkenness—intemperate captains, intemperate first mates, second mates, third mates, and so down to the sailors. He contrasted the American with the British shipping, showed the small amount of loss sustained by the former, in consequence of the extension of Temperance principles in the American shipping. He also alluded to the use of stimulants, and their effect on the human frame; and powerfully contrasted even the smallest influence of Alcohol with the sound, sober, full possession of the faculties arising from strict Abstinence. He denied the right of man to use these stimulants; his Creator endowed him with bodily health, and with strong mental faculties, and it was wrong, absolutely wrong, in him, to use any thing which would tend directly to impair those faculties.

He also alluded to the objections often made by religious persons to Temperance Societies, as interfering with the province of the minister of religion. He denied the charge; they might be looked on as the humble pioneers; they found the drunkard sunk in degradation, they ought to rouse him by showing him the depth of his own depravity, by showing him what men ought to be, and what he was; they called his attention to his half-starved and suffering wife, to his poor, naked, ignorant and emaciated children; they sought, by these and other means, to lead him from his degraded habits, and they succeeded; his cottage presents an altered appearance, his wife and children become well clothed, well fed, and happy. Thus awakened, he seeks for the consolations of religion; they lead him to a place of worship, and there they leave him to his minister.

In conclusion, the eloquent speaker drew an admirable picture of the danger of the example of the moderate drinker, he said, "Suppose I lived near the cliffs of Dover, that I had a firm step, a steady hand, a well nerved body, and that I could with safety walk by the very edge of those towering cliffs, and look unmoved at the terrific rocks and the raging sea beneath; and suppose others of my neighbours, with less steady heads and less vigorous nerves, who saw me daily in the practice of this, thought there must be something very pleasant in it, and, in consequence, determined on following my example, and when they got on the edge of the towery cliff, their heads reeled, and their nerves became unstrung, and they tumbled headlong into the abyss beneath. Could I, when I looked down and saw their mangled corses scattered below, when I beheld their bleached bones exposed to the wind and waves, look calmly on at the the scene of desolation? could I say I was not their murderer? could I say I was guiltless of their blood?"

The eloquent speaker was listened to with breathless attention; interrupted only by repeated bursts of rapturous applause. No less than 500 persons were obliged to go away for want of room.

Variety.

Bowel Complaint.—Attacks of this kind are very prevalent at this season of the year, and many persons suppose that *brandy* is the best medicine for the occasion. So far from this being the case, we have no doubt that many lives have been lost through a dependance on that which affords but a temporary and apparent relief. *Chalk mixture* is the best and most effectual remedy; one which is so safe, and so simple, that any person may prescribe it. The chalk absorbs the acid humours, which are the cause of the mischief, and corrects the relaxation. Ask for the above mixture at a druggists.

Poetry.

WATER.*

Wine, wine, thy power and praise
Have ever been echo'd in minstrel lays;
But water, I deem, hath a mightier claim,
To fill up a niche in the temple of fame.
Ye who are bred in Anacreon's school,
May sneer at my strain, as the song of a fool;
Ye are wise, no doubt, but have yet to learn
How the tongue can cleave, and the veins can burn.

Should you ever be one of a fainting band,
With your brow to the sun and your feet to the sand,
I would wager the thing I'm most loath to spare,
That your Bacchanal chorus would never ring there.
Traverse the desert, and then ye can tell
What treasures exist in the cold deep well;
Sink in despair on the red parch'd earth,
And then ye may reckon what water is worth.

Famine is laying her hand of bone
On the ship becalmed in a torrid zone;
The gnawing of hunger's worm is past,
But fiery thirst lives on till the last.
The stoutest one of the gallant crew
Hath a cheek and lips of ghastly hue;
The hot blood stands in each glassy eye,
And "Water, O God!" is the only cry.

There's drought in the land, and the herbage is dead,
No ripple is heard in the streamlet's bed;
The herd's low bleat, and the sick man's pant,
Are mournfully telling the boon we want.
Let Heaven this one rich gift withhold,
How soon we find it is better than gold;
And water, I say, hath a right to claim
The minstrel's song and a title of fame. C.

* The above lines have been sent us by a friend, for insertion; upon the whole, they contain something pleasing and instructive. They are extracted from an old periodical. —Ed.

Intemperance.

DRUNKENNESS AT ELECTIONS.—The Wesleyans at Bolton, in anticipation of a contested election in that borough, passed a resolution at their leaders' meeting, resolving to exert all their influence in opposition to drunkenness. The New Temperance Society also passed a resolution, calling upon the electors to "beware of the liquid bribe."

These preventive steps were exceedingly proper, but intelligence has reached us, from several parts of the country where election-contests have taken place, giving a detailed account of most dreadful scenes of enormity and vice. Lives have been lost, severe wounds and bruises inflicted, heart-burnings engendered, and the peace of whole neighbourhoods destroyed, by the profuse use of the alcoholic poison.

Talk of the *plague*, forsooth—against the introduction of which quarantine regulations are so strictly enforced—what disease or plague on earth ever yet occasioned so dreadful a havoc amongst mankind as the accursed sin of drunkenness?

A man in decent circumstances in life, residing at Stockport, named Robinson, drank himself to death on Tuesday last. On Monday he got intoxicated, from the effects of which he did not fully recover on Tuesday morning, when he commenced drinking a quart of rum, and after taking more than one-half fell dead on the floor.

Aquatic Excursion to Richmond, in aid of the funds of the Western Auxiliary to the New British and Foreign Temperance Society.

The Committee respectfully inform their Friends that they have engaged that Elegant Steam Vessel, THE ENDEAVOUR, Captain Styles, for an

EXCURSION TO RICHMOND,

On Monday, August 28th, 1837,

When they hope to see as many of their Friends as the limited number of their Tickets will accommodate. It is intended to start from Queenhithe, Thames Street, at eight o'clock.

The well-known attractions of the HILL and PARK at RICHMOND, combined with the delightful weather usual at this season, will contribute much to the enjoyment of the day.

The most interesting feature of this Excursion, however, will be the Meeting, which it is contemplated to hold in Richmond, for which purpose some able advocates will be present, thus rendering a day's pleasure conducive to some good purpose.

At five o'clock, it is purposed to re-embark, the deck of the Vessel being laid out for Tea, of which refreshment the company will partake whilst moving slowly towards home.

Tickets, including Tea, 4*s.* each, to be had of Mr. T. Ball, 269, Whitechapel Road; Mr. Coles, Charing Cross; Mr. Crouch, 33, Great Wild Street, Lincoln's-Inn Fields; Mr. Gilbert, Basing Hall Street; Mr. Gray, 115, Drury Lane; Mr. Grosjean, 99, Quadrant, Regent Street; Mr. Hart, Temperance Hotel, Aldersgate Street; Mr. Herbert, 36, Exeter Street, Sloane Street, Chelsea; Mr. Hill, 10, Long Acre; Mr. Hockings, 29, Warren Street, Fitzroy Square; Mr. Meredith, 3, Durham Place, Lambeth; Mr. Pasco, 90, Bartholomew Close; Mr. Rouse, Bloomsbury Court, Holborn; Mr. Smith, Tee-total Coffee House, Old Bailey; Mr. Sounes, 17, Denmark Street, Soho; Mr. Watson, 4, Westmorland Buildings, Aldersgate Street.

LANDING AND EMBARKING GRATIS.

*** *Our Friends will remember, 8 o'clock, at Queenhithe, Thames Street.*

SOUTHWARK AND LAMBETH

Temperance Benevolent Society.

THE Committee of this Society, in appealing to the Public, feel peculiar confidence in their claim. This Society is established and supported by a few working men, Tee-totalers, for the purpose of relieving members of their Society when sick and in distress; and they affectionately solicit all who wish to encourage the sober man, to assist them in the benevolent object they have in view.

RULES.

1. That a Committee, of 27 persons, be elected annually, by the subscribers, for the purpose of managing the affairs of the Society, and to afford relief to those qualified.
2. Every Subscriber of 5*s.* per annum, shall have a vote to choose the Committee from members of the New British and Foreign Temperance Society.
3. A meeting to be held quarterly, for the purpose of reading the Report, and making a collection in aid of the funds.
4. An annual meeting of the Subscribers to be held in February, for the purpose of electing the Officers.
5. Subscriptions may be paid annually, quarterly, or monthly.
6. A Donation of Five Pounds to constitute a Life Subscriber.
7. Every Subscriber to have the privilege of recommending any Tee-totaler, in distress, to the benefits of this Society.

Subscriptions received by Messrs. Morriss, Treasurer, 30, Roupel Street, Waterloo Road; Blackford, 2, Thornton Street, Dockhead; Gardener, 4, Alfred Place, Kent Road; Charman, 12, Maze Pond, Southwark, near Guy's Hospital.

MEETINGS IN LONDON AND ITS SUBURBS.

At Half-past 7 o'Clock in the Evening.

Monday, August 28th.—Bible Christians' Chapel, Paradise Row, King's Cross.—Bosbury's Rooms, White Lion Street, Lower Sloane Street, Chelsea.—At the Chapel, Ewer Street, Union Street, Borough.—Wesleyan Association Chapel, Edward Street, Whitmore Road, Hoxton.

Tuesday, August 29th.—Christian Benevolent Society's Chapel, Macclesfield Street, City Road.—Harp Alley, Farringdon Street.—White Horse Yard, Broadway, Westminster.—Little Wild Street Chapel, Great Queen Street. (Rev. Mr. Woolacott's)—Sunday School, Kent Street, Borough.

Wednesday, August 30th.—Baptist Chapel, Northampton Street, King's Cross.

Thursday, August 31st.—Welsh Chapel, Aldersgate Street.

Friday, September 1st.—At the Chapel, Broker Row, Mint, Borough.

TO CORRESPONDENTS.

"W." *We quite agree with our Correspondent as to the impropriety of engaging in a discussion about electioneering broils. We hope to avoid all such dubious matter as the articles to which he has pointed our attention.*

"ORATOR." *This Correspondent is informed that his plan will suit us, with this proviso, that he is willing to confine his remarks to the* statistical facts *only.*

"SINEX" *in our next.*

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THE WEEKLY
London Temperance Intelligencer.

UNDER THE DIRECTION AND SUPERINTENDENCE OF THE NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY.

No. 42.] SATURDAY, SEPTEMBER 2, 1837. [PRICE ONE PENNY.

"Far from thinking this cause a *sole* means of converting sinners from the error of their ways, we deem it to be but an *auxiliary* to the great cause of religious truth; it is intended *not to supersede,* but to *make way* for other means."
Rev. J. A. James.

COERCION NOT THE TEMPERANCE PRINCIPLE.

A CORRESPONDENT has pointed our attention to the account of an American sailor, who was brought before the Lord Mayor for excesses committed in a state of intoxication. In the course of the examination, the fact was elicited that this individual had come across the Atlantic, in a Temperance vessel, and, cordially disliking the restraint, had freely indulged in his favourite vice on coming ashore. The Lord Mayor is reported to have said that "he thought the new plan not much improvement on the old one, and that he was sorry to see so bad a sample of *the Temperance principle.*" We feel anxiously desirous to impress on those who, like this worthy Magistrate, are placed in exalted situations, the great importance of using all the influence thus bestowed upon them in *discouraging* that vice which must be abundantly familiar in all its odious, sickening, and heart-rending results to their official gaze. We could not imagine any situation more calculated to transform the worst enemy of the Temperance cause into an advocate for its doctrines than a seat by the side of the Lord Mayor on some particular occasions, and therefore certainly feel great regret, and some surprise, in the discovery that our worthy Mayor, who took the chair at the great meeting of the Old Society, in the Mansion House, in February last,* is so far unacquainted with the whole subject as to suppose that a sailor, who happens to have made a voyage in what is called a Temperance ship, is an illustration of the Temperance principle. We much fear that this kind of ignorance is more prevalent than we would willingly believe, and that much misconception, and, possibly, misrepresentation also, prevail, even in well-informed circles. It is, therefore, needful to reiterate, and to press on public attention the *fact* that Temperance Societies do not depend for their success on EXTERNAL *force*, but on *internal conviction.* We hold that American Captains and Under-writers act wisely, and with a shrewd calculation of profit and loss, when they exclude spirits from the share they once occupied in the stores for the voyage. We hope, ere long, British owners will be persuaded, either by a regard for their own interest, or that of the men, to follow the example of our transatlantic brethren, and we are sure that great good would eventually result to them from the sobriety of the crews, but we wish all to understand, that we no more consider a sailor who happens to have made a voyage on board a "Temperance ship" an illustration of "the Temperance principle," than we should class among our number one who happened to have made a sojourn within the walls of Cold Bath Fields Prison; because, in either case, he had been forced to give up his darling liquor for a time. It is possible that, in either situation, *sound information* and *kind persuasion might* produce the conviction in the man's mind that he had better abandon the use of

* The Lord Mayor observed, "As I told you before, I have been a frequent witness of the dreadful results of the vice of intemperance. It is by no means necessary that I should long detain you to state what those results are; but if any one were to sit down by my side in the Justice Room in this house, or in that at Guildhall, he would, for himself, witness the dreadful effects resulting from intemperance. I do hope that this institution, by diffusing its principles throughout the land, will be able to exert an influence which shall be effectual to check this horrid evil. Thus they will be the means of saving the lives, the property, the souls of many in the kingdom. I have long been a member of this Society; and I shall do, what I hope and trust all will do, I shall recommend it to my friends, and shall persuade them to subscribe to its funds, and to promote its objects. It is most gratifying to me, filling as I do so high a station by the unanimous voice of my fellow-citizens, to come forward on this occasion, and testify my attachment to this excellent institution. It is my anxious desire, to be the means, in every possible way, of influencing the rising generation, and of assisting every means of bringing them up in habits of sobriety, of morality, of religion. I can truly say, and I defy any one to contradict me, that during my whole life I never was intoxicated; and I will also go so far on this occasion as to vow that I never will be intoxicated. At an early period of infancy, I remember to have noticed an accident which happened to a drunken man, who broke his limbs, and suffered much, and ultimately died in consequence. That circumstance led me to see that drunkenness was a dreadful evil; and I soon saw that it led to crime, to misery, to every kind of wretchedness, and to death itself. I have endeavoured to profit by those early lessons; hence I support the principles of this Society, and I do hope that those with whom I am connected, will, in some way or other, become connected with it also. As to the remarks which have been made on civic convivialities, I believe that the idea is much more in report than in fact. Many members of the Court of Aldermen, and others of the Corporation of this City, are remarkable for their *moderation;* and most of them leave the table early. Formerly it was very different; but now they retire generally before ten o'clock, and *very rarely* inebriated. I repeat that I have been highly gratified at hearing the excellent addresses which have been delivered, *particularly* that by the hon. member, Mr. Buckingham, who has already done so much, and who has undertaken to do still more in the legislature. I also sincerely hope that he will be successful in promoting this cause whither he is going, and that on his return to his native land, he will find that the British and Foreign Temperance Society of England is *equal to that* across the Atlantic!!!

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intoxicating liquor, *of his own accord, and for the rest of his life.* In that case, we should hail him as a convert, and should not expect to find him exhibiting any unfavourable "sample of the Temperance principle." In one word, *persuasion*, and not force, is our main reliance, under the Divine blessing. Coercion *may* make hypocrites in abundance, but the strong arm of the law will never make men Christians, or even permanently sober. We read in one of the early fathers, a story of a large monkey, which was so remarkably well trained, that it was brought on the stage at Alexandria, and made to act a part in a play, under a mask. This passed off very well, until one of the audience, suspecting the truth of the case, threw some nuts on the stage. Down pounced the lady in the mask immediately, and the cheat was discovered. Just of the same kind is the temperance which is merely the result of coercion,—such virtue disappears at the very first temptation. But there are many ways in which those who are in authority may contribute to the promotion of Temperance, without any danger of producing this evil. In the first place, they may give us the benefit of their example, which will be powerful in proportion to the elevation of their situation. It would be something new, and very beneficial, for a Lord Mayor or a magistrate to tell a poor fellow, brought up for intoxication, that he himself drank nothing stronger than water, and invite him to the same safe and simple mode of steering clear of intemperance! We are inclined to think the effect would be stronger than that of all the *five shilling fines* inflicted in a month. Then, again, much might be done in removing those temptations which now beset the thoughtless and the inexperienced, and overcome, in a multitude of cases, the half-formed resolutions of amendment. Great good would ensue from the regular attendance of some experienced members of our Society at all the gin shops and public houses, at eleven o'clock on the Sunday morning, when the wretched inmates are turned out, in order that the publican and gin shop keeper may have his two-hours Sabbath, "according to law," and also at the police offices, on Monday, for the purpose of giving a Temperance Tract to any individual when thrust out of the former places, or when brought into the latter. As far as practicable, the address of the parties should be taken in the latter case, for the purpose of visitation; thus, under the Divine blessing, many wanderers might be reclaimed, and the principles of the Society made known in a manner likely to gain them a favourable hearing.

THE CLAIMS OF BACKSLIDERS.

In opposition to the opinion which some persons entertain, "that those who fall back into intemperance, are likely to become more addicted to the vice than before," and to corroborate that which you have expressed as the result of your own observations, I have transcribed from the Preston Advocate for July, for insertion in the Intelligencer, the statement of Mr. Williams, the Chester Secretary. He observes, "The principle of Tee-totalism has now ceased to cause that excitement which it formerly did, but it is, I believe, extensively adopted and firmly established amongst us. There are now upwards of 1000 members, but, I am sorry to say, some of them are delinquents. These backsliders generally express their regret at having abandoned their principles, and it is a fact that they do not go so far in these intemperate practices as they did before they joined." (Page 54.) And what is a fact in London, and in Chester, is, I have no doubt, the fact generally throughout the kingdom. But as there is no general rule without exceptions, so there can be little doubt, that there are places, as well as persons, that form exceptions to this general fact. Some backsliders, no doubt, from various causes, plunge themselves deeper in the slough of intemperance than they were before they were "once washed," but the case of such persons deserves the marked attention of the Christian and the philanthropist. In many instances, on closely investigating their case, I have no doubt that it will be found that it is remorse that is goading them on to desperation. Their conduct is the result of a violent collision between principle and appetite, or some other seducing cause. Such persons, by kind and persevering attention, are more likely to be speedily reclaimed than those who drink more cautiously. And however vexatious it may be to witness their wickedness and folly, Christian principles leave us no alternative, we are bound to try to rescue them. But besides the general fact, that even when the pledge is not faithfully kept, some good is done; there are others of an important kind that deserve our serious attention.

Many of the defaulters, though undesignedly, are greatly promoting one of the primary objects of the Temperance Reformation. The leading cause of the drunkenness of our land, is the delusion that exists as to the properties of our national beverages, and our first object is to disabuse the public mind of these subjects. Now many of those persons are doing this effectually and extensively. They leave our Society with a new set of opinions. They enter the ranks of intemperance against their better judgment. Having tried the experiment, they know that strong drink is not necessary either for health or strength; they know, too, that it is pernicious, and that they are better without it. These opinions many of them propagate among their associates, and their testimony, in many instances, has more weight than would the most eloquent and cogent reasonings of the professed advocates of the system.

Now, though we have reason to regret that some turn back, we need not grieve as men without hope. And though our enemies rejoice over the fallen, they have reason to "rejoice with trembling;" for even those who apostatize are as "fire-brands, arrows, and death," to the old delusion.

Some painful exceptions will occur on this point. Like the companions of Caleb and Joshua, some will bring an evil report upon the goodly land. Shame will deter many cowardly souls from frankly owning that the real cause of their touching, tasting, and handling the inebriating cup is, because they are fond of it; and baser motives will, no doubt, influence others. Such characters must not be wholly abandoned by the Society, but whenever they evince a desire to escape from the snare of the devil, they must be received with caution, as they are unfit for any office. The testimony of such, for a time, may be injurious; but a time will come, when such will be the mass of evidence collected and scattered in favour of Tee-totalism, that these tales will weigh lighter than vanity, and be regarded as "emptier than air."

W. S—s.

NOTHING NEW UNDER THE SUN.

As I was sitting one day at Hart's, Tee-total Coffee shop, 159, Aldersgate Street, reading the *Preston Temperance Advocate*, two mechanics entered the room, and began the following colloquy:—"There is nothing new under the sun, I declare," said one of them; "as it was in the days of Solomon, so it is now," said his companion, "for the people are now all becoming water-drinkers, which was the beverage in the days of Adam; so we are only coming back to the customs of former times." "The practice of Tee-total is nothing new, Tom," said his friend Harry, "and people lived quite as long then as they have done since, and much longer; for where one man lives to the age of a hundred now, twenty die before they are forty, as you may see by examining the grave-stones in the church yards. And most of the doctors say that drinking is one of the causes of premature death; for intoxicating drinks, by heating the body, render us more liable to diseases of various kinds; besides, they disturb the digestion of the food, and thereby prevent

our obtaining that degree of nourishment from it as we otherwise should, did we drink water only." "But is beer always useless?" "Quite so," said Harry, "as a beverage, although it has been found useful, as a medicine, in some cases of disease. You know that the hop is a fine bitter, and that sometimes when a man is off his appetite, a little bitter beer, by giving a tone to his stomach, will increase his appetite, and enable him to take more food, and thus, for a time, his strength may be increased. But even this, after a time, will be found useless, as it will lose its effect." "But would not a little hop tea have the same effect as beer?" said Tom; "Certainly," said Harry, "and it would be less objectionable than beer, because it would not intoxicate; and if people would accustom themselves to take a little hop tea before breakfast or dinner, they would like it by-and-by, for use is second nature. There is a great deal in habit, Tom, I am sure of it. But it does not follow because man, out of health, may sometimes be benefitted by a little porter or ale, that it is good food for a strong and hearty man. You know, Tom, that rhubarb and magnesia, and castor oil, and blue pill, will sometimes do us good, when we are unwell, but who would think of prescribing these things to us when we are in good health, to take them every day of our lives? It is just so with beer, and wine, and spirits. They may, at particular times, be of some service to us; but then we should know when to take them, and when to leave them off." "The fact is," said Harry, "most working men drink beer *because they like it;* and there is more drank at night, after they have done their work, than in the day time. It is a 'great delusion,' indeed, to suppose that ale strengthens a man to do his work: it has just the opposite effect. Good *solid food* is the stuff to give a man strength; and when he is tired, *rest and sleep* will restore him sooner than any thing, and no man sleeps so well as the water-drinker. His body is cool, and his mind is calm; whereas, the man who drinks ale, particularly at night, is often disturbed by nightmare, and unpleasant dreams, or feels so feverishly hot, that he cannot sleep. Therefore, depend upon it, Tom, the Tee-totaler enjoys life much more, ten times over, than the beer-drinker; because, with the money usually spent by working men in beer, the Tee-totaler can buy an immense number of real comforts for himself and family; besides which, he will enjoy his meals and sleep better—and what greater enjoyment can a man have than a good night's rest?—so, Tom, I am sure we working men have reason to bless God, and to thank those good gentlemen who are bringing us back to the good old ways, by means of Tee-totalism; and I wish the cause prosperity and success." "I think," said Harry, "it is the duty of us working men to do all we can to make the benefits of Tee-totalism known among our fellowmen; and, for this purpose, we ought to form a committee of our own, and appoint a Treasurer and a Secretary, and hold weekly meetings; and, if each member would subscribe 2*d.* or 3*d.* per week, we might buy some Tee-total Tracts, and circulate them amongst the working people; and let each member invite two or three of his acquaintances to attend the weekly meetings, and let each one of us declare his experience, and now and then get an itinerant speaker, from London, or from the North, if he happen to be coming this way, to give us an address, and then, I have no doubt, our Society will increase; and, after we have become strong enough, let one of us open his house as a Coffee and Tea Shop, and let every member do all he can to support it. We shall not then be obliged to go to the public house, but shall be able to refresh ourselves, without being in danger of getting drunk; and we can transact the business of the Benefit Clubs at the Coffee Shop, and the money which we formerly spent in beer, we can take home to our families, or lay by in the Savings' Bank; so that, in time, we shall become more independent, and not be afraid of getting into the workhouse. Indeed, Tom, I see so many advantages that will arise from joining the Tee-total Society, that I think we have only to be firm and consistent, and do all we can to make our principles known, and, I am confident, we shall eventually prevail, and triumph over the drinking customs of the country."

AMICUS.

LIST OF MINISTERS—*(Continued from page 302.)*

Those marked thus (*) are not members.

69. Rev. M. Carthy, Primitive Methodist, Nottingham
70. Rev. J. Lowe, Wesleyan, do.
71. The Vicar of Ruddington, near do.
72. *Archdeacon Brown, Cotgrave
73. Rev. E. H. Rowe, Secretary to the Baptist Home Missionary Society, Clapham.

Last week we published, in a letter from Liverpool, 19 other names of Ministers belonging to the Wesleyan Association. These, added to the above, make the total already obtained 92.

*** The Committee thank the Nottingham Secretary, Mr. Smith, in being the first to respond to their solicitations for more names, and they hope his example will be followed by others, until we have every minister and medical gentleman in the kingdom. The Rev. Mr. Rowe is a most important acquisition to the Society, not only from the situation he occupies—travelling incessantly through the length and breadth of the land—but particularly from the zeal which it is known he applies to every good cause he takes up. We should wish Mr. Smith to "hail the appearance" of his brother-in law, "Mr. Edwards, among us," but we believe at present it is premature. A steady perseverance in well doing, laying information before them, and treating them courteously, which, as Christians like themselves we ought to do, we shall soon have "one and all to join our Society."

OPINIONS OF MEDICAL MEN ON SPIRITS AND BEER.

DR. LETTSOM declared that "nearly all the illness of his adult patients, and most of the cases of sudden deaths were occasioned by the practice of taking *a glass of spirits and water after dinner;*" and Dr. Trotter fully confirms the opinion. Dr. Buchan says, "malt liquor occasions obstructions, inflammations of the lungs, *which are brought on by the indigestible nature of strong ale,*" and he tells us that "wine and spirits are still worse, as they inflame the blood, and tear the tender vessels of the lungs to pieces." Dr. Beddeos states that "vinous liquors are a two-edged sword: wine, by its first operation, promotes digestion; but by its second, *even if genuine,* which is very far indeed from being always the case, is changed to vinegar in the stomach." An eminent physician in Dublin, tells us, "*that if ten young men, of the age of twenty-one years, were to drink a glass of ardent spirits, or a pint of port or sherry, per day, the lives of eight of them would be shortened by ten or fifteen years!*" Dr. Bucher (United States) tells us, that "*strong beer has no power to allay intemperate habits,* but that it will finish what ardent spirits may have begun." He farther adds, that "beer gives us the stupidity of the idiot, and ardent spirits the frenzy of the demon!" Dr. S. Barker (U. S.) tells us that General Jackson observed, "that soldiers, *who drank nothing but water,* endured hard duty and excessive cold *much better* than other soldiers who drank intoxicating liquors;" and Dr. Paris has well observed, that "happy is he who considers water the best drink."

Correspondence.

COST OF INTEMPERANCE.

SIR,—I am happy to perceive that, in advocating the great principles of the Temperance Reformation, you are borne out by facts of the most undeniable character. I am convinced that such truths need only be fully laid before the public, in order to the complete recognition of the imposition and delusion to which they have been so long subjected. Statistical facts, concerning the amount of alcoholic drinks annually consumed, with calculations as to the probable benefits which might have arisen from a profitable use of the sums so expended, are invaluable; they tend so powerfully to lead men to think.

It appears from returns recently published, that, during the financial year, ending January 5th, 1837, fifteen million three hundred and ten thousand nine hundred and eighty-nine gallons of *proof spirit* was distilled in England and Scotland alone. Of this quantity, 6,964,246 gallons were distilled from *malt* only, and the remainder from a mixture of malt and unmalted grain! When we seriously estimate the vast amount of eatable produce thus consumed, and note the useful purposes which it might have subserved, we are led to wonder at the folly of our fellow-countrymen, in contributing to the furtherance of such a waste of property. The total amount of *duty* received from spirit manufacturers in the United kingdom, and foreign spirits, within the year ended on the 5th of January last, was no less a sum than *eight millions, four hundred and forty-four thousand, five hundred* POUNDS!! This amount of capital would have been sufficient to have yielded a weekly income of *twenty shillings* to *eighty thousand* families, for whom, in addition, it would have been more than sufficient to have furnished every man with a suit of clothes, (cost four pounds) and with shoes and shirts, at the rate of three pounds each. Ten pounds per man, also, it would have allowed, for any contingencies, independent of sixpence weekly to be paid into a benefit society, by each of them, as a provision in cases of sickness or death. *Nor, Sir, is this all!* Still there would be enough spared to pay the rent for another eighty thousand, allowing each *ten pounds*, after which a similar number would have *one hundred thousand* pounds to expend in the advancement of the great cause of sobriety! After all, a considerable surplus would remain, which, in a few years, if suffered to accumulate, would be sufficient to purchase all the "stock in trade" of the British grog-sellers, and pension them off, for the good of the community at large!

The advocates of the Temperance Reformation are sometimes asked, "What would become of those families who now exist by the manufacture of intoxicating drink, if our principles were universally practised?" Our friends should give ear to the truth, that the amount required for the payment of such men, falls far, *very far* short of the immense sums which are *hoarded* by the principals in the traffic: such only reap the benefit.

Others say, "But this amount of duty amazingly assists the revenue." Admitted. But would not the finances of the country be equally benefitted if *other articles* were consumed, in such increased quantities, as to make up the defalcation? Then look at the penury, misery, idiotcy, lunacy, crime, and pauperism which are created by them. Indeed, the sums annually fixed upon the country from these combined evils, arising, as they primarily and principally do, from the "*cause of intoxication*," swell the *expenditure* of the country almost beyond its means of liquidation.

As I have already exceeded the space you can afford me in this Number, I will defer my comments upon *malt liquors* until a future opportunity.

Your obliged
ORATOR.

TEMPERANCE AND THE YOUNG.

SIR,—After reading the appalling statement of "The Master of a Village School, about five miles from London," in No. 6 of your Intelligencer, I feel constrained to say, that I think the friends of Temperance have erred in excluding the young from their public meetings, when there has been room. This has been done here, and the consequence is, that most of the young persons in this place have set themselves entirely against Tee-totalism.

Who, I would ask, are the most likely to receive the first and the deepest impressions? the old confirmed drinker, or the youth, who has scarcely acquired the taste for strong drinks? And who do we anticipate will advocate the cause of Temperance, when we are numbered with the dead? who but the rising generation?

Let our friends bear this in mind, and, I think, they will be as anxious that the babes should be fed with milk, as that those who are of full age should have strong meat. (Observe, not strong *drink*.)

I have commenced a Juvenile Total Abstinence Society, which I hope will ultimately be attended with much good. And that God may crown every effort for the suppression of intemperance and vice, and for the promotion of his own glory, with success, is the constant prayer of

A FRIEND OF YOUTH.

Colnbrook, August 17th, 1837.

[No doubt our friends at Colnbrook have their reasons for not admitting children into their meetings. Still, we think, with our correspondent, that, under certain restrictions, room should be made for young persons.—ED.]

A GOOD HINT.

DEAR SIR,—I have read with much pleasure the excellent papers at the commencement of the few last Numbers of the Intelligencer, and my attention has been particularly arrested by the article entitled "*Essentials to Success*," inserted in your last Number, where you suggest the propriety of "*cordial union* and *perfect discipline*," and where you also state, that "a small monthly or weekly subscription, from each member, when it could be carried into effect, would be of immense advantage to the cause." I hope that your hints as to an immediate arrangement for securing proper organization, will be attended to, and I am certain that funds will not then be required to carry out this great work. A friend of mine, the other day, intimated to me his desire to subscribe to our Society, but where he lives, either no properly organized Committee is formed, or else they have not secured the services of a collector, to receive the sums which wait their acceptance. This person signed the pledge at Exeter Hall, but hitherto he has not been called upon for his subscription. Should not this be attended to?

Your's in the cause,
SINEX.

[Our Correspondent having favoured us with the name and address of the party referred to, we shall mention the circumstance in the proper quarter.—ED.]

TESTIMONY OF MEDICAL MEN IN FAVOUR OF TOTAL ABSTINENCE.

SIR,—Seeing that for the last few weeks you have frequently favoured your readers with the names of medical men and clergymen, who have either signed our pledge, or are acting in accordance with our principles, I beg to hand for insertion the following names of the former class, (extracted from the British and Foreign Temperance Herald, Jan., 1835, pages 5, 6) who have signed a declaration of a similar purport with our own:—

"ELY MEDICAL TESTIMONY.

"We, the undersigned, are of opinion, that the habitual use of intoxicating liquors is not only unnecessary, but pernicious; and have great satisfaction in seconding the views of the Society, by stating our conviction that nothing would tend more to diminish disease, and to improve the health of the community, than Abstinence from inebriating liquors, to the use of which so great a portion of the existing misery and immorality amongst the working classes is attributable."

John Muriel, Surgeon
Brook Muriel, do.
George Cole, do.
Robert Stevens, M.D.

ST. IVES.

J. Leigh, Surgeon
Henry Manning, do.
O. St. John Cooper, do.

ROYSTON.

David Crespin, Surgeon
R. Pyne, do.
William Nunn, do.
William Lovett, do.

MARCH.

John Church, Surgeon
William Hawes Wray, Surgeon.

CHATTERIS.

John Archer, Surgeon
E. Saunders, do.

GALLINGAY.

George E. Heckford, Surgn.

POTTON.

Henry Raynes, Surgeon
John Keal, do.

MELBOURNE.

A. Jenkins, Surgeon.

WISBEACH.

Robert Cross, M.D.
Thomas Blundell, do.

I remain, Sir, your's, &c. truly,

R. P. BATGER,
Registrar of the North London Auxiliary.
Temperance Hotel, 159, *Aldersgate Street*,
August 29th, 1837.

ANSWER TO THE MEMORIAL TO THE TREASURY,

Presented by EARL STANHOPE, from the LONDON AUXILIARIES, for remitting the duty on the proposed gift of a work on Temperance, by the American Temperance Society.

Treasury Chambers, August 14th, 1837.

GENTLEMEN,

Having laid before the Lords Commissioners of Her Majesty's Treasury your Petition, praying that American Temperance Documents may be imported, duty free, I have it in command to acquaint you, that my Lords cannot comply with your request.

A. B. SPEARMAN.

Mr. Jno. B. Meredith,
and all Members of the New British
and Foreign Temperance Society.

*** The negative, as above, will not prevent others petitioning, and the Parliament being shortly about to assemble, will be a favourable opportunity.

Progress of Temperance.

METROPOLITAN.

THE EAST LONDON FEMALE AUXILIARY have held the following meetings:—

August 16th.—Infant School, Walburgh Street, Cannon Street Road. Mr. J. Giles in the Chair. Mr. Booth opened the meeting with prayer. The meeting was then addressed by Mr. Cook, and by Mr. Thomas Allen Smith. The Chairman, in concluding, stated that he had a pleasing commission to Mr. Smith. The East London Female Committee desired to present Mrs. S. with a trifling sum, for a medal, or what she pleased, as a small token of their esteem for her husband. He was instructed to say that, in the infant state of their Society, they were not in a situation to do what they would, not that they anticipated rewarding Mr. S., it was not their intention to pay agents, this they considered to be the business of the Parent Committee, and to whose fund they hoped shortly to contribute; but they trusted that they should not be stepping out of the bounds of discipline by presenting their tried advocate, Mr. S., with this trifle for his wife. A great impression was made. Several signed the declaration and memorial.

August 17th.—Mariner's Church, Wellclose Square. Mr. Theophilus Ahijah Smith began the meeting with prayer. Mr. J. Giles being called to the Chair, after explaining the plan of the Society's operations, its rules, &c., briefly adverted to that part of the prayer which had been offered up, and to which his heart responded, viz., "He earnestly desired that this Society, which had been formed for the glory of God, would not be made an instrument of evil in the hands of our untiring adversary." Jas. Hawkins, Esq., Surgeon, No. 36, Colet Place, Commercial Road, gave his professional testimony against the habitual use of intoxicating drinks as an ordinary beverage, or occasional indulgence, and stated a few cases of bad effects produced by them; one of which was present, but the person signed at the close of the meeting. The Surgeon also signed, and gave substantial proof of his and his lady's support.

Mr. Buckland, the reformed wheelwright, after depicting the miseries of a drunkard's life, of which he spoke experimentally, described the advantages of being strictly sober; he now did more business, and did not work so hard; one reason was, he had proper tools to work with; the bellows were new leathered, and, compared with what they were before, it was now mere pastime to work, and plenty of people brought him work. His wife, who before was ill, he believed from fretting at his conduct, was now quite well. Mr. B. concluded by wishing all to join, and taste the blessings he enjoyed.

August 22nd.—Shore Place Chapel, Hackney. Rev. Mr. Morren in the Chair. The meeting having commenced with prayer, Mr. J. Giles stated the objects and rules of the Society. Rev. Thos. Dunn, in his usual kind manner, recommended the Society to the serious attention of the meeting, and quoted authorities, both sacred and profane, to show the legitimacy of our proceeding. Mr. Thomas Allen Smith, in a mild address, and with considerable ability, appealed to the understandings of those temperate persons who had not as yet joined the New British and Foreign Temperance Society. The delicacy with which he treated this subject, will, we trust, be kindly treasured up by those who heard him, and clear the way for the frequent holding of meetings in Hackney. The rev. Chairman, in concluding, stated he admired the principles of the Society, and while we continued to labour in the cause, we should be welcome to his chapel to hold our meetings. At the close of the meeting, a lady from Homerton, gave a small donation to the Treasurer, and stated she was convinced she was doing wrong, though acting with medical advice, and should try our plan immediately, the *universality* of which was quite clear to her. She was very ill, but she trusted, by the help of the Lord, it would be made a blessing unto her and her neighbours. This is the first meeting in a place of worship to advocate our principles in Hackney, and it was likewise the first place where the doctrine of *merely* Abstinence from distilled spirits was first proclaimed in this neighbourhood. The evening was very unfavourable, being wet, but we augur much good from such a beginning. On every hand, we are encouraged to go on, for which we desire to praise Almighty God, to whom alone be the honour and the glory; to return thanks to those gentlemen who have taken upon them the public part of our meetings, and to declare the number of signatures to be 124, having had but three meetings since its formation.

M. G., *Hon. Sec.*

PROVINCIAL.

TRING.—From this place we have received the following:—"The good cause of Temperance is progressing at Tring.

On Friday evening, the 8th inst., a public meeting was held at the Wesleyan Chapel, when an animated address was delivered by J. Cassell, the Manchester carpenter, at the close of which several *young persons* signed the pledge. The number of our Society is now upwards of 30, and a spirit of inquiry is awakened in many minds, which we hope, under the Divine blessing, will lead to some happy results. We are encouraged to believe that we shall yet see the time when the demon of intemperance will be dethroned, and his now devoted followers become patterns of sobriety and virtue."

I. S.

LINCOLNSHIRE.—A zealous friend at Solihull, Warwickshire, writes as follows:—"I avail myself of a leisure half-hour, in the course of a journey of business, to throw out a hint to commercial men, who are members of the New British and Foreign Temperance Society, and also to visitors to the country for pleasure and relaxation, of the latter class. Rather more than a month ago, I paid a visit of a fortnight, to some intimate friends at Fleet, in Lincolnshire, nearly midway between Spalding and Wisbeach, and whilst there, at the suggestion of the wife of my friend and her mother, was induced to propose the giving a lecture on our principles. Accordingly, it was arranged that, in a few days after my arrival, I should deliver a lecture at Fleet, in Mr. John Massey's barn, (he being a farmer) another at the little town of Holbeach, in the Free Grammar School; a third at Long Sutton, (another small town) in the Free School there; and a fourth at Sutton Bridge, in a Subscription School-room. At these several meetings, notwithstanding it was hay-making time, I had, on the whole, at least 1500 respectable auditors, including the Rector of Fleet, and the Curates of Fleet and Long Sutton; the Rector of Holbeach, (who is also a magistrate) and his Curate; the Curate of Sutton, and the Independent Minister. There were also many of the labouring classes present, and, to a large portion of them, the subject was entirely new, and, at all the meetings, the greatest attention prevailed, and several have begun to try the system, and a considerable degree of interest and excitement has been the result. From the Clergymen and the Dissenting minister, I received the most cordial encouragement; and the latter publicly signed the pledge for a month, avowing his intention, if he found his health as good at the end of the term, to renew it without limitation, inviting others to follow his example. And though the other ministers have not yet done the same, they all assured me it should have their serious consideration, and thanked me for my efforts to disseminate information so important and beneficial. Thus the way is opened to renew the effort, when any suitable advocate is going that road, and then, I have no doubt, considerable additional good will result from the introduction of the principles into a district where it was never known before."

READING, OXFORD.—"Since that time," observes the same writer, "I have commenced a commercial journey, in the course of which I have been able to spare time to lecture at Reading, on the 15th of this month, in a Chapel in London Street; at Oxford, on the 18th, in Macbrede's School-room; at Witney, on the 19th, in the National School room; and at Banbury, on the 21st., also, in a School-room, to audiences generally very attentive, the only interruptions being a little at Oxford and Banbury, from two or three drunken persons, who were soon silenced. I have been careful that all my observations should be delivered in a kind and Christian feeling towards those who differ from us altogether, or do not go so far as Total Abstinence from all intoxicating drinks, under the impression that by these means we shall conquer established prejudices; and I hope that other persons, possessing the same opportunities, will follow this example, and much good will, probably, in time, ensue to our cause.

H. N. R.

CHESHAM.—We give the following extract from a letter recently received from this place. "A meeting has been held in the British School room, at which about fifty persons attended. John Cassell, the carpenter, from Manchester, gave us a lecture, and promised to visit us again when an opportunity offered. Accordingly, on Thursday, the 17th inst., about one hundred and fifty persons assembled. A great deal of tumult was raised against us, and we were afraid that violent measures would be resorted to by some who were present; but Heaven preserved us from the violence of those mistaken persons. We have five or six decided men amongst us, who are determined to persevere. It is our intention to form a Committee, and hold meetings as often as practicable. Give us all the help you can: show us the way in which we may be made useful. We are desirous of proving to our fellow-men the 'great delusion' under which they labour respecting intoxicating drinks. Any advice, your experience may suggest, we shall most thankfully receive."

W. H., JUN.

HILLINGDON, WINDSOR, &c.—We perceive, by a private communication with which we have been favoured, that friend Cassell is labouring in the vicinity of Uxbridge, with much zeal and ardour. At Windsor, he has attended a meeting of much interest, and at Hillingdon a tea-party has been held, which has tended considerably to cultivate a friendly and social feeling among the members of the Society there. At Chesham, in Bucks, a meeting has been held in the British School. It was well attended. 5 signed, three of whom are turners by trade; may they find this to be a *turn* at once beneficial and encouraging. At Tring, 4 signed the pledge at their last meeting.

Review.

Historical Anecdotes, dedicated to Temperance Societies, BY A DURHAM CLERGYMAN. *Pasco, 90, Bartholomew Close. pp. 72.*

When the announcement met our eye, that these "Historical Anecdotes" were preparing for publication, we felt satisfied that there was room for such a work, and that, if judiciously written, it would most usefully subserve the interests of the cause of sobriety.

The work itself is now before us: we have carefully examined its contents: it remains with us to pronounce our opinion of its merits.

It is serviceably stitched in a stiff cover, or neatly bound in cloth. It consists of seventy-two pages of letter press, embracing some of the chief points in the lives and character of Cyrus, Alexander the Great, Lycurgus, Franklin, Sheridan, The North American Indians, The South Sea Islanders, Edward the Second, Cambyses, The Mahometans, Commodus, Mark Antony, and Robert Burns the Scottish bard. Of course, the history of most of these characters will be familiar to many general readers, but reformed drunkards, who have spent the morning of their days in the ale-house, and lost the opportunity they once possessed of cultivating their minds by the perusal of the past, will find in these unpretending pages a vast fund of information. For the young, they are admirably adapted. The style is simply beautiful, and the instructive moral is effectively wrought out. The evils of intoxicating drink are plainly set forth, by the author, in all the characters he describes, and the benefit of *entire* Abstinence from such liquors is most fully and dispassionately decided, so as to leave an impression upon the reader, of no slight character, in favour of the ad-

vantages of sobriety. The whole work is worthy of a minister of the sacred religion of Jesus. A philanthropic spirit pervades every page, and it is evident that the sole design of the writer was to be made useful to society at large. The anecdotes are prefaced by some excellent remarks on the objects of Temperance Societies, and the superiority of the plan of Total Abstinence, as a means of achieving the grand end sought—the extirpation of intemperance from our highly-honoured, but degraded, country.

We think the work must meet with an extensive sale. It ought to be found on the shelf of every Tee-totaler, who has sixpence laid by for mental improvement. It is printed in a bold type, on good paper, and presented to the world as a useful article, at once economical, and of sterling value. We hope it will obtain the esteem we conceive it to merit. Had we space, we would treat our readers with an extract, but that being denied us, we must forego the pleasure, and refer them to the work itself. R.

Intemperance.

Caution to Ale and Spirit Drinkers.—"On Saturday last, the 19th instant, an old man named Wm. L* * *, resident at Seamer, near this place, having been at a ram show in the neighbourhood, and having partaken too freely of ale and ardent spirits, was unexpectedly seized with an apoplectic stupor. He was afterwards conveyed home in a cart; but on his arrival at Seamer, was discovered to be quite cold and almost lifeless. This being found to be the case, a messenger was immediately despatched to Hutton Bushell (about three miles distant) for medical aid; and Mr. John Smart, of that place, was quickly on the spot; who, by the judicious application of the stomach pump, and other means, succeeded in restoring animation. We hope that the above incident will prove a useful lesson to all persons who are in the habit of frequently indulging themselves in the use of intoxicating liquors."

We have copied the above "Caution" from the columns of the *Scarborough Herald*, a paper of considerable worth, on account of the general accuracy of its statements. When will our fellow-countrymen become sensible of the manifest evils attending the use of the enslaving liquor which possesses the power of intoxication? Here we have an instance of a man who went upon business to a ram show in the neighbourhood. By an acknowledgement of the mischievous custom of drinking upon such occasions, he was led to *indulge* in the delusion. What followed clearly teaches us that it is incumbent upon us not only to expose the folly of such a practice, but also to protest, in the strongest possible terms, against such a flagrant abuse of health, time, property, and character.—Ed.

In July last, a man, named Williams, was executed at York for murder. He addressed the assembled multitude in the following terms:—"Fellow-men,—you are come to witness a spectacle of intemperance—an *awful scene*. I hope *this* will make a lasting impression on every soul before me. A man in the prime of life—thirty years of age, cut off through this diabolical crime of intemperance. Is there a drunkard before me? Yes, I *see many*. Let them go home, and be so no more. I am leaving a grateful partner behind me, one that is walking in the commandments of the Lord, and one that delights in her God. I *hope* I shall meet her in heaven." When will the wickedness of the wicked come to an end?

Varieties.

Temperance at Sea.—The system of Temperance crews, from this port, (Quebec) has this season been carried into operation in manning the hired surveying vessels Gulnare and Beaufort, under the command of Captain Bayfield, R.N. The entire of the crews of these vessels, amounting to upwards of forty men and petty officers, exclusive of the officers of the royal navy conducting the surveying service, are engaged on Temperance terms. No grog is allowed, and an equivalent is given in other comforts or in money, in lieu of the issue of spirits, which was in former years made as in the royal navy. The example, it is hoped, will be generally adopted, for an adherence to it would prevent that insubordination on board, and most of those disgraceful scenes on shore, which are of daily occurrence in this city and its neighbourhood, during the season of navigation.

RUSSIAN PROVERBS.

When thy neighbour's cheek begins to flush, leave off drinking. (Advice *not very likely* to be followed.—Ed.)

He gets drunk, and beats his people, because *they* are not sober.

A sot will not leave thy house for thy giving him beer.

Whom God protects, none can harm.

A *mujik* (peasant) may be sober a year; he may refrain two; the third he sets to drinking, and spends all.

They were gaping at others in danger, when the ice broke under them.

Go God-ward—thou wilt find a good road.

Without God, go not so far as to the threshhold.

A drunken man will fight with a turnip.

Many counsellors—few helpers.—*Pinkerton's Russia.*

"How is this?" said I to a respectable lawyer, whom I found drinking his regular dram at the bar of one of our large hotels. "How is this? I can never pass this way without seeing you here?" "Why," said he, "it is my business to practice at the *bar*." (What a delusion!—Ed.)

Folly.—It was a saying of Sir Walter Scott, that the wisest of our race often reserve the average stock of folly to be expended upon some one flagrant absurdity.

Serious Reflection.—It was a usual saying of the great Lord Verulam, that not one man of a thousand dies a *natural* death; and that most diseases have their *rise* and *origin* from intemperance.

Solemn Thought.—When a man's distempers stare him in the face, and he is summoned to lie down in the dust, he, alas! then sees the folly of his ways, and what a miserable purchase he has made with his misspent *time*, *health*, and *money;* and, like a malefactor at the gallows, makes some short speech of warning to his companions, who, after they have given him the hearing, are, perhaps, drunk with his own claret at his funeral!—*(Dr. Baynard.)*

BRIGHT WATER FOR ME.

The greatest part o'the world's content
With *Adam's ale*, pure element!
And who so strong, and does more work,
Than doth the water-drinking Turk?
And when the stomach's out of order,
What cordial's like a glass of water?

Baynard.

Time.—Time is the only gift or commodity of which every man who lives has just the same share. The passing day is exactly of the same dimensions to each of us, and by no contrivance can any one of us extend its duration by so much as a minute or a second. It is not like a sum of money which we can employ in trade, or put out to interest,

and thereby add to or multiply its amount. Its amount is unalterable. We cannot make it breed; we cannot even keep it by us. Whether we will or no, we must spend it; and all our power over it, therefore, consists in the manner in which it is spent. Part with it we must; but we may give it either for something or for nothing. Its mode of escaping from us, however, being very subtle and silent, we are exceedingly apt, because we do not feel it passing out of our hands like so much told coin, to forget that we are parting with it at all; and thus, from mere heedlessness, the precious possession is allowed to flow away as if it were a thing of no value. The first and principal rule, therefore, in regard to the economizing and right employment of time, is, to habituate ourselves to watch it.

BEER *v.* BEAR.—The following sign was seen suspended over the door of an ale-house:—"TABLE BEAR SOLD HEAR." A wag, on passing, remarked, that the *bear* must be the person's own *bruin*.

Poetry.

THE BLESSINGS OF PURE WATER.

As *water's* best, so 'twas the first
Of *liquors*, made to quench the *thirst*
Of men, of beast, of plants, and trees,
From whence they all have their increase:
Its uses are too manifold,
And marv'lous great e'er to be told;
Its particles constituent
Are too minute an element.
Its make and texture, parts, and grain,
Are too stupenduously fine
For virtuosos to descry,
Tho' glasses come t'assist their eye.
Cease then, vain search! let that alone,
Hid, with all essences unknown;
But be content that the *Creator*
Has bless'd the world with so much *water*.
It works itself (as being thin)
Int' all the pores and parts within;
Helps all *secretions* in their uses,
And sweetens sharp and sour juices;
Tempers hot *bile*, thins viscid phlegm,
And moderates in each extreme;
Damps the fierce *æstus* of the blood,
Abates the fever's boiling flood;
Dilutes the *salts*, melts off their points,
And acrid particles disjoints;
And is the only *liquor* that
Never grows eager, sharp, or flat:
Give it but motion, room, and air,
Its purity will ne'er impair:
Experience daily shows it's true,
That *water* only this can do.
All other *liquors* made by *art*,
Grow rancid, vapid, sour, and tart.

Choose *water*, that is cool, and thin,
Such as feels smooth and soft to the *skin*,
Looks clear, and bright, and crystalline:
The lightest *water* is the best,
That is without or *smell*, or *taste*;
Which, standing long, yields few contents
Of *scum*, or *clouds*, or *sediments*;
And he that has a *spring* like this,
Has with good *air* a double *bliss*.

Baynard.

WANTED,

A steady active YOUNG MAN, as an Assistant to a Grocer, Tea Dealer, and Tallow Chandler, in the Country. A Dissenter will be preferred, and strict inquiry will be made as to character, &c. Apply, by letter, post paid, to J. Pasco, 90, Bartholomew Close, London; or to R. Wasing, Grocer, &c., Luton, Bedfordshire.

HULL TEMPERANCE HOTEL,

47, MYTON GATE,

Close to the London, Scotch, and Leith Packets, and not three minutes' walk from the River Packets and Coach Offices.

G. WELLS respectfully informs his Friends that he has commenced a Temperance Hotel, upon the above extensive premises, and hopes, by every possible attention, to insure the patronage of the Public.

Good Accommodation for Travellers. Stabling, &c.

MEETINGS IN LONDON AND ITS SUBURBS.

At Half-past 7 o'Clock in the Evening.

Monday, September 4th.—Bosbury's Rooms, White Lion Street, Lower Sloane Street, Chelsea.—At the Chapel, Ewer Street, Union Street, Borough.—Wesleyan Association Chapel, Edward Street, Whitmore Road, Hoxton.—School Rooms, Eagle Court, St. John's Lane, West Smithfield.—John Street School, John Street, near the Bricklayer's Arms, Old Kent Road.

Tuesday, September 5th.—Christian Benevolent Society's Chapel, Macclesfield Street, City Road.—White Horse Yard, Broadway, Westminster.—Little Wild Street Chapel, Great Queen Street. (Rev. Mr. Woolacott's)—Ebenezer Chapel, Old Street Road.—Mariner's Church, Wellclose Square.

Wednesday, September 6th.—Baptist Chapel, Northampton Street, King's Cross.—Emanuel Chapel, Hare Street, Brick Lane, Spitalfields.—Large Schools, Green Bank, Wapping. — Providence Chapel, Charles Court, Featherstone Street, City Road. A Lecture by J. W. Green.

Thursday, September 7th.—Welsh Chapel, Aldersgate Street.—Bible Christians' Chapel, Paradise Row, King's Cross.—Middlesex School Room, Middlesex Chapel, Hackney Road.—Female Temperance Society, at the Chapel, Broker Row, Mint, at 6 o'clock.—Shakespear's Walk Chapel, Shadwell.

Friday, September 8th.—At the Chapel, Broker Row, Mint, Borough.—25, Crescent Street, Somers' Town.

TO CORRESPONDENTS.

CAPTAIN TROTTER *is thanked for his attention; he will, ere this, have perceived that we have inserted a notice of the case to which he has called our attention.*

"The Drunkard's Fate" does not possess the requisite merit for insertion.

Received "J. S.," "J. C., Hillingdon," and a few small articles.

Subscriptions and Donations, to the Society, are respectfully solicited by W. Janson, Jun., Esq., Tottenham, Treasurer; also by J. E. Howard, Esq., Tottenham; Mr. John Meredith, 3, Durham Place, Lambeth; Hon. Secretaries.

All Communications, for the Society, to be addressed (post paid) to Mr. John Meredith, 3, Durham Place, Lambeth.

All Communications, for the Intelligencer, to be addressed (post paid) to the Editor, 90, Bartholomew Close.

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THE WEEKLY
London Temperance Intelligencer.

UNDER THE DIRECTION AND SUPERINTENDENCE OF THE NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY.

No. 43.] SATURDAY, SEPTEMBER 9, 1837. [PRICE ONE PENNY

"Far from thinking this cause a *sole* means of converting sinners from the error of their ways, we deem it to be but an *auxiliary* to the great cause of religious truth; it is intended *not to supersede*, but to *make way* for other means."
Rev. J. A. James.

THE HARVEST.

DILIGENTLY did the ploughman labour in preparing the land, the sower followed, casting abroad the seed in hope, the farmer watched the young blade springing from the bosom of the earth, and gradually advancing in strength, till it had passed through the critical season in which the grain advanced to maturity, beneath the genial influence of the summer's sun, and now the glad tidings reach our ears that God, who giveth the increase, has blessed us with an abundant supply of the fruits of the earth. In common with the rest of our countrymen, we rejoice in this, and ask ourselves the question, "In what manner are these mercies received, and to what use will they be applied?" We are in the habit of calling this a *Christian* country, and, of course, if this term be correct, may expect an answer in some degree corresponding to the title which we have given ourselves, and showing forth, for the imitation of *heathen* lands, that "whether we eat, or drink, or whatever we do, we do all to the glory of God." We will, therefore, in the first place, assume to be true, that which doubtless is so in particular cases, that the gifts of our bountiful Benefactor are received with thanksgiving, and then, judging from past experience, let us inquire how they will be used.

In some of the cities of South America, all the intoxicating liquor is brought in by one gate, that the duty may be easily collected. We wish this were the case in England. The sleepy, apoplectic-looking brewers' draymen, and the sallow spirit-dealers' men would well illustrate the *effects* of their different liquors. Let us, however, imagine that the counties south of London produced all the materials of intoxication, to the exclusion of other produce; that the portion of the metropolis south of the Thames were solely employed in brewing and distilling; and that the produce for the whole of England passed over London Bridge. Suppose, too, that the respectable and well-disposed people north of London were all beginning to feel the evils of the drinking system, but their efforts to arrest it were neutralized by the combined influence of the metropolis, and the barley, and hop, and cyder growing districts of the south. Under these circumstances, we can more easily picture to ourselves the different feelings with which the flood of moral desolation would be viewed by our countrymen of the north and of the south. On the part of the south, it would be alleged that these drinks were the gift of Providence. The north would reply, that the fertile southern countries were *misusing* the bounty of Providence; that the land ought to be occupied in producing *sustenance* for man; but by the misoccupation of so large a portion in producing these intoxicating drinks, the price of bread was increased to the whole country.* It would assert that God gives the grain, but man, by his ingenuity, converts its nourishing properties into alcohol, a vegetable poison, well fitted to excite the passions, to loosen the reins of self-government, to stimulate to all deeds of violence and wickedness, but not essential to the well-being of man; that the art of brewing beer is derived from Egypt, the cradle of idolatry and evil; that the distillation of alcohol originated with the followers of the false prophet, and that these two sources of intoxication spread over the land like the smoke of the bottomless pit. The magistrates and judges in the northern circuits would be unanimous in ascribing a great proportion of the crimes, which came under their cognizance, to the importation of the deadly produce of the south. The medical men would attribute the stomach and liver complaints, the apoplexies, dropsies, and fevers of the north, to the same cause. The lunatic asylums would give their concurrent testimony. The ministers of religion would lift up their voice like a trumpet, and, we think, would add to their fervent prayers for the people of their charge yet one more—"From all intoxicating drinks, good Lord deliver us!" On the other hand, the southern counties would allege that they had nothing whatever to do with the misuse of their articles of manufacture, which, in themselves, were absolutely necessary to the strength and comfort of the community. *Moderation* would be the voice of their newspapers, *Great Moderation* would be echoed from their pulpits, and their members of parliament would be those on whom they could depend the most frequently and the most roundly to assert that a pint of *good home-brewed* was absolutely necessary to the working man, and that, to supply him cheaply with this wholesome beverage, was the only means of preventing his drinking that confessedly deleterious article, gin.

As the controversy proceeded, the excitement would increase, and, we firmly believe, that if all the INTEREST were confined to the south, while the north had its full share of SUFFERING only, petitions would very soon be poured into the legislature for a "repeal of the union," for the establishment of preventive stations—a coast-guard north of the Thames, to prevent the introduction of these articles. It would be stated in these petitions, that had Buonaparte succeeded in his threatened invasion of England, he would, probably, not have inflicted more evil on its inhabitants than they suffer from the use of their drinks, many thousand lives, even bodies and souls of men, being annually lost through their means, and an expense entailed of one hundred million pounds sterling, each year, and that the petitioners therefore pray "that the house will take such means to abate the nuisance as in its wisdom it may see fit."

But though the actual state of things be less *startling* than that which is presented to the imagination by supposing one quarter of the island devoted to the purpose of producing the means of intoxication, is the waste of the produce of the

* See Intelligencer, No. 23, p. 184.

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earth, the misapplication of human skill and labour, and the baneful result to the consumer *really* less? Certainly not; and, on the other hand, so widely diffused through the whole kingdom is the pecuniary interest involved in "the traffic," that the difficulties in our way are much greater. The numerous bands by which Gulliver is represented as tied down in the fabled island, are nothing to the endless ramifications by which this system is entwined around us. In this view of the use made of the harvest, we have not even glanced at our shrewd neighbours to the north, who, on the ground that the inclement skies of Scotland often disappoint the hopes of the husbandman, obtained a remission of duty, and increased means of converting their grain into poison. Neither have we touched on "Ireland, the puzzle of puzzles, whom no one understands," and, for this good reason, as her friend Edgar says of her, "that she is drunk, having, out of her deep poverty, found the means to swallow fourteen million gallons of whiskey the last year." But we trust we have said enough to show that a large portion of that good gift of Heaven, the harvest, with which we are now blessed, will be perverted to the worst of purposes, by the misapplied ingenuity of our countrymen. British Christians! shall it always be so? There was a time, in the annals of this island, when human sacrifices stained the accursed altars of demon-gods. Those idols have passed away. Shall not this abomination; this drunkard-making system, the Dagon of modern times, half monster and half man, made up of *sensuality* and *interest*, also fall before the ark of the Lord? *The answer, Christians, rests with you.* It is in YOUR power to foster the evil, or to frown it out of respectable society. In the mean time, until the harvest is wholly appropriated to purposes consistent with the will of our heavenly Father, we see not that Britain can be called *a nation of Christians;* till then, it cannot be said "they shall not labour in *vain*, nor bring forth *for trouble;* for they are the seed of the blessed of the Lord, and their offspring with them."

THOUGHTS ON TEMPERANCE.

No. I.

WHEN our all-wise Creator called into existence the earth which we inhabit, and disclosed to our vision the shining orbs, "the suns of other worlds," he accomplished a work, which, whilst it confounds human reason, yet at the same time powerfully demonstrates his own omnipotence. In looking at the works of nature, we cannot fail to admire the sublime greatness there made manifest. Whether we direct our eyes to heaven, or confine our observation to terrestrial objects, we meet with abundant evidence of God's infinite power, reminding us at once of his perfection, and our own weakness and inability.

In taking a glance at the animal creation, we are struck with a sense of the wisdom and goodness of the Creator, in the ample provision which he has made to support and sustain life. From the beast that prowls the midnight forest, to the smallest insect that flutters in the sun-beam, his wisdom and goodness are apparent. How contented, in their own world, are the choristers of the woods. How satisfied are the beasts of the field. Yet their nature is supported, and their health sustained, whilst living in a state of freedom, without deriving the least assistance from external resources.

Man, whom the Divine Being made in his own image—to whom he communicated the proudest form, clothed with the richest sensibilities, and rendered, by the bestowment of the crowning faculty of reason, the least dependent on the aid of others—he it is who proclaims of himself, alone, that he needs something beyond the bounteous provision which God has made for the support and sustenance of his creatures. He admits that the irrational creation around him is furnished with every thing necessary to supply its daily wants, yet he himself cannot live without the assistance of artificial supplies.

Some are ready to assert that the Creator did not provide for the developement of the physical powers of man, and that when the human family began, according to the Divine Record, "to grow and multiply on the earth," then God inspired it with the knowledge of answering its increased wants. Is not this calling in question God's omniscience? If there had been wanting any thing necessary for man's support, at any stage of the world's progress, who will believe that an infinitely beneficent Being would not have made an arrangement suitable to such an emergency? For instance, wine, or any of the familiar beverages in use amongst mankind.

Let us apply the argument to the subject of Temperance.

Some persons tell us they cannot work without the aid of artificial stimuli. If this be true, then there was no laborious occupation known before some of these liquors were used. "But," say they, "wine was drunk!" How will they prove it, in every instance? Is there not reason to believe that the world was densely peopled, and that some of the mightiest achievements of human skill, still found—spread over the face of the earth—filling the eye of the beholder with rapture and awe—were performed at a time, and under circumstances, wherein no available record can aid us to form the conclusion that even wine or artificial drinks were known, much less used. For example, Babel, Memphis, Noe, and numerous cities, whose names, though familiar to past ages, have never reached our own. The early history of the world, had it been handed down to us, would have been a proud illustration of man's capability, unaided by any thing extrinsic to the developement of his natural powers, either physical or mental.

But, waving this, is not the abuse of the thing a sufficient reason why it should not cease in all cases to be used; more especially when it is found to be highly injurious? It is derogatory to the noble faculties of man to esteem that an essential article of life, which is, in itself, nothing but a mixture of insipid ingredients; which tend to inflame and poison the blood, to excite the animal passions, and to convey an erroneous idea of strength. That these are the natural results arising from their use, we need not attempt to demonstrate. The countenances of men bespeak the fact, in terms stronger than human language can convey.

Some men assert that we show our ingratitude in abstaining from the use of intoxicating drinks, and that we despise the blessings which God has given us richly to enjoy. Some are more bold, and dare to charge us with sin, in adopting the course which we think right to pursue. "For what purpose," they ask, "did God send us barley?" I would say to such men, Come with me into the field, and there I would point out to their attention the beautiful and luxuriant scene, "already white unto the harvest," and ask them, Is it reasonable that an all-bountiful Creator should perfect the toil of man, and thereby contribute to his destruction? If it were not for drunkenness, and its introductory processes, one half of the barley of this country would not, except as an article of diet, be consumed by its inhabitants. Stop the torrent of intoxication, and appropriate your barley to useful purposes, and then we should have a land of sobriety, an industrious population, and the poor would be no longer robbed of their food.

Contemplating the aspect of Britain at this moment,—the land which has been appropriately termed "the garden of the Lord,"—whilst we view the dreadful havoc that intemperance is making amongst its population, is there not, we ask, a sufficient inducement for every individual to exert himself to the utmost in annihilating, by God's blessing, the great destroyer? In looking at the extensive means of spiritual instruction that we possess; the churches and chapels that adorn our country; the various moral and religious

institutions; its bulwark and glory; we might be led to believe that ours is a land flowing with righteousness and peace. Alas! how opposite is the fact. Alcohol, the destroyer of body and soul, is worshipped; man's affections are set upon it, and every thing beside falls into insignificancy before it. To satisfy this insatiable monster, amiable wives and mothers are distressed, and rendered broken-hearted, and children clothed in poverty and shame. When will the inhabitants of this great and mighty nation awake from their ten-fold lethargy, and shake off the fetters by which they are bound? and when will those who are so concerned in sending missionaries to the distant parts of the earth, be also concerned for the welfare of their countrymen? that whilst those whom they have assisted to visit the Heathen are raising their loud cry for the suppression of idolatry there, we also may unite, with one voice, and assist in the principles of truth at *home*. Never, never, I am persuaded, should we sleep, nor feel satisfied with the extent of our labours, whilst thousands and tens of thousands around us are annually sacrificed at the shrine of our British Juggernaut, INTEMPERANCE! J. I.

RECOLLECTIONS OF INTEMPERATE MEN.

No. I.

IN order to show the true character of any virtue, it is well to contrast it with its opposite vice: the beauty of the one, and the deformity of the other, will, by such a procedure, the more readily appear.

This is our object in introducing the "Recollections of Intemperate Men" to the attention of our readers. May the anticipated end be realized!

Some few years ago, a fine young fellow, of the name of Taylor, was coachman on the London and Worcester mail. He drove from Moreton in the Marsh, to Worcester, and back again, daily. A writer, of some eminence in the sporting circles, thus describes him:—"He was one of the few flash coachmen of his time; remarkably clean in his person, particularly correct in his conduct, carried a very civil tongue, and was one of the very best and safest mail coachmen I ever sat by on the road." "Now," continues the same writer, "*mark his fate!* He commenced his career with *one glass* of hot rum-and-water, on his ground; then he advanced to *two;* and so *onward*, progressively, until it began to tell upon him so effectually, that he was obliged to give up his box, and he took a public house, in which he ended his days, at the age of *thirty-five!* Being often on the box with him, I was enabled to watch the progress of the slow poison that was consuming this fine young man,—for he was above the common stature, and of a very agreeable aspect. The first symptom I observed was the want of his usual nerve, when any difficulty presented itself; and he had some queer cattle to deal with, likewise one very bad hill to descend. The next was, his inability to wear boots,—for his legs became swollen at the ankles, and, as it were, hung over his shoes. I was myself a young man at the time I am alluding to, and this coachman's case made a lasting impression upon me, and the more so for having a respect for him in his calling. But what nerves, or what constitution, can stand long against hot rum-and-water? Who remembers Jack White, on the Devonport mail, one of the strongest and boldest dragsmen of present times? The answer to my inquiry after him lately was, that he had taken to drinking, and had not nerve enough for a pair-horse coach!"

What a most deplorable case is the one just quoted! How gradually poor Taylor fell by the hand of the destroyer, *strong drink*. Young men, moralize upon this fact from the page of history. Mark the insidious nature of the alcoholic poison. Witness its effects: treasure the circumstances in the most secret corner of your bosoms, and let your better judgment triumph over established fallacy and mischievous custom—*Abstain from all intoxicating drinks.*

The writer above alluded to gives us the following, which deserves the closest attention:—

"But is there any situation in life that drunkenness does not mar? The excesses of soldiers are partly attributed, by the Duke of Wellington, to women; but the parent of crime with them is drinking to excess. And it was always so, since the time that Tertius attacked the Trojan camp. We cannot wonder, then, at the Lacedemonians of old forbidding the use of strong wines during their campaigns. Neither was it without a good effect that amongst other ancient nations the dietetic science formed a considerable part of their morality; and that even among the Greeks, at the Areopagus, important affairs were examined fasting, it being found that turbulence and confusion were the result of post-prandial deliberations. The Scriptures inform us that both priest and prophet have erred through strong drink; and although '*Sine Cerere et Baccho, friget lex*,' may be an old proverb, it is said that many of the clauses of our acts of parliament smell stronger of the bottle than of the lamp. Indeed, I once saw a noble lord, a schoolfellow of mine, since dead, rise in the House of Commons to make a speech when he was in a much fitter state to be put to bed,—for he could scarcely articulate his words.

'Lingua et tardescit; lingua sepulta mero.'

To the literary man, hard drinking is destruction. He rises after a debauch with a confused head, and nerves, and memory, unstrung; has no steadiness of purpose, and, consequently, gets behind hand with his task. Then comes the rub. He pays back with usury the hours he has lost; he draws too hard upon his powers; and, though brilliant may be his sun, it generally declines in the morning of his days. I could produce many instances in proof of this assertion; and, although a scribbler like myself may have no pretensions to be classed with 'literary men,' I can speak from experience of the evils of paying back lost hours with usury. Bodily exercise never brought me to a *stand-still;* but more than once have I been so exhausted by writing, when driven into a corner for time, that I could not have written six more lines for as many pounds sterling!

"I have been drawing on my recollection for persons of my acquaintance reclaimed from a habit of hard drinking, and my list amounts but to three. I believe, however, that of all the slaves of Satan the drunkard least frequently escapes out of his snare. In fact, he can seldom put on resolution to do so—for, as was said of the drunken Nabal, his heart dies within him, and becomes as a stone, when the wine is gone out of him, and he is not himself again until the diffusive stimulus is renewed. The mention of this, however, reminds me of an anecdote of a very old friend of mine, now in his grave, who, like Nabal, was greatly addicted to follow strong drink. He was a sportsman; and making his appearance in the New Forest Hunt, Hampshire, in which he was a great favourite, at the usual period of spring hunting, he was greeted by his friends at the cover side, as he was always wont to be. But so downcast was his countenance, so grave his deportment, and so unlike was he to himself in former years, that the question was put to him whether any thing serious had befallen him? 'Nothing of that sort,' was his reply; 'but I am quite an altered character: *I have left off drinking.*' 'Indeed!' said one of the party, rather astounded at the assertion; 'and since when?' '*Since two o'clock this morning*,' was my poor friend's facetious reply, his countenance resuming its usual cast, which, indeed, was the very type of good-humour and mirth. Alas! poor man, he did leave off drinking soon afterwards, for his reason, that noblest gift of God to man, left him, and he died in a lunatic asylum!"

"It has always been to me a matter for surprise, that ex-

ample does not operate more powerfully than we find it does in deterring persons from hard drinking; and that, leaving out of the question the inability to enjoy most of the other pleasures of life which the hard drinker subjects himself to, the dreadfully painful diseases, and the too often lingering death, produced by drunkenness, do not cause him to pause, before he runs headlong to meet them. Perhaps, the coffin and the skull, handed about at the feasts in ancient times, might have had that effect; but in my experience of mankind, I have not found that the sight of the tremulous hand, or even paralytic limb, has acted *in terrorem* towards warning a drunkard of his danger. Had I been a drunkard, however—and I was very near being one, as has been already stated and accounted for by the force of habit and example—I think I should have been induced to 'hold hard' by some appalling victims which have come under my observation during my residence in France. I will name one case, that of an Irish gentleman, of ancient family and comfortable independence, who, although only in his fifty-fourth year, of a remarkably robust form for his height, and with an expanse of chest that promised something like a century of existence, dropped into his grave two years back from this cause alone. He was my next neighbour; and, finding a kindness of disposition and open-heartedness about him that I liked, I cultivated his acquaintance, and we exchanged visits. But shall I ever forget the *last* visit he paid me? Having accidentally called upon me, I prevailed on him to stay dinner, as I thought I had something which he might relish, and his appetite was delicate to an extreme. But all the dainties of an Apicius were of no avail to him,—for his powers of digestion were destroyed, neither had he any inclination to eat. Then the sequel—dreadful to contemplate. Three days afterwards he took to his bed; and *at the end of six months of most severe suffering*, I followed his remains to the grave."

WINE AND BRANDY.

"Wines that do not yield *a sixth part of their quantity of spirit*, are not worth the expense of working!"—*Publican's Guide.*

WINE.—"If all we read in books written on the theory of wines be true, the deceptions in wines are unsurpassed by any species of imposition. No horse-dealer can make three horses out of one horse; whereas, by Mr. Cyrus Redding's late work on this subject, it appears that the like profitable multiplications is only a fair average of one pipe of the genuine juice of the grape. Up to the year 1574, it seems the wine we call port was nearly pure when it left Portugal, only a very little brandy being allowed to be added to it, to prevent its running into acetous fermentation on the voyage; but it is now loaded with it to such an extent as to contain, on an average, two-thirds as much of alcohol, or pure spirit, as brandy does. Nor is this the worst of it. As the world grows more wicked as it gets more wise, the most horrible compound in the shape of brandy is said now to be mixed up with it from the press; manufactured from all kinds of refuse ingredients; and, honest souls! it was not their fault if it had not been distilled from the pods of the locust. Hear this, ye topers of port wine, who, like my friend that was killed by it, may boast that you never drink ardent spirits! although it may be true, what Sir Humphrey Davy assures us, the action of this alcohol on the stomach is modified by being mixed with the extractive matter it meets with in wine. Observe, however, that, according with his tables, the average quantity of it in port wines is a little over 25 per cent., and in the best brandy only a little over 53 per cent.! 'Not a spoonful of head-ache in a hogshead of this wine,' have I heard old port wine drinkers exclaim, in praise of a favourite bin; but the vacuum has been made up by either gout or the stone. Then, again, it appears, in order to subdue all this fire, it is necessary to keep the wine so long as greatly to deteriorate the genuine virtue of the grape. Really, all drinkers of our strong wines should read this book of Mr. Redding's, and especially the chapter on their fiery adulteration; and, if they are not already convinced that there is 'death in the bottle,' they will no longer be sceptics on that point."—*Frazer's Magazine.*

"The greater part of the port wines sold in this country are fictitious, that is, are a fabrication of spurious and cheap-priced wines. In these fabrications, the coarse and low-priced Spanish and Portuguese wines, as Benecarlo and Figuera, and those which have been brandied with the inferior and cheap brandies of Spain and France, are mingled with a due quantity of spoiled cider, brandy cowe, red Cape, sal tartar, gum dragon, and colouring matter or berry-dye. And in order to soften the liquor, and give the semblance of richness, a sufficient quantity of mountain is added. The object of the sal tartar is to cause the commixture to crust soon when bottled, and of the gum dragon to impart a fulness and roundness of flavour, and consistence of body. And this delicious compound is vended to the unfledged or inexperienced buyer, under the imposing name of 'genuine old port.'"—*Publican's Guide.*

BRANDY.—"Brandy is produced by the distillation of wines of all kinds. But though every kind of wine will yield a certain proportion of brandy by distillation, it is not every kind that can be used with advantage; and this difference arises from the quality of the grapes from which the wine is made. Thus, the wines of Burgundy and Champagne, though of very fine flavour, yield but very little spirit in distillation. The case is the same with the wines of the Canaries, of Alicant, Cyprus, Hungary, &c.: so little spirit can be extracted from them, that the brandy extracted from them would cost the distiller considerably more than he could sell it for. Besides, what is drawn from them, though good, and having the property of retaining, for a great length of time, its saccharine quality, and rich flavour, yet, as it grows old, the flavour becomes aromatic, which is not agreeable to all palates.

"Strong heavy wines, in general, yield the largest quantity of spirit. Generally speaking, the richest wines of France and Spain yield a fourth of spirit. But it is seldom that the strongest wines are used by the French manufacturer for the purpose; in that country, only the weakest and lowest-flavoured wines are drawn for their spirit, or such as prove absolutely unfit for any other purpose.

"The brandies of France are manufactured either from the small wines with which that country abounds, or from the poor grapes which prove unfit for wine; these are usually first gathered, pressed, their juices fermented, and directly distilled. It is a general rule in France, not to distil any wines that will fetch a good price as wine; for in this state, the profits are much higher than when they are reduced to brandies. Nor is this the only source from which the manufacture of French brandies is derived; for the wines that turn sharp, or poor, and such as they can neither export, nor consume at home, are condemned to the still. Hence, many English spirits, with proper management, are convertible into brandies, which, in many respects, provided the operation be neatly performed, can scarcely be distinguished from the foreign commodity of inferior quality. Even a cider spirit, and a crab spirit, from the first extraction, may be made to bear a resemblance to the fine and thin brandies of France.

"Besides wine, brandy is produced from other materials, with the addition of the articles usually employed in the manufacture of imitative brandy. In the distilleries of this country, a vinous spirit is extracted from rum and malt whiskey, to represent brandy, by mixing the spirit with a variety of other materials, either harmless or noxious, according to the distiller's opinion of the judgment or taste of

his customers. (See 'Disease and Death in the Pot and the Bottle.') * In France, an inferior kind is also made of the apples or seed-pods of potatoes, or the *marc* or refuse of the grapes, after the wine has been extracted. Varieties of fruits also yield an alcoholic matter, from which a good brandy can be manufactured, as the peach, the white mulberry, the prune, the cherry, and the red and white gooseberry; but of these articles, the production of the peach and mulberry is the best. The quince, apricot, fig, raspberry, strawberry, &c. are susceptible also of undergoing an alcoholic fermentation. M. Parmentier says, that the chestnut is well adapted for the same process; and, according to Professor Proust, a brandy of an excellent quality may be extracted from the fruit of the carobe-tree, which is common in the eastern provinces of Spain, and on the coast of the Mediterranean. A patent was some years ago obtained by Mr. Hornby, of York, for making brandy from carrots and parsnips; the produce of the last-mentioned of which roots, I am told by a person on whose veracity I can rely, nearly resembled French brandy: but the speculation did not answer the undertaker's expectations, as the system of adulteration was not then so well understood, or practised with so complete success, as is the case in the present day!!

"Brandy is manufactured in most of the wine-countries of Europe, but particularly in France, Spain, and Portugal. The French produce is the most extensive, and the most esteemed for its flavour and quality. In France, it is manufactured at Bordeaux, Rochelle, Bayonne, Blois, Cognac, Andaye, Charenton, &c.; but the Cognac produce is preferred. Extensive brandy distilleries are carried on in Catalonia, in Spain; but the Spanish produce is generally employed in adapting the Spanish and Portuguese wines for the European market, especially that of England.

"Various artificial methods have been resorted to for proving the quality of brandy, but they are all of uncertain effect, in the hands of an unskilful experimenter. The method practised by some dealers of dropping two or three drops of vitriolic acid of iron, has at length proved to be a fallacious test. The best, and the only sure tests with which I am acquainted, are those detailed in Section II. of 'Disease and Death in the Pot and Bottle,' entitled, 'The Testing, or Method of Ascertaining the Good and Bad Qualities of Wines and Spirits.' But the ready tests, and indeed the only ones to which a purchaser can have recourse at the time of purchasing the commodity, are, that brandy should be clean and clear in appearance, and of a yellowish red colour; it should not be of a hot or sharp, but a mild taste, with a small degree of bitterness, and fine nutty or kernel flavour; and when swallowed, should produce a pleasant glow, and gentle tension, over the stomach. These are the general ready modes of judging of brandy, but it requires a very nice and experienced taste to properly discriminate its qualities: for a false strength is frequently given to a weak liquor, by infusing into it acrid vegetable substances, as the tincture or extract of capsicums, grains of paradise, Guinea pepper, &c. and extract of almond cake, for the purpose of giving it the fine kernel flavour which the genuine article possesses."—*Publican's Guide.*

We can scarcely write upon this subject without feeling pained that such flagrant enormities should exist amongst men of business. The injurious mixtures palmed upon the public as *nutritious* and *wholesome* beverages, are found to be nothing more than enervating compounds, unfit for any useful purpose whatever, and highly injurious to the health of the community.

We shall pursue this subject, periodically. The public mind shall be disabused respecting the composition of inebriating drink. We hope to make even the "*Publican's Guide*" administer to the cause of Total Abstinence from all intoxicating liquors.

* What an *appropriate* title!—Ed.

Correspondence.

"ELY MEDICAL TESTIMONY."

A CORRESPONENT has called our attention to the "Ely Medical Testimony," inserted in our last Number, (p. 345) urging upon our consideration the following pointed observations:—"In No. 42, under the above head, a correspondent has sent you the names of gentlemen who, he says, have signed a declaration of similar purport with our own. Are all these gentlemen *Total* Abstainers *in the sense we are?* I suspect not; as the publication from whence they are taken, if I am not misinformed, either now belongs, or once was the organ of the Old Society, which you know, Sir, recommends Abstinence from spirits *only*. If such be still the case, what is the testimony of these gentlemen worth? Not a rush to us. Let us analyse the document. They say, 'The *habitual* use of intoxicating liquors, &c. is unnecessary.' Then they may be occasionally used—in 'extreme necessity,' *So say the gin-drinkers.* 'Abstinence from inebriating liquors;' they do not say fermented and distilled, or, *all intoxicating* liquors. If these conclusions are correct, how can this 'testimony' be from 'gentlemen' who have signed a declaration similar to our own?"

IMPORTANT.

Sir,—Under the head "Intemperance," in your last Number, (p. 347) you state that "a man, by the name of Williams," *a drunkard, a murderer*, without the least sign of repentance, said he hoped to meet his wife in heaven! This is the great delusion indeed, and serves to show the *hardening*, as well as the deceitful nature of intoxicating drinks. If such have *hope*, our Society is unnecessary; the drunkard may still go on, and the sooner he comes to an end, the sooner he will be in heaven! But not so; neither the drunkard, nor any other sinner, can enter the kingdom of God; without "repentance towards God, and faith in our Lord Jesus Christ." And though these graces may be exercised by an individual on the scaffold, it is safest for the *living* to say but little about the matter. Repentance on death-beds,—from the writer's own observation, as well as that of others,—should be received with great caution, lest others should be led into an error on this vitally-important subject.

LIST OF MINISTERS.

(Continued from No. 42, page 302.)

	NAME.	RESIDENCE.	DENOM.
94.	Alsop, Rev. Jas.	Reading . .	E. Church
95.	Babbington, Rev. J.	Cussington .	Not known
96.	Barber, Rev. J., M.A.	Wilsden . .	E. Church
97.	Brayshaw, Rev. T.	Addingham .	Not known
98.	Bull, Rev. G. S.	Bradford . .	do.
99.	Clowes, Rev. T.	Horton College	do.
100.	Crossley, Rev. J.	Horwich . .	do.
101.	Davis, Rev. Jno.	Princes Risboro'	Baptist
102.	Harvey, Rev. J.	Cullingworth	Not known
103.	Hawkes, Rev. E.	Kendal . .	do.
104.	Holgate, Rev. J.	Orrel . . .	do.
105.	Howarth, Rev. T.	Bury . . .	do.
106.	Howe, Rev. W.	Hendley . .	do.
107.	Hulme, Rev. S.	Newcastle .	do.
108.	Ingham, Rev. J.	Sandbach .	E. Church
109.	Ingram, Rev. R., Jun.	Settle . . .	Not known
110.	Logan, Rev. W.	Manchester .	do.
111.	M'Lean, Rev. J.	Sheffield . .	Wesleyan
112.	Pattison, Rev. S.	Otley . . .	Not known
113.	Saunders, Rev. M.	Howarth . .	do.
114.	Shimwell, Rev. B.	Leeds . . .	do.
115.	Smith, Rev. J.	Stayley Bridge	do.

Review.

"*The Great Metropolis.*" *London*, 1836.

THE author of this very interesting work has, in our estimation, done an essential service to the public, by bringing into notice the vast variety of interesting facts which he has collected respecting the mighty Babylon of modern times, London, in all its magnitude of influence, of wealth, of moral turpitude, enabling us

"Through the loop-holes of retreat
To peep at such a world; to see the stir
Of the great Babel, and not feel the crowd;
To hear the roar she sends through all her gates,
At a safe distance, when the dying sound
Falls a soft murmur on the uninjured ear."

We shall extract from this valuable work some parts which bear more peculiarly on that branch of public morals of which we desire to be guardians. The estimation in which wine is held among the higher classes, may be judged of from the value of the stores of this article in the cellars of the different club houses, which, this author tells us, are, on the average, for the Carlton Club, £1,500; the *literary* and *scientific* Athenæum, £3,500. to £4,000; the United University Club, not much under £2,000. The amount of money received in 1835, on account of wine alone, in the coffee room, exceeded £1,000. The Union Club beats the other clubs hollow in the affair of the cellar, "which disguise it, as people will, is the most important matter after all." The stock of wine, down stairs, was lately estimated at £7,150; and the chairman is decidedly of opinion that it is under estimated. The United Service Club wines are worth, it is said, £7,722. "This looks well. A cellar, so amply furnished, must be no small recommendation to the Club. It accounts for the extraordinary anxiety manifested by certain gentlemen to be admitted as members." The Junior United Service Club values its stock of wines at the smaller sum of £3,200. It is only learning the art and mystery of moderate drinking.

At all the clubs there are *wine committees*. To be a member of these, is an object of anxious desire to many, because the quality of the wine cannot be ascertained without *tasting*.

We have here, at least, £25,000. invested in one of the varied disguises of alcohol, whose best recommendation is that it furnishes an aristocratic means of tickling the palate. To how much nobler purposes might the money be applied, if the streams of Tee-totalism should ever be turned through these temples of Bacchus. But all this is nothing to the gaming houses, or "hells," of which we are truly glad this author has made so full an exposure. Our country readers may not know that the largest and most splendid of these is Crockford's, in St. James's Street, built at an expense of nearly £60,000, while the furnishing of it cost £35,000. more. "That the wines are of the choicest sort, and that there is variety enough to suit every diversity of taste, will at once be inferred from the fact that the cellar out of which the house is supplied, and which is kept by Crockford's son, contains a stock which is valued at £70,000. 'There's a cellar for you!' any of the Irish Members of Parliament would exclaim, I lately went through the whole of it. It measures 285 feet in length. When I was in it, Mr. C., jun., mentioned to me that the number of bottles of wine, which I saw shelved before me, independently of innumerable hogsheads, was 300,000." "Superb suppers are given in the saloon, without any charge to those of the members of the club, who choose to partake of them. I was at a loss, for some time, to know how Mr. C. could afford to run the risk of about 750 subscribers, which is the number of members supping at his expense, while they only pay twenty guineas entrance money each, and ten guineas yearly subscription. I had the matter, however, soon explained to me. With regard to those who enter the hazard room, I saw at once the *policy of plying them with the choicest wines*, and with a sufficient quantity of them, because 'where the wine is in, the wit,' according to the old proverb, 'is sure to be out,' and men are then, of course, in the best of all possible conditions to risk their money, and to play, too, in such a way as is most likely to result in their losing it. The superb suppers, as Lord M. calls them, which Crockford gives, are, therefore, not thrown away. Those who are not noted gamblers, sometimes partake of those suppers, and sometimes they do not. It rejoices Mr. C.'s heart when he hears they do; it is an excellent omen. 'A superb supper,' with a liberal supply of the choicest wines which London can afford, often inspires a disposition to gamble, when nothing else will. Nightly observation has taught Mr. C. that the transition from the supper, in the saloon, to the hazard room, is as natural as is the transition from the latter to utter ruin." Many of our readers may not be aware of the extent to which gambling is carried on at public houses, and the extent to which this vice and drunkenness increase each others ravages. We, therefore, willingly transcribe a few of our author's observations on this evil.

"Of all the passions of which human nature is susceptible, a passion for gambling is inconceivably the most pernicious. Once indulge in it, and you are hurried forward to irretrievable ruin. There is scarcely an instance on record of a person having yielded to the temptation, to a certain extent, and then breaking off from it. There is a sort of fatality in it; the victim has no free will of his own. He has sufficient sense to know that eternal perdition is an evil, but still he will brave it, rather than do violence to his gambling propensities. And when all his means of indulging his passion are gratified, what follows? Why, the probability is, that he either destroys himself, or sets about plundering or murdering others. I have not a doubt that the cause of half the suicides which occur, in the higher and middle walks of life, is gambling; though the fact be carefully concealed from the friends of the parties. The great majority of robberies of their employers by clerks and others, have, I am equally convinced, the same origin. Every trace of morality, religion, and humanity is effaced from a ruined gambler's mind. He is a desperate character, and is at all times prepared for the most desperate enterprizes.

"Perhaps the most extraordinary proof ever furnished of the difficulty, if not impossibility, of curing the propensity was that afforded by a late aidecamp to Lord Hutchinson. This gentleman, after having ruined himself by play, went one day, in the depth of his despair, and cut his throat with a razor. It chanced, however, that the wound, though so dreadful that no hopes of recovery were for some days entertained, did not prove fatal. Aided by the first surgical care and skill, he recovered. Where does the reader suppose he went to on the first day he was allowed to go out? To the very gaming-house in which he had lost the money, the loss of which had made him form the resolution of destroying himself!"

The author of this work merits well the thanks of the community, for exposing these *hells* of iniquity. There is another set of infernals to which we could wish he had also directed his attention with the same view—the gin palaces and other dens of drunkenness. We much want the *hidden* practices carried on in those places dragged to light; the gambling, the suppers, and all the *other* means of drawing the unthinking into their net, which are resorted to by the bloated spiders, who feast at their ease on human sorrow and guilt. Let our members make this a subject of study and enquiry, and we shall be able, we trust, to draw down the unsparing scourge of public indignation on these monsters of iniquity, and supply what this author has left untouched.—ED.

Progress of Temperance.

METROPOLITAN.

HAMPSTEAD, August 29th.—A meeting was held in this most delightful village, for the purpose of ascertaining how far it might be eligible to form an auxiliary, or association, in connection with the New British and Foreign Temperance Society. Through the kindness of the Rev. W. Atherton, and the Trustees, the Wesleyan Chapel was lent for the occasion. A select party took tea in the School room. The weather being unfavourable, and some of the friends fearing that the attendance would be small, it was determined that a bell should be obtained, and that some of the advocates of the cause should go through the principal streets, and announce the meeting. This was accordingly done, Mr. J. H. Donaldson undertaking to be the crier. Much attention was excited. A certain Boniface, however, who perceived that his craft was in danger, immediately sent for the Hampstead crier, and employed him to go round with his bell, and make the following announcement:—"This is to give notice, that a public meeting will be held this evening, at Jack Straw's Castle, where the *wo*taries of Bacchus are respectfully in*wi*ted to partake of good old English cheer, without the aid of the Tee-totalers." "When Greek meets Greek, then comes the tug of war." The two criers met more than once, to the great amusement of the bystanders, many of whom repaired to the Chapel, who otherwise might have remained at home. The meeting was opened by singing a hymn. Mr. J. W. Green, who was called to the Chair, stated the object and design of the meeting, and the necessity and importance of zealous exertion to counteract the mischief done by intemperance in that village. Mr. J. H. Donaldson followed, furnishing some very striking illustrations of the awful consequences of intemperance, and the beneficial results of the adoption of the principle of Total Abstinence from all intoxicating liquors. Messrs. Green and Donaldson, having engaged to attend that evening at Harp Alley, Farringdon Street, left the meeting in the care of Mr. M. Hart. Mr. Radley, of Tottenham, and Mr. T. Dexter, addressed the audience with considerable effect, and the Chapel soon became filled in every part. A gentleman, who had been for many years a resident in Hampstead, rose to express his dissent from some of the opinions expressed by the speakers, especially as to the total disuse of ardent spirits. He believed those liquors to be valuable in certain cases, and had himself, when violently attacked by spasms, obtained relief from a small portion. He highly disapproved, however, of the constant use of spirits, and wished the cause of Temperance due success. After some explanations by Mr. T. Dexter, the gentleman declared himself perfectly satisfied, and gave five shillings towards defraying the expences of the meeting. Twelve signatures were obtained that evening, and seed was sown which, it is confidently believed, will spring up, before many days, to the joy of the labourers. We understand that two or three youths, assisted by a reformed drunkard, have been the means of introducing the cause of Temperance into Hampstead, under circumstances of difficulty and opposition which might have appalled more experienced persons.

PROVINCIAL.

WINDSOR.—We perceive, by a private communication with which we have been favoured, that the cause is steadily progressing at Windsor. A meeting of the members of the Total Abstinence Society is held every Tuesday evening; and on Friday evening, in each week, a public meeting is also held at the Lecture Room connected with Mr. Madder's Coffee House. Our friends inform us, that they will be glad of the services of any speaker who passes through Windsor, and that they shall be happy to accommodate any friends to the cause, who may travel by that town in the course of their journey to other parts of England.

NORTH CADBURY.—We have much pleasure in introducing the following to our readers:—I am happy to inform you that the principles of Total Abstinence from all intoxicating liquors are extending gradually through this part of Somersetshire. On the 22nd of last April, a few friends from Yeovil came to a small village called Sutton Montis, to advocate the cause, when 5 signed the pledge. At that time we despaired of raising a Society in this neighbourhood, as most of the villages and hamlets are so embedded with apple-trees, that they are scarcely to be seen, most houses having their garden and orchard. But the Lord has blessed our cause, even in this dark corner of Britain. We are here fighting against Satan on his own ground, being in the centre of an immense cider country, surrounded by public houses, beer houses, and private cider shops, with some, I am sorry to say, preaching against us, and some fighting against us; yet, with all the persecution the cause has met with, the Lord hath "done great things for us, whereof we are glad." We now number 33, of whom 6 are *reformed drunkards*. There are hard-working men in our Society, such as blacksmiths, carpenters, flax-dressers, masons, and labourers. One, by the name of Lucas, who, after his day's labour, commenced mowing at seven o'clock in the evening of the same day, mowed all night, with the exception of two hours' rest, and went to his usual work next day, which was thirty-four hours' labour, without any intoxicating liquor, and felt himself much better than when he drank in moderation. A gentleman of Corten, three miles distant, has nobly taken up our cause. We hold meetings every three weeks on his premises, and we have every reason to hope our labours will not be in vain. As we have some reclaimed characters in nearly every place we go to, we anticipate to form several Societies in this neighbourhood. We are much in want of an experienced Agent in this part, as our principal speakers are but lately reformed drunkards. We feel much in want of a work on cider, which would do much to remove the delusion of the people in these parts. In every place where Societies have been formed, much good has been done, and they have all prospered, when the members have exerted themselves, and done their best.

When I first became a Tee-totaler, I had to walk twenty miles to sign the pledge, but now there are eighty members within three miles of this place. When I look back on the dreadful life I have escaped, I cannot but give my God the praise due to his name, for his kind mercy toward me, in plucking me as a brand from the burning, and in bringing me out of the drunkard's company, to be an unworthy member of a Christian Society. J. P. B.

Intemperance.

CORONER'S INQUEST.—A coroner's inquest was taken before Mr. Stirling, at the Harrison's Arms, Harrison Street, Gray's Inn Road, on view of the body of Mr. Charles Walters Saunders, aged forty-five, who committed suicide by throwing himself out of window. Mr. Anderson, No. 59, Harrison Street, deposed that he lodged in the same house in which the deceased resided, who was a single man, and a clerk in the Custom-House. He was not a man of temperate habits. About eight o'clock in the morning he was alarmed at hearing a loud crash at the back of the house. On proceeding to the spot, he found the deceased lying in the yard in a dreadful state. A surgeon attended him immediately, but he died in about two hours. Mr. Edward Dee, carpenter, 59, Harrison Street, deposed that he had known the deceased fifteen months; *he was of a*

nervous disposition, which was brought on by his habits of intemperance. Within the last few weeks, witness had observed a great alteration in his manners, and he was repeatedly suffering under a variety of *delusions.* At times he thought he should be murdered, that there were plots against him, and that it was the intention of persons to smother him. He got worse, and witness was requested to sit up with him. He went to bed composed, but during the night he expressed a wish to leave the room, to get away from his enemies. About eight o'clock in the morning, while witness was about to quit the room, the deceased jumped out of bed, and before witness could reach him, he had got out of the window, (the two pair) which was partly open. He almost instantly fell. Witness promptly hastened down the stairs, and found the deceased supported by several persons. By the Jury.—The deceased would have no one to remain with him but witness. They had the greatest friendship for each other. The deceased, for a few seconds, hung by his legs! While so situated, he called out as if for assistance. He fell a depth of about thirty feet. Mr. Samuel Richards, surgeon, Bedford Square, said that he had attended the deceased, who was attacked with delirium tremens. He was a man of great intemperance. Witness was with him on the previous night; when he left him, he thought he would be better in the morning. There was a wound over the right eye, and one on the left leg. There was no fracture of the skull. The death of the deceased, in witness's opinion, was the effect of the disease under which he was labouring, of which he would have died had he not met with the accident. The violence of the shock he received might have accelerated his death. During the inquiry, a young lady, of the name of Mary Ruthell, gave evidence that just previous to the fall of the deceased, she distinctly heard blows proceed from the room from which the deceased fell; while, between the blows, she heard groans. From her statement, and that of another young lady, of the name of Harris, a report was spread that deceased had received violence. After some further investigation, the jury expressed their disbelief of the report. Verdict—"Temporary insanity."

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TO TEE-TOTALERS.

A BENEFIT SOCIETY, upon the Birmingham principle, is established at Mr. Smith's Coffee House, in the Old Bailey, where the Articles may be seen; likewise at the publisher's, Mr. Pasco, and at the Secretary's, J. Williams, No. 9, Duke Street, Lincoln's Inn Fields. Persons of reputable character will do well to avail themselves of an early application, as the number is limited. A Free Member will be entitled to 16*s.* per Week in Sickness, and £10. at Death, beside other advantages.

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August 28th, 1837.

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MEETINGS IN LONDON AND ITS SUBURBS.

At Half-past 7 o'Clock in the Evening.

Monday, September 11th.—Bosbury's Rooms, White Lion Street, Lower Sloane Street, Chelsea.—At the Chapel, Ewer Street, Union Street, Borough.—Wesleyan Association Chapel, Edward Street, Whitmore Road, Hoxton.—Bible Christians' Chapel, Paradise Row, King's Cross.

Tuesday, September 12th.—Christian Benevolent Society's Chapel, Macclesfield Street, City Road.—White Horse Yard, Broadway, Westminster.—Little Wild Street Chapel, Great Queen Street. (Rev. Mr. Woolacott's)—Harp Alley, Farringdon Street.

Wednesday, September 13th.—Providence Chapel, Charles Court, Featherstone Street, City Road.—Sunday School, Barford Street, Liverpool Road, Islington.—Surrey Chapel School, Butler's Place, Dock Head.

Thursday, September 14th.—Welsh Chapel, Aldersgate Street.—Female Temperance Society, at the Chapel, Broker Row, Mint, at 6 o'clock.—Rev. Mr. Morren's Chapel, Shore Place, Well Street, Hackney.

Friday, September 15th.—At the Chapel, Broker Row, Mint, Scotch Baptist Chapel, Northampton Street, King's Cross.—Nicholson's Auction Room, Wandsworth.

TO CORRESPONDENTS

"ORATOR" *is thanked. His Article, entitled, "Cost of Intemperance. (No. II.)" shall appear next week.*

"PHILANTHROPOS" *in our next.*

"ALPHA" *in an early Number.*

Received "W. L," "J. S," and Letters from Hull and Louth, the substance of which will shortly appear.

Printed and Published by J. PASCO, 90, Bartholomew Close; and may be had of all Booksellers.

THE WEEKLY
London Temperance Intelligencer.

UNDER THE DIRECTION AND SUPERINTENDENCE OF THE NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY.

No. 44.] SATURDAY, SEPTEMBER 16, 1837. [PRICE ONE PENNY

"Far from thinking this cause a *sole* means of converting sinners from the error of their ways, we deem it to be but an *auxiliary* to the great cause of religious truth; it is intended *not to supersede*, but to *make way* for other means."
Rev. J. A. James.

TEMPERANCE AND AGRICULTURE.

WE are well aware that in those parts of the country, where agricultural pursuits are followed, considerable opposition has been manifested against Total Abstinence. At this we are not in the least surprised: early prejudices are not easily overcome.

Men who have been brought up to habits of moderate drinking, consider those who would question the expediency of such an established practice, as conspirators against their pleasure, and as the most inveterate foes of their immediate interests. Hence they determine, even without a due consideration of the objection taken to their favourite practice, to resist any such encroachments. Prejudice thus becomes deeply rooted, and the most affectionate perseverance on the part of the objector is the only means which is at all likely to prove successful in overcoming such a premature decision.

Those who are employed in the culture of the ground, are accustomed to the various relaxations associated with rural life. Deprive them of these customs—take from them these habits—nay, only condemn such pursuits—and you are certain to meet with opposition and censure. Tell them that intoxicating liquor, from the fermented drink of the elderberry, to the home-brewed of the cottager is the source of misery, crime, and physical debility, and you are considered far worse than an Irish labourer. If you endeavour to explain your meaning, your reasoning is disregarded; the festivities of "sheep-shearing," the merry makings of "harvest," and the social suppers of "Christmas" stand in formidable array before you. English customs, such as these, deter them from listening to your counsel. Then again the fallacy that they could not perform their labour without "home-brewed," is brought home to you, and they settle down in the quiet of self-satisfaction, unwilling to *try* whether they could not do as well without such a beverage. Interest, also, has a share in perpetuating the delusion. Ale being made from malted grain, and barley being the produce of the soil they cultivate, it is considered quite at variance with their comfort to hint at the uselessness of malt liquor as a daily drink, much less to urge them to relinquish its use altogether. Such a step is considered both unwise and inexpedient.

But while we are aware of the manner in which our opinions are received by our agricultural friends, it is encouraging to perceive the cause of their opposition. Did we not know *why* they opposed our principles, we should be at a loss *how* to act with them. As it is, we are prepared to meet their objections.

Entertaining the most sincere regard for their conscientious scruples, and sensible of the value of the caution they manifest in receiving a practice so different to that in which they have been educated, we urge upon their most serious attention the claims of the cause of sobriety. We entreat our fellow-countrymen, the agriculturists of the United kingdom, to weigh well the following considerations, and to permit conviction to decide the question, even though custom may strive to perpetuate the ancient usage. Our agricultural friends will permit us to put the inquiry,

First, *Why do you use intoxicating liquors?*

You may be ready to answer, that you feel them to *strengthen* you to perform your labour. So have hundreds of your English brethren thought, until they were induced to try to do without them, and then they ascertained that they were better able to labour without any such artificial assistance. After they had for some time practised entire Abstinence from all such drinks, they found that the feeling of gratification they derived from the habitual use of these liquors was but mere excitement, which was invariably succeeded by the most harassing languor and depression. Once they thought this inward exhaustion arose from the effect of their daily toil, but they now find that the liquor they used to drink was the cause of the greater part of the debility. Strength of muscle, and ability to perform manual labour, does not arise from what we *drink*, it is derived *from what we eat*, which must always be of a suitable character. Nutrition, not excitement, is what nature requires. As a food, then, intoxicating drinks are quite useless. Seven-eights of a pint of ale is water, and the remainder consists of a spirit of the most injurious kind, which intoxicates man, and of an extract as viscid as bird lime; bitter and nauseous to the greatest degree. *Why, then, do you use intoxicating liquors?*

Secondly, *Does the use of them contribute to make you more comfortable?*

You may be ready to reply with some, that "common hospitality demands your use of them." We rejoice at being enabled to state that this is a mistaken notion. We have been in the society of men employed in agricultural pursuits, men who either "hold or drive" at plough, and put in the sickle at the harvest; we have been with them in the fields and at home, and we have enjoyed their hospitality. A good piece of beef at dinner, with plenty of substantial pudding, and vegetables, gave us the most *satisfying* proof that they were no foes to hospitable feeling, and that water-drinkers, so long as they live well, are as comfortable—indeed much more so—than those who introduce the intoxicating draught. Comfort consists in domestic quiet; inebriating drinks foment quarrels, and dispose the mind to rancour and opposition. The essence of comfort is to be found at the domestic hearth: intoxicating liquors create a desire after company, and then home is neglected, and domestic happiness interrupted or entirely lost. Do you ask for a proof of this? Look at the history of your native village. Say, what has become of the family which once occupied that pretty cot-

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tage? Where is the cottager? his wife? his children? Is he not "numbered with the clods of the valley?" is not his widow supported by parochial aid? are not his children the children of poverty and destitution? Yes; and it was intoxicating drink which robbed him of his fortune, of his life, and his family of the most auspicious prospects!

Finally, Let us, then, seriously inquire why *you do not abandon them.*

Have you been waiting for proofs of the desirableness of such a practice? Here, then, you are furnished with them. Do you wish to see your children honoured and free from the bondage of intemperance? Let them witness your Abstinence from all those liquors which contain the *cause* of intoxication. If you do not grow so much barley, you may sow more wheat; for if men drink less, they will eat more; and while you will be enabled to sow more corn for bread, you will also be able to enclose a portion of land for pasturage. Live stock will sell better if intoxicating drink is discarded, and beef and mutton will always find a ready market when a man has a good appetite, and cash in his pocket, to satisfy the requirements of nature. Both of these essentials to health and comfort Total Abstinence is calculated to bestow.

UTILITY IN MEDICINE.

THE many instances of the abuse of intoxicating drinks, to which we are daily witnesses, in the practice of medicine, and the utility I have experienced in recommending the "Temperance Intelligencer," induce me to offer a few recent cases. The principles are allowed by all reflective men to be very excellent, but still our infirmities are such that we cannot have them too constantly before us, and I confess I have learned much valuable history of the fruits of Temperance by reading your "Intelligencer."

A. M., residing in Spencer Street, æt. forty years, in the former part of his life had been an habitual drunkard; and, as the fruit of this evil practice, afflicted with obstinate ulcer upon the legs. His employment being that of a rope-spinner, and the necessity of constant walking aggravating the evil, he has been repeatedly obliged to apply to medical advisers. On a late occasion, I put the following questions to him: "How much beer do you drink in the day?" "Not more than three pints." "Are you aware that is sufficient to perpetuate the evil in your leg?" "No; but I must have some beer to support my labour." "Carry a small bottle of mint-tea with you, and take a spoonful when required; I feel convinced you will do your work with half the fatigue, and the profit of your labour will aid the support of your wife and family." The man promised a trial, and, at the end of three weeks, spoke very favourably of the result. His leg was almost well, and only required the support of a well-adjusted bandage. I assured him if he would only take in the "Temperance Intelligencer," (cost one penny per week) he would have no occasion to pay me any more fees, provided he faithfully and diligently followed Temperance principles. In two other cases, similar results followed similar practice.

ANOTHER CASE.

A family, consisting of three generations, under one roof, grandfather and mother, children, and grandchildren. All these were, occasionally, more or less, indisposed, and obliged to seek medical relief; except the grandmother, who quaintly observed she never took any medicine. "Then," I replied, "I know how you live; you are a water-drinker." She replied, "Yes." The grandfather was seriously ill, the effect of drink; and the mother, taking beer indiscreetly while nursing her infant, caused such serious mischief, as to threaten convulsions and death. The mother abstained from beer, and all these alarming symptoms were soon ameliorated. The child being nursed on the Total Abstinence system, has become remarkably fat and healthy. I feel convinced that many infants are suddenly the prey of convulsions and premature death, by the erroneous notion mothers entertain of the necessity of beer, and that in an increased quantity, during the months for lactation.

In the case of my own child, I am sure the mother and infant have both received the utmost benefit by a scrupulously abstemious system, whereas *beer*, whenever it was ill-advisedly taken, always produced its serious consequences.

Therefore, my friends, in the true spirit of the Apostle, "Add to your knowledge Temperance, to Temperance patience, to patience godliness;" and, if you would extend these principles, be careful to learn perfectly Christ's Sermon on the Mount, *the golden key to unlock the treasures of Divinity.*

PHILANTHROPOS.

Colet Place, Commercial Road, Aug. 23rd, 1837.

MR. BARON GURNEY ON DRUNKENNESS.

AT the last Chester assizes, Mr. Baron Gurney, in his charge to the Grand Jury, called their attention, as well as that of all those in authority, to the subject of drunkenness, now so awfully prevalent throughout the land, and in the course of his address spoke in the following terms:—

"I should regret exceedingly if it should be deemed by any one that the reading of that proclamation is a mere act of formality: it is a solemn admonition to us all in our several stations to promote the welfare of the public by the suppression of vice in every form. Not merely to judges, not merely to magistrates, does that proclamation apply, but to all persons; and, gentlemen, we are called periodically to assist in the administration of criminal justice, to repress crime, to deliver the innocent and punish the guilty, happy should we be if our labours and anxieties were diminished by the prevention of crime. If that excellent proclamation were attended to, we should be able to walk our streets without our ears being offended with the language of impiety and obscenity; our eyes would not be insulted by the daily sight of men degrading themselves to the condition of beasts by the administration of intoxicating liquor. Crime would be diminished, if that one vice of drunkenness could be suppressed. In a county next adjoining to this, it was my pain to observe, that in one of the blackest calendars I have ever seen, not less than one-third of the crimes were to be ascribed to the influence of intoxication. I would earnestly exhort, not only magistrates, but parish-officers, and all other persons, to assist in repressing this crime. I have had means of knowing also, that the masters of manufactories may exercise a very wholesome influence indeed in putting it down; and if they will but exercise it with firmness towards those who are under them, I am sure that the vice will thereby be very much diminished. If all who are good and virtuous would exert themselves, by moral and religious persuasion, to prevent people from indulging in this dreadful habit, that would do a great deal; but, if all other means should be ineffectual, let those who are drunkards read in the eyes of every good and virtuous man the condemnation of his vice; and, if he does, there is reason to hope that he may be reclaimed from that way which inevitably leads to destruction. I have taken leave to make these observations in consequence of the experience I have had of the misery to which the crime of drunkenness leads. It arms the hand with violence; it gives the dishonest man spirit to go through the crime which he meditates; it leads very often to a degree of violence which the man who engages in it did not at first comtemplate; and it often gives him courage to imbrue his hands in blood."—*Isle of Man Guardian.*

AMERICAN TEMPERANCE UNION.

(From the New York Evangelist.)

"This truly national institution held its first annual meeting in the Chatham Street Chapel, on Tuesday evening, May 9th. The Chair was taken by Edward C. Delavan, Chairman of the Executive Committee, in the absence of General John H. Cooke, the President. The report was read by Rev. John March, the Secretary. It gave a brief account of the formation and character of the American Temperance Union, as the organ and representative of the several State Temperance Societies. It was first organized by the national convention at Philadelphia, and re-organized by the continental convention at Saratoga Springs, in August last. It has now set up its standard with the watch-word of TOTAL ABSTINENCE FROM ALL THAT INTOXICATES, and under it invites all to unite who are willing to engage in the conflict with their country's direst foe.

"The first act of the Committee was the establishment of the Temperance Journal, at Philadelphia, which now circulates more than 7,000 copies monthly to subscribers. A circular to manufacturers has called forth several highly important answers. In view of the importance of a direct intercourse with the friends of Temperance in foreign countries, Rev. Dr. Edwards and Mr. Kirk were appointed to represent the Union at the anniversary of the British and Foreign Temperance Society, and Mr. Kirk sailed on that errand on the 8th of April. The Committee intend to establish and foster an active agency in every state of the Union and in every province of the American continent, as fast as the means can be furnished. The report refers with congratulation to two important particulars, in which the Temperance cause has experienced an essential advance during the past year; the general adoption of the Total pledge, and the commencement of the effective legislative action against the traffic in alcoholic drinks. It also mentions a recent letter from the philanthropic J. S. Buckingham, Esq., M.P., of Great Britain, giving the truly gratifying information, that the British government has consented to admit the Temperance papers of the Union, addressed to the British public, for gratuitous circulation—DUTY FREE. And the friends of Temperance agree to circulate the publications throughout the kingdom.

"The meeting was then addressed by Elisha Taylor, Esq., of Albany; Rev. Thomas Brainerd, of Philadelphia; Rev. F. W. Graves, of Alton; Ill. Alvan Stewart, Esq., of Uttica; and the Rev. Thos. P. Hunt. Our readers must be contented with a brief sketch of this important meeting, as all we have time or room for.

"Mr. Taylor commenced by referring to the doings of the Executive Committee of the New York State Temperance Society, of which he is now the Chairman. They have published 13 millions of papers; and have now ten agents employed, from whose communications, and other extensive correspondence, they have the best means of judging in regard to the progress of the cause. And from the most careful estimates, he was assured that it is now making great advances, both in the solidity and extent of its influence. He then gave an animated sketch of the results already achieved by the Temperance Reformation. It has lessened the consumption of distilled spirits in the United States, at least one-half. Of this he was satisfied by the most careful estimates. In some large districts, it has lessened more than three-quarters. It has put out more than half of those fires, which were burning up the bread-stuff of the poor; and in the state of New York has stopped five-sixths of the whole. Of the 1,147 distilleries found in this state ten years ago, but 200 now remain in operation. It has reformed more than 15,000 inebriates, besides the said numbers who have been partially or temporarily reclaimed, and have returned to their pollution. It has exposed to all the poisonous nature of alcohol, and its injurious effects on the human constitution, in whatever form it may be used; and has also made even the schoolboys acquainted with the chemical discovery, that alcohol is always the product of fermentation, and not of distillation. It has torn the covering from the manufactories of wine and beer, both in this country and in Great Britain, and made it known that nine-tenths of the wine consumed here is a vile compound of whiskey, cider, sour-beer, logwood, sugar of lead, and other noxious substances, without a particle of the juice of the grape, and that our domestic wine-makers can manufacture, and furnish to order, the wines of all countries, ages, names, and qualities. It has pointed out the true cause of the scarcity of breadstuffs, by showing that more grain is consumed by distillation than would furnish bread for every family in the land. It has broken the chain of caste, by making it reputable to give a man cold water when he asks for drink, and reputable to refuse the poisoned cup when offered by mistaken friendship or interested design. It has been a pioneer of the Gospel, and prepared the way of the Lord, as is evinced by numerous revivals of religion, where success has been signally connected with Temperance efforts.

"In a pecuniary point of view, said Mr. T., it can be demonstrated that the Temperance Reformation has saved to this country more than 50 millions of dollars; saved in the price of liquor which would have been consumed, in the increase of labour performed, in the greater skill and diligence with which labour is done, and the wisdom of application and economy of management, and energy of effort, which result from Temperance. In this season of distress, when we see on every side the effect of reckless speculation, we cannot but reflect, that this wide-spread ruin would never have occurred, had every family in the nation adopted and practised the principle of Total Abstinence. The whole loss of property, from this most unparalleled pecuniary pressure, will not amount to the expenditure of the country in a single year for intoxicating liquors. Why, a merchant lately stopped payment, who, I am credibly informed, consumed daily, at one of your great hotels, four bottles of wine, at a cost of 10 dollars the bottle.

"The actual decrease of crime in our country, notwithstanding the rapid increase of population, is ascribed by all intelligent observers, in a great degree, to the Temperance Reform.

"Much remains to be done, and there are many obstacles to be overcome. One of the greatest is the apathy or opposition of professing Christians and ministers of the Gospel. More than nine-tenths of the clergy, he said, are with us, in Total Abstinence from all intoxicating drinks. But the remaining one-tenth are held in such favour by the rum-sellers and the wine-drinkers, and are so lauded and magnified, as the only excellent, that they make a great deal of noise.

"To show the error of the common impression, that the clergy are not in danger of becoming drunkards, Mr. T. read extracts from the published letters of Dr. Woods and Dr. Miller; and added some horrible statements respecting a circle of ministers that formerly lived in this city, as he heard it from the lips of one of the number, whose death-bed he witnessed."

LIST OF MINISTERS.

(Continued from No. 43, page 353.)

	NAME.	RESIDENCE.	DENOM.
116.	Coulson, Rev. John .	Louth	P. Methodist
117.	Dixon, Rev. Henry .	Edinburgh . .	Independent
118.	Hamilton, Rev. J. .	Leith	do.
119.	Langham, Rev. R. .	Horncastle . .	P. Methodist
120.	Ramsey, Rev. R. .	do.	do.
121.	Ritchie, Rev. T., D.D.	Edinburgh . .	Sess. Minister
122	Stamp, Rev. T. . . .	Louth	P. Methodist
123.	Trewella, Rev. H. .	Edinburgh . .	Sailors' Miss.
124.	Wile, Rev. H. . . .	do.	Independent

Correspondence.

COST OF INTEMPERANCE. No. II.

MALT LIQUORS.

SIR,—In a recent impression, you were kind enough to make room for a few observations of mine on the waste of capital caused during the last year by the pernicious custom of spirit-drinking: this week I forward you a few thoughts respecting the malt liquor delusion.

I have not at this moment by me the tabular statement, —published by order of the Commons House of Parliament,—of the quantity of malt and hops wasted by the preparation of intoxicating drinks, under the name of malt liquor, during the year 1837. And rather than lead your readers into an error by merely guessing at the amount, I will venture to give them the *quantum* for 1834, which I have from the most unquestionable authority.

According to our official accounts, there were consumed in England, Ireland, and Scotland, the subjoined number of bushels of malt:—

	BUSHELS.
In England . .	34,449,646
Scotland . .	3,580,758
Ireland . . .	1,776,683
Total	39,807,087

From the same authority, we ascertain that in England and Ireland, during the above period, the following number of pounds of hops were used:—

	POUNDS.
In England . .	39,587,497
Ireland . .	365
Total	39,587,862

We find also that the sum paid by the nation for *malt liquor*, in the same year, amounted to the enormous total of *fourteen* MILLION, *five hundred thousand pounds!!* more than *one third* of the grand total for all kinds of intoxicating drink put together! The amount of revenue received by the excise, from the duties on malt and hops in 1834, were in sums as under:—

	£.	s.	d.
Malt . .	5,159,779	11	6
Hops .	331,682	0	0
Total	£5491,461	11	6

If we add to the amount expended during the above year for malt liquor the sum charged for other intoxicating drinks, we shall find that these baneful and crime-producing liquors cost the country the immense total given as under:—

For Malt Liquors . . .	£14,500,000
Spirits	20,151,692
Wine	7,347,325
Grand total	£42,999,017

Here we have a sum sufficient to have made every family in England comfortable, whereas the intoxicating drink vended by the parties *interested* in the traffic, produced an amount of expenditure amounting to no less a figure than EIGHT MILLIONS; so that in addition to the sum expended, this bill of costs makes a final total of about FIFTY MILLION POUNDS!!!

And, Sir, when we reflect upon the tears, and anguish, and lamentation produced by the use of these drinks; the loss of that most invaluable commodity, time;* the forfeiture of employment; the deprivation; the penury; the loss of character induced by such use, how can we estimate, by arithmetical calculation, the "total" of them? Experience, alas! points our attention daily to some one item in the frightful catalogue. Our streets teem with examples of their prostrating influence, and the whole nation groans for deliverance from an *incubus* to the overwhelming power of which she now finds it merely expedient to yield.

Englishmen! it remains with you to deliver your country. Legislative enactment *has been tried;* IT HAS FAILED! Moderation has been attempted; it has obtained a signal defeat, for intemperance increasingly prevails; the song of the drunkard is now heard even in the remotest corner of our isle, and the wail of misery is heard in that family which once knew the sweets of domestic quiet! Fellow-countrymen, the power is in *your own* hands—you may rescue your country from this wasting bondage: only ABSTAIN, and the victory is your own!

Then let us contemplate, for a moment, the benefits which would arise to our land if Total Abstinence from all intoxicating drinks were universally practised, and say whether we should not hail results such as the following, with all the pleasure of men rejoicing in the name of BRITONS.

GRAND RESULTS *to be anticipated from universal Abstinence from all intoxicating liquors.*

"1. Not an individual would hereafter become a drunkard.

"2. Many who are now drunkards would reform, and would be saved from a drunkard's grave.

"3. As soon as those who would not reform should be dead, which would be but a short time, not a drunkard would be found, and the whole land would be free.

"4. More than three-fourths of the pauperism of the country might be prevented; and also more than three-fourths of the crimes.

"5. One of the grand causes of error in principle, and immorality in practice, and of all dissipation, vice, and wretchedness, would be removed.

"6. The number, frequency, and severity of diseases would be greatly lessened; and the number and hopelessness of maniacs in our land be exceedingly diminished.

"7. One of the greatest dangers of our children and youth, and of the principal causes of bodily, mental, and moral deterioration, would be removed.

"8. Loss of property, in one generation, to a considerable amount, might be prevented.

"9. One of the greatest dangers to all the blessings of civil and religious liberty would be removed.

"10. The efficacy of the Gospel, and all the means which God has appointed for the spiritual and eternal good of man, would be exceedingly augmented; and the same amount of moral and religious effort might be expected to produce more than double its present effects.

"11. Multitudes of every generation, through all future ages, might be prevented from sinking into an untimely grave, and into endless torment; and they might be prepared, through grace, for the endless joys of heaven.

"12. God would be honoured, voluntarily and actively, by much greater numbers; and with greater clearness, and to a greater extent, would, through their instrumentality, manifest his glory.

"13. Nor is the interest of *females* on this subject so unimportant as many suppose. More than fifty thousand of the daughters of the last generation were doomed to the tremendous curse of having *drunken* husbands, and of being obliged to train up their children under the blasting influence of *drunken* fathers. But let the means be furnished to extend the principle of Abstinence from the use of intoxicating liquors throughout the country, and the daughters of the next generation may be free from this tremendous curse: their children and children's children, to all future ages, will rise up, and call their deliverers blessed."

Your obliged,

ORATOR.

* See "Temperance Intelligencer," No. 42, p. 347, article "Time."

FRIENDLY SUGGESTIONS.

SIR,—It is universally admitted that much has been done in reclaiming drunkards—in keeping sots from the public house, and in recalling many regular and casual frequenters of the gin palace; and it is admitted also, that many who have been thus turned from such ruinous and degrading customs into a channel which offers an opportunity for a right and profitable cultivation of the intellect, have spurned their old associates; but still one thing is found desirable: they feel a want of society congenial with their reformed (and, perhaps, I may be allowed to add, exalted) condition. It is for the purpose of calling the attention of committees, &c. to the adoption of some plan which will supply such a deficiency that I take the liberty to obtrude myself on your notice. It would be well if the whole of the friends of Total Abstinence in London would form themselves into classes of from 60 to 100, in their different districts; each class to have a place of meeting, *always* open to its members, well supplied with the leading and best newspapers and periodicals of the day; to answer all the purposes of a news-room and library. None but subscribers or members to have access to it; a list of whom should be hung up in the room. A Tee-totaler and his wife might live in the place, rent free, to keep it clean, and take charge of it. I think such might be accomplished, with proper rules and management; and I am sure that much good would arise from the adoption of some such a system, having the edification and instruction, as well as the social comfort of our community for its end and aim. Four-pence per week, for 60 members, would be £1. 0*s.* 6*d.* per week, which would pay a good rent, and keep a considerable supply of periodicals. We might very well have twenty such places in London, almost immediately; a union of will and effort is all that is required, and if the subject is laid before our friends, I am of opinion they will not be found backward. The reformation must be followed up by supplying food for the mind; and by placing such within the reach of all our brethren, at a cheap rate, we shall be contributing very materially to the furtherance of our principle, and the well-being of society.

Soliciting a corner for these suggestions,
I remain, your's respectfully,
W. L.

[We give insertion to this letter, not because we coincide with all the writer plans, but because we think that the best means of securing the extension of sound information, and the promotion of "cordial union" amongst all truly temperate men may be gathered from suggestions thus brought under the notice of those who fill official situations in the Society.—ED.]

Progress of Temperance.

PROVINCIAL.

LIVERPOOL.—We have been favoured with a letter from Liverpool, from which we give the following extract:—

"Since our anniversary, there have been added to our number about 2,500 names. We had a fine meeting last Monday, August 28th, at the Music Hall. It was opened, as usual, by singing, and reading a portion of Scripture. Charles Jopson, Esq., was in the Chair. A gentleman of the Parent Committee then read, from the "Leeds Temperance Herald," No. 17, Dr. Channing's awakening description of the "enormous guilt of the intemperate." This was received by the audience with the serious attention which so awful an appeal to the conscience was calculated to produce. The Chairman then called upon John Brooksbanks, a reformed drunkard, to relate his experience, which he did, in a plain and affecting way, attributing his present reformation, and comforts he now enjoyed, to the Temperance Society. Mr. M'Kenna then addressed the meeting with great effect; and, in a bold and manly strain of eloquence, set before it the manifold evils of the drinking system, and concluded by a strong address to the patriotism of his English audience. He is an Irishman, and a member of the Roman Catholic Branch of the Temperance Society of this town. Wm. Bailey next addressed the meeting. He is well known in Liverpool as a living trophy of the Temperance Society. I suppose England cannot—I might have said the world cannot—furnish a more striking and gratifying proof of the efficacy of the Abstinence principle than is exhibited in Wm. Bailey. His gratitude to the Society for the benefits which himself and family have received, is only equalled by his steady zeal, and his gratuitous labours in its service. He is captain of a flat which sails between Liverpool and Manchester; and, although once an abandoned drunkard, he has, since his connexion with the Society, (now between two and three years) converted numbers of rivermen from drunkenness to Tee-totalism. Although we often hear him address our meetings, we never heard him with more satisfaction than this evening. He gave such an animated and affecting account of his past unhappy life, up to the period of his joining the Society, and of his present altered state of living, that it went to the heart of every man and woman in the Hall. I cannot say more of him and his advocacy at present; suffice it to say, that I believe Bailey is equal to any uneducated speaker on the Temperance question that we have heard. Charles Watson was then called upon: he is one of our own townsmen, who has been drawn from the very dregs of wretchedness by the instrumentality of the Society. He told the company he was a degraded drunkard for thirty-seven years, and that three years ago he signed the pledge in Jordan Street School room; and since that time he had not touched, tasted, or handled ought that could intoxicate. Charles's testimony of himself is true; he is daily amongst us, and we can witness to his labours and consistency, and multitudes he has brought over from the ranks of drunkenness to sobriety. He is a pensioner, having served in the army, in the East Indies. David Jones succeeded Watson; he is our Temperance Liverpool poet laureate. No sooner was his name pronounced, but the Hall rang again with applause. After a short introductory speech, explaining the reason of his not so frequently addressing the meeting as formerly, he read to the meeting twenty or thirty stanzas of an original poem. David Jones is one of the oldest Tee-totalers in the Liverpool Society, and one of its most consistent and successful advocates. His history, both before and after his connexion with us, is very interesting. Thomas Kendal, a steam engine boiler maker, then gave an animating account of his present comfort and happiness as a member of the Society, and earnestly recommended the principle to all his fellow-mechanics. Mr. Jennings, of Kendal, closed by stating the benefits of the system, and warmly urging all present to adopt it in practice. At the close of this meeting we received 96 new members."

T. B. H.

LOUTH, LINCOLNSHIRE.—Extract of a letter from Louth:—"I write to inform you that there is a Temperance Society, on the principle of Total Abstinence, formed in Louth, and that at a meeting of the Committee it was resolved this Society should be connected with the New British and Foreign Temperance Society. The circumstances under which this Society was formed are as follows:—"On the 29th of last November, Mr. Biscombe, from Halifax, delivered a lecture on the subject of Total Abstinence from all intoxicating liquors, and about twenty persons signed the pledge. On the 14th of the following month, these persons met together and formed a Committee, and began to work. Soon more were added to us, and ever since the Society has

been steadily progressing. We have had meetings in Louth several times, but have had no opposition. We have held several in the country villages round Louth, but are obliged to stop at present on account of the harvest. In one village (Donnington, seven miles from Louth) there is a small Society, consisting of twenty adults and twenty juvenile persons. Several of these men are at present working in the harvest field, and are ready to bear their testimony to the value of the system, and are surprised to find that they can do their work without ale. We have 11 other country members. The Society at Donnington is a branch of the Louth Society. Our numbers at Louth are at present 109, making in all 160. We have not many influential men amongst us at present; most of us are working men. Two of the Primitive Methodist preachers are labouring for the cause through the circuit. The names of the above ministers are John Coulson, Superintendent, and John Stamp, which you will be so kind as to add to your list of ministers. We have also six local preachers." S. F. S.

HULL.—On Monday evening, August 7th, was opened, Wells's Temperance Hotel, Hull, when the members of the Temperance Society sat down to a plentiful supply of substantial fare. After tea, Mr. Cowin was called to the Chair. A gold ring was presented by the ladies of the Hull Temperance Society to Mr. R. Firth, as a tribute of gratitude for his indefatigable exertions in the Temperance cause. Mrs. G——, on behalf of the ladies, stated that she spoke the sentiments of her sisters in this good cause when she said that they considered him, under God, the originator of that comfort and happiness which have taken place around their domestic hearths, in the room of their former wretchedness and misery. She hoped that the acknowledgment of the blessings which they now experienced would be received under the impression of a simple expression of that lasting debt which they felt could never be sufficiently acknowledged by them. Mr. R. Firth, on rising to thank his female friends for their kindness, said he hoped they would take the spirit and tenor of his actions instead of pledges and promises. He remarked that he had long been betrothed to the Society, and he trusted that he should be found at his post whenever duty called. He then entered, in his most animated style, into a consideration of the great principle of Temperance. He showed that it involved every act of benevolence which can bless society, depicting, in glowing colours, the various benefits it was certain to produce. After a few observations from the Chairman, several females and others addressed the meeting, and much interest was excited in favour of our principles.

SOIREE OF THE EDINBURGH TEMPERANCE SOCIETY,

Held in the Free Mason's Hall, Edinburgh, on Tuesday evening, August 29th, 1837, in honour of their respected agent, the Rev. R. Mason. Rev. H. Trewella in the Chair. The Rev. Henry Dixon, minister of Whitefield Chapel, late of St. Leonard's, Hastings, and formerly of Hackney, implored the Divine blessing upon the exercises of the evening. There were present between five and six hundred persons, very many of whom were ladies. The Hall was most tastefully decorated with evergreens and various ornamental trimmings. This was, without exception, the most splendid soiree on the Temperance question that Edinburgh ever witnessed. After tea, the Chairman, on rising, said, "Ladies and gentlemen, as we are now about to enter upon the interesting exercises of this evening, I cannot avoid expressing my unfeigned pleasure in pursuing many of the arrangements of this Society; there is, however, one thing in which I think the Committee have not acted wisely, namely, in appointing me your Chairman, as others might have filled this place better than myself; but as you have been pleased to call me to this post of duty, I will endeavour to do my best. We have met, ladies and gentlemen, to recognize our newly-appointed agent, my old and esteemed friend, the Rev. R. Mason; (cheers) I therefore cannot do better than tell you how rejoiced I am to find that Providence has raised up such a man of talent and of zeal, and bear my testimony to his Christian character, and also to his eminent qualifications for that situation he is now called upon to fill. I have had the happiness of being acquainted with the movements of Mr. Mason for a long series of years. He was, in the early part of his life, given to the science of boxing, but when the grace of God changed his heart, he became a fighter in a very different cause. Being subsequently called to the Christian ministry, he devoted himself, with an unremitting zeal, in the work of the Lord; and now we behold in him the agent of the Edinburgh Total Abstinence Society. Long may he sustain this office, to the advantage of the Society, and to the best interests of his fellow-men!" The Rev. J. Hamilton, of Leith, then rose and said, "Mr. Chairman, I am glad to behold so delightful a meeting as this. It would seem that our principles are becoming more generally understood, and as they are understood they will be more universally valued. The importance of agency in our Society was long impressed upon my mind, but I did not see how we could well employ an agent; and when the Rev. Mr. Mason was proposed, although anxious, if practicable, for the appointment, I must confess the difficulty appeared great. I could not see how an agent could be supported; *that difficulty is, however, obviated*, and I now rejoice to hail Mr. Mason as the agent of the Edinburgh Total Abstinence Society." (cheers.) The rev. gentleman then noticed the intended tour of Mr. M. through Scotland, and observed that new Societies would be raised, and he humbly hoped Scotland would one day present a very different state of things.

The Rev. R. Mason, the Society's agent, rose and said, "Mr. Chairman, I feel much pleasure in rising to address this meeting, and in doing so must bear my testimony to the kindness of the friends of the Tee-total Society ever since I came among them. The aspect of this meeting gladdens and cheers my heart, and abundantly proves that there is social happiness to be found apart from uniting to drink the poisonous whiskey, or sipping even the sparkling wine. (cheers.) We have long been accustomed to hear of the evils resulting from intemperance, and we should be rejoiced to find that there is now discovered a perfect remedy. It has been my happiness to advocate the principle of Total Abstinence from all intoxicating drinks for a considerable time; and I can truly say, that ever since I first acted upon the principle, I have felt myself a better man, both in mental and physical strength, than I ever was previously." The rev. gentleman then proceeded to give an outline of a late tour, in some parts of Scotland, and said, "Whenever I go into a strange town, I proceed to visit the various tradespeople; if a butcher I say, Are you a temperance man? I wait for a reply. If he is, I instantly try to get his aid in forming a Society on our principles; if not, I argue with him, and show that if the people become sober, they would be better able to purchase more meat; and, upon this principle, endeavour to show to all the advantages and even self-interest of promoting our cause. I am always glad, Sir, to find that our cause is based upon, and directed by, the word of God; (cheers) and here I shall beg the indulgence of the meeting, while I read the first chapter of the Book of Daniel. This I invariably do at the commencement of any public lecture." Mr. M. then read the portion of God's word, and concluded an interesting and lengthened speech, by assuring the meeting, that so long as he was honoured to be their agent, so long would the Society find him actively at his post of duty. He was determined to peruse every

publication upon the Temperance question, and study it deeply, so that he might be still better equipped for the great moral struggle. (cheers.) I trust there are not many present this evening who have not joined this Society; but should there be some fifty out of this immense assembly who have not, I hope every one of that fifty will come forward at the close of the meeting." Mr. Mason sat down amidst loud cheering.

After "Sound the Loud Timbrel" had been sung, the Chairman called upon the Rev. Henry Dixon, minister of Whitefield Chapel, Edinburgh, who rose and said, "Mr. Chairman, ladies and gentlemen, it is with unfeigned pleasure I appear before you on the present occasion. And yet I cannot refrain from observing that, however I might feel at home in the pulpit, or on a London platform, it is different with me in addressing an auditory in Scotland this evening. Still, I trust I shall not be misunderstood in this remark; if I feel any difficulty in attempting to address you, the cause of the difficulty is found, not in my want of interest in this great cause, or zeal to promote it, but in a fear that any remarks of mine may have a tendency to damp the glowing excitement produced by the eloquent addresses to which we have been privileged to listen. Then it may be asked, Why would you venture on the experiment? My answer is,

'On such a theme 'tis impious to be calm!'

(cheers.) Ladies and gentlemen, you are, by this time of day, acquainted with the nature of this Society. You know full well its object, and you have heard the arguments by which it is enforced; but there is room left for me to enter upon some of those dread and blighting evils which are the certain associates and consequences of intemperance." The rev. gentleman then took a rapid sketch of the crimes, diseases, (both of body and mind) and murders, as the production of intemperance, and related one circumstance by which a youth was brought to an untimely end through the intemperate habits of his mother. The manner in which this circumstance was related, together with the facts, produced a powerful effect on the audience. Mr. D. continued, "These are things which are continually occurring; and may I not propose the question, Is not drunkenness an evil? The open blasphemies of the drunkard's tongue answer Yes—the tattered garments, and woe-smitten aspect of the drunkard's form, answer, Yes—the aching head and bleeding heart, answer, Yes—the diseased body and the famished soul, answer, Yes! (applause.) What object is that before us?—haggard, besotted, starving wretch! unhappy mortal! Ah! 'tis a drunkard's form. Visit yonder hospital of disease! accompany me to the death ward! What that female shriek? that gasping groan? Ah! 'tis a drunkard's sigh! See you that gloomy dungeon? that frightful cell? Ah! 'tis a drunkard's home—the smiting conscience, the alarming forebodings, the horrors of a dying hour? Ah! 'tis a drunkard's doom!—the worm that never dies, the fire that is never quenched? Ah! 'tis a drunkard's crown! (cheers.) In the very midst of these decided and heart-rending facts, thousands of the most influential in society are asleep to their own responsibility in this business; and can we talk of these things as being innocent? Intemperance an innocent thing! then it is the innocence of an evil so gigantic, that no pen can pourtray its deformities, and no skill calculate the arithmetic of its woes! Intemperance an innocent thing! No; by its strides—the cries of the fatherless, the shrieks of the widow, and the groans of its dying votaries, seem to be an addition to the sorrows of our blighted and fallen world. Intemperance an innocent thing! No; attended, wherever and whenever it is introduced, by groans, and by tears, and by blood. Proceeded, wherever its visits are made, by *Moderation!* (cheers) attended by curses—accompanied by devastation—fed by untold miseries—followed by eternal suicide—and crowned by everlasting shame! Intemperance! thou hydra-headed monster—thou murderer of human happiness—thou destroyer of the immortal soul! while others call thee innocent, we consider thee guilty; therefore we seek thy destruction. Nor will we feel satisfied until we have accomplished thy utter annihilation! Do I address one intemperate, or one moderation man this evening? then, I say, crush the monster beneath your feet, or he will crush you; destroy him, or he will destroy you; and if you fear the consequences of his inroads, decide on the right and safe side of the question, and 'touch not, taste not, handle not.'" (loud applause.) The rev. gentleman concluded by entreating parents, as they valued the bodies and souls of their children; the young, as they valued their characters; and all, as they regarded the welfare of society, and the happiness of the world, to abstain from all intoxicating drink. He continued, "I fear I have occupied too much of your time; (no, no) we are an army; we want more troops; the battle-field is the vast expanse of the world; the moment of action is now! We have generals, captains, lieutenants, and a body of courageous officers: they call us to the action. We are ready! They give us the command, onward, to crush the mighty foe, Intemperance! The captain's watch-word is, onward! the motto of our banner is, onward! the device of our sword is, onward! and onward we go! (cheers) and I anticipate the moment when the foe will lay prostrate, and when the blast of the trumpet shall tell of Victory! victory! victory! Then, when 'the conquering hero comes,' we will catch the sound, and re-echo the universal acclamation, Victory! victory! victory!" (loud and long-continued cheering.)

Mr. Fraser, of Edinburgh, then addressed the meeting. After noticing the causes of intemperance, he enforced on the meeting the necessity of coming forward at the close to sign the pledge. (cheers.)

A gentleman from America spoke in support of the entire Abstinence principle, and related some facts connected with his own country.

Rev. Mr. Mason again rose; after which, the Chairman rose, and intimated that the hour of midnight having arrived, it was time to break up the meeting, and closed with a prayer for the Divine benediction.

Varieties.

TEMPERANCE.—If we attend to Nature,* we shall find she has marked out a line of conduct; which is, to give her what she wants, and not to live luxuriously; injure the habit, and then take physic to injure it more. In some cases no art can save; the stamina are gone, or some accident interferes. It is an old saying, that "the man who lives to forty must be either a fool or a physician;" if the first, he *neglects* his constitution; if the last, he will *attend to it.* Such was the doctrine of William Hutton, of Birmingham, who says, in one of his printed works, "The reader will be surprised when I tell him, that during my stay in Scarborough, I never tasted porter, ale, tea, coffee, wine, or any kind of liquors, and yet, at *four-score*, I can, with ease, walk *thirty miles a-day.*" "I know not," continues he, "how the faculty will relish this doctrine, for luxury ripens the physician's harvest. I never knew but one man who has experienced so much pleasure in eating as I have done. Keep the appetite in tune, and every thing has its relish."—*Visitor.*

FRIENDSHIP.—Though the cultivation of friendship is not made the subject of precept, it is left to grow up of itself under the general culture of reason and religion; it is one of the fairest productions of the human soil, the cordial

* *Nature* is the name of an *effect*, whose *cause* is GOD.

of life, the lenitive of our sorrows, and the multiplier of our joys—the source, equally, of animation and of repose. He who is destitute of this blessing, amidst the greatest crowd and pressure of society, is doomed to solitude: and however surrounded with flatterers and admirers, however armed with power, and rich in the endowments of nature and of fortune, has no resting-place. The most elevated station in life affords no exemption from these agitations and inquietudes which can only be laid to rest upon the bosom of a friend. The sympathies even of virtuous minds, when not warmed by the breath of friendship, are too faint and cold to satisfy the social cravings of our nature; their compassion is too much dissipated by the multiplicity of its objects and the varieties of distress, to suffer it to flow long in one channel; while the sentiments of congratulation are still more slight and superficial. A transient tear of pity, or a smile of complacency equally transient, is all we can usually bestow on the scenes of happiness or of misery which we meet with in the paths of life. But man naturally seeks for a closer union, a more permanent conjunction of interest, a more intense reciprocation of feeling; he finds the want of one or more with whom he can intrust the secrets of his heart, and relieve himself by imparting the interior joys and sorrows with which every breast is fraught; he seeks, in short, another self, a kindred spirit, whose interest in his welfare bears some proportion to his own, with whom he may lessen his cares by sympathy, and multiply his pleasures by participation.—*Robert Hall.*

Intemperance.

Shocking Depravity.—A few days ago a crowd of persons were attracted in Leather Lane, Holborn, by the screams and struggling of a boy, about eight years of age, who was in strong hysterics, and who attempted to precipitate himself from a first floor window, but was prevented by a neighbour. It appears that his father and mother, the owners of a cat's-meat shop, *had been drinking until they were dead drunk, and they had plied their child with gin until he raved and fell into fits.* He was eventually put to bed in a dangerous state, and medical assistance sent for.

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MEETINGS IN LONDON AND ITS SUBURBS.

At Half-past 7 o'Clock in the Evening.

Monday, September 18th.—Bosbury's Rooms, White Lion Street, Lower Sloane Street, Chelsea.—At the Chapel, Ewer Street, Union Street, Borough.—Wesleyan Association Chapel, Edward Street, Whitmore Road, Hoxton; a Lecture on Malt Liquors, with chemical experiments and illustrations, by Mr. T. A. Smith.—School Rooms, Eagle Court, St. John's Lane, West Smithfield.—Bible Christians' Chapel, Paradise Row, King's Cross.

Tuesday, September 19th.—Christian Benevolent Society's Chapel, Macclesfield Street, City Road.—White Horse Yard, Broadway, Westminster.—Little Wild Street Chapel, Great Queen Street. (Rev. Mr. Woolacott's)—Ebenezer Chapel, Old Street Road; meeting for the formation of a Branch Society for the District of Hoxton.

Wednesday, September 20th.—Providence Chapel, Charles Court, Featherstone Street, City Road; Lecture on the Remedy for Intemperance, by Mr. J. W. Green.—Surrey Chapel School, John Street, Mint.—Wesleyan Chapel, Holloway.

Thursday, September 21st.—Welsh Chapel, Aldersgate Street.—Female Temperance Society, at the Chapel, Broker Row, Mint, at 6 o'clock.—Rev. Mr. Morren's Chapel, Shore Place, Well Street, Hackney.

Friday, September 22nd.—At the Chapel, Broker Row, Mint—Scotch Baptist Chapel, Northampton Street, King's Cross.

TO CORRESPONDENTS.

"*On the Aspects of Temperance Objects, &c.*" *in our next.*

"*A Total Abstainer*" *is under consideration: also,* "*W. T. B.*" "*W. C.*" *and* "*J. W.*"

The communication from Vauxhall Row has appeared. Will our Correspondent try again?

Other favours noticed next week.

*** *We have been requested by several friends to the cause, to furnish the admirable Speeches of J. S. Buckingham, Esq., and the Rev. E. N. Kirk, of Albany, delivered at the Spitalfields Meeting. Having now made arrangements for their publication, we shall give them in our next Number.*

N.B. Our friends who keep Coffee Houses, in different parts of the Kingdom, are requested to forward their addresses, and also whether they have convenience for Stabling.

"*G. G., Stamford Hill,*" *has been forwarded to the proper persons.*

Subscriptions and Donations, to the Society, are respectfully solicited by W. Janson, Jun., Esq., Tottenham, Treasurer; also by J. E. Howard, Esq., Tottenham; Mr. John Meredith, 3, Durham Place, Lambeth; Hon. Secretaries.

All Communications, for the Society, to be addressed (post paid) to Mr. John Meredith, 3, Durham Place, Lambeth.

All Communications, for the Intelligencer, to be addressed (post paid) to the Editor, 90, Bartholomew Close.

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THE WEEKLY
London Temperance Intelligencer.

UNDER THE DIRECTION AND SUPERINTENDENCE OF THE NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY.

No. 45.] SATURDAY, SEPTEMBER 23, 1837. [PRICE ONE PENNY.

"Far from thinking this cause a *sole* means of converting sinners from the error of their ways, we deem it to be but an *auxiliary* to the great cause of religious truth; it is intended *not to supersede*, but to *make way* for other means."
Rev. J. A. James.

ADVICE TO ADVOCATES.

WE have given expectation of offering some observations on individual good character and fitness for the work. In doing this, we think it expedient to obviate any misunderstanding by clearly stating that the points we propose to touch upon appear to us of great importance, but that we do not think it expedient here to enter very deeply into the yet more important subject—that change of heart which we are assured must take place in every individual before he can enter heaven. In the first place, it is very essential that none should be allowed to advocate the cause of Temperance publicly whose *moral* character is doubtful; however much of talent or of qualification he may possess, there is an incongruity which is exceedingly to be lamented in his professing a regard for public morals, while his actions tell in the opposite direction. We do not mean to imply that any Society would, knowingly, tolerate such conduct; still there *is* need of the exercise of great prudence and caution in this respect. In connexion with the above remark, we would, with great earnestness, impress upon the minds of all our members the absolute necessity of refraining from any coarseness of language, or harshness of invective, when speaking of those who are hostile to our efforts. "In meekness instructing those who oppose themselves" is a beautiful Gospel rule, which may with great propriety be applied to all circumstances. We are far from objecting to the most cutting rebuke or unsparing exposure of *vice*, but in reference to the mention of *individuals*, we cannot too strongly bear in mind the duty of avoiding detraction, or of needlessly wounding the feelings of others. Great injury arises to any cause from a public speaker bringing forward overstrained statements which he is not able to sustain by an appeal to *sound authorities* or legitimate reasoning. Unhappily there is scarcely a possibility of doing this in reference to the evils of intemperance, but there is some risk of falling into this mistake in describing the physical effects of small portions of intoxicating liquor. For instance, it would not be a correct use of language to speak of ale or wine as *poisons*, in consequence of their *containing* alcohol which is a poison. Any thing like romance or extravagance is an effectual means of impeding the progress of sentiments which would otherwise have their due weight with the hearers.

"A great retailer of this curious ware,
Having unloaded and made many stare,
'Can this be true?'—an arch observer cries,
'Yes,' (rather mov'd) 'I saw it with these eyes.'
Sir! I believe it on that ground alone;
I could not, had I seen it with my own."

We have occasionally noticed a misapplication of scriptural expressions, and their appropriation to secular purposes, which is highly objectionable and offensive to persons of sound judgment and correct taste. All these are points which may be rectified with a slight effort if all our members will but take pains to render their advocacy as useful, and effectual, as it is earnest and disinterested.

A *teachable disposition* is of eminent service to a man, and highly conducive to his power of benefiting others as well as himself. Such a state of mind is so far from being in any way derogatory to the dignity of man, that it has been one chief characteristic of the greatest minds in all ages. Sir Isaac Newton, it is well known, compared himself in his old age to a child gathering pebbles by the sea shore, while the great ocean of knowledge lay undiscovered before him.

Patient of *contradiction* as a child,
Affable, humble, diffident, and mild,
Such was Sir Isaac, and such Boyle and Locke.

The greatest and the best of men are constantly learning more and more of their own ignorance, of the limited nature of the human faculties, and of the unsearchable nature of those things which God has not revealed. It can then be no discredit to us to follow in their footsteps, and to be willing to learn to the end of our days. The wisest of men declares that "the ear that heareth the reproof of instruction abideth among the wise;" while, on the other hand, nothing is more disagreeable than to have any thing to do with such as he so well describes as "wiser in their own conceit than seven men that can render a reason." The well-known loss of the Royal George, with probably a thousand persons on board, occurred in consequence of the pride and obstinacy of the officer in command, who refused to receive the caution given him by an inferior, and may serve as an illustration of the danger of this disposition.

Intimately connected with the state of mind above mentioned, is candour, which will give all the weight it deserves to the argument of an opponent, and courtesy of demeanour towards him. The story of the Leyden cobler may be familiar to some of our readers. This man attended the public disputations held in that town—a circumstance which excited some surprise, as he was ignorant of the learned language in which they were conducted. The reason he gave was this, that he never failed to discover which side had the worst of the argument, by perceiving which of the disputants *first* lost his temper.

Another and a kindred good disposition is condescension to the judgment of others with whom we are united. This is often a very necessary virtue, but one very difficult of attainment, especially to such persons as have been the pioneers in any enterprize. It has not unfrequently happened in the commencement of a new and novel undertaking that one individual has had to act the part of committee, chairman, speaker, and to be indeed a complete factotum. In the progress and success of the labours of such an individual,

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there ought to take place a division of labour with his co-adjutors, each individual moving in that sphere for which he is best adapted; but this is sometimes not very easy for those who have been accustomed to admit "no partner near the throne" to reconcile to themselves, still it is not the less necessary that such should be the case, that the most perfect good feeling should always exist among the advocates. Without this, a society would be like the city of Jerusalem, when it was at the same time besieged by the Romans from without, and distracted by the endless quarrels of the factions of John and Simon within.

There is a peculiar feature of character possessed by some individuals whom one may meet in every town, which is most accurately described by the uncouth but expressive term "wrongheadedness." Such persons are sure to set every thing wrong in which they meddle; they are like a bull in a china-shop, very straight forward in their movements, but apt to overturn every thing. Such individuals generally plead inconsideration, and tell us they "mean well" all the while. This excuse may do for the partakers of the intoxicating drink, and *they* often urge it to palliate *their* conduct. But better things are expected of *you*, and *we must have them;* if not, we advise you to retire into the rank of a private member, and *silently* recommend the cause by your self-denying principles and uprightness of conduct.

One of the most important points for the attention of a public speaker is to avoid wearying the attention of his hearers. It is quite as possible to do this by a short and prosy, as by a long harangue. You may remember the anecdote of the divine who inquired, if we recollect right, of James II. what he thought of his sermon. "Short! short!" was the emphatic answer. "I thought, Sire, it was better to be short than to be tedious." "But you *were* tedious, you *were* tedious," rejoined his majesty to the poor chaplain. This is a brief but full description of many public discourses, though less applicable to Total Abstinence speeches than to some others. The best advice we can give you in such a case is, *closely* to eye your audience, and the *moment* you perceive weariness approaching, *sit down*. Good facts and well-told narratives will seldom tire an English audience, but then there must be attention to the advice which our poet gives—

> "A tale should be judicious, clear, succinct;
> The language plain, and incidents well link'd.
> Tell not as new what every body knows,
> And, new or old, *still hasten to a close;*
> There, centering in a focus round and neat,
> Let all your rays of information meet.
> What neither yields us *profit* nor *delight*,
> Is like a nurse's lullaby at night."

We congratulate you, and all who have England's welfare at heart, on the fact that so little necessity has yet existed to urge on the advocates of this noble cause *persevering exertion, untiring zeal*, and *unflinching courage*. We can only add our fervent prayers that none who labour in it for the welfare of their fellow-men, may, from the absence of that change of heart to which we have alluded, fail of an eternal crown of glory. We will conclude by requesting our readers to take kindly the hints that have been given, as we feel that *we* may also benefit by them. A celebrated writer was once asked whence he drew his vivid pictures of the world, as his life was one of seclusion; he replied, from the world within his own breast, in which he could discover the germs of all the vices or follies he pourtrayed.

NOBLE OBJECTS are to the mind what the sun-beams are to a bird or flower, they open and unfold as it were the leaves of it, put it upon exerting and spreading itself every way, and call forth all those powers that lie hid and locked up in it.—*Bishop Atterbury.*

SPITALFIELDS MEETING.

Substance of Speeches by J. S. BUCKINGHAM, Esq., M.P., *and the* Rev. E. N. KIRK, *of Albany, delivered at a meeting of the East London Auxiliary to the New British and Foreign Temperance Society, held in the Wesleyan Chapel, Spitalfields.*

J. S. BUCKINGHAM, Esq., M.P., who occupied the Chair, stated the object of the meeting. They were met, he said, to promote the great object of Temperance; and as that was, he believed, the first meeting of the Society which had been held in that place, it might not be unseasonable to trace briefly the *history* and *progress* of the Temperance Reformation, and the *principles* on which the advocacy of the cause was grounded. Though for many ages and generations it must have struck reflecting persons that intemperance was a great evil, it was but recently that it had been made the ground of the formation of *Societies* to prevent and check it. So it had been with NEGRO SLAVERY. No doubt many persons felt an abhorrence of Slavery, and were anxious to remove it, with all its innumerable horrors, from the face of the earth; but it was not till Clarkson, and Wilberforce, and others, arose and exerted themselves, that a check was given to the *Trade* in Slaves. Long after that period *Slavery* exerted its baneful influence; and it was not till the public opinion was brought to bear upon it, by frequent meetings, by repeated discussions, and by a variety of other means, that the evil was put down. So it had been in reference to intemperance:—intemperance had been regarded as an evil from the earliest period; Solomon was fully aware of its magnitude and extent, and denounced it in very strong terms; in the days of the Apostles and primitive Christians, and down to the present time, the evil had been exposed and denounced; but it was not till of late that *Associations* had been formed, in order that the views and opinions of men upon the subject might be concentrated, and that they might unitedly aim to arrest the progress of the evil. The first efforts were made in AMERICA. About seven or eight years ago, a few individuals in that country formed the idea of checking the evil. They were scoffed at—they were derided—they were opposed; but finding that they were able, at the very outset, to put down many of the evil doers, they were encouraged to go forward in their noble career. They had, also, some difficulties in raising funds to enable them to carry on their efforts; but, by perseverance, they at length succeeded in bringing *thirteen millions* of people to form nearly the same opinion as themselves. The subject was so clear and apparent, that their progress was rapid and increasing. They had, he repeated, many difficulties to encounter; because all persons who were interested in the *manufacture* and *sale* of intoxicating drinks, as well as all who *used* those drinks, because they loved them, united to oppose their progress, and to uphold the system of drunkenness. Considering, then, the difficulties which were opposed to their progress, and the extent to which those difficulties had been overcome, he could not but believe that the plan came from Heaven, who always blessed what was good, and granted strength to men proportioned to the exigencies of their condition. The success which has thus attended the exertions of the friends of Temperance in America, had encouraged the friends of Temperance in England to aim at the accomplishment of the same object. He rejoiced that the people of two great nations could thus unite in a scheme which had for its object, not rivalry or worldly ambition, but the true benefit, physical and moral, of mankind.

The *extent* to which the good had spread was well worthy attention. In the State of New York alone there were, when the Temperance Societies commenced their labours, no fewer than 1200 *distilleries;* they were reduced to 300. 900 *had become extinct:* that fact spoke a volume, because it was clear that if so many distilleries had become extinct,

the habit, the indulgence of which required their existence, had become extinct also, in the same proportion. Some of those distilleries had been given up from conscientious religious motives—some from a cessation of profit—some from a sagacious perception that the traffic would decline. Some from one motive, and some from others, but the result was that the number of distilleries was reduced to 300.—Another important result had followed. It was well known that throughout the world, *sailors*, above all other men, were in the habit of indulging in intoxicating drinks; and it was thought impossible, exposed as they were to all the vicissitudes of climate, of wet and dry, of heat and cold, that they could do without ardent spirits. The masters and other persons concerned, generally allowed the men the free use of spirits, under the idea that if there was one class of men who needed such drinks, it was sailors. Such opinions seemed highly plausible. But in America there were at least 1200 *sailors who never took a drop of spirits with them*, except in the medicine chest, as they took laudanum and other dangerous, but useful, poisons, that they might be administered in cases of exigency, under the hand of a skilful and experienced medical adviser. Another effect was, that *general society was very greatly improved.* At Washington, when it was found that such men as Adams, and Maddison, and Jackson had adopted the Temperance principle, their example was rapidly followed by others, and the result had been a very great improvement in the general character of society. Again; *property had been saved*, by the adoption of Temperance principles, to the amount of one hundred millions of dollars per annum: the country was, of course, richer by that sum than it was before. And as to the safety of property, the *insurance brokers* were ready to make a reduction of five per cent. on the premium as to those vessels which took no ardent spirits on board. He could not enlarge; but would just observe that, as good examples were stimulating and encouraging, similar principles had been introduced into this country, and not without considerable success.

But, *secondly*, he would state *the* GROUNDS *upon which Temperance Societies were founded.* Few men but declared their desire for happiness. They exclaimed, with Pope,

"O happiness! our being's end and aim!"

Happiness was the desire of every rational man. Men might differ much as to their views of the way in which it was to be obtained, still, it was the professed object of desire. And what were the elements of which human happiness was composed? First, there must be *physical health*, for without that it was certain there could be no unalloyed happiness. Secondly, there must be *intelligence.* That he regarded as essential to the happiness of every rational—of every reflecting man. Thirdly, there must be *competency;* a sufficiency of worldly wealth with which to obtain a home, food, raiment, and those various comforts of life, without which even sound health and a clear intellect would not afford perfect enjoyment. Then, there must be *reputation;* the love of their friends, the approbation and esteem of the persons by whom they were surrounded, and the good will of mankind at large. Then, there must be *self-esteem*, in order to happiness; a peace of mind, a feeling of tranquillity, arising from conscious rectitude, in connexion with personal competency, and the enjoyment of health. And then, lastly, there must be *religion;* a just sense of a man's own condition; a sincere desire for his personal salvation, and an anxious wish to promote the welfare of all around him. Those he regarded as elements essential to human happiness, and he was the happiest and best man who enjoyed them all. How stood the question then in connexion with the habit of drinking stimulating drinks; whether ardent spirits, or wine, which was less strong; or beer, which was less strong than wine? His reply was that the use of such drinks was *prejudicial* to every one of the elements which he had named, and was therefore fatal to human happiness.

1. *As to health.* The medical men of this country—men who had diligently studied anatomy and chemistry—had many of them expressed their opinions upon the subject; and from Sir A. Cooper to the humblest practitioner who had given his testimony before the Committee of the House of Commons, they had declared that spirits were not necessary for persons in health, and that, in the majority of cases, they were not needed, but were rather prejudicial to those who were sick. Medical men had an interest in the sickness of the community, and were not likely to make statements which were contrary to their interest, unless those statements were absolutely true. They had a *pecuniary* interest in the use of intoxicating drinks; it was therefore more to their honour that they had come so readily forward, and their testimony ought to be received as invaluable and undeniable. The fact was that the habit of drinking sent more men to hospitals, to infirmaries, to lunatic asylums, than any ten things beside. If any person doubted that the use of such drinks had an injurious influence on health and strength, let him examine the state and condition of those who frequented liquor shops; and compare it with the state and condition of men of other countries who did not frequent them, and see how the comparison stood as to general health and muscular strength. In Egypt, in Persia, in Hindostan, and in other portions of the east, he had found that without the use of any such stimulating drinks there were athletic, well-formed men, capable of enduring fatigue, and of performing the heaviest labour. And he might appeal, in addition, to many in London, and elsewhere, who had practised the system of Abstinence from such drinks, and who had found that they had more confirmed health, and were better able to endure fatiguing labour than when they indulged in the use of such stimulants. He might also adduce the testimony of Lord Stanhope, as delivered at the late meeting at Exeter Hall, with his Countess by his side, who could, doubtless, have vouched the truth of his statement, namely, that up to a certain period he had been greatly troubled with indigestion and weakness, but being at length advised to give up the use of stimulating drinks, and take only water, from that time he had enjoyed better health than he had ever enjoyed before, as well as the more regular and vigorous exercise of all his bodily and mental powers. Mr. Buckingham then stated that he could add the testimony of his own experience. He had desisted from the use of all stimulating drinks for some years; and since he had done so he felt strong to labour, and found he was able to undergo much bodily and mental application. Those who knew him could testify that he was rarely seen flagged or weary, whatever might be the exercises in which he engaged.

2. *As to intelligence.* He would ask a plain question;—Was it ever known that any human being became wiser in consequence of the use of such drinks? No; for it was well known that intelligence was marred and destroyed by the use of such unnatural stimulants. It was only *delusion* to suppose otherwise, though, he was sorry to say, such a delusion prevailed to a considerable extent. If a man had to engage in extraordinary labour, he took it for granted that he must have an extra glass of liquor. He took it, and felt it warm him. He took another, and that warmed him still more, and then he fancied that he had become stronger. But the result proved that he was not so strong as before. He was engaged in some heavy labour with other men; one perhaps complained that the other did not pull as he ought; that was denied, and a quarrel ensued. The man who had drank the most fancied himself a very Sampson: he stripped off his coat, and prepared to fight; but a little urchin standing by gave him a slight twitch, and down came the Sampson to the ground! The man who fancied himself so strong that he could wield the club of Hercules, and kill the

Nemean lion, was laid prostrate by the touch of a child! And so it was with the *mind*. In the tap room, or the parlour, the artificer assumed the politician. With his pot or his glass before him, and the *Times* in one hand, and the *Chronicle* in the other, he fancied that he had talents sufficient to be Chancellor of the Exchequer—that he was perfect master of the whole science of figures, and able to solve the most complicated questions of finance. But place before him the most common calculation in arithmetic—ask him to add up a short column of figures, and it was soon proved that he was perfectly unable to do it correctly; because he was under the influence of stimulants which had, for the season at least, deranged his intellectual powers. His head was "muddled," as it was termed; a cloud had come over his understanding; and though in his own imagination he was a very Sir Isaac Newton, and Locke was but a fool compared to him, he was not competent to that which a mere school-boy would master with ease.

3. *As to competency.* Certainly that was never advanced by drinking intoxicating liquors. Many persons to whom a kind Providence had entrusted the means of making themselves happy and comfortable in life, by the habits of drunkenness had brought themselves into circumstances of abject poverty. What with impaired health, and loss of time, and skill deranged, and talents spoiled, he received but a scanty portion of wages. Then he had to go home to a dissatisfied and scolding wife—to famished and ragged children—to an empty cupboard. Poverty assailed him on one hand, and reproach on the other, to escape which he drank harder and harder, till he was overcome by *delirium tremens*, or some other dreadful disease, while the surviving wife was unable, perhaps, to obtain for him a decent funeral. That was the case with many; while some had their incompetency proclaimed in the Gazette, and others were compelled to seek an asylum in the parish poor-house!

4. *As to reputation.* It was very frequently said of an individual, "O he is such a good creature, but, unhappily, he is so given to drinking!" That was considered as a sad abatement which it was necessary to make; and who did not know how often a man was prevented from having many important and lucrative undertakings placed in his hands, because the parties most interested could place no confidence in him. At the very moment when his services might be most important; when it was essential that he should be present in the full exercise of all his faculties, he was perhaps overcome with liquor, and sunk down into a state of bodily and mental torpor, which would wholly, or to a considerable degree, incapacitate him for any successful exertion.

5. *As to self-approbation.* No man could be truly happy who had not the testimony of his conscience that he was proceeding in a proper course. But who did not know that one of the principal reasons why if a man became sober for a season he again plunged into intemperance, was that he could not bear his own reflections. A man did that which his conscience told him was wrong; remorse and self-condemnation ensued; he again had recourse to drink to drown his painful reflections; and thus he plunged deeper into crime, and increased his misery by the same fearful act.

Having stated these points, Mr. Buckingham said that there were two observations which he would briefly make in conclusion. The one was, that in whatever the friends of Temperance might engage with a view to check the progress of drunkenness, they had no wish whatever to *abridge the comforts of the poor*. His own origin was humble: the earlier occupations of his life had been humble. He had mingled much with the poor; he had greatly identified his own happiness with their welfare, and he was anxious to do all that he possibly could to raise and elevate them. He should be ashamed of himself if he did not sympathize in their condition, and if he did not exert himself to promote their good. Sobriety was essential to the happiness of the poor. What had a poor man to hope for but the ability to provide for himself and family a competent portion of food and clothing, and what were generally called the comforts of life? In order to that he must have labour, he must have strength and vigour of body and mind, he must have a good character, and he must have that self-approbation which arose from the consciousness that, in the sphere in which Providence had placed him, he was aiming to fulfil his obligations. His concluding observation was, that Temperance was not taken up by the Society *as a substitute for religion*. The advocates of the Temperance cause regarded it as a handmaid to religion, and had proved, in a variety of cases, some of them of the most interesting description, that it prepared the way for the profitable reception of those truths which it was the aim of the minister of religion to inculcate and enforce. The advocates of Temperance had experienced the benefits of the system in their own persons, and therefore they wished to extend those benefits to all around them. He had himself enjoyed the benefits of Total Abstinence from all intoxicating drinks, and therefore in every part of the world in which his lot might be cast, it was his determination to advocate that principle to the full extent of his humble abilities. (Mr. Buckingham was listened to with deep attention, and was greatly cheered throughout the whole of his address.)

The Rev. E. N. Kirk, of Albany, addressed the audience nearly as follows:—It appears very strange to me to see the Temperance cause move on so slowly. We have heard indeed of its moving rapidly, and in some respects it may do so; but O how slowly compared with its magnitude and importance! I go through this vast city, and perceive that breweries are among the largest establishments; that distilleries are erected on the most splendid scale; that gin-shops are fitted up in the most costly style; while thousands of miserable victims worship every moment at those unhallowed shrines. I see in the metropolis a vast array of wealth, of talent, of influence, and, I believe, of piety; but yet the stream of pestilence and death continues to flow. We have come here this evening to fix your eyes on these breweries, distilleries, taverns, gin-shops, and beer-shops. We wish, for a short time, to have them before the eyes of our mind. And, would that the men who stand up in those places, and deal out the liquid fires, were here! Would that those who *manufacture*, and those who *license* the *sale* of those fires were here! And would that the advocates for the *use* of those liquid fires were here also! We have sometimes felt the want of such a stimulus;—the stimulus of having before us a man who could say something *in favour* of wine, and brandy, and beer; a man who could *defend* the licensing of such traffic; a man who could *justify* the dealing out such dreadful destruction. We want to hear what such persons can say *in defence* of their practices. We see them busily employed; we mark the various methods by which they keep up the tide of misery and death; but we want to see the man who, in the face of heaven, and in the sight of the bar of God, will come forward and defend the traffic. I cannot mention a more dreadful employment than the traffic in these intoxicating liquors. I maintain that there is not a greater infatuation than that which is indulged by a man who supposes that he is doing right—that he is acting the part of a honest man—while he is dealing out intoxicating drinks. I feel bold and ardent in this cause, and if I express myself strongly, it is because I feel strongly. I envy no man, though he may be possessed of thousands or millions, who has acquired property by the manufacture or the sale of strong drinks. I think on the time when he must render his account. I see, in imagination, the man who has kept up the trade of death, cited to the bar of his God. I see the ruined souls of his neighbours coming up by his side. I hear the judge asking that man why he kept up the

traffic in death, when he must have been aware of its danger, and knew the misery and destruction which he was spreading around. O it is indeed a traffic in souls! I have heard of the sale of indulgencies, and of the thousands who have been deluded and destroyed in consequence of supposing that a priest could sell them permission to indulge in sin. But what is that compared with the sale of intoxicating drinks? when men fancy that they are purchasing comfort, and nourishment, and strength, and do not awake from their delusion till they have sunk into the arms of death! Suppose that a man could take *poisons*, say arsenic, or prussic acid, and dress them up in the most enticing forms: suppose that he could colour them, and sweeten them, so as to please the eye and the palate: suppose that he could make them "give their colour in the cup, and move themselves aright." Suppose that he fitted up premises in the most costly style, for the sale of his poisons, and dressed up a number of damsels to decoy his victims in. They enter: they take the poison one after another, and one after another they drop down dead! What would you say of such a man? But I am ready to prove that *he is not so bad a man as the man who sets up a* GIN-SHOP! In the first case the man takes the poison, and he drops down dead. He dies on the spot; he dies in a moment; he dies in consequence of taking the liquid dealt out to him in that shop, and he becomes a warning to his neighbours to stand off, lest they also come to the same end. But the poison dealt out in the gin-shop is slower in effecting its process. The man poisoned by the sweetened prussic acid, may have little pain of body; one strong pang, perhaps, and all is over. He does not, week after week, and month after month, inflict want, and misery, and pain upon his wife and children; he does not curse those around him by his conduct and example. But the gin poison operates slowly, and while it operates many are made to suffer. The heart of the wife is broken; the children grow up ignorant, vicious, and wretched. What shall be said, then, of the man who deals out the poison? I maintain that a man cannot take alcohol into his system without taking poison into his system; this I am ready to demonstrate. O how little do men know of the wondrous fabric of the human body, and of the delicacy of the fibres of which it is composed! How soon it is deranged—how soon are its powers injured and destroyed! Look at the human hand! think how it can play on a musical instrument—how it can perform the most curious and wonderful operations. But if I put my finger into the flame, in a few moments I may destroy all its nerves, and render it unfit for the performance of any service. So, in a few minutes, all the beauty and vigour of the human body may be destroyed. Why have I injured myself by the application of flame to my body? Because I have acted contrary to the laws of nature. It is often said of various intoxicating drinks, that they are "*good creatures of God:*" true; and so is fire; but in applying it thus to my body, I am violating the great law of nature. Fire is good; therefore let me kindle it upon the table; let me light it up in the midst of the floor! No; I must not thus violate the law of nature, lest I do mischief to myself and my neighbour, and be punished for it in this world, and in hell for ever! "Good creatures of God!" Why *pebbles* are "good creatures of God;" therefore let me take these pebbles, and introduce them into my system! *Fish-hooks*, for aught I know, are ranked among the "good creatures of God;" let me therefore take fish-hooks, and introduce them into my stomach, and endeavour to incorporate them with my whole system! These things are good in their places; but it does not follow that they would be good in my stomach. Now I maintain that the man who puts alcohol into his stomach, is grossly violating the laws of his animal economy. Would you put pebbles or fish-hooks into your system? You are astonished at the proposition. But if a man puts alcohol into his system, he does mischief which he cannot so effectually do by any other means whatsoever. An individual takes arsenic; what is the consequence? He dies! But will arsenic send a husband home to abuse, and beat, and, it may be, murder his wife? Will it send the wife to abuse or injure her husband? Will it send three-fourths of a given population to the poor-house, and the penitentiary, and the prison? Will it wear down and destroy, by slow degrees, the health and strength of the body? Will it weaken the intellect—blunt the moral senses—mar the reputation—and harden the heart? Will it reduce a man to such weakness that a child may pull him down with ease, at the very moment that he is boasting of his strength and of his reason? I maintain that there is not upon earth a more deadly foe to the human race than Alcohol. It is one of those agents of Satan of which all that is evil may be justly said, while no one thing that is good can be advanced in its favour. The man who sets up a manufactory for intoxicating drinks, sets up a grand moral nuisance; and if the law licenses him to do so, it licenses a grand moral pest. If I speak strongly on this subject, it is, I repeat it, because I feel strongly. In the deep retirement of the closet; on my bended knees before God; in the light of eternity, and with the recollection that I had hundreds of immortal souls to watch over, I have thought upon this subject. I have found young men, and old men—men of various ranks and of different degrees of intellect, all placed, as it were, out of my reach. I have prayed for them; I have preached to them; they have listened with seeming attention; but they have gone to the spirit shop and to the beer shop, and all my preaching, and prayers, and tears, were completely counteracted! O there must be blame in such a traffic! It cannot be right, for the sake of a few paltry pence, which will soon be burned up, to manufacture and to sell the substance, the use of which will send souls to hell! I would not injure such men; but, O, I will warn them! I will plead with them till I can induce them to give up the traffic of death. Stop, my brother, stop! desist from a traffic by which you are dealing death and damnation around! If I could go to each of them, and on my bended knees implore them; if I could tell them of the misery, the wickedness, the destruction to body and soul, the ruin to individuals and to families, which they are the means of spreading; surely I should be able to melt their hearts! I believe that they do not think. Would they would come to our meetings! Would they would listen to our arguments! Let them come forward and speak, if they will; and we will lend them our platforms. They shall be heard, and our reply shall be heard also. I begin to perceive that I was a little extravagant in the views I formed in America. In that country we are very sanguine upon this subject. So I believe you are: in this respect, I believe we are all Americans. But I have often thought, "O if I could get over to England, and talk to these men—these men who make, and sell, and drink gin, and ale, and beer!" You often send us large companies of men from England, and Ireland, and Scotland. When you send us *sober* Englishmen, and Irishmen, and Scotsmen, we thank you; we rejoice at their arrival, and can find abundant employment for them all. But do not, I beseech you, send us *beer-drinking*, *gin-loving* emigrants to America! We do not want such men. Ireland well knows what persons it is best to send away: she sends away her whiskey-drinkers; the men who are accustomed to spend their nights at the shebeen. Ye Temperance men! I call upon you to proceed in your work of reformation for the sake of America. Reform your surplus population, if you have such, whether Englishmen, or Irishmen, or Scotsmen, for the sake of America! It is truly dreadful to find what habits your emigrants bring with them, and the mischief and injury they do to our population. I believe that England would rise in wealth, at least ten per cent. in the space of one year; I

believe that England would cease to complain of a surplus population—that she would be able to provide amply for the wants of all her children, if England would but shut up her beer and gin shops. I confess that when in America I had such views upon this subject that I thought I could convince all England, if I could only get them into one place of meeting, and speak to them for about an hour. I trust you will bear with me. (Mr. Kirk was most rapturously cheered throughout.)

MEETINGS OF MEMBERS OF THE SOCIETY.

We have more than once observed notices, in our weekly lists, of meetings *for the members of the Society only*, in various parts of the Districts occupied by the North London Auxiliary. The Committee of that Auxiliary have decided, as we understand, to hold meetings of this description quarterly, at three several places, at such intervals as will afford the members, *monthly*, an opportunity of attending them. We were present at the last meeting of the kind, held at the Wesleyan Chapel in Aldersgate Street, and were truly delighted with the order and unanimity which prevailed. Several of the members voluntarily rose, and delivered their testimony to the utility and excellency of the system of Total Abstinence from all intoxicating liquors. They uniformly declared that their physical and mental powers were materially improved, and that their domestic comforts, and, in many instances, their religious enjoyments, were abundantly increased. We were surprised at the clearness, and even eloquence, with which many of the speakers delivered themselves. Yet, why should we be surprised? We believe the system we have embraced, and which it is our delight to advocate, to be capable of effecting changes the most astonishing, and to enable the man who once could only "babble," because he was almost constantly under the influence of drinks which "steal away men's brains," to speak with clearness and precision, and force, on a subject in which he has become an experimentalist, and in the diffusion of information respecting which he now feels so deeply interested. We urge our members to attend the meeting at Harp Alley, on Tuesday evening next. We believe that we are warranted in saying that it is open to all members of the Society, whether dwelling in the east, the west, the north, or the south,—in the metropolis, or in any other portion of Her Majesty's empire. Such meetings, we are fully persuaded, will tend to promote the kindliest feelings among all who are members, and the "countenance" of each will "sharpen his friend" to new exertions, and to more illustrious victories.—*(From a Correspondent.)*

Progress of Temperance.

METROPOLITAN.

South London Auxiliary.—Since our report in No. 41 of the Intelligencer, the following meetings have been held, independent of two held weekly in connexion with the Mint Branch:—

Monday, August 14th.—At Alfred Place Chapel, (Baptist) Kent Road. It was preceded by a prayer meeting, at which several of the Temperance members were present, and most if not all the congregation, attended the meeting that followed. The Rev. J. Young, the pastor, introduced us to his friends in the most cordial manner. The deacons also were equally ready in facilitating our purpose; another proof is therefore afforded us that it is not considered a desecration to hold a Temperance meeting in a chapel. We have not heard how many signatures were obtained.

Wednesday, August 23rd.—At Cole Street. The minister of the place was present;—he quite approves of our object. 3 signed.

Tuesday, August 29th.—At one of the Surrey Chapel Sunday Schools, Kent Street, also appropriated for an Infant School during the week, a meeting was held. Kent Street has long been proverbially wicked: the Committee rejoice in being able to introduce Total Abstinence to the population. It is their ardent wish that it may become as celebrated for sobriety and every other grace, as it is now notorious for intemperance and every other vice. 3 signed.

Monday, September 4th —John Street School, below the Bricklayers' Arms, another new Station, and one of the largest school rooms in this Auxiliary except the Borough Road. This is both a day and Sunday school, connected with Deverill Chapel. It is in the hands of trustees, who promptly lent it for the occasion. Mr. T. A. Smith assisted at this, and all the above meetings. Mr. Whittaker also, on his return to town, was present. 8 signed; one among them, a female, consented to open her house for prayer;* an example we would most earnestly recommend to *all* our members, remembering that it is not in *our own strength* that we can keep the pledge. No! he who "thinketh he standeth" by any power of his own, has need to "take heed, lest he fall." Let it never be forgotten, that it is by the neglect of this precept that any disgrace us; and not owing to any defect in the principles of the Society. We see by the case of our female friend above noticed how Temperance became the handmaid of religion. May it often be our duty to record such pleasing instances.

North London Auxiliary.—*Islington.*—On Wednesday evening last this promising locality was visited by the friends of Total Abstinence. Dr. Oxley presided over a thronged assembly, in the commodious School Rooms connected with the Wesleyan Chapel, Liverpool Road. Several speakers addressed the audience, and considerable interest was created by the dissemination of our principles. The customary meetings of this Auxiliary during the week have been held as usual.

PROVINCIAL.

We hear from a number of towns in this country that the glorious cause of sobriety and truth is making steady advances. The principles of the Society are becoming more and more anxiously examined, and all classes of society, from the senator to the labouring man, are eagerly seeking the solution of the question, "Are fermented drinks *necessary* articles of consumption?" Many are testing the assertion of the working man, who declares that *he is better without them*, by trying Total Abstinence themselves. Others are speculating upon the political bearing of the question, while all agree that Total Abstinence *is the cure* for intemperance, and the grand preventive of a vast amount of expenditure annually caused by the crime it induces. Let them continue *thus* to agitate the question, and the downfall of our drinking customs will be the inevitable result.

"Haste happy day, the time we long to see,
When every son of Britain shall be free."

We have only room this week for the following extracts:—

Reading.—"A fellow-labourer at Reading sends us the subjoined. Being requested by our friends, I accompanied Mr. Powell, of Birmingham, on Monday last, to Farley-Hill, which is distant from Reading about seven miles, it being understood that Mrs. C. Dickenson, a lady of high rank and respectability, made previous arrangements with our Secretary for a meeting. The weather was very unfavourable, much rain having fallen during the whole of the afternoon;

* A prayer meeting has since been held in her house: *twenty-six* persons were present.

but, notwithstanding this, when we were shown into the hall, we were gratified with the sight of a large number of the lady's servants and tenants. Several speeches were delivered, which were listened to with marked attention, and a number of tracts distributed. All present seemed highly delighted, and there is good reason to believe that much good will result to the cottagers of Farley-Hill from the diffusion of the principles of Total Abstinence from all intoxicating liquors. Great praise is certainly due to Mrs. Dickenson for the lively interest which she continues to manifest in behalf of the cottagers. T. B.

BELFAST, IRELAND.—From a letter recently received from this place, we extract the following:—"We have a Society here on the Total Abstinence system, which, in the short space of seven months, has registered the names of 700 persons, all of whom, with very little exception, are doing remarkably well. It is composed chiefly of the working portion of the community. We have several weekly meetings, and, in some cases, two are held in the course of the week. The mechanics are coming forward to testify of the benefits they have derived from our practice, and I am glad to inform you that we have throughout the country not less than 30 or 40 Societies, comprising between 5 and 6000 members!

Varieties.

EXTREME NECESSITY.—A member of a Temperance Society, with whom we are acquainted, having resolved upon going a journey, made preparations for the same, and while the vehicle which was to convey him and his friends was waiting at the door of an inn, the Abstainer was induced to enter the house, where being seized, as he afterwards told us, with a pain in his head, and conceiving it a "case of extreme necessity," he was induced to take a glass of brandy—and what was the consequence? Another "case of extreme necessity" soon occurred—shortly after, another; and, in the course of a few weeks from the occurrence of the first "case of extreme necessity," the party got drunk in public company, disgraced his profession and the cause he had espoused,—while two of our enemies, who delighted in their brother's overthrow, were compelled to assist in conveying this victim of the "extreme necessity case" to his home!—Let our readers bear in mind that there is no end to these "cases of extreme necessity." One has a pain in his bowels, —another in his stomach,—a third in his head,—and a fourth in his big toe,—another meets a particular friend, who invites him to have a glass,—they are all "cases of extreme necessity," and must, therefore, be allowed a little sup,—and then another, until, at length, they end in drunkenness, in nine cases out of every ten! So much for these "cases of extreme necessity!"—*Isle of Man Temperance Guardian.*

OF PREJUDICE it has been truly said, that it has the singular ability of accommodating itself to all the possible varieties of the human mind. Some passions and vices are but thinly scattered among mankind, and find only here and there a fitness of reception. But prejudice, like the spider, makes every where its home. Let the mind be as naked as the walls of an empty and forsaken tenement, gloomy as a dungeon, or ornamented with the richest abilities of thinking, still prejudice, if undisturbed, will fill it with cobwebs. If the spider prepares her food by poisoning it to her palate and her use, prejudice does the same; and as several of our passions are strongly characterized by the animal world, prejudice may not be unfitly denominated the Spider of the Mind.—*Retrospective Review.*

THE APPETITES are syrens, which sing only to deceive, and charm only to destroy. He who listens to them is certain of being shipwrecked in the end.—*Dr. Dwight.*

SELF-DENIAL.—(Self-conquest) that noblest of all conquests. It is self-denial—steady *resolved* self-denial—that subdues our natural frailties, and cherishes the graces most opposite to our natural dispositions. It is self-denial that tears up the weed, the briars, and the bramble; and prunes and nourishes the better plants, till the whole soul becomes as the garden of Paradise.—*Dr. Reed.*

EXAMPLE.—Example, like the sun, makes no noise, yet moves, and every where leaves the effect of his beams.—*Dr. Styles.*

WORTHY OF NOTICE.—It has been stated by one of the public journals that "should a rise or fall take place of *one halfpenny* in a *pot of beer*, it would make a difference of *forty thousand* pounds a-year to one of the principal brewing establishments in London." Working men of Great Britain, what think *you* of this statement? will you continue to aid this monopoly by countenancing the traffic in intoxicating drink? Forty thousand pounds annually! Why even this sum, which is only *one-eighth* of the net amount realized by this firm every year, would furnish all their customers with a weekly sum sufficient to keep them in comfortable clothing, or it might be otherwise expended in providing for the maintenance of two thousand poor orphans, for whom it would allow *ten shillings weekly*. Why should not the world benefit by this amount of capital? why should not *you*, the "working men of England," have it in *your power* to promote such a benevolent object? Then ABSTAIN!

ENCOURAGING.—We hear that the friends of Temperance in various parts of our country are adopting the pledge of entire Abstinence from all intoxicating drinks. That there should be a single objection to such a pledge is a matter of most perfect astonishment to us. Those that sign such a pledge and live up to it, have secured to themselves a rich possession; they never can become drunkards, nor be subject to the numerous diseases originating in the use of intoxicating drinks. The average life of the population of the United States is estimated at twenty-eight years, while the average life of the Quakers is stated to be forty. The great sobriety of this class of citizens is here made manifest, and the consequence of it is a gain in duration of life of twelve years over their less temperate neighbours. It is also stated that one out of forty of the Quakers reach the age of eighty, while one out of eighty of the whole population reach that age! Here is an inducement to adopt Total Abstinence from all that can intoxicate.—*American Paper.*

SERIOUS THOUGHT.—Were we to be passing along the street, and were we to meet a company of men going to the gallows—ropes about their necks—the cap of death upon their heads—their coffins borne in procession before them—our hearts would sicken at the sight; and if we did not turn pale with fear, we should feel that to those men at least that was not a time for levity and mirth. Death to them would be near and sure. Yet we every day see men going on to a death as sure, yet perhaps more distant—boisterous, gay, thoughtless. We mean the drunkard. Death to him is as sure as it is to the murderer. But there is a difference —the murderer may repent—the drunkard has no hope in his death, if he dies a drunkard.

MR. BUCKINGHAM has left the shores of Britain, and the best wishes of thousands of his fellow-countrymen are with him for his safety and success. He has embarked for New York.—*Leeds Mercury.*

Intemperance.

A FEW days since, Richard Greeves, labourer, living on the Leen side, whilst in a state of intoxication, attempted to commit suicide by hanging himself. He, however, was cut down in time, and is heartily ashamed of himself.

A BOY, ten years of age, died of intoxication at Killarney last week.—*Irish Paper.*

AT the Surrey Sessions, on Wednesday, a young man was acquitted of the charge of stealing a watch from the person of one Moore, a dancing-master at Camberwell, through the prosecutor and his witness being in an evident state of intoxication when they appeared in the witness-box. The dancing-master was tipsy, too, when he lost his watch.

Basing Hall Boarding House,
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Mr. S. M. GILBERT respectfully returns thanks to those Friends who have favoured him with their support for the last ten years, and begs to inform them he has considerably enlarged his premises, and trusts to receive their continued Patronage.

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REFERENCES.

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Mr. James Livesey, Preston
Mr. James Teare, do.
Rev. James Sherman, Surrey Chapel, and any of the Wesleyan Ministers in London.

THE TEMPERANCE MINSTREL,
Dedicated to the Tee-totalers of Great Britain and Ireland.

This is a work written in the true spirit of pleasantry and good humour, and deservedly acknowledged even by those friends of the Temperance cause who are opposed to Tee-totalism, to be a talented and useful little book. The Editor of the Irish Temperance and Literary Gazette, on reviewing the work, observed, "There was in ancient times a wise legislator, who declared he cared not who made the laws, provided he might write the ballads."

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Private Apartments, with the use of a Library of General Literature, Daily Journals, Periodicals, and Temperance Publications.

MEETINGS IN LONDON AND ITS SUBURBS.

At Half-past 7 o'Clock in the Evening.

Monday, September 25th.—School Rooms, Vincent Square, Horseferry Road, Westminster. — At the Chapel, Ewer Street, Union Street, Borough. — Wesleyan Association Chapel, Edward Street, Whitmore Road, Hoxton.—Bible Christians' Chapel, Paradise Row, King's Cross.—Sunday School, Broadwall, Blackfriars.

Tuesday, September 26th.—Christian Benevolent Society's Chapel, Macclesfield Street, City Road.—White Horse Yard, Broadway, Westminster.—Little Wild Street Chapel, Great Queen Street. (Rev. Mr. Woolacott's)—Harp Alley, Farringdon Street. Meeting for members of this Society only.—School Room, George Street, Bermondsey.—Festival at Tottenham.

Wednesday, September 27th.—Providence Chapel, Charles Court, Featherstone Street, City Road. — School Rooms, Barford Street, Liverpool Road, Islington; A Lecture, with experiments, by Mr. T. A. Smith.—Surrey Chapel Sunday School, County Terrace, New Kent Road.

Thursday, September 28th.—Welsh Chapel, Aldersgate Street.—Female Temperance Society, at the Chapel, Broker Row, Mint, at 6 o'clock.—Rev. Mr. Morren's Chapel, Shore Place, Well Street, Hackney. —Bible Christian's Chapel, George's Place, near the Wooden Bridge, Pimlico.

Friday, September 29th.—At the Chapel, Broker Row, Mint —Scotch Baptist Chapel, Northampton Street, King's Cross.

Saturday, September 30th.—John's Coffee House, Sloane Square, Chelsea. (Meeting of members.)

TO CORRESPONDENTS.

The Article by our valued Correspondent "S" *is in the hands of the printer, but its insertion is unavoidably postponed until our next number, in consequence of our report of the Spitalfields meeting.*

Is not "A Friend to the Cause" *aware that we do not notice* anonymous *papers?*

Received several small Articles.

Subscriptions and Donations, to the Society, are respectfully solicited by W. Janson, Jun., Esq., Tottenham, Treasurer; also by J. E. Howard, Esq., Tottenham; Mr. John Meredith, 3, Durham Place, Lambeth; Hon. Secretaries.

All Communications, for the Society, to be addressed (post paid) to Mr. John Meredith, 3, Durham Place, Lambeth.

All Communications, for the Intelligencer, to be addressed (post paid) to the Editor, 90, Bartholomew Close.

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THE WEEKLY
London Temperance Intelligencer.

UNDER THE DIRECTION AND SUPERINTENDENCE OF THE NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY.

No. 46.] SATURDAY, SEPTEMBER 30, 1837. [PRICE ONE PENNY.

"Far from thinking this cause a *sole* means of converting sinners from the error of their ways, we deem it to be but an *auxiliary* to the great cause of religious truth; it is intended *not to supersede*, but to *make way* for other means."
Rev. J. A. James.

PERSECUTION.

THERE has been much learned dust raised in controversies as to the origin of those things which have proved either useful or hurtful to mankind. It is not easy to settle the question as to who invented gunpowder, or the mariner's compass. Time has shrouded in a veil of uncertainty the names of the builders of the pyramids of Egypt, but none of this obscurity rest on the origin of *persecution*. The word of God lifts the veil which might otherwise cover the subject, and shows us the first instance of this dreadful evil in the murder of Abel by his brother Cain. It gives the inquiry, "*wherefore* slew he him?" and answers it, "because his own works were evil, and his brother's righteous." We have then here one of the first bitter effects of that transgression which "brought death into the world, and all our woe," and cannot be wrong in ascribing this work of darkness to the instigation of the father of evil, working on the depraved passions of man. Our grand adversary is the prime mover of persecution; the patron, the president, the monarch, and the rewarder of the whole tribe of those who compass the wilful injury of their "neighbours who are better than they," either by open violence, or secret misrepresentation; either by causing them harm in their person, their property, or their fair fame.

Wherever we see this "root of bitterness" springing up, and troubling the peace of communities, we may be quite sure that "an enemy hath done this;" that the seed of so noxious a weed never came out of the granary of heaven. The motives which are brought forward in justification of such a course are generally far from being the real springs of action. Galileo, who made the discovery of the telescope, was sentenced by the inquisition to three years' imprisonment, during which he was ordered to repeat, each week, the seven penitential psalms; and the *alleged* motive was respect for the authority of the Bible which, it was *supposed*, he contradicted. The name of Galileo is now enrolled in the records of fame, the system which he advocated is universally received, and the word of God far more highly honoured, while his persecutors are doomed to lasting disgrace. Hargrave, who first carried on that branch of English manufacture, which has reached such a wonderful extent, the spinning of cotton by machinery, was forced to flee his native place, and his engine destroyed by the hostility of those employed in spinning by hand, and he died at last in obscurity and distress. The motive here was open undisguised *selfishness;* and had not Arkwright afterwards succeeded in the attempt, where would have been found food for the swarming population of England now? The poor weavers who fled from France for their religion, in consequence of the persecution which followed the revocation of the edict of Nantz, were the means of introducing into this country another flourishing manufacture, and helping us to rival, in their art, the country of their birth. The motive for their banishment was *pure bigotry*. In all these instances, we see how blind persecutors are to their real interests.

Every new undertaking for the benefit of mankind it must be expected will meet with persecution, just in proportion to its importance, and to the efficiency of its inroads on the kingdom of darkness. The success of that which is good is through conflict with the opposing powers of evil. The whole system of intoxicating drink presents in this country the most formidable barrier to the progress of every thing really useful.

"When God erects a house of prayer,
The devil builds a beer-shop near."

This is one of his strong holds, and we are quite sure he will not let it be shaken without a struggle. The motives which stir up the hostility of our opponents are various. Some oppose this cause, and persecute its advocates, through interest in "the traffic." They themselves, or their brothers, or cousins, are concerned in making or selling intoxicating drink, or in making, or growing, or selling that which is used in the manufacture; and the smouldering flames of indignation, lit up by the torch of mammon, break out into open resentment; just as it was among the good people of Ephesus against the apostles, through whom "the craft by which they had their wealth" was in danger.

Some turn persecutors because they are known to be vile, and, like the savages among whom Mrs. Frazer was thrown, they cannot endure that any should be of a lighter shade than themselves; they therefore attempt to blacken the reputation of those whom they cannot draw into their own evil courses. Others secretly indulge in private drinking, and at the same time have their reasons for wishing to appear well with their friends or associates, and in some cases even to maintain a religious profession. The excuse which these make to themselves for their conduct is, probably, that of *extreme necessity*, weakness of digestion, spasms in the stomach, and various other recurring infirmities, require a little ale or wine; not exactly the same that Timothy was advised to take, but good port or sherry, with one-third brandy; or, perhaps, their kind friend, the doctor, insists on brandy-and-water as still better for bilious people.

As creeping ivy clings to wood and stone,
And hides the ruin that it feeds upon,
So *sophistry* cleaves close to and protects
Sin's rotten trunk, concealing its defects.

But the argument and the example of our friends, indeed the very mention of Total Abstinence comes across all these self-deceiving fallacies like the wind from an iceberg or a bed of flowers. Can we wonder it should make a man shrug up his shoulders? These persons are always glad to show their

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disgust at such innovations, and too often their opposition does not rest there.

There is another class which furnishes some of the most bitter and most unscrupulous opponents of our efforts, a class influenced neither by interest, nor by open nor secret vicious practice, but by mere love of their own plans. We read in Grecian story of a sculptor, who was so infatuated with the image of a beautiful female which he had made, that he besought the gods to change it into a woman, that he might take her as his wife. We can imagine that this person would have looked with no very favourable eye on a friend who might reason with him on his folly, and attempt to persuade him that the thing on which he doted was a senseless block, and could never become a fit companion for him. Just so with those who have their own panacea for preventing intemperance, which, if it does nothing yet, is to show its wonder-working efficacy by-and-by. You ask, How does your plan succeed? what are its fruits? You are met not by argument, but, perhaps, by the imputation of motives of which you are not conscious, of principles which you disavow, or by attacks on the character of yourself or your fellow-labourers. Now this is persecution, and that of a very painful description.

"Who steals my purse steals trash; 'tis something—nothing.
'Twas mine, 'tis his, and has been slave to to thousands.
But he that filches from me my good name
Robs me of that which not enriches him,
And makes me poor indeed."

We believe, on the whole, that there is at present no cause which suffers so much persecution in this country as that of Total Abstinence. This we consider a high honour; and though we know that many are prevented from joining our ranks, and that others fall away from them in consequence—though the details of sufferings endured by individuals from their relatives, their employers, or their fellow-workmen, are really affecting; and some of our members have sustained as much loss in their circumstances as the lovers of strong drink had power to inflict upon them: still we think that we have reason, on this very account, to thank God and take courage. By a singular fatality, or rather, we should say, by the ordering of Providence, those who resort to persecution take the very best method to benefit, ultimately, the cause they meant to injure. There was *sound policy*, if nothing better, in the advice given by Gamaliel to the elders of the Jews, "And now I say unto you, refrain from these men, and *let them alone*, for if this counsel or this work be of men, it will come to nought, but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God." The proper course for our members to take is not to return railing for railing, but, on the contrary, to do good to those that hate them, to overcome evil with good, and, in self-defence, to *hold together*, and *assist each other*. Let us learn a lesson from what travellers tell us of the pliant Indian cane, which unable when single to support its own weight, embraces its fellow, and, when a number chance to grow together, they so gain strength by the mutual support afforded by the interlacing stems as to rise from prostrate helplessness to rival the elevation of the proud monarchs of the forest, and give to mankind a fit emblem of the advantages of brotherly help and friendly combination.

But, above all, we would recommend those who thus suffer, to remember, that "it is better, if the will of God be so, that ye suffer for well-doing than for evil-doing," and to seek, before all earthly things, the favour and blessing of that Saviour who is "good, a *strong hold in the day of trouble*, and who knoweth them that trust in him."

LORD LEVESON, M.P. for Morpeth, has become a subscriber to the Total Abstinence Society formed there.

SOUTH SEA ISLANDS.

"As *cold waters* to a thirsty soul, so is *good news from a far country*."—Prov. xxv. 25.

WE have just met with the following narrative, from the pen of Mr. Williams, the author of one of the most interesting works published for some years, "Missionary Enterprizes in the South Sea Islands. London, 1837." It well deserves a place in the "Historical Anecdotes."

"There were some circumstances in the life of this celebrated chieftain, Tamatoa, which may be introduced here with propriety. He was the patriarch of royalty in the Society Islands, his eldest daughter having the government of Huabine, and his granddaughter being the present queen of Tahiti. He was a remarkably fine man, being six feet eleven inches in height. In his heathen state, he was worshipped as a god; and to him the eye of the human victim was presented before it was carried to the Marae. When visited by the deputation, Mr. Bennet requested me to ask him which of all the crimes he had committed lay heaviest upon his mind; and after some hesitation, he replied, that of allowing himself to be worshipped as a god, when he knew he was but a man. Before he was brought under the influence of the Gospel, he was much addicted to the use of the intoxicating juice of the kava root, which appears to produce a narcotic effect, so peculiar, that the slightest noise is exceedingly distracting to persons under its influence. Immediately it was known that the king had been drinking, the women ceased to beat their cloth, and all sounds in the immediate vicinity were to be hushed. Children also were carefully removed from the premises, lest he should be annoyed in the slumbering fit which had been induced by the stupifying draught. It appears that he was exceedingly desperate while in a state of intoxication, and that, on the slightest disturbance, he would seize a club, spear, or any other weapon, rush out of the house, and wreak his vengeance on friend or foe; man, woman, or child, whom he might happen to meet. In this way several persons had fallen victims to his ferocity. On such occasions, his look and manner must indeed have been terrible. The flashing fury of his eye, the curl of his thick lip, the lowering aspect of his brow, together with the growling tone of his voice, and the violent gestures of his Herculean frame, were calculated to strike the stoutest heart with terror. Once, when thus aroused, he rushed out of his dwelling, and, not being able to find a weapon, he struck an unoffending person such a violent blow with his fist, that he knocked his eye out, and mutilated his own hand so much that he lost, in consequence, the first and second bones of the fore-finger. After ardent spirits were introduced, by vessels from America and England, he became exceedingly addicted to this new method of intoxication, and when under their influence was equally violent and terrible. Thus he continued till he embraced the Gospel, *but then he made a solemn vow to Jehovah that he would never, to the day of his death, taste either the one or the other*. I knew him intimately for fifteen years, and I am convinced that he kept his vow most sacredly. The *effect of his example* upon the people was exceedingly beneficial; for while the stations of my brethren were suffering severely from this *poison of the soul as well as of the body*, we were entirely free from it; and during the above-mentioned period of fifteen years, I saw but one or two persons in a state of intoxication. Tamatoa was constant in his attendance at an adult school, and at six o'clock in the morning he always took his seat on my right hand, read his verse in rotation with others of the class, and always evinced great pleasure when his answers to my questions upon it afforded me satisfaction. At the catechetical exercises, the prayer meetings, and the more public ordinances of God's house, his seat was always occupied. He certainly delighted in receiving Christian instruction, and invariably encouraged

whatever was calculated to promote the civil and religious improvement of his people.

"I visited him frequently in his last illness, and found his views of the way of salvation clear and distinct, and his spirit resting on Christ alone. Just before he expired, he exhorted his son, who was to succeed him, his daughter, and the chiefs assembled on the mournful occasion, to be firm in their attachment to the Gospel, to maintain the laws, and to be kind to their missionary. Extending his withered arms to me, he exclaimed, 'My dear friend, how long we have laboured together in this good cause! nothing has ever separated us; now death is doing what nothing else has done, but *who shall separate us from the love of Christ?*'

"Thus died Tamatoa, once the terror of his subjects, the murderer of his people, a despotic tyrant, and a most bigoted idolater."

We think this narrative affords a fresh and powerful call to the conductors and friends of Missionary exertions *at home*, to adopt the principles of Total Abstinence, and incorporate them with their labours. We see in this instance how readily a mind brought under the power of the Gospel arrived at the sound and just decision of cutting off, *by its very roots*, that vice which had enslaved and degraded its victim. No plausible sophistry or prejudices of education retained him in the mazy quicksands of what is called the moderate and habitual use of the intoxicating poison; and, be it observed, the example of his spiritual instructor, Mr. Williams, who, we believe, has been a water-drinker for fifteen years, would powerfully tend to assist his good resolutions. We would also remark how wide spread, and how lasting were the benefits resulting to a portion of the human family from the adoption, in this one instance, (though from native and independent conviction) of *the principle and pledge of the New Temperance Society.*

Now mark the contrast in the description of the very same station at a subsequent period:—Mr. W. says, "In arriving at Raiatea, I was perfectly ashamed at beholding the scenes of drunkenness which prevailed in my formerly-flourishing station. There were scarcely a hundred people who had not disgraced themselves, and persons who had made a consistent profession of religion for years, had been drawn into the vortex. The son and successor of old Tamatoa was a very dissipated young man; and when he succeeded to the government, instead of following his father's good example, *he sanctioned the introduction of ardent spirits.* Encouraged by him, and taking advantage of my absence, a trading captain brought a small cask on shore, and sold it to the natives. This revived their dormant appetite, and, like pent up waters, the disposition burst forth, and, with the impetuosity of a resistless torrent, carried the people before it, so that they appeared maddened with infatuation. I could scarcely imagine that they were the same persons among whom I had lived so long, and of whom I had thought so highly.

"As the small cask which had been imported was sufficient only to awaken the desire for more, they had actually prepared nearly twenty stills, which were in active operation when I arrived. A meeting was immediately called, which I was requested to attend, when resolutions were passed that all the stills should be forthwith destroyed. A new judge was nominated, the laws were re-established, and persons selected to go round the island, and carry the resolutions into effect. In some districts, these met with considerable opposition, but in others they succeeded without difficulty. The following week they were dispatched again, when they destroyed several more; but in their last journey they were accompanied by the late excellent Maihara, of Huahine, the favourite daughter of our good old king, who had come to Raiatea, with some respectable officers from her own island, for the purpose of completing the destruction of the stills. This they happily accomplished; for on their return from the last circuit of the island, they reported that every still was demolished, and every still-house burned to the ground. Some of the natives, however, determined to purchase ardent spirits from the ships; while the majority wished me to form a Temperance Society, with a view to its entire abolition; but as I could not remain to superintend its operation, I did not think it advisable to accede to their request. This, however, has been effected since I left; and a letter just received from the formerly dissipated young chief, afforded me much satisfaction. It is dated

'*Raiatea, April 30th*, 1836.

'DEAR FRIEND,

'Blessing on you, Mr. Williams, from the true God, through Jesus Christ, the King of Peace, the Saviour, in whom alone we can be saved.

'This is my little communication to you. The spirits about which your thoughts were evil towards me, I have entirely done away with, because my heart is sick of that bad path, and I am now *pressing towards the mark for the prize of my high calling.* These are now my thoughts, that God may become my own God; this is really my wish. I am commending myself to God, and to the word of his grace.'

"Whether there be a real change of heart or not in this individual, I cannot say, but am truly thankful—and in this feeling every friend of missions will participate—that the people, with their chief, have been brought to see their folly, and abandon the use of that which was unfitting them for earth and heaven, by rendering them poor, profligate, and miserable. The circumstances under which the use of ardent spirits was abandoned at Tahiti were of the most interesting character. The evil had become so alarming, that the missionaries felt that something must be attempted, and therefore determined to set the people an example by abstaining entirely from the use of ardent spirits, and by forming Temperance Societies.* These worked exceedingly well, especially at Papara, the station occupied by our memorable and indefatigable brother, Mr. Davies. The beneficial results were so apparent to the natives themselves, that all the inhabitants of the district agreed that no ardent spirits should be introduced into their settlements. Most of the people of the other districts, observing their prosperity, followed their example. At this time the parliament met; for since they have been brought under the influence of Christianity, the representative form of government has been adopted. On this occasion, and before the members proceeded to business, they sent a message to the Queen, to know upon what principles they were to act. She returned a copy of the New Testament, saying, 'Let the principles contained in that book be the foundation of all your proceedings,' and immediately they enacted a law to prohibit trading with any vessel which brought ardent spirits for sale; and now there is but one island in the group (Pora-Pora,) where these are allowed."

EFFECTUAL MODE OF MEETING OBJECTORS.

I HAVE heard many arguments, I have been engaged in many conversations upon the subject of Total Abstinence, but I have seen but little progress made in our good cause by referring to the Scriptures, the various passages of which relating to wine and drunkenness are twisted and tortured, in every possible way, to suit the speaker's views; and although I am myself perfectly convinced that those passages which are quoted as being favourable to the use of wine, are either exaggerated or misinterpreted, we never can prevail upon our adversaries to admit so much, and they still go on

* This, be it remembered, amounted to Abstinence from all intoxicating drinks, as ale or beer are not used.

drinking, under the shelter of what they argue is the true meaning of the word of God. And neither have I found much good done by treating it as a medical question; for if you advance the opinion of one medical man in your favour, they immediately contrast it with that of another which they maintain is equally respectable and worthy of attention. Nay, they will go farther, and state their own experience, and say that on such and such occasions they found the greatest relief from the use of wine, or brandy, or some such thing; and that they are sure they could not digest their food, or even live, if they were wholly deprived of it. Now we know that this is all nonsense, and that they would, in fact, do much better without than with it; but you may argue with them in this manner till doomsday before they will be convinced; and so I have found the best way, when I am conversing with persons who have not before thought much upon the subject, is not to refer either to the Scriptures or to medical opinions, but at once to ask if they do not consider drunkenness a great evil, and one that is most desirable to correct. Being answered in the affirmative, for I find all will admit so much, I say, well then, the object of the Total Abstinence Society is to destroy the evil of drunkenness, and if you can point out any better, or more effectual mode to accomplish this purpose than the Society has adopted, we will instantly change our measures. The "*Moderation Societies*," eagerly exclaim some of the lovers of a little drop. Ah, but I reply, these have been tried for ten long years and upwards, and have failed: I understand not one real drunkard has been cured by them: experience and facts are against you, and you must propose something else. Your Total Abstinence Society, said one good man to me, goes too far; you require more than human nature can perform, and those who have signed the pledge will break it. Again, I reply, experience and facts are against you, for although some weak men may have backslided (and in what reformation have there not been backsliders?) the great majority have strictly kept the pledge, and you must find a better objection than this. The Tee-total pledge is not too strict to be kept; it is the Temperance pledge that weak men cannot keep: there indeed you expect more than human nature can perform, and ten thousand instances may be advanced to prove the assertion. The man who agrees never to put the inebriating cup to his lips, finds, comparatively speaking, but little difficulty to keep his resolution; but if he be allowed to taste, every little drop he takes weakens his power of resistance, and he at last becomes a too willing victim to the enemy. Suppose you were playing with another at a game of chess, would you not weaken your chance of winning by giving to your adversary one of your pieces? The little drop which the lover of liquor takes is a piece given to his adversary, and will most probably cause him to lose the game.

But, Mr. Editor, I will at present take up no more of your valuable time than to say that I find the most effectual way to silence our opponents is, to ask them how we can more effectually expel drunkenness from the world than by our present scheme? To this question I have hitherto received no weighty answer.

I am, Sir, &c. C. O. L.

ON THE ASPECTS OF TEMPERANCE OBJECTS IN REFERENCE TO THE UNCIVILIZED WORLD.

THE aspects of Temperance, at the present moment, are of imposing interest. There are questions connected with the subject that involve the happiness of millions of our fellow-men. Apart from the immediate influence of Temperance on civilized states, we are to contemplate its bearings, in the instance of minds yet savage and untutored, until their condition be raised to a standard equal to our own.

It is a well-established principle in the science of political economy, that nations partake, in a great degree, the character of those with whom they hold intercourse. The innate faculty of imitation in man, no doubt, contributes largely to such a result. This, however, under ordinary circumstances, applies more to civilized than barbarous nations. In the case of savage tribes there is an intermediate process to be gone through: the communicating a power to acquire, rather than the calling forth an ability to imitate. The first expression of the savage is that of mere animal delight. There is nothing mental at all to be associated with his feeling of momentary admiration. The same effect would be produced from the appearance of some unnatural phenomenon. The native properties of the mind under such circumstances still remains unexcited. To mould the genius of a people into some definite nationality of character is not unfrequently the work of ages.

One advantage, however, to be derived from this is, that in the case of the heathen world there is no retrograde step required. All, as far as their physical condition is affected, is in their instance a state of progression. There is nothing to be unlearnt. Their opinions are rather to be created than supplanted by any thing that may conduce to intellectual improvement.

Thus we find that the habits of many of the South Sea Islanders have, in a few years, become so palpably changed, that persons, who after a long absence have re-visited their beautiful shores, were scarcely able to recognize in them the same class of beings.

There are, it is admitted, some instances in which the general rule does not apply, but in the majority of cases, we apprehend, it will be found that the work of moral improvement, in the history of any individual nation, depends more on external aids than on the peculiar sentiments and tastes of the people.

Advancement in the character of a community implies, of necessity, an increase of national resources; and attendant on this state of things, will arise artificial wants. Here, perhaps, it may be safely affirmed that the work of amelioration commences. If in the energetic struggles of a people to acquire political distinction, the interests of morality should at any one step be opposed by rival interests or national prejudices, the character of the people will of course insensibly partake of the impression. It has been, perhaps, too much the character of our own country, that we have made even religion itself too subservient to national aggrandizement. It has been said, that the principle of political expediency must, in many instances, conform itself, more or less, to the example of other nations, lest they, not being actuated by an equal spirit of religion, should, in envious commercial rivalship, endeavour to supplant us in the prejudices of the people, and thereby our authority over them be weakened. If a point can be attained where all will agree to merge minor distinctions in the one single effort to minister happiness to the species, who will not discover, in such a high-minded forbearance, the presage and the assurance of a noble era in our world.

This is the period at which the fearful consideration of our responsibility steps in. Placing out of view the fact, that some portions of the world have been already attempted to be naturalized, let us ask ourselves, what character would we impart to those who yet remain without the pale of civilized life; and what are the results likely to arise from the application of Temperance views to their remote case? This is a question of deep moment, and one that we shall at some future opportunity endeavour to solve. S.

Correspondence.

NEWS FROM THE CONTINENT.

MR. EDITOR,—Having spent a few weeks abroad this summer, it occurs to me to make a note or two for your Intelligencer, which is, I think, doing you some credit. You may imagine the pleasure with which I learned from a very intelligent protestant peasant of Hillies, near Lille, that the harvest is invariably gathered in without one drop of intoxicating liquor. Butter-milk, mixed sometimes with a little tea, is almost invariably here, as in the fertile Belgium, the harvest beverage of the people. I was much pleased to find the intelligence that prevailed amongst the people on this subject. At Bruxelles, I asked the waiter of the hotel, who described his fatigue at this season as almost insupportable, whether he indulged in the use of stimulants, to enable him to get through his work. He immediately answered, that it would be impossible for him to do it if he used them, for a languor of body so invariably followed the drinking of them, that they were worse than useless; and as for spirits, they burned up the body. A school-master, of Valenciennes, told me that the use of them created a false appetite, and on that account they were to be avoided. A third working man informed me that labourers and mechanics, though in the habit of drinking beer at their meals, never took it during labour with the idea of getting strength from it. This last notion seems quite peculiar to the English, and I should consider we were conferring a great benefit upon society if it were only to convince the people of this. On the Rhine, and in Germany, beer and spirits are not generally used. The working classes confine themselves to their wine, at about 1*d.* a bottle, a draught that, notwithstanding its very delectable name, our English workman would most assuredly reject with disdain. The English gentry seem mad for Rhenish wines, and will sometimes give nearly one pound a bottle for the noted Johannisburg or Hockhunier. I trust it may not be many years, however, before such folly is a matter of history only, as we read of the luxury and extravagance of Roman days, when no delicacies were esteemed but such as cost a fortune to obtain. There are few outward signs of intemperance in Rhenish Germany, though in Holland and Belgium they are more apparent. The general aspect of society is, however, very superior in this respect to that our drunken country presents; and it is painful to reflect that, favoured as our country is above almost all others, the contrast should be so little in its favour. Perhaps I shall be told that this is depending upon other causes; that in no country is there the same appalling extent of pauperism, and in none so few contrivancies for the healthful recreation of the people. But, admitting this, I can only see an increased reason for the general adoption of our views by the reflecting and intelligent mechanics of our country, as I can imagine no readier way of their obtaining the blessing of competency, than by their striving to deserve it. We are all slow to perceive that almost all our sufferings are of our own creating, and too proud to stoop to the remedy of humility and faith. May God in his mercy avert that chastisement to us, as a nation, that the sinfulness of all classes seem ready to call down. Leaving you to make what use you choose of this hasty note,

I am truly your's,

Sept. 20*th*, 1837. W. J. J.

P.S. I forgot to mention that the use of sugared water is becoming very general in France. It would be well if our ladies could be induced to take it, in lieu of the darling glass of sherry or madeira.

THE happiness of man is a chain, made up of many broken parts; if one link be severed, the whole will instantly dissolve and crumble to pieces. This law applies equally to individuals and nations. In either case, the evil example of one threatens the peace of millions.

Progress of Temperance.

METROPOLITAN.

SOUTH LONDON AUXILIARY.—A meeting of the Southwark Branch of the above Auxiliary was held on Friday, 15th, at the Chapel, Broker Row, Mint. Mr. Bradey in the Chair. The speakers were Messrs. Stock, Holden, Hopkins, Williams, Wedderburn, Evans from Bristol, a friend from Hull, and Mr. Betts, who brought an apparatus, and extracted the alcohol from half a pint of porter, to the entire satisfaction of all present. This was far the most interesting meeting we have had here. The determined manner of the Chairman kept those in awe that come usually to annoy rather than to hear. The meeting was crowded to excess, and 16 signatures were obtained. S. H.

NORTH LONDON AUXILIARY.—HOXTON DISTRICT.—On Tuesday, the 19th inst., the first of a series of meetings for the purpose of dividing the North London Auxiliary into Districts, was held in Ebenezer Chapel, Old Street Road, when the Hoxton District was formed, amidst an attendance of at least 400 persons, whose strict attention, and remarkable quietness, sufficiently evinced the interest they took in a subject so vitally connected both with their temporal and eternal welfare. Excellent and spirit-stirring addresses were delivered by Dr. Oxley, who kindly took the Chair on the occasion; Mr. W. Best and Mr. J. W. Green, the Secretaries of the Auxiliary; Mr. N. Jackson, of Hoxton; Mr. T. Preston, (specially invited for the occasion;) Mr. T. Whittaker, of Preston; and Mr. J. H. Donaldson, in moving the several resolutions. The speech of Mr. Preston, indeed, was of that powerful and impressive nature that it could hardly fail to carry conviction home to the mind of every sincere inquirer of the excellency of our principles. Many signatures were obtained, and a collection made at the close for the benefit of the District, within which a meeting is held on the Monday of every week, in the Wesleyan Association Chapel, Edward Street, Whitmore Road, at eight o'clock in the evening. A similar meeting will be held, for the formation of the Clerkenwell District, on Monday evening next, at half past seven, in the Friends' Meeting House, Peel Court, St. John Street. R. P. B.

HOLLOWAY.—On Wednesday last, several friends belonging to the Northern Auxiliary, visited Holloway for the purpose of explaining the nature and objects of the New British and Foreign Temperance Society. The Wesleyan Chapel was kindly lent for the occasion; and it was gratifying to observe the marked attention paid by the numerous assembly to the addresses delivered upon the occasion. The speakers embodied in their remarks facts illustrative of the evil of intemperance, the ineffectual application of any system which did not embrace the entire removal of the cause of intoxication, and the superiority of the *Total* over the *Partial* Abstinence plan. It was stated, with much truth, that fallen man required the *removal* of that cause which tended, by its administration to the animal appetite, to mislead the judgment, and to delude the reason. This was the moral ground upon which the principle was urged; while, on the other hand, it appeared perfectly plain that the practice of it, instead of proving detrimental to human happiness, would materially contribute to promote its increase. It is hoped that the seed thus sown will produce, eventually, an abundant harvest.

CHELSEA.—The good cause is advancing here. We had a good meeting on Monday evening last, at Bosbury's Rooms, White Lion Street. Mr. Whittaker addressed the meeting in his usual forcible and impressive manner: 5 signatures were obtained: the room was crowded. We are in hopes of soon having a Temperance Coffee Shop opened. Our greatest difficulty is the want of funds, and convenient places to meet in; but though we meet with no support, and are regarded with indifference, bordering on hostility, there are

a few choice spirits amongst us, who are determined, by God's help, to go forward. Our prospects brighten, our cause is a good one, and we have nailed our colours to the mast. E. E.

PROVINCIAL.

ODD FELLOWS.—At the pleasant village of Cotgrave, six miles from Nottingham, where Total Abstinence has made great progress, above 50 souls were lately added to the Methodist Society by its instrumentality. It so happens that a Lodge of this odd name (how much better "Rechabites" sounds!) used to meet at the only public house in the place. After a while, the leaven of Abstinence began to work, until, at one of their meetings, when 68 members wers assembled, it became a subject of earnest discussion, whether the Lodge should be continued there, or be removed. Upon a division, 38 carried the proposition for removal. A horse and cart were promptly borrowed, and, by the kindness of Archdeacon B——, the paraphernalia were deposited in a school room on his premises, where the meetings are now held, and from which, it is scarcely needful to remark, the guests go away very sober.

IRELAND.—*St. Paul's Temperance Society.*—On Thursday, the 7th inst., a meeting was held in the School Room, North King Street, for the purpose of forming a Temperance Society in St. Paul's parish. The Chair was taken by Charles Banks, Esq. The Chairman expressed the pleasure he felt at the establishment of this Society, and enlarged on the expediency and vast importance of such Societies. The Rev. W. B. Kirkpatrick explained the nature of the Temperance principle, and showed forcibly the inadequacy of any measure short of Total Abstinence from ardent spirits to promote the Temperance Reform. Mr. Holker, from Birmingham, delivered an able and impressive speech, in which he advocated the principle of entire Abstinence from all fermented liquors, showing the evils which result from intemperance to the guilty subjects of it themselves, to their families, and to society, and the vast comparative advantages which the formation of Temperance Societies is calculated to confer on each of these parties. The meeting was briefly addressed by the Rev. T. Gregg, and by Robert Guinness, Esq., of Stillorgan. The several speakers expressed themselves highly gratified by the respectable appearance of the meeting, and the decorum and order which were observed throughout. Twenty-one persons enrolled their names as members of this Society.

Review.

A SERMON *on the Sin and Danger of Drunkenness, by the* Curate of Lamesley. *Pasco, London.*

Nothing can be more interesting to the mind of the lover of his fellow-men than the progress of any system which is calculated to improve their moral, social, civil, and intellectual condition. He marks the triumph of such principles with heartfelt gratitude, and treasures up the joyful thought that one day he may witness those results in which he has so long only prospectively indulged.

The author of the Sermon now before us has called up before our imagination the patriot panting for the success of such an enterprize. In language pointed, simple, and striking, he has portrayed the *desolating curse of England*, INTEMPERANCE! And who can read the following picture of a sot without feeling that as men and as Christians we ought to lend our example to counteract such a prodigal waste of energy and character:—

"'Who hath redness of eyes? They that tarry long at the wine.' It has often been remarked, that there is nothing more striking than the noble and sublime expression of the human countenance, which, like an index, explains all that is within. Let the mind be ever so little disturbed, or the blood be ever so little inflamed, it is instantly perceived there, and especially in the eye, that most expressive feature of the face. In anger the eye flashes fire, in sorrow it is dull and heavy, and wine makes it red with inflammation. If we look upon the front of a brute, we see a sort of intelligence suited to its grovelling nature; but no such impress of the Deity as beams upon "the human countenance divine," and within which seems to dwell an immortal spirit. But yet that countenance may be made to assume a different aspect, and to lose all its noble expression. Behold it under the influence of intoxication, and how changed it appears! It assumes the character—now of an idiot—now of a brute—now of a demon. Where there is not total vacancy, as may be sometimes observed, the lowest and the worst passions generally revel upon the drunkard's features; and he seems no longer to be a being whose origin was divine, but rather the offspring of sin and uncleanness. He displays no upward look that claims an inheritance in the skies; but like his tastes, and affections, the expression of his countenance is gross and earthly. And well may he appear so, since by persisting in his crime, he forfeits all claim to heaven. The beings that dwell there are pure and holy, and nothing unclean may take a place amongst them. St. Paul writes distinctly to the Corinthians that 'no drunkards shall inherit the kingdom of God.'"

He goes on to give the following cogent remarks:—

"These are but a few of the fruits of intemperance; but having confined myself to those only which Solomon points at in our text, it may easily be imagined how many more there are that I have not noticed. Indeed, as I intimated at the beginning of this discourse, it is the parent of almost every crime we can commit, and leads to almost every sorrow we can endure. There is, however, one other evil which I cannot persuade myself to pass over without some notice. How common, how natural is it for children to copy the ways of their parents, and especially wicked ways, to which all hearts are prone! A father may think that he has sufficient authority to keep his son from the vices he himself is committing; but he should remember that the time will come when parental authority ceases to have effect; and that a parent's example has far more influence than a parent's command. Then how will such an one feel when he follows his son to the prison, the gallows, or the grave, brought there by his own pernicious example? How will he feel when, standing before the awful tribunal of God, he sees that son rise up in judgment against him, and hears him say, *you* were the cause of my ruin upon earth, and *you* are the cause of my soul's perdition? Is not this almost too horrible to think upon? And yet the reflection is applicable to thousands now living."

We rejoice to perceive that our author, the Curate of Lamesley, not only descries the extent of the evil, but he has detected the *cause*, and propounded the proper remedy. Take the subjoined extract:—

"It is not necessary that a man should be grossly intoxicated to produce all the evils we have been commenting upon; for with many, a small quantity of stimulus will rouse their passions, and betray them into the commission of sin. Our passions are always too ready to awake; and a very little matter will carry them beyond the bounds of moderation and safety. Then how strongly does this persuade us to a Total Abstinence from all that can intoxicate. But some will say, *a little* cannot hurt us. I do not admit this: but suppose it to be so for the sake of argument—can they promise that it shall never be otherwise than *a little*? With many, *a little* is like the first step down a steep precipice, to the bottom of which they are inevitably precipitated. Look at the argument in another light. Only *a little* poison—only *a little* way in the road to danger—the bad passions

only *a little* stimulated! Why a school-boy would blush to use so weak an argument. Beside, the use of any, by those who could even confine themselves to *a little*, is a justification of the practice, and calculated to make their weak brother offend.

"So far from wine being necessary to secure health, it has been abundantly proved that it is injurious, and that those who have given it up are far stronger, and healthier, and happier, than they were before. Wine indeed seems to refresh and invigorate at first, but this is only a deception; for it is always followed by a reaction of languor, which leaves the drinker with diminished health and strength; and in this respect, wine is truly a mocker, as Solomon calls it in a different chapter from that where we have taken our text. It raises our hopes, but yields only disappointment: it promises pleasure, but ends in 'vexation of spirit.'"

Nothing would afford us more pleasure than to see this Sermon in the hands of every person. Its judicious sentiments and its sound theological truths will find a home in many a honest heart; and we heartily hope that those who are connected with the formation of Loan Tract Societies will not fail to add to their list the pointed address of the Curate of Lamesley. R.

Varieties.

A Fact for Nurses.—The following extract of a letter is from a friend whose medical attendant and husband had endeavoured to persuade her to use *good home-brewed* beer while nursing. The book alluded to contained a receipt of a strengthening beverage, recommended if necessary. H. M.

"The book I have read, and copied the receipt; and, should I feel it necessary, intend using it. Am thankful that at present I have no lack of support for my babe, who thrives, and is a credit to *Tee-totalism*."

Intemperance Progressive.—An intemperate person begins with lesser measures, and is not frequently overtaken: conscience for a time resists, and suspends the entireness of his consent to the temptation. He drinks too much for his time, for his health, and estate, but he will not totally quench his reason; yet, by degrees, he becomes hardened, and freely indulges his appetite, till he is drowned in perdition.—*Dr. Wm. Bates.*

True Love of Fame.—It is praiseworthy in every one to render himself useful to the community of which he forms a part; and however little of good service we may have done to others, it is certain that evil has been proportionably lessened. It is in our power to deserve the good opinion of our fellow-men, and we should neglect no opportunity, consistent with our means, to secure a reputation so valuable. This is fame, in which sense it is desirable that the love of fame should be an universal passion. Reputation should be founded on *goodness* exerted for *the welfare of mankind*. There is no foundation for fame unconnected with *benevolence*. It makes not against this principle, that bad men have sculptured marble to commemorate their having once lived. If neither honour nor virtue were practised during their mortal career, monuments only tend to perpetuate their deficiency in those moral attributes.—*Chambers.*

Circassia from the Black Sea.—As our vessels glided slowly forward, we distinctly saw the little cots of the Circassians, with their smoking chimnies, and farm yards surrounded by groves of fruit-trees, appearing as if the very abodes of contentment and peace; shepherds in their picturesque costume, with long spears in their hands, tended their flocks and herds; the agricultural fields were filled with men, women, and children, cutting down the waving corn; and camels and buffaloes, loaded with the produce, were slowly winding their homeward way through the deep valleys. It was indeed a lovely picture, which blended the most sublime and picturesque scenery with the beauty of romantic rural life, and realized all that the most lively inventions of a poet could create of an arcadia.—*Spencer's Travels in Circassia.*

[We need scarcely remind our readers that the Circassians are a temperate nation.]

Legislative Views of Drunkenness.—It is well known that drunkenness is punished, by the statute of James, with the forfeiture of 5*s.* or the sitting (in case the offender be too poor or too obstinate to pay the fine) *six* hours in the stocks. By which time, observes Blackstone, the statute presumes the offender will have regained his senses, and not be liable *to do mischief to his neighbours.*

Good Advice.—A poor transport, passing through a neighbouring town the other day, with others of his unfortunate companions, called to a young woman—his sister—and made to her this request:—"Go," said he, "to ——," (his late acquaintance) "and tell him never again to go to the 'Jolly Hostlers;' it was there I obtained the liquid fire which has brought me to this!"

Intemperance.

Marrying without Affection, and Regard to Moral Worth. A Lesson to Parents and Guardians.—A visitor of drunkards, passing along O—— Street the other day, met a drunken little man and his wife, both walking at a quick pace; the latter, a resolute powerful woman, threatening the former, and greatly excited. "Stop," says the visitor, "why in such haste? Is that your husband?" "Yes, such an one as he is." "What has he done?" "Drunken." "Well, well, be patient; you will not convince him he is in error by hard words. You love him." "Me!" "Well, you loved him once." "No, never; *my aunt compelled me to have him.*" "How long have you been married?" "Eleven years." "How long has he been a drunkard?" "Eleven years and more!"—*Amicus.*

Attempted Suicide.—Recently the inhabitants of Uxbridge were considerably alarmed by a report that two men had attempted self-destruction. On inquiry, it was ascertained that one of them has been long addicted to the habit of drinking intoxicating drink, while the other was *confessedly* under the influence of liquor when he made the attempt upon his life! Another instance of the baneful effects of tampering with these delusive drinks.

A short time since a man named Nash, (who has a numerous family) residing on North Hill, Colchester, went home in a state of excitement, and indulged in blasphemous expressions against his eyes, limbs, &c. On the following morning, about five o'clock, he was awakened by a violent pain in his head between the two eyes, and has been totally blind ever since. He is under an able surgeon, who has opened his eye-lids, but he has not the least power of vision. —*Birmingham Philanthropist.*

On Sunday week, as appears from the report of an investigation at Worship Street, a young girl, of respectable parents, after having been at Dr. Fletcher's Chapel, at Stepney, allowed a quasi-religious man to address her as they both stood listening to an open-air preacher in Whitechapel, and afterwards consented to partake of a glass of brandy-and-water with him. The result was, that she was found by a policeman, late at night, lying stupified in the street, in which condition, there being no means of ascertaining where she lived, she was taken to the station-house. When she recovered her senses, she discovered that she had lost a boa worth 2*l.* No doubt the mixture had been drugged by the sanctimonious thief.

MEETINGS IN LONDON AND ITS SUBURBS.

Monday, October 2nd.—Friends' Meeting House, Peel Court, St. John Street, Smithfield, for the formation of the Clerkenwell Branch Society.—At the Chapel, Ewer Street, Union Street, Borough.—Bosbury's Rooms, White Lion Street, Lower Sloane Street, Chelsea.—Scotch Baptist Chapel, Northampton Street, King's Cross.

Tuesday, October 3rd.—Christian Benevolent Society's Chapel, Macclesfield Street, City Road.—White Horse Yard, Broadway, Westminster.—Little Wild Street Chapel, Great Queen Street. (Rev. Mr. Woolacott's)—Ebenezer Chapel, Old Street Road.

Wednesday, October 4th.—Providence Chapel, Charles Court, Featherstone Street, City Road.—Surrey Chapel Schools, Three Tuns Court, Three Tuns Tavern, St. Margaret's Hill, Borough.—Bible Christians' Chapel, Paradise Row, King's Cross.

Thursday, October 5th.—Welsh Chapel, Aldersgate Street.—Protestant Methodist Chapel, Vauxhall Row, near the Gas Works, for the purpose of forming a Branch Society to the South London Auxiliary.—Rev. Mr. Morren's Chapel, Shore Place, Well Street, Hackney.—Female Monthly Meeting, Middlesex Chapel School Room, Hackney Road.

Friday, October 6th.—At the Chapel, Broker Row, Mint

Saturday, October 7th.—John's Coffee House, Sloane Square, Chelsea. (Meeting of members.)

WANTED,

By a Young Man, a Situation as LIGHT PORTER, or OUT-DOOR SERVANT. Has no objection to Town or Country, and can have an unquestionable character. Is strictly a Total Abstainer from all intoxicating drinks, and would prefer living with persons of that principle. Application to A. C., at the Star Coffee House, St. Peter Street, Yeovil, will be duly attended to. If by letter, post paid.

"A Correspondent" *must allow us to use our own discretion in refusing "our august seat" to any chance occupant. The "*Meetings*" have our full concurrence.*

We intend giving a list of Temperance Hotels and Coffee Houses in our Almanac for 1838. *Proprietors of such establishments are requested to forward their addresses, post paid, on or before October* 16*th, and also whether they have convenience for Stabling.*

THE LONDON TEMPERANCE HALL.

[To be Incorporated by Royal Charter.]

CAPITAL, £15,000, IN SHARES OF FIVE POUNDS EACH.

Deposit, 5s. per Share; and Monthly Calls of 5s. each.

Of all the Societies that have ever been established throughout the Kingdom, none appears to have taken such rapid strides as the Temperance Society. The very basis on which it is founded is so firm, the advantages to be derived so great, and the results so beneficial, that it is only matter of surprise that so many years were allowed to elapse before it was established,—a Society which, as a means, under the blessing of Providence, proposes to rescue fallen Man from the present misery and eternal ruin but too frequently consequent on Intemperance.

There is one peculiar inconvenience under which the Society labours, and which prevents it materially from extending its blessings, and from opening the door of invitation to all classes, so that every casual Passenger may enter in, and from personal observation, view the real enjoyment both of body and mind, that may be derived from joining Temperance Institutions. That inconvenience is the want of a suitable place of resort for its Members and the Public in general.

The advantages which would be derived from such an Establishment would tend greatly to promote the objects of the Temperance Society, as doubtless many of the Benefit, Provident, Trade, and other Societies, (which are now held at Public-houses,) would resort thither; as it can be proved, that the Money spent in Drink, in Hire of Rooms, &c. &c. is nearly equal to the amount necessary for the carrying on of many Societies, being computed at a Sum not less than Half a Million annually.

It is proposed that the Building should comprise,—in addition to a spacious Public Hall, to be let out occasionally *for consistent* Public Meetings, Lectures on Art, Science, &c.,—Coffee and other Refreshment Rooms, Offices for Public or Private Societies, with separate Committee Rooms, extensive Library and Reading Rooms, General Sale Room, Register Office for Situations; also spacious Apartments for the Accommodation of Individuals and Families from all parts of the Country, visiting the Metropolis.

With a view to meet the circumstances of Persons in all conditions of life, friendly to the cause of Temperance, it is intended that the Shares shall be of that small amount, and the Deposits and Calls so easy, that they may be able to unite in this great object of Public good.

The amount of Shares will be £5. each. Deposit, 5*s*. per Share; and a further Call of 5*s*. per Share per Month.

The Deposit will not be called for until half the Shares are subscribed, when a Meeting of Shareholders will be held, Trustees and Bankers appointed, and the undertaking commence forthwith.

☞ *Applications for Shares to be made, addressed to the* "Temperance Hall Committee," *No.* 90, *Bartholomew Close.* J. W. GREEN, *Secretary, pro. tem.*

THE WEEKLY
London Temperance Intelligencer.

UNDER THE DIRECTION AND SUPERINTENDENCE OF THE NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY.

No. 47.] SATURDAY, OCTOBER 7, 1837. [PRICE ONE PENNY.

"Far from thinking this cause a *sole* means of converting sinners from the error of their ways, we deem it to be but an *auxiliary* to the great cause of religious truth; it is intended *not to supersede*, but to *make way* for other means."
Rev. J. A. James.

PUBLIC HOUSES.

THE period having just passed when licenses for the sale of intoxicating drink are renewed, we present our readers with a few observations which have arisen in our minds from a careful investigation of the proceedings of several courts connected with this branch of the public service; and it gives us great pleasure in being able to state that our magisterial authorities are beginning to act most decidedly in their refusal to grant *additional* licenses; and from their determination to enforce the strictest provisions of the law for the prevention of crime arising out of the present system, we may augur a diminution of the evil in proportion to the restriction imposed. Still, we would most distinctly state, that in our opinion, any measure, *merely coercive*, will fail of securing the public weal: we argue that the only way of obtaining a sober population is to promote the dissemination of those principles which directly tend to discountenance the use of the intoxicating principle altogether.

Most of the enormities by which society has been visited have arisen from those hotbeds of vice, the *beer-houses*. There the incipient principle of evil has been fostered; *there* the animal passions have been excited; and there those plans have been devised and agreed upon by which the assassin and the robber have sacrificed human life, or otherwise violated the laws of God and man. Such places have afforded them every facility for completing their base designs; and the exciting influence of the liquor they drank prepared them for the consummation of their diabolical purposes. No one, who is not acquainted with the "beer houses" and "jerry shops" of the country places, can form an adequate idea of the manner in which they facilitate the commission of crime. Their insulated locality, their consequent loneliness, their low character—the customers being principally of the most disreputable classes of society—and the want of respectability of those who *manage* to obtain a license to vend the intoxicating beverage,—all conduce to nurture vice, and to produce the worst consequences. And especially would we direct the attention of our countrymen to the fact that these places are the favourite resort of *the young of both sexes*. There they freely obtain those intoxicating draughts which sweep away what little moral principle may yet remain, and the most awful demoralization and ruin of the female character takes place. If these things be suffered to proceed, England may resign her assertion of superiority in female virtue, if it be not already an empty boast as regards these large masses of the community. It is quite palpable also, that the grand object of the original institution of "public houses" is now entirely set aside by the appearance of our present houses for the sale of beer or spirits. It is notorious that when public houses were first established, they were simply houses of entertainment for travellers, at which board and lodging could be obtained by those who stood in need of such requisites. Since those days, however, the original design has been frustrated. Now, as many as please to enter may obtain any kind of intoxicating *drink*; while it is with no small difficulty that any thing can be got to *eat*, except at the most extravagant charge; and then it is always expected that the parties who have thus *troubled* the landlord, will gratefully swell the amount of their bill by two or three additional items in the shape of brandy, wine, or ale! Indeed in some of those splendid charnel houses the gin palaces, the object of the *original* institution of these "houses" seems to be quite forgotten. The most costly decorations adorn the "bar," while there is scarcely a place of convenience for those who desire refreshment and quiet. Then again, what persons, with any pretensions to respectability, would ever think of applying at the bar of a gin palace for refreshment? where crowds of abject wretches, clad in misery and rags, are indulging in the most filthy conversation, and where there is not a stool to sit upon, except the one already occupied by poor creatures raving under the influence of the intoxicating potion they have so greedily swallowed! The fact is, that the whole of the present system of public house management is a practical violation of the spirit of that primary statute which was enacted with the ostensible object of promoting the comfort and convenience of the population.

We are glad to perceive, however, that in several parts of the empire this subject appears to be better understood than formerly. The vigorous stand made by Temperance Societies against the intoxicating *media*, the important facts exhibited by the progress of such Societies throughout the kingdom, and the proportionate increase of those blessings with which sobriety is associated, have operated most powerfully upon the minds of some of our most eminent judicial functionaries. The excellent manner in which our coffee houses are conducted, and the superior accommodation afforded by the conductors of those establishments in providing for the wants of the public, have attracted the attention of our most influential men, who now perceive the fact that these institutions have entirely set aside the claims of public houses as the exclusive "houses of entertainment," by the comfort and quiet which they so peculiarly afford, and by the nature of the refreshment provided, which is precisely what the traveller requires. It is not, therefore, too much to expect that the major part of the community will encourage these convenient retreats, where the strength may be recruited, and where the mind may revel in the peaceful enjoyment of the choicest literary treasures.

At a late meeting of the Middlesex magistrates, the following conversation took place, which will show, very clearly, the state of feeling upon the present system of public house management. We give it as reported, from one of the daily papers:—

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"Mr. B. BEAUMONT brought forward the following motion:—'That, in the opinion of this court, it would conduce to the peace and comfort of the public if ale houses, for the sale of spirituous and other intoxicating liquors, were kept closed on Sunday mornings until the conclusion of the parochial morning service, unless required to be opened for the refreshment of actual travellers, and in such case that no intoxicating liquors should be supplied until after the above period.' He said that in making this motion he had not the slightest wish to interfere with the innocent enjoyments of the people, or even with their amusements. He would freely permit them to enjoy themselves in such proper manner as they might be disposed to pass their Sabbath, whether in a cheerful or in a serious manner. Yet he thought, at the same time, that they should not be permitted to spend it in drunkenness—a vice which, he regretted to say, was much upon the increase in and about the metropolis, notwithstanding the general progress of civilization amongst all classes. It was no easy matter for decent men to take their families to church with them on the Sunday morning, for they were sure to be annoyed and molested by crowds of wretches coming out of the splendid gin palaces, which were about closing at that hour. It was a lamentable fact that the lower classes generally got drunk on the Saturday night, and *the first thing they did on the following morning was again to have recourse to the gin shop.* The magistrates were, in his opinion, highly censurable for permitting public houses, or rather palaces, to be built in a manner that offered so many temptations to poor people, and which they appeared *unable to withstand.* When they saw buildings erected, both as to inward and outward appearance, with a degree of splendour rivaling the first gentry in the kingdom, it was little wonder that the poor were captivated by them. The parish authorities exhibited extraordinary vigilance in preventing a poor man from getting shaved on a Sunday morning, or from selling meat, or other articles of a perishable nature, which would be good for nothing if kept till the next day, while they overlooked an evil of much greater magnitude, and allowed *the open sale of intoxicating liquors, without any attempt on their part to put a stop to such an abominable nuisance.* It must now, therefore, have become clear to every man, that *some alteration in the present system had become absolutely necessary;* and he was sure that whatever measures that court might adopt to remedy the evil, would meet with the concurrence of the magistrates of the adjoining counties. There might be some opposition from certain of the publicans; but he was satisfied that the more respectable portion of them were anxious to be relieved from the slavery of keeping their houses open every day in the week, and thereby precluded from attending divine worship with their families on the Sabbath morning. He was anxious, of course, that his motion should be carried; but, whether it did or not, he had discharged his duty in bringing it forward.

"Sir C. FORBES, in seconding the motion, said that although he approved of the resolution generally, yet he thought *the latter part of it, relative to travellers,* had better be omitted, and that public houses should be *altogether closed* on the Sunday mornings. It would be quite impossible to tell who were or were not travellers.

"Mr. BEAUMONT had no objection to the alteration which was suggested by the honourable baronet, *especially as so many respectable coffee houses had recently been established in the metropolis, and where persons could easily obtain every necessary refreshment.*

"Mr. CODD had great doubt whether the magistrates had the power to act upon this resolution, even if it were agreed to. They were, he considered, *the best friends of the poor who could devise means of keeping them from public houses;* but inasmuch as he thought that the monopoly now existing in the letting public houses was a serious evil, he would, with a view to remedy it, grant licences to every person who might ask for them, as power divided was always destroyed.

"Mr. GARFORD wished the whole question to be referred to a committee for their consideration."

We instance this case to prove that our opinion of the real state of feeling is not estimated merely by our more sanguine wishes, but that there are "those in authority" who think "some change in the present system is absolutely necessary."

At Manchester, *sixty* applicants for new licences have been refused; and in several parts of the country there has been a similar spirit manifested; so that we may safely congratulate the friends of Temperance upon the fact that public opinion has awakened in favour of true sobriety, and that it only requires the consistent advocacy of our principles, by the dissemination of our opinions and publications, and the influence of steady example, and, ere long, the customs of our land will yield to the power of truth, and the *Moloch of England,* INTEMPERANCE, fall before the irresistible power of moral suasion which we have leagued against it.

THE BALD-HEADED SEXTON.

ABEL AUSTIN was about twelve years old when, in the season of autumn, he went on a visit to a little village in the west. Not being accustomed to the country, every object was interesting to him. He walked across the green, and sat on the bench under the trees, where the aged people of the village, at the going down of the sun, often got together and talked of days gone by.

He stood at the door of the blacksmith's shop, while the bellows blew up the roaring fire, and hundreds of sparkles fled in all directions from the red-hot iron as it was hammered on the anvil. He called at the cottages, talked with the labouring men, as he met them going to or returning from their work, rambled about the green fields, and lingered in the churchyard among the old tombstones.

One afternoon he was walking from one green hillock to another in the churchyard, when he came to an old tombstone, almost covered over with moss, so much so that it cost him no little trouble to read what was written on it. A loud and mournful toll sounded from the belfry just as he had scraped away enough of the moss to be enabled to read the verse; the words were as follows:—

Didst hear the toll
Of that sad solemn bell?
It said, "A soul
Is gone to heaven or hell."

These solemn words would hardly have been passed by at any time by Abel Austin without a pause, but the tolling of the bell made them appear more striking than they otherwise would have been. Abel stood looking at the old stone, and once more he read the inscription.

All this while the old bald-headed sexton was throwing out the earth from a grave he was digging. For a time, Abel saw his hands, when he lifted them up above his head to throw out the dirt, but presently he got so low, that the spade only could be seen, and at last, the earth was thrown out without even the spade being visible. When the sexton got out of the grave, Abel went up to talk with him.

"Who is going to be buried here?" said he.

"A man that was old enough to be my father," replied the sexton, as he threw a spade-full of earth over a leg bone, which had been thrown out of the grave, and then patted it down. "Pity but what he had died long ago," continued he, "then there would have been more room for the rest of us."

Here again the sexton struck the edge of his spade on something embedded in the mould; it was a skull, and the unfeeling manner in which he struck it, and covered it over,

showed that his employment as a gravedigger had somewhat hardened his heart.

"I knows whose skull that is," said he; "many a pot o'beer has Joe Lakin and me had together; but he must have been dead this five and twenty years ago. He was a rare'un at the tankard, and kept it up as well as here and there one; but, in a drunken fit, he some how got down to the mill-dam, and there he was drowned."

Here the bell, which had stopped for some time, most likely through the inattention of the lad in the belfry, again sounded in a solemn manner. It went to the heart of Abel Austin, but the bald-headed gravedigger thought nothing about the matter.

"When Joe was alive," continued the sexton, as he put his hands into the arm-holes of his red waistcoat to throw it over his head, for he had been working without his waistcoat and his jacket, "When Joe was alive, there was jolly work with us at the Malt Shovel. Him and I and the blacksmith were cronies; we had a rare swill on it the night that Joe got drowned. When he was almost done up, I challenged him to another mug, and that settled him. He got out of his way in going home, and then fell into the mill-pool. He might have had better luck, but we can't live for ever."

The lines on the tombstone, the tolling of the bell, and the opened grave had disposed Abel to serious thought, and the profane unfeeling conversation of the bald-headed sexton made him shudder. The careless way in which he had struck the skull of his old companion seemed to amount to cruelty, and especially when it was considered that he was, in some measure, the cause of his untimely end.

Abel Austin was so struck with the hardheartedness of the sexton, that he could not speak to him another word. He did, it is true, intend to say something, and the verse on the old tomb-stone was on the tip of his tongue, but the sexton, with his shining bald head, having stuck on his hat all on one side, and thrown his blue jacket over his shoulder, walked whistling towards the belfry door with his spade in his hand.

When Abel returned home, he had much to say about his country visit. He talked of the great house, the neat cottages, the blacksmith's shop, the village green, the pleasant fields, and the churchyard, nor did he forget to speak of the bald-headed sexton. But it is wonderful how soon impressions wear away from the minds of young people. They are like words written on the snow, or on the sand of the seashore, which the heat of the sun, or the returning tide altogether destroys. What with his books and his playmates, and one thing or other, Abel, in a little time, had forgotten the solemn lines on the stone, and even the bald-headed sexton was no more remembered.

Winter came with its frosts and snows, spring arrived with its flowers and singing birds, summer spread its grateful influence around, and autumn, abundant autumn, again visited the land, adorning it with loaded fruit trees and crops of golden grain: once more Abel Austin went to spend a little time at the village.

Old scenes bring back to our remembrance many things which we had forgotten, and this was the case with Abel; the sight of the village church directly brought with it the figure of the bald-headed sexton.

The very first walk that Abel took, after his arrival at the village, was to the churchyard, where, as he entered the little gate at the corner, he again heard the bell toll. He walked up to the old grave-stone, and found the inscription in much the same state as he had left it, save that the moss was gradually filling up the letters. Though he had not thought about the verse, it again came into his memory, even before he read it on the stone.

He had not mused long at the spot, when he saw at a distance a man coming across the green hillocks, with a spade and a long iron borer on his shoulder; he came up within a few yards of the old tombstone, and then putting down his spade, he began to bore into the ground with the long iron rod, that he might know whether there was a coffin or not where he was about to dig a grave. In a short time he set to work in earnest to dig a full-sized grave.

Abel Austin drew near to ask after the bald-headed sexton, for his mind misgave him; very likely he might have died since his last visit. "You are not the gravedigger that was here last year," said he, addressing the man. "No," was the reply, "and you'll not see him again neither. Old bald-headed Nokes has done his day's work at last, and I am now digging his grave. He took a mug too many at the Malt Shovel on Saturday night, and broke his neck in tumbling from the bank side into the hollow way. He has covered up many a one in his time, and I'll cover him up now."

The bell tolled again, while the gravedigger made this careless profane remark, and Abel Austin, with a shudder, turned his eyes to the old grave-stone, and walked thoughtfully away, repeating the lines,

Didst hear the toll
Of that sad solemn bell?
It said, "A soul
Is gone to heaven or hell."

SALE OF INTOXICATING DRINK ON THE SABBATH DAY.

A CORRESPONDENT has called our attention to the duty of Christian men respecting the sale of intoxicating drink on the Sabbath day. He says, "Ought not the Christian public to use some means in order to prevent the disgusting scenes which take place on the Sabbath day, when crowds of men are waiting at the doors of the beer houses and spirit shops for the opening of such establishments, ready to enter and swallow down the intoxicating draught, that they may be the more fitted to pour forth their filthy conversation, when well-disposed people are passing to the house of prayer." The evil of which he complains certainly demands *an adequate* remedy; and we wonder *why* the religious public tolerate such a nuisance. Still, while the sale of intoxicating drink is legalized, and men are so deluded as to throw away body and soul in its purchase, what is to be said upon the subject farther than this, that the only successful mode of counteracting the growing evils which arise from the use of such drink is, to recommend *all* who value their own happiness, the happiness of their fellow-men, and the peace and prosperity of their native land, to adopt the practice of *Total Abstinence* from all such unnecessary and destructive beverages.

Correspondence.

THE PLEDGES OF THE BRITISH ASSOCIATION.

WE have received the following letter, to which we especially invite the attention of our readers. The case demands due consideration, and it is to be regretted that a *want of caution* should have induced the strictures contained in the following article:—

"At the Conference held at Preston, in 1836, it was resolved that the following be the pledge of the British Association:—

"'I do voluntarily declare that I will abstain from wine, ale, porter, cider, ardent spirits, or any other intoxicating liquor; and that I will not give nor offer them to others, except as medicines, or in a religious ordinance: and that I will discountenance all the causes and practices of intemperance.'

"At the Leeds Conference the following pledge was recommended:—

"'I promise to abstain from all intoxicating drinks, *except in cases of extreme necessity*, and to discountenance the causes and practices of intemperance.'

"Sir,—When the Temperance Society was established in this town, the moderation pledge was the only one adopted. It was found upon a short trial, that a permanent Temperance Reformation could not be produced with that pledge. At the first annual meeting a second pledge was added, 'that we should abstain from all kinds of intoxicating liquors, except as medicines, or when used in a religious ordinance.' We soon discovered that that was also imperfect, inasmuch as when many of our members refused to drink themselves, they did *give* and *offer* the liquor to their friends. At the second annual meeting, the words 'neither give nor offer to others,' were added to the second pledge. At the third annual meeting, the moderation pledge was abolished; and, in order to have a pure Tee-total Society, notice was given to all the members, that in three months from that date, none would be considered as such, unless they re-signed the Tee-total pledge. From that time we have strictly adhered to it, although several influential gentlemen would have joined, upon conditions of being left at liberty to give and offer to others; yet, anxious as we have always been for an increase of members, we would never consent to receive any, unless they were prepared to act fully upon this pledge. As the object of the Temperance Society is to banish the drunkard's drink, the motto of its members should be—make not, drink not, give not, offer not, and discountenance its use in every possible way. I make these remarks with a view of showing, that after having made such improvements in our own pledge, it would be highly inconsistent in the Committee, if they were to connect themselves with any society or association whose pledge should fall short of their own.

"As it respects the Association's new pledge, recommended by the late Conference at Leeds, those gentlemen who were delegated from Tee-total Societies must have been very much off their guard, to have entertained, for one moment, much less have recommended such a pledge for adoption; they must have been well aware, from the feeling which was evinced at the Preston Conference, that it would be rejected by every real and consistent Tee-total Society.

"Our Committee have felt themselves much aggrieved with the pledge, and at a full meeting on Thursday evening last, the following resolution was unanimously agreed to:—

"Resolved—'That this meeting does not recognize the pledge as recommended at the Leeds Conference meeting, and unless that resolution be rescinded, and the original pledge as agreed upon at the Preston Conference in 1836 be still adhered to, the Society will not consider itself as a branch, or hold any connexion with the British Association.

"I am, your's respectfully,

"*Preston, Sept. 13th*, 1837. "H. BRADLEY, *Sec.*"

TEMPERANCE CAUSE.

TO CHRISTIAN MINISTERS.

(From the Evangelical Magazine.)

DEAR and respected friends,—You cannot but be aware that, within the last few years, extraordinary movements have taken place, both in this country, and in the United States of America, for the suppression of intemperance: but you may not be possessed of the means for knowing the extent of moral and religious good which, by the Divine blessing, has been effected. Were you to examine the accounts which are frequently published, I am sure you would be astonished and delighted at the numbers of miserable and apparently lost drunkards, who have been reclaimed, and the hundreds of thousands who have been snatched from the paths of temptation and danger! Of both these classes very many have become members of Christian churches!

But, alas! who can travel through the length and breadth of our highly favoured country, and especially who can pass along the streets of this vast metropolis, without painfully feeling how *much is to be done* for the accomplishment of a moral reformation so necessary and so important? Ought not, then, every Christian, in his daily addresses to a throne of mercy; and, more particularly, ought not every Christian preacher, in all his public ministrations, to supplicate a Divine blessing upon the labours of Temperance Societies? Has not the abolition of slavery been made the subject of frequent petition? Are not the visitations of epidemical diseases, pestilence, plague, and famine, subjects for imploring the Divine mercy and aid? and ought not the removal of intemperance, which is the fruitful cause of so much vice, misery, and death—the *Moloch*, upon whose altar thirty thousand immortal beings are annually immolated in the British isles—to be constantly and pointedly matter for fervent petition?

I submit these observations to you, my respected friends, because I fear there has been great omission in this respect; because I am anxious that labourers in the great and arduous work of Temperance Reformation should have the benefit of your affectionate prayers for a blessing on their exertions, and because that, in associating and interesting your congregations in such petitions, you will secure their assistance towards the removal of a dreadful scourge, afflictive and demoralizing in this world, and producing in that which is to come ruin eternal!

I have the honour to remain, your obedient servant,

London, July, 1837. J. C.

INTERESTING CASE.

SIR,—I have much pleasure in relating to you the following pleasing anecdote:—

A gentleman that I am very well acquainted with, in the North of England, had occasion, a few days ago, to employ six men in a particular part of his estate; and as it was rather a laborious job, he promised them half a crown to drink, when it was finished. The work being done, he prepared to fulfil his promise; but before he gave the money, he said, "Perhaps some of you are Tee-totalers, and if so, I wish those who are so to come forward." One man advanced, declaring that he was a Tee-totaler, and to him the gentleman gave five pence in money, being his share of the half crown. "Thank you, Sir," said the man, putting the money into his pocket, "this will buy five quarts of milk for my wife and children." * The gentleman was so much struck with the appearance and conduct of the man, that he was induced to make particular inquiries respecting him of his agents; and from them he learned that he was the most respectable, the most skilful, and the best behaved man on his estate. "I wish," said the gentleman, "all my servants were Tee-totalers."

I am sure, Mr. Editor, that your readers will be as much gratified to hear this account as I was when it was related to me; not merely because the Tee-totaler was distinguished for his respectability and good behaviour, (satisfactory as this is) but also because it proves that the upper classes are beginning to discover some of the advantages of the Total Abstinence Societies, and will consequently be led to encourage them. The gentleman I have spoken of acted not only with justice, but displayed great good sense by the manner in which he distributed his reward; and I hope it will soon be the general custom to discriminate, as he did, between Tee-totalers and those who drink what is given to

* One penny a quart is the common price for skimmed milk in the North of England.

them. If, as is usually the case, he had made no distinction, but confounded them altogether, the most deserving man of the set would have been excluded from all share of the bounty.

I am, Sir, &c. C. O. L.

Progress of Temperance.

METROPOLITAN.

North London Auxiliary.—A meeting was held on Wednesday evening, 27th ult., at Providence Chapel, Charles Court, Featherstone Street, City Road, for the purpose of forming the Finsbury Branch District Society, in connexion with the above Auxiliary. The attendance was good. After the 117th Psalm had been sung, the Chair was taken by Mr. S. M. Gilbert. The several resolutions were moved and seconded by Messrs. Watson, Yerbury, Clifton, Gray, Chalmers, Green, and Aubrey. A meeting was also held in the Friends' Meeting House, Peel Court, St. John's Street, West Smithfield, on the evening of the 2nd inst., for the purpose of forming the *Clerkenwell* Branch Society, in connexion with the same Auxiliary. The meeting was one of deep interest, from which it is believed much good will result. The place was well filled with a respectable and very attentive audience, and the addresses were luminous and forcible. Dr. Oxley, of Hackney, presided. The usual resolutions were introduced and supported by Messrs. T. A. Smith, Holland, Gray, Preston, J. Panther, and S. M. Gilbert. Similar meetings, for the formation of other District Branch Societies, were announced as follows:—for the *Farringdon* District, at Harp Alley School Room, Oct. 10th;—for the *Islington* District, at the Barford Street School Rooms, Liverpool Road, Oct. 11th; and for the *City* District, at Aldersgate Street Chapel, Oct. 19th. As the addresses of Mr. Preston have excited much attention, we are happy to announce that he has engaged to deliver a lecture on the objects of the New British and Foreign Temperance Society, at the Chapel in Macclesfield Street, City Road, on Tuesday evening, the 10th inst., and also to preach a Sermon in aid of the funds of the Auxiliary, at the Welsh Chapel, in Aldersgate Street, on Thursday evening, the 12th inst. To commence in each place at half past seven o'clock precisely.

North London Auxiliary.—Kingsland Distict.—Persons residing in the Kingsland Road, north of the Canal, or in Kingsland, Dalston, Balls Pond, Newington Green, Stoke Newington, Shacklewell, and Stamford Hill, who are either members of the New British and Foreign Temperance Society, or friendly to its benevolent objects, are requested to leave their names and places of abode at No. 90, Bartholomew Close, (addressed to the Sub-Committee for dividing the North London Auxiliary into Districts) in order that a preliminary meeting may be forthwith held, for the purpose of forming the above villages into a *District Association.*

PROVINCIAL.

Rochester, Chatham.—A friend at Chatham writes:—"We have had a visit from Mr. Magnus Klein, the voluntary Temperance missionary, accompanied by Mr. Farquarson, a friend to the cause. On Monday evening, the 25th instant, a meeting was held in the Wesleyan Chapel, Middle Street, Brompton, which was fully and respectably attended. The Chair was ably filled by Mr. Wm. Holmes, of Chatham, who explained the close connexion between Temperance and religion, stating briefly but clearly the duty which devolved upon every Christian to lend his zealous aid in extirpating the ruinous vice of drunkenness. Mr. Klein's address consisted principally of interesting particulars of his own life and sufferings, accompanied by some appropriate recommendations of Temperance, both as regards temporal prosperity and our eternal welfare, which were very favourably received. Mr. Klein's friend followed, supported by J. W. Manley, Esq., and other speakers; and we have no doubt that the new impulse given to the cause by this meeting is calculated to do essential service; and we trust that, to use the language of the several speakers, society will be greatly benefitted by the extension of Temperance Societies throughout the country. Although our list of Tee-totalers is at present but small, there being only 54 enrolled, yet we thank God and take courage, under the conviction that the powerful appeals lately made by T. A. Smith, and other zealous advocates of the cause, are silently operating, both on the minds and practices of a very large portion of the thinking part of the community. As a proof of this, the subject brought under discussion by the members of the Mechanics' Institute at this place (quite independent of the Temperance Society) was "*whether fermented drinks were beneficial to health?*" and although the matter has not yet been formally decided, by putting it to the vote, it having been adjourned for further consideration this evening, (Sept. 28th) yet it has been a pleasing task to watch the progress of the discussion, the different speakers universally condemning the use of distilled spirits, and very generally those also of fermented liquors. R. D.

Derby.—Extract of a letter from Derby:—"We were visited, in December last, by Mr. Mogg, from the Potteries, and Edward Chater, from Nottingham. A meeting was called in the Primitive Methodist Chapel on the 7th, and was numerously attended. The powerful appeals made by these two friends, produced an immediate effect; and at the close of the meeting, very many signed the pledge. Another meeting was called on the 9th, and many more signed. A Committee was formed, and meetings held in any room or place where we could gain admission, and we kept adding to our numbers. The Committee of the Old Temperance (without consulting us) sent for Hockings, from Birmingham; two large meetings were held in the Town Hall, and our friend Hockings spoke well. But the tumult and disorder, in every form, was shown by several present: good, however, was done. A second visit was obtained from Mr. Hockings, and the meeting was holden in the Lancasterian School Room; and the affecting manner in which he delivered himself produced the most pleasing effects. The Old Committee, however, not meeting the views he gave of the cure for intemperance, took umbrage, and deserted us altogether. A few determined persons still kept the field, and were determined to urge on their way, though the opposition they expected would prove very formidable. The banners of Total Abstinence were then publicly unfurled, and since then we have met with great success. Upwards of 200 have signed, and many reformed drunkards are doing credit to the good cause. Many who have made the happy choice, have exchanged rags, and misery, and distress, in all its complicated forms, for peace, and comfort, and happiness; their wives and children, and the circle in which they move, bear testimony to the happy change. We have been visited by those brave men, Whittaker, Beardsall, and others, since our commencement, and we gratefully acknowledge their favours. In the last month, August, 1837, our Committee requested, by letter, the Messrs. Higginbottom and Clarke, of Nottingham, to pay us a visit; and those gentlemen kindly consented to come: they came on the 15th of August, 1837. We took, for one night, the Mechanics' new Lecture Hall for our meeting, and announced it by large placards and circulars. Mr. Smith, the Nottingham Secretary, accompanied the gentlemen from Nottingham. A highly respectable and numerous audience were in attendance. The Rev. Noah Jones, Unitarian Minister, took the Chair, and addressed the meeting in a good speech. Mr.

Clarke addressed the meeting, in his powerful and convincing strain of eloquence and argument; next the writer of this report, *a reformed drunkard*, painted the miseries attendant upon drunkenness, and depicted the happy change he had experienced after twelve months' trial. Mr. Smith, of Nottingham, next addressed the meeting; his method was truly affecting, and produced a thrill of feeling through the audience which will not easily be forgotten. Next Mr. Higginbottom, who appealed to the judgment, and challenged the professional gentlemen present to contradict him. A wonderful effect was produced on the meeting. Mr. Thomason, of Derby, then stated his views and experience, in a manner which did credit to his mind, and the cause in which he had embarked. The rev. Chairman made some powerful and pleasing closing remarks, when the meeting broke up, highly satisfied, and many of them convinced. The speakers were loudly applauded through the whole of the night. During the week, 16 signed the pledge; amongst them was the Rev. Chairman and another gentleman, both of whom are now on our Committee, and promise much service to the cause. Since then, we have taken a commodious Chapel, entirely for our own purposes. Prejudices are giving way among the higher orders, and we are hoping very great things. Ah, Sir! I cannot express myself fully; my heart bounds with gratitude to God for his mercies towards me—me, who was an unhappy and degraded drunkard, am now happy in the bosom of my family, and enjoying that peace to which I have so long been a stranger."

J. H.

FURTHER PARTICULARS.—At Derby the Tee-total cause has, we trust, received an impulse. Mr. C. H. Clarke and Mr. Higginbottom, Surgeon, from Nottingham, visited that town on the 15th of last month, with E. Smith, the Secretary of the Society. A large assembly was convened in the Mechanics' Institute, and listened with profound attention to the addresses delivered. The Rev. Noah Jones presided, and on the 17th he signed the pledge, which noble example was followed by 15 others. E. S.

NOTTINGHAM.—Our meetings here are very interesting; we hold three every week, and are daily increasing. At Bulwel we have just commenced labouring, and have hopes of doing much good. 6 signed last Wednesday evening. The people at Bramcote, likewise, are taking up the cause with spirit, as also various other villages in the neighbourhood of Nottingham. E. S.

WOBURN, BEDS.—Extract of a letter from this place:—"The Manchester carpenter, J. Cassell, delivered an address in Woburn, Beds, on the evening of the 20th inst., on the advantages of Total Abstinence from all intoxicating drinks, and was listened to with the most profound attention; his audience being composed of the varied trades and labourers in the town and its vicinity. The facts by which he enforced and established the system, were convincingly strong in their conclusion. The effect was almost immediately produced, as several workmen became resolved to become Tee-totalers. In one shop, six men declared their determination to give the subject a fair trial, as well as one or two notorious drunkards of this town, who have abstained from intoxicating liquors, from the memorable evening when they first heard the Manchester carpenter; and state that they now feel themselves new men, and their wives and families never saw so much peace and quietness as they have done since this change has taken place. I am satisfied that the practice of our principles will stem the torrent of iniquity which has set in upon us by the erection of gin palaces in the metropolis, and beer shops in our rural districts. Let the labourer be taught, that by taking the *poison* of the distiller and the brewer, he is wasting instead of adding to his strength, as well as shortening his days, and the work of Temperance will continue to triumph." R. C.

Varieties.

PROOFS OF THE ADVANCEMENT OF THE CAUSE.—It is gratifying to the friends of sobriety to perceive the many indications of triumph which attend the progress of the principle of Total Abstinence from all intoxicating drink. Independently of the many *facts* of reformed character, reinstated health, and improved circumstances, with which we constantly meet, we are led to notice other indirect evidences of success. The "*Strong* ale sold here," and "*Old* sparkling stout," which one time were held out to the public as baits to lure the unsuspecting passers by, are now succeeded by "*Genuine* porter," "Fine *nutritious* ales," and "Cider *direct from the grower!*" The many powerful appeals made by the advocates of our principles have told most effectually upon society; and it is a fact well worth the notice of all men, that although the system may not be generally practised, *much less* ale and beer are drank than formerly. In Liverpool *alone*, the number of barrels of beer drank last year did not reach the quantity of the preceding year by *two hundred thousand!* Then let us "*On to the rescue!*"

TEMPERANCE.—A false delicacy prevails among many ladies, in relation to this subject. They seem to think that, as intemperance is not a common vice of their own sex, they have no concern with it. But this is a great mistake. No portion of society suffer so much from the consequences of intemperance as females. On them it spends its fury. My heart sickens when I contemplate the condition of the drunkard's wife. I turn from the picture with horror and disgust. But, is there no danger that females themselves may become partakers of this monstrous vice? My soul would rejoice if it were so. But every town, and village, and hamlet, furnish evidence to the contrary. Even while I am writing, I can almost hear the groans of a woman in an adjoining house, who is just on the borders of the drunkard's grave. But, independent of this, it is scarcely possible to dry up the secret elements of this wasting pestilence without the aid of *female influence*. I have no doubt, if the curtain were lifted from the domestic history of the past generation, it would appear that most of the intemperate appetites which have exerted such a terrific influence upon society, were formed in the nursery. But, besides the formation of early habits, females exert a controlling influence over the public sentiment of the social circle. Here is the sphere of your influence. If young ladies would, with one consent, set their faces against the use of all intoxicating liquors, their influence could not fail to be felt throughout society. If there is a Temperance Society in the place where you reside, join it. If there is not, use your influence to induce some elderly gentleman of your acquaintance to make a movement in the matter. If you fail in this, try to persuade the young ladies, with whom you are on terms of intimacy, to form such a society. Make yourself thoroughly acquainted with the subject, and lose no opportunity of advocating the cause in every circle in which you move. Such a course may bring upon you the sneers of the giddy and thoughtless lovers of pleasure; but your influence will still be felt. The propriety of ladies becoming members of the Temperance Society is no longer a doubtful matter. It has been repeatedly tried, with great success; and is now almost the universal custom in those parts of our land where the Temperance cause has made most progress. Few persons are aware of what they might accomplish, if they would *do what they can*. I once knew a young lady, who was the moving spring of nearly every benevolent enterprize, in a town of seven or eight thousand inhabitants. The Bible Society of the town appointed a number of gentlemen as visitors, to ascertain who were destitute of Bibles, and make collections to aid the funds of the Society. But the time passed away in which the work was to have been accomplished, and nothing was

done. The books were handed over to this lady. She immediately called in the assistance of a few pious friends; and in a very short time, the whole town was visited, collections made, and the destitute supplied. She imparted life and energy to the Tract Society. She set on foot, and, with the aid of a few friends, sustained the monthly distribution. There had been, for some time, a small Temperance Society in the town; but its movements were slow and inefficient. She undertook to impart to it new life and vigour. The plans and efforts which she, in conjunction with her friends, put in operation, produced a sensation which was felt in every part of the town, and in a few months the number of members was increased from about fifty to three hundred.

A Word to Young Men.—Not long ago, a person in Manchester, in the retail drapery trade, wanted an assistant. A friend named a young man to him, whose business talents were undeniable, who had just left a first-rate firm in St. Ann's Square. Thither the principal consequently repaired, to inquire respecting the character of the person. What answer did he obtain? Young men, who value your characters, your situations, and yourselves, listen! *Why, Sir, he is an excellent tradesman, and I would not have parted with him for pounds, had he not been* A DRUNKARD! The writer of this has not heard of him since.

Lincoln Lunatic Asylum, instituted 1819, which an eminent writer has pronounced to be "one of the best conducted establishments in Europe,—an honour not only to the county of Lincoln, but to the whole empire. Extract from the Report for 1837:—"*A decidedly improved state of health has been found to follow the total disuse of fermented liquor*, and the more generous diet which has been substituted." N.B. The patients were 115.

Cheering Fact.—"I am struck," said a Wesleyan to the writer, "with the striking proofs I see around me of the efficacy of your principles. An old man, who lives just by me, who was for many years a drunkard, called upon me the other evening. I was surprised at his appearance. He was *well clad, clean*, and SOBER! And, what do you think he called upon me for?" said he. Before I could reply, he said, "To inquire when he might come to the class-meeting, as since he had become a sober man, he had *read his Bible*, and wished to 'lay hold on eternal life,' by obtaining, through Christ, the pardon of his sins."

Good News from a Far Land.—"Fort Towson, Choctaw Nation, West, May 15.—When I arrived here last year, the voice of the commanding officer alone pronounced the name of the blessed Saviour of the world with reverence and love. But how has 'one chased a thousand!' Jesus has here been indeed *Immanuel*—God with us. A few weeks since, the sacrament of the Lord's supper and baptism were administered, when five of the nine officers, five of the six married ladies, eleven of the soldiers, and one laundress, confessed Christ in his ordinances, to the glory of God the Father.——A Tee-total Temperance Society has been refreshing the wounded with its waters of consolation for some time past; and to its praise be it spoken, 'instead of the thorn has come up the myrtle-tree.' With exultation I have it to say, every officer, nearly every lady, more than two-thirds of the soldiers, and every laundress, have pledged themselves

'With nectar from the *spring*,
That hence, like Rechab's ancient line,
Though prophets urge, we drink no wine!'

As many are joining at every meeting, I doubt not in a month or two King Alcohol will be left without a soldier here. Nothing that intoxicates is permitted, by regulation or public opinion, to be sold here,—and instead of the staggering drunken soldier, being led off by the guard to his cell, and his profanity grating upon the ear, we find him when off duty, either at the chapel with his song of praise, or at the reading room, *devouring* Temperance Journals. I need scarcely add, we of the medical department have little or nothing to do."

Extracted from the *New York Advertiser and Journal*, and is a portion of a letter from an eminent physician, who had left his home, amidst many flattering prospects, to settle in the above distant and comparatively wild portion of the country.

Intemperance.

Bartholomew Cuddy, an Irishman, a journeyman dyer, was brought before Mr. Broughton, at the police-office, Worship Street, charged with drunkenness and disorderly conduct. An officer stated that Cuddy had attended a meeting of a Temperance Society, on the preceding evening, held in Providence Chapel, Charles Court, Featherstone Street, City Road; where he had behaved in a very riotous and disorderly manner. He declared at the Station House that he was a member of the Society, and had obtained a medal. The Magistrate: A medal! I should much like to see it; a man brought here for drunken and disorderly conduct, with a Temperance medal! The officer observed that Cuddy was an old customer of theirs, having been brought to that office several times before. Mr. Watson, a master baker, of Westmorland Buildings, Aldersgate Street, deposed that he belonged to a Branch Society of the North London Auxiliary to the New Temperance Society. A meeting of that Branch was held at Providence Chapel on the preceding evening, where Cuddy had intruded himself in a state of intoxication. He vociferated loudly several times, with oaths, and introduced much confusion and alarm; several persons tried to restrain his violence, and to remove him by gentle means, but in vain. He was at length given in charge to a police-officer, but not before some glass was broken by his violent struggles. He maintained that he was a member of the Society, and had as much right to speak as any one present. Cuddy, on being called upon for his defence, said that he had been a member of the Society for about four months, during which he had got on very well, and had saved upwards of £2. 10*s*. It occurred to him, however, that he must have "a little drop," and, meeting with a friend, he took about two pints of porter. He took some ale also on another evening. Magistrate: But if you chose to get drunk again, why did you go to the Temperance meeting? Cuddy: I thought I would go and tell them what I had been doing, and take the penalty. Magistrate: Oh! you got drunk, and then went to the Society to tell them so! What is the penalty inflicted on disorderly members? Mr. Watson observed that the penalty was exclusion from the Society, after due admonition. They had a declaration which was voluntarily signed by all who became members. That pledge required Abstinence from ale, porter, cider, wine, ardent spirits, and all intoxicating drinks, except for medicinal purposes, or in a religious ordinance. If a person was proved to have broken that pledge, he was no longer a member. Magistrate: I was not aware that your prohibition extended to porter and malt liquors; you except "medical purposes;" how do you manage about that? If a man thinks he should like to take a little drop, is he to obtain a certificate of admission from a medical man? That seems very much like asking permission to get drunk. Mr. Watson explained that there were two Societies: the Old Society proscribed ardent spirits only. He added that if a conscientious medical man declared his belief that such drinks were necessary in any particular case, that would be a warrant for a man's use of them; but the members of that Society believed them to be altogether unnecessary. Magistrate: I wish you would come to this place, and preach that doctrine to those who visit us: we could give you plenty of work, I assure you. Officer: Three-

fourths of our work arises out of drunkenness: this man Cuddy has been here frequently; he was before your worship some time since, charged with biting off a man's ear, in a drunken spree, when he positively declared to your worship's face, that the man had bitten it off himself. Magistrate: Do you mean to join this Society again? Cuddy: I am afraid I can't get on in my work without a little drink. Magistrate: I think the Society could scarcely have a more worthless member. The worst of these sort of Societies is, that they carry things to extremes: a little porter, used in moderation, can do no harm; but here is no medium, a man must either totally abstain, or he must make himself a perfect beast! Mr. Watson: The moderate use leads to immoderate: the Society has been the means of reclaiming hundreds of inveterate drunkards, many of whom have publicly testified to the utility of the principle; their health being improved, and their domestic comforts greatly increased. He could himself testify to the excellence and utility of the principle; his work as a baker was very fatiguing, but he found himself far better able to perform it than when he used fermented liquors; it was altogether a mistaken idea that such drinks were necessary: they created artificial thirst, and the continued use of them tended greatly to increase that thirst. He took only water to his dinner, and found it quite sufficient to quench his thirst and dilute his food. Magistrate: And you really find yourself able to go through your labour without any of these drinks? Mr. Watson replied that he did, and that many hundreds could bear similar testimony. Magistrate: No doubt many are much benefitted by such Societies; as to Cuddy, he has acted very shamefully; and however it might seem to reflect disgrace upon the Society of which he so resolutely declared himself a member, he must fine him 5*s.* for getting drunk; he had no right to go and disturb the proceedings of a peaceful Society.—*Christian Advocate.*

Death of a Petty Officer on board the Guerriene.—Noble in figure, and of an uncommonly hardy constitution, he died at the early age of thirty, a sacrifice to the demon of drunkenness. Before he was thought in particular danger, a fortnight ago, I spoke to him, in one of my visits, of the importance of being at all times prepared for sickness and death; to which he replied, that he was too weak, both in body and mind, to think on such subjects. Then he was comparatively strong, and perfectly himself; but soon afterwards, the delirium tremens, with all its accompanying tokens of a horrid end, took from him every power of reflection, and he perished a miserable and degraded soul. As I stood by his cot, gazing at his convulsed and agonized frame, just before he expired—after having lain six hours speechless, and utterly incapable of articulating a syllable distinctly—in an effort of anger at a shipmate attending him, he broke out in the most dreadful oaths and curses, sounding in my ears as if they already came from the regions of the lost. To commend his immortal spirit by prayer to the mercy of an eternal Judge, was all in my power to do; and I turned away with the heartfelt aspiration—"Let me die the death of the righteous, and my last end be like his."—*(Stewart's Visit to the South Seas.)*

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JOHN SUTTON returns his most grateful thanks to his Friends and the Public in general for the patronage already bestowed on his Establishment, which, from its eligible situation and superior accommodation, he hopes for a continuance of their distinguished support. Individuals and Families visiting Brighton will find its internal arrangements such as to insure comfort with economy.

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Hull Temperance Pioneer.
Crown quarto. Published on the first day of every month. Price 1*d. Edited by* R. Firth, *Secretary of the Hull Temperance Society.*

The Pioneer proposes to supply a monthly report of the speeches of reformed characters, together with those of the female meetings. This the Editor has long deemed to be a desideratum in Temperance Publications, and hence the Pioneer will be found a most efficient auxiliary to all infant societies, especially those that have not an efficient number of advocates.

Mr. Pasco, 90, Bartholomew Close, London, has been appointed *General Agent* for the country Societies; all applications must, therefore, be made to him, through the Booksellers.

MEETINGS IN LONDON AND ITS SUBURBS.

Monday, October 9th.—Wesleyan Association Chapel, Edward Street, Whitmore Road, Hoxton—At the Chapel, Ewer Street, Union Street, Borough.—Scotch Baptist Chapel, Northampton Street, King's Cross.

Tuesday, October 10th.—Christian Benevolent Society's Chapel, Macclesfield Street, City Road.—White Horse Yard, Broadway, Westminster.—Little Wild Street Chapel, Great Queen Street. (Rev. Mr. Woolacott's)—Harp Alley, Farringdon Street, Meeting for the formation of the Farringdon District Branch Society.—Infant School, York Street, Walworth.

Wednesday, October 11th.—Providence Chapel, Charles Court, Featherstone Street, City Road.—Bible Christians' Chapel, Paradise Row, King's Cross.—School Rooms, Barford Street, Liverpool Road, Islington; for the formation of the Islington District Branch Society.

Thursday, October 12th.—Welsh Chapel, Aldersgate Street.—Bible Christian's Chapel, George's Place, near the Wooden Bridge, Pimlico.—Rev. Mr. Morren's Chapel, Shore Place, Well Street, Hackney.—Female Temperance Society, at the Chapel, Broker Row, Mint, at 6 o'clock.—Mariner's Church, Wellclose Square.

Friday, October 13th.—At the Chapel, Broker Row, Mint

Saturday, October 14th.—John's Coffee House, Sloane Square, Chelsea. (Meeting of members.)

The First Annual Meeting of the Western Auxiliary will be held on Monday, Oct. 9th, at the Friends' Meeting House, Peter's Court, St. Martin's Lane, at six o'clock.

TO CORRESPONDENTS.

Our intelligent Correspondent "G. R." *will perceive that we have anticipated some of his views in our leading article. We shall, however, not fail to use some part of his paper. Will he write again?*

Received—Correspondence from a Wesleyan Missionary, Antigua (West Indies); Exeter and Brighton; Papers from several valued friends; and a choice variety of useful extracts. All our correspondents are sincerely thanked.

We have not room this week for the testimony of the Lord Bishop of Norwich in favour of the principles of our Society. It shall appear in our next Number.

Printed and Published by J. Pasco, 90, Bartholomew Close; and may be had of all Booksellers.

THE WEEKLY
London Temperance Intelligencer.

UNDER THE DIRECTION AND SUPERINTENDENCE OF THE NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY.

No. 48.] SATURDAY, OCTOBER 14, 1837. [PRICE ONE PENNY.

"Far from thinking this cause a *sole* means of converting sinners from the error of their ways, we deem it to be but an *auxiliary* to the great cause of religious truth; it is intended *not to supersede*, but to *make way* for other means."
Rev. J. A. James.

HINTS TO THE FRIENDS OF TEMPERANCE.

DURING our connexion with the great work of the Temperance Reformation, we have witnessed, with great pleasure, the zeal of our friends in carrying out the principles we advocate, and the determined stand made by them against the combined allurements associated by custom, caprice, and self-confidence, to impede the progress of the cause. Sacrifices of no ordinary kind have been made by some amongst us, and efforts the most extraordinary, both in a physical and pecuniary view. The reward realized by such indefatigable men has been but scantily bestowed. Indeed, calumny and obloquy have been heaped upon them, and motives imputed to them of which they were most unworthy. But it is a reflection of incalculable value to such lovers of their countrymen, that the seed they have sown *may* and will one day come to maturity. The blessings they have spoken of will hereafter be seen, felt, and enjoyed. Already do they see the fruit of their labours; already has the moral desert began to exhibit signs of improvement; already has the waste, desolated by intemperance, and scorched by the withering influence of associated crime, began to yield to the culture they have bestowed upon it; and why should it not one day "bring forth, and blossom as the rose."

Glowing, however, as are the expectations in which we may lawfully indulge upon this subject, and bright as our anticipations may be of the future, we are still aware that much depends upon the manner in which we purpose to secure our object. It should, consequently, be our study to choose those means, and to support those plans, which are most likely to afford us the greatest amount of good.

It was said of the late Emperor Napoleon, that when he intended to attack any opposing power, he resorted to his chess-board, and studied closely the movements he there made amongst his ivory figures, so that he might be prepared for any emergency, by a close observation of probabilities, and by an investigation of causes and consequences. So should it be with us; we should observe carefully the character of the difficulties with which we have to meet, and then acquire self-possession by a deliberate choice of the most effective instrumentality.

Much good has been done amongst us by the open advocacy of our principles. At many of our meetings, the *folly* of the drunkard's course has been so clearly manifested, that he has been led to ponder, to *hope*, to *decide*. Others have perceived the inefficiency of the *moderation* system to stay the overwhelming flood of intemperance. From that period, they have given *their example* to the cause, and who can tell the vast sum of benefit that may be eventually realized by it? Whole families have, by these means, had cause to bless the day when they first heard the sound of Total Abstinence from all intoxicating drinks; and now their hearts are cheered by the ardent feelings inspired by the promotion of such a glorious reformation. Great, however, as are these results, and cheering as the facts they present must be to every lover of his country, there is another means by which *still more good* is effected, that is, by the diffusion of our publications, in the shape of pamphlets, addressed to the deliberate judgment of the reader.

It is well known that the power of the public press is indeed mighty. When *truth* is the arm which works the gigantic engine, public opinion must yield its capricious hostility to the influence exerted, and thus society gains moral energy. And many who would not be seen in a Temperance meeting, will read the "*Great Delusion*," or "*What's the News*," when quietly seated by the domestic hearth; and the other branches of the family may, by such circumstances, obtain an idea of the nature of the principle, and thus be led on, almost insensibly, to declare themselves in favour of its practice.

From these considerations, it appears quite reasonable that our principal object should be the *diffusion of knowledge* connected with this subject; and it is to be regretted that we have not done more in this way than we have done. Our friends are aware that we have many cheap works upon the principle in circulation amongst us; and in the *Intelligencer* they may find a variety of matter, embodying a theoretical and practical view of the great question before us, with the working of the principle at home and abroad. Let them then recommend this their own weekly publication in the several Auxiliaries throughout the country, and in town, so that *every family* connected with the cause at least, may know how the work is progressing. Such an united effort would greatly facilitate the growth of our principles, materially add to the circulation of Temperance information, and *reduce the price of the Intelligencer* to *one-half* the present sum.

Our friends will at once perceive our object in giving them these "hints." A *trifle*, on their parts, *would enable us to do much more for them*, and *for the cause* we have espoused. Encouraged as we are by the thousands we have already circulated, and by the great good which has, under God's blessing, attended our labours, we feel determined to "leave no stone unturned," until the Temple of Bacchus shall fall, and his votaries be consigned to the tomb of all the Capulets, never again to poison the stream of England's enjoyment.

Friends of your fellow-men! will you not aid the successful completion of our common enterprize.

PRINTED AND PUBLISHED BY J. PASCO, 90, BARTHOLOMEW CLOSE, LONDON.

THE MIDDLESEX MAGISTRATES AND THE PUBLIC HOUSES.

After our leading article of last week had been prepared for the printer, we received a letter, bearing upon the subject, from which we give the following extracts. After noticing the resolution passed at the Middlesex meeting, and the apathy of the government in candidly meeting the case, our correspondent goes on to observe :—

My brother Tee-totalers, awful as these admissions truly are, to us they are certainly encouraging; for we may read in them the dawning of a brighter day. Let us, therefore, give these worthy magistrates all the assistance in our power; let us preach the doctrine of Total Abstinence; let us teach the nature of intoxicating drink, and endeavour to persuade the people to *abstain*. Let us unite in endeavouring to do our duty, as opportunities occur, of removing this "abominable nuisance," and it will appear that our mode is more rational—more likely to be productive of beneficial results and permanent good, than any legislative enactment possibly can be, because our means brings conviction home to the mind.

Let us be patient, but persevering; daily looking up to the Divine Being for direction and ability to bring into exercise all the fruits of the Spirit.

We know that as these principles are embraced, cleanliness and comfort will flow to the people as the happy results. And that desecration of the Sabbath, which is now so justly complained of, will decrease; for it is the custom of Saturday drinking that materially aids this Sunday trading. Destroy this custom, and then not only the respectable venders of these intoxicating liquors would have an opportunity of attending Divine worship, ("be relieved from their slavery") but the slaves of customers, with many other respectable tradesmen, as grocers, butchers, bakers, &c. &c., might attend without that distraction which must now necessarily accompany their minds. Do away with these drinks, and the respectable venders would be able to devote the whole of the day to Divine worship, and freed from the painful temptation of doing as the writer, when he used these drinks, once witnessed at the Black Eagle, in Nightingale Lane, of seeing the landlady, on a Sunday evening, rise from the reading of the Bible, to take from an unfortunate female an under garment, in pledge for a glass of gin.

These worthy magistrates tell us these drunkard-making shops are now unnecessary as places for obtaining refreshment in London. Let us assiduously endeavour, by example and precept, to make them so throughout the country and the world. Let the ministers of the Gospel faithfully and fearlessly preach against this evil; let day and Sunday school teachers diffuse into the minds of the youths in their schools the light which has arisen, that their minds may be fortified, and they thereby better enabled to withstand the temptation to drink, at that critical period when they leave school to enter the workshop.

When tradesmen and mechanics learn from this court that even magistrates and legislators are the bond-slaves of these priests of Bacchus, it will be no matter of surprise that when they embrace the principles of Tee-totalism, these lords and their infatuated supporters should endeavour to force them to give up their principles, by loss of trade and prospect of starvation. But let us remember, that He who is for us is mightier than all they who are against us. From them we learn it is useless to look to government to set the people free, for it is doubly chained—that before it can possibly endeavour to liberate the people, it must cast off the twofold chain with which it is bound. But the people have only one effort to make—*abstain!*—one link to break—*the first glass*, and they are free. G. R.

CORRESPONDENCE WITH THE SECRETARIES.

My dear Sir,—Mr. Wall has informed me that he lately saw you when in town, and that you had very kindly promised to supply us with some Temperance publications, for distribution. I purpose, D. V., to visit every town, and some of the populous villages, in the county, and, if practicable, to hold a meeting and deliver a lecture, in every place, on Temperance. On this tour, I hope to set out on the 2nd of October. Could you favour me with any publications, for gratuitous distribution, I shall feel greatly obliged. We have divided this town into districts, and a number of our active members have commenced a weekly visitation, with Temperance tracts, which are thankfully received by many. I am happy to say our cause is progressing among the working class, many of whom are our joy and crown. We wish to have a sort of anniversary at Brighton and Lewes next month, but we shall want two or three powerful advocates for the occasion. Do you expect any in town who could come and help us?

I am, my dear Sir, your's very affectionately,

Brighton, Sept. 21st, 1837. J. Edwards.

Dear Sir,—Last night a meeting was held in the Town Hall, to plead the good cause of the Total Abstinence Society. It is truly lamentable that but very few of the respectable part of the community attended; indeed none to unite actively in the laudable work. Mr. Cassell, who is called the Manchester carpenter, convened the meeting, by having it publicly cried. This kind of publicity drew together many of the poorer labouring classes, and some of the lowest sort. Mr. C. spoke about an hour, and spoke to purpose; and was heard without much interruption. At his suggestion I now write, in hopes that you may devise some measures by which the principal inhabitants may be brought to see the importance and utility of this excellent Society. Mr. C. thinks you will favour us with tracts and papers that might remove the prejudice, annihilate the apathy, and secure the approval of the people at large. Sincerely do I wish something effectual might be done, and done soon. Certainly this town stands in great need of this Society. Its prosperity would gladden the hearts of many, and among them

Your's, in the best bonds,

High Wycomb, Sept. 15th, 1837. William Judson.

WEST INDIES.

Dear Sir,—You will be glad to know that the principles of Total Abstinence, so well advocated in your "Intelligencer" and other periodicals, are established in the minds and practice of many in these parts. Anxious to commence a correspondence with you, or the Secretary of the Society for the Suppression of Intemperance, I have been contemplating a longer letter than this introductory epistle, detailing the operations of the Antigua Temperance Society, but I cannot yet accomplish it. This will introduce to you Henry Armstrong, Esq., a pious planter of this island, and a devoted and laborious Tee-totaler. We have been often engaged in Temperance operations; and he can give you some information of our progress and hopes. The plentiful circulation of tracts, which I have obtained from England and America, has been productive of much good. Several of our missionaries use only cold water to the great improvement of our health generally. I greatly rejoice that the Committee have offered the premium of £100 for an Essay: I hope it will will give birth to several able treatises.

I am, my dear Sir, your's, very truly,

Antigua, August 9th, 1837. James Cox.

Correspondence.

BEER SHOPS.

Sir,—I have lately been reading Lockhart's Life of Sir W. Scott, and was struck with the following quotation from a letter which the poet wrote to J. B. S. Morritt, Esq., Rokeby, dated August 11th, 1817:—

"There is a terrible evil in England, to which we are strangers—the number, to wit, of tippling houses, where the labourer, as a matter of course, spends the overplus of his earnings. In Scotland there are few, and the justices are commendably inexorable in rejecting all applications for licences, when there appears no public necessity for granting them. A man, therefore, cannot easily spend much money in liquor, since he must walk three or four miles to the place of suction and back again, which infers a sort of *malice prepense* of which few are capable; and the habitual opportunity of indulgence not being at hand, the habits of intemperance, and of waste connected with it, are not acquired. If financiers would admit a general limitation of the ale houses over England to one-fourth of the number, I am convinced you would find the money spent in that manner would remain with the peasant, as a source of self-support and independence."

You will perceive, Sir, that the letter from which the foregoing quotation was copied is dated upwards of twenty years ago; and what steps has the Legislature taken since that time to check the evil complained of? Alas! instead of retrograding, the evil has been progressing with fearful rapidity. The number of spirit houses in our great towns has exceedingly increased; and a law has been enacted which enables any man who thinks proper to open a house for the sale of malt liquor. There is now hardly a village throughout England where a beer shop is not opened, to entice the unwary and tired labourer, as he returns home in the evening, and to rifle him of his hard-earned wages. There are very many poor men who have not resolution to resist a pleasing temptation when placed in their way, and it is very cruel and very wicked to tempt them. It is exactly what Satan does; he first tempts us into sin, and then punishes us for yielding. The government does what it can to protect the people from thieves, and murderers, and swindlers, and incendiaries; and ought it not also to deter them from falling into the greater danger of drunkenness, whereby their constitutions are ruined, their fortunes are ruined, their wives and children are ruined? The law punishes even a miserable petty fortuneteller, who cheats a silly girl of sixpence, and yet it grants licences to thousands of persons, and protects them, in fleecing their simple victims of every farthing they possess. What inconsistency is here! It is not merely, as Sir W. Scott says, that "the labourer spends the *overplus* of his earnings;" if it were only so, there would still be something left for the support of his family; but we know that he too often spends the *whole* of his earnings at the public house, and his family is left in utter destitution.

I have said there is now hardly a village throughout England where a beer shop is not opened, but the mischief extends farther than this; the labourer has converted his cottage into a beer shop, and they are now to be seen in by places, and the sides of lonely lanes, where he persuades his fellow-labourers to spend their time and their money; and where he harbours the midnight poacher till the hour when he can conveniently pursue his desperate and dishonest work. The man who opens such a house as this, is almost certain to be ruined: he drinks to encourage his drinking customers, and in time becomes a confirmed drunkard; and when his services are required, or his inclination prompts him, he joins his poaching friends, and, when detected, shares with them the punishment of their crime. But this is not all: his sons catch the infection, and soon learn to drink and poach like their elders; and, what is more melancholy still, the daughters very frequently become the prey of the dissolute and unprincipled frequenters of their father's house. And is there no remedy for all these evils? Yes; as soon as Parliament meets, let petitions be sent up from every Temperance and Total Abstinence Society in the kingdom, to limit the number of public houses, and to put down all the beer shops at once. No licences should be granted for the sale of intoxicating liquors; but if we cannot obtain the whole of what we want, let us at least solicit for an instalment, and wait till better times arrive, and our principles have made a deeper impression on the public mind, when we may, perhaps, gain something more. I think that Parliament would not, and could not, altogether turn a deaf ear to an application so general and simultaneous as I have proposed, backed as it is by the authority of so great, and good, and wise a man as was Sir W. Scott, whose memory I know is revered, and whose opinions are respected by the most influential persons in the country.

I am, &c. C. O. L.

Progress of Temperance.

METROPOLITAN.

West London Auxiliary.—This Society held its first Annual Meeting on Monday evening last, at the Friends' Meeting House, Peter's Court, St. Martin's Lane. The place was filled by a very respectable audience.

John Hull, Esq., was called to the Chair. Having made some general remarks on the advantages resulting from the principle of Total Abstinence, he accounted for the prevalence of intemperance on the ground that the subject was not duly attended to in the education of youth. He hoped that the time would soon arrive when a weekly lecture would be instituted in or near the metropolis, where those who were in training as instructors of youth would have their attention directed especially to the importance of abstaining altogether from all intoxicating drinks.

Mr. Stephens, one of the Secretaries, then read a report of the proceedings of the Auxiliary during the past year. It stated briefly the necessity which existed for the operation of the Society, lamenting that its exertions had been circumscribed, and comparatively inefficient, in consequence of the very limited funds the Committee had been able to command. The different stations occupied in the Auxiliary were then named, and the number of persons who had signed the pledge of the Society was declared to be 1432.

Mr. S. M. Gilbert moved the adoption of the report. He remarked on the force of habit and prejudice as operating greatly to check the operations of the Society; but expressed his firm conviction that perseverance in the propagation of its principles would ultimately be crowned with success.

Mr. T. Preston seconded the resolution. While he could account for the opposition with which the Society met, from men whose appetites induced them to love drink, and from men whose interests were at stake, he was much surprised to find that the most marked opposition proceeded from a portion of what was called "the religious world." Did they suppose that virtue resided in intemperance, or did they see nothing attractive in Temperance, which was one of the fairest excellencies that grew around the cross? He denied that the Society had any intention to place Temperance in the room of religion. A man might be a very consistent and zealous Tee-totaler, and yet he might be wholly unfit for another world. Yet, he must contend that the principles and proceedings of the Society were based on the Bible, and that no other principles were likely to produce the desired effect. He exposed the system of moderation as altogether inefficient, and maintained that the system of Total Absti-

nence,—the only true Temperance,—was in perfect accordance with some of the plainest precepts, and some of the most illustrious examples, of the word of God.

Dr. Oxley declared his firm attachment to the principles of the Society, after the experience and observation of a series of years. He dwelt on the evils resulting from the use of malt liquors, which he regarded, in some respects, more injurious than ardent spirits.

Mr. T. Whittaker examined the principles of the Society, at some length, in connexion with the general tenor of Scripture precepts and examples. He pointed out the inefficacy of the moderation system, and showed the wisdom and policy of the system of Total Abstinence, adducing his own experience in proof of its efficiency.

Mr. J. W. Green said it was but too apparent that habits of intemperance were inimical to the comfort and happiness of mankind. It therefore became all who really desired the welfare of their race, to exert themselves to the very utmost to promote the Temperance cause. Having themselves embraced the principle, and experienced its efficacy, it became them to diffuse the knowledge of that principle, and to illustrate and enforce their precepts by a coincident and consistent example. Every individual had some portion of influence, which he was bound to exert. They might assist in holding meetings, they might circulate the publications of the Society, and they might make pecuniary contributions. They had every encouragement to do so. There was the testimony of their consciences that they were aiming to promote the welfare of their fellow-men and the glory of God. There was the consideration that the opposition they met with was only the opposition of natural depravity, and of sordid interest, which would ultimately be overcome by the principles of truth and purity. There was the nature of the remedy; a plain, simple, comprehensible, portable, efficacious remedy, admirably adapted to the cure of the evil they so greatly deplored. There was the degree of success with which they had already been blessed. There was the assistance they were deriving from sources which they had scarcely anticipated, or, at least, not in the degree in which it was now granted, namely, from medical men, from ministers of the Gospel, and from many who had been confirmed drunkards, but who now came forward to bless God and them for the good they had derived. While their principles were daily exciting attention—while new Societies were forming in every direction—while God himself smiled upon their exertions, they were bound and encouraged to persevere, notwithstanding every opposition.

Mr. T. A. Smith addressed the meeting at considerable length, on the numerous advantages resulting to all classes of society, and especially to the operative classes, from the disuse of all intoxicating beverages. He refuted many of the objections which false principles of education, and long-established customs, and interest, led men to make; and expressed his firm belief that the object of the Society would ultimately be gained, and that England would rejoice in an intelligent, a free, a happy, a religious population.

The meeting was briefly addressed by Mr. S. Gray and Mr. F. Grosjean. A collection was made in aid of the funds of the Auxiliary.

South London Auxiliary.—A very interesting meeting was held in the Wesleyan School Room, Broadwall, Blackfriars, on Monday, the 25th ult., for the purpose of forming a Branch Society for the New Cut District, in connexion with the above Auxiliary, when the Secretary of the Parent Society and Treasurer of the Auxiliary (J. Meredith, Esq.,) took the Chair. After a few words in prayer by Mr. Eagle, Superintendent of one of the Surrey Chapel Schools, resolutions were carried to form the Branch Society, when Messrs. Whittaker and T. A. Smith were listened to, in their impressive addresses, with the deepest attention, and a powerful impression appeared to be produced in the minds of the numerous auditory. Twenty-four signatures were obtained at the close of the meeting. This meeting excited such a lively interest in the neighbourhood, that the School Room was crowded soon after the doors were opened, and many persons could not obtain admission; although the publican opposite had endeavoured to get up a counter attraction, by hiring some musicians, who played the whole time of the meeting.

PROVINCIAL.

Great Yarmouth, Norfolk.—The Total Abstinence Society held a festival meeting at the Masonic Hall, on Tuesday evening, October 3rd, 1837, to celebrate the triumphant progress of Temperance principles in the united kingdom of Great Britain and Ireland. At six, about 156 persons sat down to tea, and partook plentifully, at the same time temperately, of the *good creatures* of God. The pleasure and harmony of the company was considerably increased by the kindness of several of our friends, who, with appropriate music, sung several "Temperance Festival" hymns.

After tea, the Rev. Thomas Clowes, M.A., President of the Society, was called to the Chair; who, after addressing the meeting with an appropriate speech, called on the Secretary to read the report, of which the following is an extract:—

"Your Committee do not recognize this meeting as the anniversary of the Society, inasmuch as twelve months expired on the 1st of September, since the subject of Entire Abstinence from all intoxicating drinks was first brought under the notice of the inhabitants of this town; and with respect to its complete formation, it was not till the 26th of April that the Rev. Thos. Clowes, M.A., was chosen President, and the Revs. Thomas Hunt, then of Gorleston, and G. W. Steward, of Caister, Vice Presidents; these, in unison with Mr. Chas. Barber, the President, E. F. Church, the Secretary, and sixteen active members, formed the present Committee, who have since left no means unemployed to promote the interests of the institution aiming at the glory of God and the welfare of mankind.

"Your Committee by no means attempt to under-rate the efforts of any society, bearing a similar name, but which do not go the same lengths with themselves,—they consider that every attempt to elevate the sufferings which mankind endure, is praiseworthy in the estimation of the wise and good. Still they must insist on the fact, that however the original Society may have laboured with success, and paved the way for future good, it has not attained, neither is it likely to attain, the end at which it aims, inasmuch as the national favourite beverage answers all the purposes of intoxication; mars the happiness of thousands of families; engenders strife and discord among many relatives, neighbours, and friends; increases the enmity of enemies; sends many a genius to a premature grave, and innumerable souls to eternal woe!

"Your Committee, in prosecuting their legitimate designs, have met with difficulties from quarters they expected them not; they have been pained to find that whilst the *bad* have censured them by malevolence, the *good* have, in many instances, done so by mistake: hence their difficulties have been greater than they at first expected; but, numerous as these instances have been, they have regarded them as the dust in the balance, without weight, whilst so triumphantly counterpoised by such glorious success, and that success more particularly among a class of persons whose previous propensities to vice were so apparent to our town at large, that even the opponents to the system are compelled to acknowledge that their conversion thereto is, to the community at large, a blessing from heaven.

"Whilst your Committee have been thus encouraged by success at home, they have been almost equally so on hearing

of still greater success abroad. They rejoice that America can report the proceedings of more than 7000 Temperance Societies, consisting of upwards of one million 250 thousand members,—that they can produce in their favour the testimonies of numerous medical associations,—can assure us that more than 5000 ministers of the Gospel, and 6000 churches have condemned the traffic in intoxicating drinks, —that 3000 distilleries have been stopped,—that 7000 merchants have ceased to vend the intoxicating poison,—that more than 1200 ships sail from her shores with no spirits on board,—that the healthful public sentiment of New York has stopped the sale of intoxicating drinks in more than one hundred of her towns,—that more than a hundred thousand have pledged to abstain from all that can intoxicate,—and that she is adding to her numbers more than a thousand a-week. But though they rejoice that success so abundant attends the labours of their trans-atlantic brethren, they more particularly rejoice that the tide of Temperance is flowing in Great Britain and Ireland, and their joy, if possible, is increased by finding that a rivulet is running in Yarmouth, which they earnestly trust will flow, and continue to flow, till it become mighty as the German Ocean, and bury every thing like intemperance in its mighty depth.

"Your Committee deeply lament the case of some, who in the first instance joined this Society, and remained in it long enough to prove the practibility, the utility, and excellency of its requirements, began to feel its happy effects on their own constitutions and in their families, but in an evil hour fell through the force of temptation, and re-involved themselves and connexions in their former calamities. But whilst there is sufficient to prove that the cause is a good one, and that the labours of its members have not been in vain, the persons whose present state is so deeply deplored shall not be lost sight of, but every legitimate means shall be employed to effect their return.

"For the want of efficient visitors, your Committee is not at this period capable of stating the exact number in Society, but, after deducting those who are well known to have fallen at the late election, and making allowance for other casualties, they suppose there are upwards of 200.

"From the audited accounts of the Society, it appears they have received the sum of £24. 2*s*. 1*d*., and have expended for publications, public meetings for advocating the cause, and a variety of incidental expences, £36. 17*s*. 4*d*., leaving a balance, due to the Treasurer, of £12. 15*s*. 3*d*.

"And now your Committee, aware that every good gift cometh from above, feel it their duty to remind the members of this Society, that it is their duty, not only to make use of their own best endeavours, but unceasingly to implore help from Almighty God; bearing in mind that if they do all with an eye to his glory, he will acknowledge their labour, and in due time crown them with an eternal reward."

Several appropriate resolutions were then introduced and supported by the Rev. G. W. Steward, Mr. Burch, the Rev. W. Goss, the Rev. Mr. Jones, Mr. Green, Mr. Church, and Mr. Barber. All the resolutions were carried in the usual manner, with great expression of delight; but the last was accompanied with an act that was truly indicative of an earnest wish that the Society should shortly liquidate its debt. We have every reason to believe that this meeting will be attended with considerable success. The signatures obtained were from persons who have for some time been living up to the requirements of the pledge, and are, of course, most likely to be permanent. E. F. C.

The Norwich Festival.—We have great pleasure in presenting our readers with the following brief, but deeply interesting, report, taken from the *Stamford Mercury*:—

On Monday evening, the 25th ult., St. Andrew's Hall in Norwich was the scene of an entertainment of the most unalloyed gratification that has ever perhaps been witnessed in that city. It having been announced that the philanthropic Diocesan would take the Chair at a Temperance Festival, no fewer than 980 persons (admitted by tickets at 1*s*. 3*d*. each) sat down to partake of the beverage "that cheers but not inebriates," about two-thirds of the number being ladies.—The Bishop was received on his entrance with universal applause, and Beethoven's fine "*Hallelujah to the Father*" having been sung by a full orchestra, accompanied by the organ, under the direction of the Rev. R. F. Elwin. The right rev. prelate rose and said with deep feeling—This was indeed a glorious sight, and one which must be delightful to the feelings of every Christian. He saw before him a sight such as he had rarely seen, and one that gave him the greatest satisfaction. They had before them an ardent advocate of Temperance Societies: had they sought through all the world they could not have found a better. He did not say this from vanity or pride, but because they had before them one who for a length of time was *opposed* to Temperance Societies, thinking them the vain visions of enthusiastic minds. However, he did not revile, but he looked at the matter as a conscientious man, determined to see both sides of the question. In his own county, (Lancashire) Temperance Societies had swarmed around him like bees, and he soon saw that it was on Temperance Societies the fulcrum might be rested to raise the British Nation to what it ought to be, and it ended in his becoming a convert. The progress of these Societies was indeed a miracle. His Lordship related many instances of improvement in the condition and morals of persons who had joined the Society, particularly alluding to a circumstance which took place at Manchester, about sixteen miles from "the dear parish" where he resided, namely, the falling of a place where the Temperance meeting was being held, by which several persons were killed, and many were seriously and fatally injured. He went over to learn what were the impressions of the people in reference to the injuries they had received, and being directed to a person by the medical gentleman who attended her, he heard her declare that such were the benefits she had derived from the Temperance Society, (her husband having formerly been a confirmed drunkard, but being then a member as well as herself,) that if the same evil was again to befall her, she would rejoice in being a member of the Temperance Society. He had never heard of her since, but supposed she could not long survive. "I was," said his Lordship, "in luxury, and health, and strength; but when I saw this suffering victim, I said, 'Lord God, when I am called hence, let my last end be like this poor sufferer's.'" Some said Temperance Societies were not to be supported, because they were not religious, but the tale he had just told was a folio volume of religion. Suppose, however, that for argument's sake he allowed they were not religious societies, he saw several ministers around him, and he would ask any one of them if he had to make choice between a village where there was a Temperance Society and another which abounded with beer-shops and drunkenness, which would he most regard as the land of promise? The arguments against Temperance Societies were like the story of the razor—they were made for sale but not for use. (Laughter.) —His Lordship, after declaring his approbation of what were called the *Tee-total* principles, ended an excellent speech, by saying he would report in the west what he had seen in the east, and he was quite sure they would envy the opportunity which he had that night enjoyed.

The other speakers were the Rev. Mr. Steward, Rector of Caistor, near Yarmouth; the Rev. Mr. Clowe, of the New Church, Southtown; the Rev. Thos. Rowland, Wesleyan minister; Mr. S. Wiseman; the Rev. R. Hankinson, &c. &c., by whom several resolutions in reference to the objects of the meeting were moved and seconded, all of which passed unanimously. Shortly after nine o'clock, the company partook of supper, and separated at about eleven, highly delighted with the entertainment. In the course of

the evening, Haydn's "*Father, we adore thee,*" Parry's "*Give, give the Lord,*" Mozart's "*Oh! heavenly Lord,*" and Orlando Gibbons's "*Hosannah to the Son of David,*" with several hymns selected for the occasion, were performed in a very superior manner.

MANCHESTER.—Dear Sir,—We are doing well in this town. Meetings are daily held, and signatures are continually being obtained. I hope shortly to see a glorious revival. My heart is warmer (if possible) than ever in the cause. Oh, what need for greater exertion! Let us but persevere, and we cannot fail to succeed.

Your's, sincerely, R. B. G.

PARTICULARS.—The Abstinence cause has received a severe check in Manchester, from the introduction of 5, 10, and 25 pound money clubs into the Temperance hotels. The false representations which were made concerning these clubs induced many men to join in them, with a view to better their condition. They have bought their shares, and found friends to give security for them. They have speculated, failed in their speculations, and then found that they were unable to pay the contributions to their clubs. Their securities have been placed in lawyer's hands, and ruin, to many, has been the consequence. It is evident that this must cause the greatest friends to become the direst enemies, and many an honest man to be branded with infamy as a villain. This is the effect they have produced, and they are justly regarded as the greatest curse the Temperance Society has had to endure; but amid all this discord and disappointment, men were found in whose mind hope never expired; men who have laboured, through good and through evil report, to spread the glorious reformation by which they were made to taste the enjoyments of life; and now they are about to receive their reward, ample and sufficient, but which can be enjoyed by none but generous minds,—the contemplation of happy families, made so by their own exertions. Temperance is reviving in Manchester; a reaction is taking place; and despite of the stigma which has been cast upon it by its friends and enemies, its principles shine forth in purity, and it will and shall flourish. The meetings in HULME are still kept up by the veteran Gaskell. He never tires in the good cause, and his example has brought around him a number of working men, whose influence is operating in the most beneficial manner for the good of society. On Saturday, the 19th instant, a tea-party was held in Christ Church, Hulme, at which 540 persons sat down.—The CHORLTON-UPON-MEDLOCK meeting still maintains its influence, and the veteran Taylor still continues his exertions as Chairman. His fine athletic form, combined with the fact that he has been upwards of twenty-six years a Tee-totaler, tells wonderfully for the truth of our doctrines, and causes them to be respected wherever he goes. —OAK STREET, the original—I believe it was the first—Abstinence meeting-place in Manchester, is still kept up under the auspices of the Rev. Mr. Beardsall, who truckles to none of the exceptions in our pledge, using no fermented wine at the sacramental table, nor believing that alcohol is necessary as a medicine. At the meeting in Oak Street, on Thursday, the 14th instant, a Bible was presented to Miss Williams, a very popular speaker in the Temperance cause. It was a most interesting occasion: whether we consider it as it regards the person rewarded—a female—or the reward itself, it will do good, as it evinces a desire to show public gratitude to those who voluntarily labour for the public good.—The CLOTH HALL meetings, Salford, still continue to be held, with Mr. Chadderton for their Chairman; and although they are not so well attended as could be wished for, yet they are doing good. The truths of Total Abstinence are promulgated, and sooner or later the people's eyes will be opened, and they will walk in the right paths so long forsaken by our fathers; the path that leads to comfort, joy, and peace.—Of the numerous meetings formerly held in Manchester and Salford, these are the only ones which have survived the apathy to Temperance, induced chiefly by the money clubs; but their evil having become apparent, they being universally descried, the friends of Temperance have again become active. The toscin of alarm is sounded, and war is declared against Prince Alcohol; and in every part of the town the attack is made—may he perish in the assault. —A meeting has been again commenced in the Temperance Reading Room, Redfern Street, by a number of working men, and the most complete success is anticipated from the great talent and firmness connected with it. I may mention the names of Hume, Dixon, Roberts, Smithurst, Murphy, Grimshaw, and Kennedy, who have laboured long and hard, at home and abroad, and who are determined to labour until the foe lies prostrate at their feet. Meetings have also been re-opened at the Tabernacle, Oldham Street, and at Chancery Lane, by Dr. Grindrod, with committees formed of working men, who, on the nights of meeting, sing through the streets the blessings of Temperance, and thus announce the meeting. Surely it is a blessing when men are not ashamed of a good cause.—DENTON is a village about six miles from Manchester, where intemperance has long held unbounded sway, and where its supporters, the publicans, rule like lords over church, chapel, and school. Thus the efforts of the friends of Temperance are paralyzed for the want of a respectable meeting-place. The Church Sunday School was opened as a meeting-place by Messrs. Pollard and Scott, from Manchester, whose labours for the good of society have been great; but against this the publicans fulminated vengeance, and threatened to withdraw their support from the School if the meetings were not closed. Alas! how equivocal must be the benefits derived from such a Sunday School, supported by the vices and follies of the inhabitants. This closed all rooms against them; but the standard of Temperance is unfurled, and though but few are gathered under it, yet it is to be hoped that it will not again be furled while there is a drunkard in the village.

NORTHWICH (CHESHIRE).—A tea-party and procession were held here on the 11th July. Tea was on the table about five o'clock, in the Tabernacle belonging to the Methodist Association, where about 200 persons sat down, very neatly dressed, and every thing was comfortable and respectable. About six o'clock the procession started, and proceeded through the principal streets of the town, headed by Dr. Twamlow, who has practised for fifty years in the same town: he rode on horseback, accompanied on one side by Mr. Cundy, from Manchester; and on the other, by Mr. Berry, jun. of Altringham. Then followed two beautiful colours, with a good band of music; next the adults, then the youths, and, lastly, the females. At half-past seven, the public meeting commenced, when the Chair was taken by Dr. Twamlow. The speakers were Mr. Cundy, Mr. Birreg, Mr. Gorse, from Liverpool, and several others.

RUNCORN.—The Heir to the late Duke of Bridgewater's estate, visited Runcorn a few days ago, and there was great rejoicing upon the occasion. The inhabitants went to meet him, and the Tee-totalers walked in procession, with flags, &c. and would not allow any but their own Society to walk with them, so that the moderationists had to walk with drunkards, &c. After the Duke had entered the town, the Tee-totalers retired to take tea and coffee together in the open air, and were visited by the Heir, who, seeing them so comfortable, praised them very highly. He then visited the other party, but there he was quite disgusted. Some were fighting, some lay drunk on the ground, some swearing, &c. Seeing such confusion, he went back to the Tee-totalers, and made them a present of £10.: the others got nothing. There was a meeting at night, and nine signed the pledge. The moderationists would fain have sheltered under the flag of the Tee-totalers when the drunkards were fighting, but were not permitted.—*Isle of Man Guardian.*

LEICESTERSHIRE.—Several Societies have for a length of time existed in different parts of this county. At Leicester there are a goodly number of members. At Loughborough a Society has been formed, in which are about 100 members. At Market Harborough a Society with about the same number. There are also Societies in the villages of Sibley, Mountsorrell, Kebworth Beauchamp, and other places. These various Societies are formed into a general Association, denominated "The *Leicestershire Association* for the *Suppression of Intemperance, on the Total Abstinence principle.* The great object of the Association is to diffuse information by means of agents, lectures, tracts, and a monthly publication, entitled, "*The Leicestershire Total Abstinence Record.*" The proceedings are managed by an executive Committee in Leicester, and quarterly meetings of delegates. The Rev. Mr. Babbington, Rector of Copington, is the President, and the Rev. Messrs. G. Barker, Curate of Allsaints, Leicester, and G. Holt, Curate of Oadly, are Secretaries. The latter gentleman is most indefatigable in his exertions to promote the cause. At Leicester, he presides at the weekly meetings of the society, as well as its committee and benevolent fund meetings. He has also visited various places in the county, delivering lectures, and assisting to hold public meetings. This has exposed him to much obloquy and persecution from certain classes of persons who, there is reason to believe, are connected in some way or other with the traffic in intoxicating drinks. So far indeed has this clique carried their dislike and enmity, as to present formal complaints to the Bishop of the diocese, of certain alleged inconsistencies. His Lordship has examined the charges, and has pronounced them to be "trifling, frivolous, and vexatious."

At the last delegates' meeting, it was resolved to employ an agent in the county for a month; to be succeeded by others, as funds should be obtained for the purpose, so that the principles of the Society may be circulated to a great extent, at a comparatively small expense. No small stir has been created at the eastern part of the county, by a publican, who has been tormented with the idea of Tee-totalism both by day and by night. In consequence of one of his dreams, he has been induced to write against the Society and its principles a precious tract, entitled, "*Tee-totalers Exploded,*" which has been extensively circulated. It has been re-published in one of the Numbers of the *Record*, and has drawn forth a number of humorous pieces in reply.

It is encouraging to know that much good is doing in various parts of the county. Many drunkards have been reclaimed, and some most notorious characters have been rescued from the jaws of destruction. At Harborough the Rev. Mr. Keach, Wesleyan Minister, signed the pledge, and the Rev. Mr. Warren, the Superintendent of the circuit, had been acting on the principle. These two ministers have removed since the last Conference.—*(Extract of a Letter from a Correspondent.)*

READING.—*Tee-total Harvest Home and Burial of Alcohol.*—On Thursday last, several friends of the cause here attended the harvest home of our staunch Tee-total neighbour, Mr. Webb, of Calcot Farm. Soon after our arrival, we had the gratification of seeing execution done upon Alcohol, by burying him alive. A grave had been dug in the garden, into which the fiery contents of Mr. W.'s ale and wine barrels were poured, to the no small satisfaction of the spectators. We hail this as an omen of the final triumph of Total Abstinence over this foe to God and man, not only in this kingdom, but throughout the whole world. At seven o'clock, the farming men, with their wives and families, and a few others, to the number of about 100, sat down to a sumptuous feast, consisting of every thing that the sober heart could wish. Amongst the various dishes, were some barley puddings, of very superior quality, and which appeared, from the speedily emptied platters, to be very much in request. This legitimate method of using John Barleycorn was the only one allowed by our host; the stupifying liquid produced from the destruction of that "good creature" being, of course, banished from the festive board, and some excellent coffee substituted in its place, which was brought in by gallons. After the guests had taken their fill, and the cloth was removed, addresses were delivered by Messrs. Rickman, Thompson, and Greenwood. Our worthy host then gave out a hymn, and read and explained the third chapter of the Epistle to the Colossians; after which a gentleman engaged in prayer, and thus closed a most interesting and delightful evening entertainment. What a contrast is here presented to the riot and drunkenness too frequently attendant upon the celebration of harvest home. Would that every farmer in the land followed the example of our excellent neighbour; and, instead of furnishing their labourers with that which prostrates their reason, and reduces them below the level of brutes, did but supply their minds as well as their bodies with that which is calculated to benefit them, both in an intellectual and spiritual point of view. It is the intention of Mr. Webb to commemorate the event above alluded to, and he has accordingly given orders for a neat stone pedestal, to be surmounted by an urn, and erected on the spot where Alcohol was interred. Suitable inscriptions will be engraven on each of the four sides of the pedestal, which, being placed in a prominent situation, will form a pretty ornament to the place, and will, doubtless, be regarded in future years as an interesting memento of the early triumphs of Total Abstinence. B. C.

Varieties.

CONTENTMENT WITH LITTLE.—The necessities of nature are few and simple, and easily satisfied; for we should distinguish between real and artificial wants. Civilization has rendered the latter far more numerous than the former; and more of our fellow-creatures are employed in providing for the one than the other. We are inspired with *false maxims* of living. We deem a thousand things indispensable which our welfare does not require. The trial is often made; there are many who pass through life destitute of those things which are commonly supposed to be requisite to our well being; but do they not live as long, as healthy, as the heirs of abundance? Do they not in general live longer, and healthier, and happier? Especially are they not free from those maladies which arise from indulgence, variety, repletion, ease, and the want of labour. Hence, you will find that the rich, if wise, live as much as possible like the poor, confining themselves to the simplicity of nature, and doing many things voluntarily which the lower classes are constrained to do from necessity. In reference to *happiness*, a man only *has* what he can *use*. If he possesses a thousand pounds which he cannot use, it matters not, as to the benefit he derives from it, whether it be in his coffer or in the bowels of the earth. When his wants are supplied, all that remains is only to keep or to give away, but not to enjoy. What is more than serviceable is superfluous and needless, and the man is only rich in fancy. Nature is satisfied with little; it is vanity, it is avarice, it is *luxury*, it is independence, it is the *god of this world* that urges us to demand more.—*Rev. W. Jay.*

WORKING OF THE PRINCIPLE.—A Baptist minister in B——, observed lately to one of his hearers, that since he had become a Tee-totaler, he preached with much more ease; and though in former years he was used to get some one to baptize for him, he could now preach and baptize with pleasure and safety. E. S.

OPINION OF EPICURUS ON TEMPERANCE.—"I feed sweetly on *water* and bread, those sweet and easy provisions of the body, and I defy the pleasures of costly provisions."

Upon which Bishop Taylor remarks—'This man was so confident of his advantage over wealthy tables, that he thought himself *happy*.' "No man need flatter," he continues, "if he can live as nature intended. He need not swell his accounts and trouble his spirit with arts of subtilty and contrivance; he can be free from fears, and the events of time need but partially concern him."

ANECDOTE OF SOCRATES.—It is said of Socrates, that when Athens was destroyed by the plague, he, in the midst of all the danger, escaped untouched by sickness; because, by a spare and severe diet, he had within him no tumult of disorderly humours, no factions in his blood, no loads of moisture prepared for charnel houses or sickly hospitals; but a vigorous heat, and a well proportioned radical moisture: he had enough for *health* and *study, philosophy* and *religion*, for the *temple* and the *academy*; but no superfluities to be spent in groans and sickly nights.—*Bishop Taylor.*

TOPERS TAKE WARNING.—Pliny some where says that the companions of the man who loves the bottle are these:—"Paleness and hanging cheeks; ulcers of the eyes; trembling hands; and distracted sleeps." Lovers of a *little* sup, these speak aloud, that to-day you may *drink*, but that *to-morrow you die!*

THOSE who destroy a healthy constitution of body by intemperance, and an irregular life, do as manifestly kill themselves as those who hang, or poison, or drown themselves.

Intemperance.

LAMENTABLE EFFECTS OF A PASSION FOR DRINK.—Amongst the summons' cases was one which, though savouring in the details of its inquiry of a somewhat jocose character, could scarcely be looked upon otherwise than with a most melancholy feeling. A young man, scarcely in the prime of life, but whose figure, as well as face, had attained a premature rotundity from habitual indulgence in excess and intemperance, appeared as the complainant against an unfortunate woman, who, a short time previous, had been living with him in the capacity of something more than a housekeeper, for using abusive language and continued annoyance. The garments of the complainant, though not absolutely broken or shabby, had the slovenly, careless appearance which confirmed debauchery gives. His eyes were lustreless, bleared, and rolling, and he walked up to the bar with the heavy tread of a man who, after passing the rubicon of matudinal sobriety, flatters himself he can balance the weight of his head by the violent impetus he imparts to his opposite extremities. He exhibited all the reckless carelessness of the world's opinion, which marks the tippler, in his demeanour before the bench, and replied with a degree of senseless levity to the questions the magistrate put relative to his intentions towards the respondent, or his past conduct in connexion with her. The following brief outline of his history was furnished by a gentleman who happened casually to enter the office during his stay there. His father was a highly respectable mercantile gentleman in this city, who, in the manufacture and preparation of an article of extensive home consumption, had realized a large property. At his death, which had not taken place many years ago, the object of the present narrative had been left £10,000, in absolute cash, the remnant of which sum he was then, and at this moment, dissipating in a manner the unworthiness of which might be estimated from his business before the magistrates. An adjudication, suitable to the merits of his complaint, having been made, the magistrates ordered himself to be fined five shillings for being in a state of intoxication. He sulkily paid the fine, and withdrew.—*Irish Temperance and Literary Gazette.*

MEETINGS IN LONDON AND ITS SUBURBS.

At Half-past 7 o'Clock in the Evening.

Monday, October 16th.—Wesleyan Association Chapel, Edward Street, Whitmore Road, Hoxton—At the Chapel, Ewer Street, Union Street, Borough.—Scotch Baptist Chapel, Northampton Street, King's Cross.—Bosbury's Rooms, White Lion Street, Lower Sloane Street, Chelsea.—School Rooms, Eagle Court, St. John's Lane, West Smithfield.—Infant School Rooms, Vincent Square, Horseferry Road, Westminster.—Wesleyan Chapel, Hampstead.—Sunday School, Broadwall, Blackfriars Road.

Tuesday, October 17th.—Christian Benevolent Society's Chapel, Macclesfield Street, City Road. (A meeting of the members only.)—Ebenezer Chapel, Old Street Road.—British School, Great George Street, Bermondsey.

Wednesday, October 18th.—Providence Chapel, Charles Court, Featherstone Street, City Road.—Bible Christians' Chapel, Paradise Row, King's Cross.—Wesleyan School Room, Green Bank, Wapping.—Jamaica Row Chapel School Room, Cherry Garden Street, Bermondsey.

Thursday, October 19th.—Wesleyan Welsh Chapel, Aldersgate Street.—Rev. Mr. Morren's Chapel, Shore Place, Well Street, Hackney.—Female Temperance Society, at the Chapel, Broker Row, Mint, at 6 o'clock.

Friday, October 20th.—At the Chapel, Broker Row, Mint—Welsh Calvinistic Methodist Chapel, Jewin Crescent, Aldersgate Street, (in the Welsh language.)

Saturday, October 21st.—John's Coffee House, Sloane Square, Chelsea. (Meeting of members.)

WANTED,

A Steady YOUNG MAN, from 20 to 30 Years of Age, who will make himself useful in the House and Garden. A Member of the Temperance Society, and a Wesleyan, will be preferred. Apply to Mr. Pasco, 90 Bartholomew Close, (if by Letter, Post paid.)

PRESTON TEMPERANCE HOTEL,

No. 30, CHURCH STREET.

Excellent Board and Lodging, and Good Accommodation for Travellers.

TO CORRESPONDENTS.

We shall introduce the substance of "J. G.'s" *remarks amongst our* "*Varieties*," *next week.*

"Amicus" *in our next.*

Under consideration, "W. S—s."

The Article from Exeter shortly.

*** *We understand that our zealous friend Hockings is about to open a Coffee and Chop House, in Blackman Street, Borough. We hope that the friends of the good cause will rally round him, and support his undertaking. We are assured that every attention will be paid to their comfort and convenience.*

All Communications, for the Intelligencer, to be addressed (post paid) to the Editor, 90, *Bartholomew Close.*

The Committee of the above Society beg to inform the Public, that the project for erecting a Temperance Hall is a private undertaking, for which the Society *is not responsible.*

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THE WEEKLY
London Temperance Intelligencer.

UNDER THE DIRECTION AND SUPERINTENDENCE OF THE NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY.

No. 49.] SATURDAY, OCTOBER 21, 1837. [PRICE ONE PENNY.

"Far from thinking this cause a *sole* means of converting sinners from the error of their ways, we deem it to be but an *auxiliary* to the great cause of religious truth; it is intended *not to supersede*, but to *make way* for other means."
Rev. J. A. James.

THE principle of Total Abstinence from all intoxicating drinks has been introduced to the public for a length of time, sufficient to enable them to judge of its value under every possible variety of circumstance. It has stood the test of climate, season, constitution, profession. It has been tried by the traveller, the mariner, the soldier, the student, the labourer, by ministers of religion, and by medical men. By men of sedentary and reflective habits, and by men whose muscular powers are constantly called into action. By persons moving in the upper, the middling, the lower classes of society. By male and female—old and young. And what is the uniform testimony of those who have honestly made the experiment? *That the principle is invaluable.* It has strengthened their bodily frames, and invigorated their mental energies. It has raised them in the scale of society. It has recruited their pecuniary resources. It has excited them to industry and frugality, to sympathy and benevolence. It has brought peace and comfort, competency and contentment, into the domestic circle. It has raised the estimate, and secured the practice of Christian morals. It has led to habits of seriousness and reflection, and, in hundreds of cases, it has been the instrument of introducing those who have practised it to the enjoyment of that "Godliness which is profitable to all things; having the promise of the life that now is, and of that which is to come."

A principle so invaluable ought *to be maintained with consistency.* If physical strength, mental energy, reputation, competence, domestic comfort, morality and religion, be worth enjoying, then the principle which assists to bring, to maintain, to increase all these, should never be lightly esteemed. It will not be profanity to say, "The vows of Temperance—of Total Abstinence—are upon me; and it becomes me conscientiously to abstain from the drink which intoxicates, at all times, in all places, and under all circumstances." The promise thus to abstain was voluntarily made: it was made in the presence of many witnesses. For the sake of all the *personal advantages* which are expected to accrue from adherence to it, every individual ought to have it engraven on the tablet of his memory, and glowing in the affections of his heart. It should ever be before him: it should always maintain its influence over him. So soon as its influence ceases to be exerted, so soon may he expect to be plunged into all the evils from which, by Total Abstinence, he was mercifully delivered. We address ourselves now, more particularly, to those who have been the victims of intemperance. As you would not again encounter the horrors of bodily debility, mental feebleness, blighted reputation, squalid poverty, domestic misery, moral and spiritual death; continue to abstain from the use of those drinks which once led you down to that fatal abyss! You have fully tested the excellence of the principle, maintain it firmly, and carry it out consistently. This should be done, also, *for the benefit of those around you.* Whether your own family, your neighbours and acquaintance, embrace this principle, will depend, very materially, upon your firmness and consistency. If they find that it makes you better men, that your character is elevated and your comfort increased by it: if they see that through self-denial and abstinence which you enjoin you are strictly practising yourselves, this will greatly recommend your principles, and induce others to adopt them. If you be sincere believers in the value of those principles, you will surely desire their universal adoption. For the sake of others, therefore, as well as for your own, we repeat it, be consistent.

But further;—principles so invaluable ought *to be advocated with zeal.* We believe that every man who has adopted our principles after mature deliberation may become a successful advocate. All may not be equally fluent, but most of those who were addicted to habits of intemperance are able to say—"Those habits were injuring me in body, in mind, in circumstances. I was induced to try this principle, and I have found the good which was held out to me more than realized. Friends, countrymen, follow my example. Do as I have done. Try the principle for yourselves, and be assured that the same pleasing results will follow." It is not easy to be too zealous in the advocacy of such a cause. The ranks of the intemperate are crowded: notwithstanding the fearful ravages made by death, the ranks are continually filled up. And from whence are they filled? From the ranks of the temperate. From those ranks we see men gliding one by one into the ranks of the drunkard, and that so rapidly, as to convince us that there is no time to lose. It becomes every man to adopt the principle of Total Abstinence, from a regard to his own safety; and to urge its adoption on those around him, from a principle of benevolence. Let each become, in his own household, in his immediate neighbourhood, and throughout the whole extent of his intercourse, a courteous, consistent, and determined advocate, fully assured that if he proceed in a spirit of humble dependance upon HIM who alone can make human effort successful, his labour shall not be in vain.

VALUE OF TEMPERANCE.—If men did but know what felicity dwells in the cottage of the virtuous *poor* man, how sound he sleeps, how quiet his breast, how composed his mind, how free from care, how easy his provision, how healthful his morning, how sober his evening, how moist his mouth, how joyful his heart,—they would never admire the noises and diseases of the throng of passions, and *the violence of unnatural appetites* that fill the houses of the luxurious, and the hearts of ambitious men.—*Bishop Taylor.*

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TESTIMONIES IN FAVOUR OF TOTAL ABSTINENCE.

A VOLUME might easily be furnished, consisting entirely of the testimonies borne to the value of the principle of Total Abstinence from all intoxicating drinks, the greater portion of them by men whose exposure to the weather, and the fatiguing nature of whose avocations, render them competent witnesses. The following are specimens. The first respects *Harvest Labourers*, concerning whose ability to labour without the accustomed portions of ale, we shall furnish the testimony of the masters and the testimony of the men themselves.

FIRST, listen to *the masters*.—"What can men do in the harvest-field without ale? This question has often been asked, in a triumphant tone, as though ale or some other stimulating liquor was necessary to enable men to do a full day's work in the harvest-field. In answer to this question, I beg to state that I employed six men to get my corn in this harvest; three were ale drinkers, and three drank nothing stronger than tea and coffee, or toast-water. They cut the wheat by the acre, and therefore worked as hard as they could, and the weather was very hot at the time. The Tee-totalers did as much work, and stood their work quite as well as the ale drinkers; and, according to the Tee-totalers own account, with less fatigue than they had felt in other harvests, when they drank ale. They also spoke of the serenity of mind they derived from totally abstaining from all intoxicating drink, and Richard Tearle said that he had not harvested with so much bodily ease and comfort for ten years before.

"As I consider the ale given to harvest men to be part of their pay, instead of ale, I gave the Tee-totalers money; which, according to a calculation made of the ale and beer given to the ale drinkers, amounted, at the end of the harvest, to twenty shillings each; which sum the Tee-totalers received more than the ale drinkers. Some people think that the system of Total Abstinence from intoxicating liquor will be injurious to the farming interest; but let us look a little into the subject: suppose the twenty shillings given to one of the Tee-totalers had been expended in the *best ale*, which, at two shillings per gallon, would have bought ten gallons. Now we are told* that it does not take more than five pennyworth of barley to make a gallon of the *best* ale; then the cost of barley to make ten gallons would be four shillings and two-pence, which would be all the farmer would receive for his share out of the twenty shillings. Now I think we may reasonably expect that a far greater proportion of that sum will be spent by the Tee-totalers in articles, directly or indirectly, from the farmer; such as bread, meat, butter, cheese, milk, and eggs; and wool, to make cloth for coats and waistcoats, flannels, blankets, stockings, and hats; besides leather, for shoes, from bullocks' hides; and sheep skins, for gaiters and gloves: and all these come, in the first instance, from the farmer. Suppose I had agreed to give a Tee-totaler, instead of ale, as much wheat, or pork, as the ale would have come to; then, instead of receiving only four shillings and two-pence for the barley to make the ale, the whole of the twenty shillings would have come directly to me; or had I, at the end of the harvest, sold him a pig at twenty shillings, then the whole of the pound would have come to me, besides selling him a quarter of barley to fatten his pig with.

"I know two working tradesmen, who are now acting upon the system of Total Abstinence; one of the men used to spend about ten shillings per week in ale, and the other man seven shillings in a week, making together, for both of them, *seventeen shillings* per week. How much did the farmer receive out of that for his barley? Why, according to the work already referred to, it would be only three shillings and six-pence halfpenny; but now these two men are become Tee-totalers, their families (for they are married men, with families) have more bread and more meat; for one of the men now goes to the butcher's on a Saturday evening, and buys a joint of meat for his Sunday's dinner, besides having some for his dinner every day in the week; so that at least one-half of the seventeen shillings now comes almost directly to the farmer, and the farmer will also receive some benefit from the other half, although in a more indirect manner; for the Tee-totalers and their families are now better clothed, and have more and better furniture in their houses. And, besides all this, they are better in their own health; for one of the men had sore legs, but since he has become a Tee-totaler, his legs are got well; and the other had bad eyes, but since he has left off drinking 'the good stuff,' his eyes are got better. Teach the working man to be sober, and you will confer a boon on agriculture as well as on the community at large.

"WILLIAM S. PARTRIDGE.

"*Leegrave, Sept. 19th*, 1837."

SECONDLY, listen to *the workmen*.—"We, the undersigned, do testify that we harvested this year for Wm. S. Partridge, of Leegrave, in the parish of Luton, Bedfordshire, and acted upon the principle of Total Abstinence from all intoxicating drink; and we feel much pleasure in stating that we have done our work with *much less fatigue*, less *thirst*, and enjoyed *better health* than we did in harvests before, when we drank ale. We used this harvest tea, and coffee, and toast-water for our drink.

" William Groom, Luton
" Richard Tearle, Houghton Regis
" David Tearle, do.

"*Sept. 9th*, 1837."

Take, also, the substance of a Speech, delivered by William Groom, at a Temperance meeting, held at Luton, September 14th, 1837:—"He stated that, previously to the harvest, he had been attacked with fever, and during the two first days laboured under great weakness, and could scarcely eat; but having a constant supply of the delicious drinks, tea and coffee, his appetite was increased, and his health restored. He observed that a greater mark could not be shown of the different natures of the drinks, than the anxious manner with which those who drank beer looked towards the gate through which the supplies were brought; for where the Tee-totalers looked once, the *beer drinkers* looked seven or eight times; and after drinking their beer, they were only the hotter, and often said they were as dry as they were before they had their beer. The Tee-totalers were less fatigued at night; and after supper, and indulging in profitable conversation, and reading the Scriptnres, went to bed, and rose next morning from sound and refreshing sleep, with much greater vigour than when in the habit of using stimulating drinks. The harvest home was made interesting by the singing of hymns, and profitable conversation, instead of the drunkard's songs and filthy conversation, which he had often heard and joined in before on like occasions. After supper, they retired home, not intoxicated, with pipes in their mouths, to the danger of setting the farm on fire,* but with quiet hands, in peace and safety. It had reported he had gone blind, but the truth was, he had been blind all his life with the idea that hard work could not be done without strong drink; but this trial has opened his eyes to the fact that

* See Livesey's Lecture, page 13.

* About two or three weeks ago, a farm yard, within a few miles of this place, was set on fire, it is supposed, through a drunken man going into the stable with a lighted pipe in his mouth, and the farm buildings, with hay, and corn, and horses, of the value of several hundred pounds, were burned, and the drunken man narrowly escaped sharing the same fate.

harvest work could be done, not as well, but a great deal *better*, without it than with it." (He was listened to with great interest, and sat down amid repeated cheers.)

We furnish another specimen, which concerns *Stone Sawyers*. It is an extract from a letter recently addressed to Messrs. W. & J. Freeman, of Milbank, from some Stone Sawyers, who were in their employ, enclosing the Report of the New British and Foreign Temperance Society.

"*Westminster, Sept.* 17, 1837.

"GENTLEMEN,—We, the undersigned, take the liberty of forwarding you the enclosed report for your acceptance and perusal. We do this, first, because of the high and general estimation in which your characters are held for zeal in the promotion of every good word and work, and especially because of the anxiety which you invariably manifest for the improvement of the moral condition of mankind. We do it also from the fact, that we not only approve of the *principles* of Total Abstinence, but because we have ourselves adopted the *practice*, since having done which, we not only feel better in *health*, and improved in *circumstances*, but we can *work better*, and feel less fatigue in its performance, at the same time that our general habits and moral character are essentially improved.

"We therefore feel it incumbent upon us strongly to recommend the adoption of our principles and practice, especially to those whose employment is similar to our own—in the firm conviction that great advantages would result, both to the employers and the employed.

"Richard Tortoiseshell,
(Signed) "William Blower,
"Thomas King."

[Our Correspondents, both in town and country, might greatly assist our good cause by forwarding to us testimonies similar to the foregoing.]

EXTRACTS FROM THE JOURNAL OF MR. T. WHITTAKER.

SIR,—In conformity with the wish of the Parent Committee, I send you a brief account of my labours in Town and Country since the 29th of June. My labours before that time are well known, having appeared in the Preston Advocate and other Temperance publications, though for this last month or two nothing has appeared in the publications respecting my labours in the cause of Temperance Reform: it is not that I am got cold or lukewarm, but the afflicting circumstance I have been labouring under, the loss of a dear and affectionate wife, which it has pleased God to take from me; this and nothing else has prevented me from coming out into public duties as much as I did before. Though I have omitted this duty, I have not been idle, and I still feel determined, (having tasted the benefits of temperance and sweetness of the good word of life through faith in Christ,) to do all I can to extend those principles to all around me, knowing my inability to either speaking or writing as the cause demands, seeing the powerful opposition we have to contend with. In dependance on Divine aid, I feel willing to do what I can, knowing that it sometimes pleases God to choose the weak things of this world to confound the great, and the very best of causes have sometimes the worst advocates, I take courage, and feel convinced that patience, perseverance, soft words, and hard arguments will ultimately tear the enemy up by the roots, for our weapons are not carnal, but truth is mighty, and will be mighty through God to the pulling down of the strong holds of intemperance.

29th June. I attended a tea-party at Aldersgate chapel; after, took part in the formation of a Ladies' Association; the chapel was crowded to excess, and the resolutions were carried unanimously, and a number of signatures obtained. —30th, Went to Wandsworth with Mr. Johnstone of Clapham, distributed a number of tracts, had a good meeting, all went in peace, and several went home determined to try our principles.—July 1st. Distributed a number of tracts.—2nd (Sunday,) in the afternoon distributed a number of tracts on board the steamer.—3rd. Distributed a number of tracts in the Hoxton district, afterwards held a meeting in the Association chapel.—4th. Attended a meeting at Red Lion Square, after that Harp Alley, both well attended, and very good feeling prevailed.—5th. Went to the Moderation office, told them their plan would not effect the desired reformation; attended a meeting at Providence chapel, Charles Court, distributed a number of tracts in the district.—6th. Distributed tracts about Vauxhall; held a meeting in Providence chapel, opposite the Gas-works in the Borough; well attended; good impression.—6th. Distributed tracts about the Mint; attended the Meeting, several drunkards joined, and much good was done; meeting crowded to excess. —8th. Distributed 500 tracts on board the Margate steamer at 9 o'clock in the morning; took the steam down to Greenwich at 3 o'clock, distributed tracts, and preached tee-totalism all the way, in company with friend King, Hart, and Sedgwick, erected the Temperance banner in Greenwich park, in company of 500 hearers, who declared our principles to be good, and calculated to bring about a great moral reformation: this was one of the most respectable and attentive meetings I ever held in the open air, and since that time, I am informed, they wish to establish a society in Greenwich, 20 of them being ready to sign the pledge if a meeting could be got up, and I trust they will be attended to; on our way home we again distributed tracts on board the steamer, and I have reason to believe with good effect; in the evening, accompanied by friend King and Sedgwick, I went down to Ratcliff Highway, a most wretched place, distributed a great number of tracts; went into the dram-shops and warned the landlords of their responsibility to God for their conduct; one in particular seemed to be impressed with the awfulness of his calling, and expressed a desire to be freed from it, and I trust the day is not far distant when they will tremble at the thought of putting the bottle to their neighbour's mouth.—9th. Went to Tottenham, distributed tracts, and held a meeting on the Green; good impression; well attended. —10th. Held a meeting in John Street, West Smithfield, good meeting, several joined.—11th. Attended a meeting in Lambeth, opposite the Palace, a very good meeting, Mr. Meredith in the chair.—12th. Left London for home by way of Hull; got safe to Leeds on the 13th; held a meeting the same evening. By desire, attended a second meeting in Leeds on the 14th, to explain the objects of the British Association; R. G. White, Esq. President of the Association, took the Chair; a most powerful meeting.—15th. Arrived at home, and to my great grief found my wife in a dying state; she lingered eight days after my arrival at home, and on the 23rd fell asleep in Jesus, and with her dying lips praised God for Temperance and Religion, and desired me with her dying breath to persevere in the cause of Temperance; and ever since that time I have more than ever been impressed with the saying of the wise man,—Work while it is day, for the night cometh when no man can work; for there is no knowledge nor device in the grave, whither we are all fast hastening. I was seven weeks at home, during which time I was either lecturing or preaching almost every night. During the time that I was at home, I delivered two lectures at Clithero, three at Oldham, one at Rochdale, one at Durwen, one at Heywood, all in Lancashire; and one at Glossop in Derbyshire.—30th. I took coach for London, and on the 31st I attended a Meeting at Aldersgate-street Chapel, which was crowded to excess.

(To be concluded in our next.)

Correspondence.

REMINISCENCES OF A SABBATH-SCHOOL TEACHER.

SIR,—Whilst reading over No. 15 of your Intelligencer, my mind was involuntarily led to the Sunday-school in which I was engaged from the year 1817 to 1821. It would be almost an impossibility for me to do as the Sabbath-school Teacher there has done, go into an enquiry as to the scholars then in connexion with that school.

My mind has been led to enquire after my brethren, the teachers, those who were co-workers with me in that labour of love.

And, Sir, allow me to say, in bringing this school before you, that my object is to awaken the Christian public to the awful ravages which intemperance is making, *even in the courts of the Lord.* I feel it my duty in making this statement so far to conceal particulars that I may not bring the eye of scorn on that place which will ever be dear to me as that in which my mind was first led to a knowledge of the truth in Christ.

From this school, Sir, we might draw a picture of the most encouraging and animating description, one that would lead us to say, Surely there is no enchantment against Jacob, neither is there any divination against Israel, according to this time it shall be said of Jacob and of Israel *What hath God wrought?* but on the other side, we might draw another that must cause every Christian to cry with the prophet, Oh that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people.

But, Sir, I will not follow the too general maxim of drawing the bright and cheering picture which this school presents, and screening or hiding that which most concerns us who profess to be imitators of Christ, *seeking the lost,* but will present the whole as far as my knowledge extends. Two of these teachers have ceased from their labours, and I trust have entered that rest which God has prepared for them that love him: the others I shall represent by the letters of the alphabet.

A.—This gentleman was our superintendent; he was a member of the church to which the school belonged; his attendance was only occasional, having acquired a competency. He retired to the country, and consequently, left the duties of the Sabbath-school to others.

B.—This gentleman was our acting superintendent, a most indefatigable and liberal supporter. The writer has often gone with him to purchase books for the use of the school and rewards; when the amount allotted has not been considered enough, he would supply the deficiency from his own purse. He was always at his post, but used himself occasionally to a little drop; the habit grew, and at last he was obliged to go between school and chapel for his glass.* His drinking continued to increase, although the force of habit kept him at his post long after his relish had ceased—he left the school—he left the chapel—he occasionally attends another— but alas! he is a drunkard, and frequently ere ten o'clock arrives, he has absorbed his reason with intoxicating drink. So dependent has he rendered himself to this stimuli, that if he abstains for an hour or two, he is all in a tremble. When we were last together I remonstrated with him, and told him I could not but feel for one who had been so kind to me—one who had often taken me to the house of prayer when my feet were inclined to stray, and therefore hoped he would receive with kindness my entreaties. He would fain have forced himself from me, but I held his hand; at last, with tears in his eyes, he told me he knew what he was doing, he had a right to do as he liked with his own—he wished he were dead.

C.—Left our Sunday-school to take charge of a British day-school; this he has since left, but holds a respectable situation, and is a member of a Christian church in Worcestershire.

D.—Was a member of the church, and left the school to become a student in one of the colleges, and is now engaged as a Minister.

E.—Was a scholar in the school; he afterwards joined the church, and left us to go out as a Missionary. After labouring several years abroad at different stations, he returned to England, and is now taking charge of a school.

F.—A member of the church, a respectable tradesman in London, still continues to be a Sabbath-school teacher.

G.—A member of the church, a respectable tradesman in London, although he has left teaching, is still engaged on the Sabbath.

H.—Was a member of the church; left our school to be a student, and is now a Minister over a congregation in Worcestershire.

I.—Was a scholar in the school; he afterwards became a member in the church, and was to appearance by far the most promising young man. He entered as a student for the Ministry, but after a few years pride and self-indulgence so acted upon his mind, that he became insane, and is now an inmate in a lunatic asylum.

K.—Was a member of the church, frequently employed in preaching in the neighbouring work-houses; by degrees he left the school, took to drinking, and sunk to the lowest degree of profligacy.

L.—Was a young man of good abilities, exposed to many temptations, having much to do with wines, &c. Three times did his friends set him up in business, but his drinking habit ruined him, and in his last effort to obtain money he sold his share in his father's property for a mere trifle, left home, and never returned till every farthing was gone and himself entirely destitute.

M.—Left the school to become a teacher, in which situation he still continues; he also was a member of the church.

N.—Was a member of the church, he joined with K; although he took to drinking, has not gone to the same degree of profligacy.

O.—Was a member of the church, but having removed altogether from the neighbourhood, no account can be given.

P.—Was a member of the church, he left school for the college, and is now engaged in preaching.

Q.—A member of the church; went out as a Missionary, but the love of money, and the prospect of wealth led him even in the land of death to forsake Christ and join the world.

R.—Was a member of the church, frequently engaged in preaching at work-houses, became a teacher, but cannot learn his history further.

S.—Left the Sunday-school, became a teacher on the British system, which he has since left, opened a school on his own account, but his drunkenness has completely closed it—he was also a scholar in the Sunday-school.

T.—Had been a scholar in the school, and after a few

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*Alas! how many Christians are there who would not hesitate for one moment to speak with feelings of sorrow at the conduct of that person who, previous to entering the house of God on the Sabbath-day, should go to the public-house for a drop of these stomachic cordials, whilst they themselves probably have done the same before they left home, and whose very breath taints the Holy Place with the alcoholic stimuli. But, Sir, allow me to propose a query, Christian friends, where do you draw the line of demarcation? this person is poor, has no cellar, and no means to furnish one with ales, wines, spirits, &c. and therefore if a drop is wanted must go to these retailers who are so kind as to help those in poverty by keeping a cellar for their accommodation, whilst you who censure such conduct have cellars of your own with stores of these liquors in abundance.

years labour as an assistant, became fond of company, took to drinking, and lost all regard for himself.

U.—Was an active teacher during his apprenticeship, after which he was set up in business as master, but the temptations to drink were too strong; he fell a victim, lost his business, and was compelled to go to sea.

V.—After being a scholar, became a teacher, and continued for some time till his teacher, who is represented by C, left, when he soon deserted his post.

W.—Who was the son of a publican, at the death of his father left the school, and entered upon his father's business.

I have now brought my statement to a close, and, with your permission, will add a word or two suggested upon reflection. If it is true, as you state in No. 15, that there are 136,000 individuals engaged as Sunday-school Teachers, and then taking this school as a foundation from which we may draw a proportion, what a chilling awful fact does it present to the Christian mind, that in about 16 years time 45,333 of these Sabbath-school Teachers will be lost by the sin of drinking. And if from the statement of the Sunday-school Teacher in No 15, which says, that in taking the first 100 scholars, 65 of whose characters could be traced, that 38 were drunkards, we draw a proportion of the dear children now in our schools, who are the objects of our deepest solicitude, of our most earnest prayers, yea of our sympathizing tears, that of these in 15 years, (the time this school has been opened,) and take the most favourable basis to draw our reasoning from, viz. that of 100 instead of the 65, we shall find that 288,000 of these are to be the deluded victims of Intemperance, led on by their Parents and Friends to be sacrificed at the shrine of this English Moloch—this idol of the Land of Bibles.

When will the indifference arising from that idea of necessity which conceals other inducements to the use of these drinks be cast off? When will the scales of love, of fashion, of kind-heartedness, and conviviality, be taken from the eyes of warm-hearted Christian friends, that they may see clearly the havoc which the sin of drunkenness is making in the world and in the church?

When will the Sunday-school Teacher arm himself with Total Abstinence, and in humble dependence upon God, set his face boldly against the monster Intemperance, which is destroying every principle he has for years been labouring to set up in the minds of his youthful charge—which is rendering abortive all his toil, carried on with an almost unwearied patience, and causing that tear of affection so often raised in his eye, to be in its fall the index of a channel for streams of lamentation and woe, because wine hath taken away the hearts of his youths?

When will Tract Distributors and Visitors of the Sick who are so frequently witnessing the effects of these liquors in their domicile visits cease to refuse their aid to a society which is every day making their path plainer?

When will Ministers of the Gospel who cannot but see this monster of iniquity stalking abroad in mid-day feel that it is not enough just to hint at this evil in one sermon out of twenty, but that they should frequently enter fully into the subject and lay bare all its parts? It is true their churches may be far from open drunkards, but who can say what effect such a course might have in arraying their faithful members against this vice and inducing them to assist in rescuing these lost degraded drunkards.

Christian friends! tell me why the church in her prayer meetings for the blessing of the Lord upon Missionary, Bible, Tract, and School Societies, does not supplicate for a blessing upon this Society? Tell me why? Is it beneath your notice? Is it at war with the cause of your holy Redeemer? Three schools have now been brought before your notice by these publications, examine the statements, and if you have only the feelings of a philanthropist they must excite in your breast the deepest emotions of pity. But if you are Christians, if your hearts have been touched as it were by a live coal from the altar of Divine love, these statements must produce feelings which language would fail to describe

If one of the largest religious societies have felt it to be a duty to call a Special Prayer Meeting throughout that large section of the Christian church, because the aggregate is 4 or 500 less this year than last, have we not then cause to call upon Christian churches and Sabbath-school teachers with all the earnestness of the ship-master to the prophet, when he came to him and said, What meanest thou O sleeper? Arise, call upon thy God, if so be that God will think upon us, and unite in one Special Prayer Meeting throughout the country that we perish not by this torrent that is sweeping through the length and breadth of our Land.

October 11, 1837.

[We have the name and address of our Correspondent, who is a member of a Christian church, and we can vouch for his respectability.]—*Ed.*

Progress of Temperance.

METROPOLITAN.

North-London Auxiliary.—A meeting was held in the School-room, Harp Alley, Farringdon Street, on the 10th inst., when a Branch Society was formed for the *Farringdon* District. The room was well filled. The chair was taken by Mr. S. M. Gilbert. Various resolutions were proposed and seconded by Captain G. Pilkington; Messrs. Simmons, from Colchester; R. Charlton, from Bristol; S. Gray; H. N. Rickman, and H. Holland. It is confidently hoped that the re-occupation of this old station of Temperance operations will be made a blessing to the Farringdon District, in connexion with similar meetings which may be held in other parts of it. The boundaries are extensive, being the Thames on the south—Aldersgate-street and St. Martin's-le-grand on the east—the Temple, Chancery-lane, and part of Gray's-inn lane on the west—and Greville-street, Charles-street, Peter-street, Cow-cross, and Charterhouse-square on the north. On Wednesday Evening, the 11th inst., a meeting was held in the Barford-street School-rooms, Liverpool-road, Islington, when a Branch Society was formed for the *Islington* District. The meeting was well attended, though the large chapel adjoining was crowded to witness the Ordination of several Wesleyan Missionaries. Mr. S. M. Gilbert occupied the chair. The usual resolutions were recommended and supported by Capt. G. Pilkington, Mr. Hopkins, Mr. T. Whittaker, Mr. Simmons, Mr. H. N. Rickman, and Mr. W. Best. Islington is a most populous District. It has long been the scene of zealous exertion by Christians of various denominations, and not without encouraging success. The numerous gin-palaces, public-houses, and beer-shops in the District, have, however, been crowded, opposing serious barriers to the spread of pure and undefiled religion. A Temperance Society, on the only efficient principle is now formed, in the midst of the densely populated District, with a very active and zealous Committee; and it is hoped that their efforts will soon be made to tell, in a very beneficial way, upon all the other exertions of philanthropy and piety.

Pentonville District.—The North-London Auxiliary Committee being desirous of forming a Branch Society for the Pentonville District, solicit those within its boundaries who have signed the pledge, and are willing to render assistance, to forward their names and addresses as early as possible to the District Sub-Committee, at 90, Bartholomew Close. The Boundaries of the District are as follows:—*North*, commencing at the City Basin, and following the line of the Canal to the Tunnel (East-end,) Duncan-street, Pullen's-row, Liverpool-road, Chapel-street, White Conduit-street, Edward-street, to the Western entrance of the Tunnel, and thence to the Canal-bridge in Maiden-lane. *Southern*,

Elm-street, Dorrington-street, Exmouth-street, Myddelton-street, Spencer-street, Charles-street, to the City-road Canal-bridge. *Eastern*, City Canal Basin, City-road.—*Western*, from Elm-street, Gray's-inn Lane, to King's-cross, and thence on the Eastern side of Maiden-lane to the Canal-bridge. R. P. B.

SOUTH-LONDON AUXILIARY.—A meeting was held on the 5th inst. in the Protestant Methodist Chapel, Vauxhall Row. This meeting was held for the purpose of forming the first, or as it is denominated, the Vauxhall Branch Society to the South-London Auxiliary; the chapel was exceedingly crowded, and the meeting somewhat noisy, this originated chiefly from individuals whose craft is endangered; one, a Boniface in the neighbourhood, having given a supper and filled the skins of certain lewd fellows of the baser sort with his intoxicating fluid, sent them expressly to disturb the meeting, but the good cause triumphed; this spirit of opposition excited additional interest, and much good was done. The following was one of the resolutions: "That this meeting deplores the misapplication of a great portion of the vegetable produce of this country (barley, for instance, upwards of 40,000,000 bushels) for the manufacture of intoxicating drinks, and regarding their use as the exciting cause of poverty, crime, and premature death, it hails the principle of this Society as the only effectual means to prevent the abuse of the blessing of Providence, to stem the torrent of this deadly evil, and save our countrymen from the otherwise inevitable gulf of destruction." The meeting was addressed by Messrs. T. A. Smith, Eldridge, Fininley, Grant, and others. 5 signatures obtained.

WESTMINSTER.—On Monday evening last a meeting was held in the Infant School Room, Vincent-square, for the purpose of forming a Branch in connexion with the West-London Auxiliary. The room, which is large, was crowded to overflowing by persons who listened with marked attention to the impressive statements which were made by the successive speakers. Mr. Stephens, one of the Secretaries of the Auxiliary, was called to the chair. The various resolutions were supported by Messrs Beale, Hockings, J. W. Green, Ash, S. Gray, and Hill.—This Branch is formed in a District, the population of which is exceedingly dense, and which stands much in need of the exertions of the Society, as the great number of flourishing Gin-palaces and Beer-shops abundantly proves.

PROVINCIAL.

WOBURN.—On Tuesday evening last an interesting lecture was delivered in the Town-hall, Woburn, on the subject of the Total Abstinence Society, by Mr. John Cassell, the Manchester carpenter. The lecturer having been introduced to the meeting by the Rev. Henry Hutton, gave a lucid explanation of the objects and principles of the society, and in the course of his address illustrated its operations by several highly amusing anecdotes. This was the second lecture on this subject delivered at Woburn by Mr. Cassell. His peculiarity of style and delivery attracted considerable attention from one of the most numerous audiences ever assembled in this beautiful room. We are happy to add he was listened to with deep interest, and we trust some beneficial effects may be produced by his strenuous and very laudable endeavours to promote the cause of Temperance.

NEWPORT PAGNEL.—On Monday Evening, the 25th of September, a Temperance Meeting was held in the Royal British School Room, when Mr. John Cassell, of Manchester, delivered a Lecture on the importance and advantages of adopting the system of Total Abstinence from all intoxicating liquors. He made very judicious observations on the misery and distress which are endured by families in consequence of drunkenness. He described in a lively and interesting manner the benefits which such families would derive from the useful application of that money, which is worse than thrown away by excess in drinking. He shewed in striking terms the moral degradation of drunkards, and answered the usual objections which are made to the total abstinence system. On this occasion, about two hundred persons attended, amongst whom were a number of the most notorious drunkards. Mr. Cassell, in his address, displayed natural eloquence in a particular degree, and his observations appeared to engage the complete attention of his audience. Four young persons entered their names on the tee-total principle. On Thursday Evening, October 12, Mr. Cassell delivered a second Lecture to a more numerous audience. He appeared to engage the close attention of the audience. On the whole there is good ground for apprehending that his addresses will awaken the drunkard, and prevent the evil from extending its baneful effects; several have again entered their names.

OLNEY.—On Wednesday Evening, the 11th of October, Mr. Cassell delivered an address in the Sunday School Room of the Independent Chapel at Olney to a numerous audience. J. M.

BRIDGEWATER, Oct. 12.—"Though we are not progressing as we could wish, yet under all circumstances we have cause to thank God and take courage. We labour under many disadvantages, and should be glad if any advocate is passing through our town if he could give us a help at our Tuesday night meeting. We number about 25 reformed drunkards in our little society, which is very cheering. Our brickmakers have stood the summer well, and have made as many and perhaps more bricks than in any former year when they used intoxicating drinks; they do the society great credit. I believe we number about 140." W. M.

RAMSGATE.—We would not have it thought that we are behind the rest of the world in the great and important march of Temperance. But on account of something, we know not what, the greater part of our townsmen seem less willing than many others to relinquish their ancient habits of swallowing ever and anon some soul-enlivening liquids. And although, by the joint assistance of nature and art, the town is now, in a wonderful manner, supplied with those natural beverages of water and milk, an opinion prevails among the inhabitants that they are not good without, or at least are much improved by, the addition of alcohol; the consequence of which is, as your readers will easily imagine, many folks are daily bereft of their rational faculties and of the power of locomotion; families are involved in poverty, debt, and disgrace; and people's means of doing good with their substance greatly diminished. Nay, we verily believe that many in the prime of their days are every year brought to their graves through a fondness for alcoholic drinks. However, we rejoice to say, there is a Tee-total Temperance Society at Ramsgate, although at present it is small, and a number of individuals are strict Tee-totalers, who as yet stand aloof from the Society. We look forward with high hopes. The Rev. H. Hickman, Wesleyan preacher, and Mr. Courtney, a skilful surgeon, are not ashamed to refuse to fall down and worship the image which custom and sensuality have set up, and which prejudice and ignorance contribute to support. What may we not expect? W. H.

GREAT BERKHAMSTEAD.—We have several who, through my exertions, have abstained, and arrived at conviction that they are materially benefitted thereby. We wish to have a lecture here, to start us, (I think we can muster twenty at first starting) and another lecture or two at Tring, where two friends of mine, who for some time stood alone, are now joined by nearly thirty staunch friends; and we wish two nights to be spent in the villages round. We shall start with some influential people; and, as we see so much good doing every where, we are anxious that our poor townsmen should likewise share in so great and good a blessing.

R. S.

LEWES, SUSSEX.—(Extract of a Letter from a Correspondent) "I am much gratified in being able to say that our Society here is reviving. Three contested elections having taken place in our town soon after our Society was formed, and before many of our members had become duly informed and experienced, it is not to be wondered at that a few yielded to temptation. Some fell through the overpowering love of the liquor which was so plentifully distributed *gratis;* others through the taunting and jeering of their old companions; and some young persons through the imprudence of their parents and employers. But even their testimony is become valuable to us now, and some of these would gladly be with us again. We have recently had some interesting meetings: the attendance has been good, and important facts have been brought forward. On one occasion the chair was occupied by one who had been a moderation man, but who has since joined the Total Abstinence Society. He was about fifty years of age; and he declared that by the use of good, plain, wholesome food, and a draught of good water, he was as well able to do a day's work as he was twenty years ago. He stated a circumstance which he knew to be a fact as to the strange ingredients which were sometimes put into beer. An Exciseman in guaging a vat of beer poked his instrument against something at the bottom, which, on examination, proved to be the hind quarter of a horse! The brewer was prosecuted, and sentenced to pay a fine of £200. At the same meeting two persons spoke of having been convinced by the arguments adduced by Mr. T. A. Smith in an address which he delivered last May. They had been notorious drunkards for twenty or thirty years. One of them had hobbled on crutches for three or four years in consequence of gout induced by the habit of spirit drinking, to which he had been addicted from the age of seven years! He is now quite well, and very comfortable. He signed the pledge, and spoke at the opening of the Temperance Hotel at Brighton, last August. The other last week sent in his resignation as member of a Benefit Society, because it was held at a Public-house and presented many temptations to drinking. Important testimonies were borne by other speakers. Arrangements are making for planting this excellent and fruit-bearing tree in some of the neighbouring places which have been prepared by the circulation of suitable Tracts."

J. W.

WEST INDIES.—The following extract, from a letter recently received from Jamaica, will not, we think, prove uninteresting to the friends of the Temperance cause. The writer, a female member, as we believe, of the Society of Friends, has the superintendence of some Negro schools. "On first naming the subject of Temperance among a party of ladies, I found that they considered it rather an offence to be called upon in such a cause; and the want of an advocate to explain it, as is done in the meetings in England, is a great barrier to success in this country. I could resort, therefore, only to the tracts, and not many will take the trouble to read these. My steadfast refusal to take wine or beer, &c., has occasioned some outcry in a land of spirits like this: it is an inroad that many dread, and which most ridicule. It is regarded as a want of due hospitality, and as operating to prevent my guests from taking that in which I do not participate. In the midst of this perplexity it has pleased God to send me aid in the arrival of one of our young missionary teachers from Bristol, who is of the Abstinence party, and I trust we may be made mutually helpful to each other. He has held two Temperance meetings in my Negro school room; and proposes that I shall keep a Temperance Society at the Cruse, and he an Abstinence one at New Carmel, the missionary station where he resides. I am thankful to tell you that we are likely to have many members from among the Negroes and brown people. Most of my female friends are turning their notice towards the subject. My brother, at the head of a large family, steadfastly resisted; and so strenuous was his opposition, that I remarked he would soon yield, which he has done entirely, since the perusal of Mr. Buckingham's speech; and though he says that he will not join any Society, both himself and son have left off spirits, wine, beer, &c.; and at his table, where such things flowed about, there is now nearly Total Abstinence! May the Lord bless it to his soul and body!"

[Our readers will see from this statement the great importance and utility of sending out the publications of the Society at every opportunity. If the Numbers of the *Intelligencer*, and the various *Tracts* which have been printed, were circulated in the West Indies, and especially by such indefatigable and consistent friends as the writer of the above, a very great moral reformation might speedily ensue.]

Varieties.

HOME TRUTHS.—"All our trouble," observes Bishop Taylor, "is from within us; and if a dish of lettuce and a clear fountain can cool all my heats, so that I shall have neither *thirst* nor pride, lust nor revenge, envy nor ambition, I am lodged in the bosom of felicity; and what men sleep so soundly as those who lay their heads on the lap of nature? A single dish and a clear chalice lifted from the springs can cure my hunger and thirst; but the meat of Ahasuerus' feast cannot satisfy my ambition and my pride. He that dwells next door to *satisfaction*, and can carry his needs and lay them down where he please, possesses more real enjoyment than the man who revels in luxury, and inherits the most ample fortune."

DISCRIMINATION.—It is well observed by Creon in the tragedy, "It is better for me to grieve thee, O stranger, or to be affronted by thee, than to be tormented by thy kindness the next day and the morrow after.

CIVILITY.—He that tempts me to *drink* beyond my pleasure, civilly invites me to a *fever*, and to lay aside my reason as the Persian women did their modesty with their garments at the end of feasts; the question then is, which is the greater evil, to refuse such uncivil *kindness*, or to suffer a violent headache as a penalty for daring to insult nature, and to immolate reason upon the altar of degenerate custom.

INTEMPERANCE THE NURSE OF VICE.—By faring sumptuously every day, men become senseless of the evils of mankind, inapprehensive of the troubles of their brethren, unconcerned in the changes of the world, and the cries of the poor, the hunger of the fatherless, and the thirst of the widows.

THE earth, when viewed as the production of an all-wise and beneficent Creator, presents to our minds a subject of contemplation calculated at once to excite feelings of gratitude and surprise. Its adaptation to the necessities and wants of the creature are innumerable. The studied attention paid to enhance as well as foster the innate cravings for enjoyment in the human bosom, is every where apparent. We behold a world, furnished with every available material that can, in the least degree, contribute to the happiness of him who is destined to enact the most distinguished part on its vast stage. Nothing in the great outline appears absent. If there has been any thing wanting to perfect the *moral* design, it has not originated with Him who, after completing his omnipotent work, deigned to smile on and bestow his approving blessing.—ANON.

Generosity of a Landlord, and the Influence of Example.—One of our members is in the employ of a wine merchant, and in pursuing his daily avocations, is exposed to many temptations. Having, on a recent occasion, transacted some business entrusted to him with a landlord, he was asked, as usual, "What will you take to drink?" "Nothing, I am much obliged to you; I now abstain from taking all intoxicating

liquors," was the reply. "Well," said the landlord, "if you will not take any thing to drink, take that:" at the same time placing in his hand the price of a half quartern loaf. The son of our Tee-totaler (a child about six years of age) was with him, and, observing that his father objected to take the drink, said, "Father, why don't you take any thing to drink?" "Because, my dear, I do not require it," said he; "but if you are asked," he continued, "you may have some." "Oh no," said the child, "that I won't; if you do not require it, father, I am sure I don't."—*J. S. H.*

Poetry.

DRINKING SONG.

BY MRS. SIGOURNEY.

DRINK, friends, drink deep,—the noon is high,—
Drink, and forget your care;
The sultry summer's suns are nigh,—
Drink, and your strength repair:
The deer, that from the hunter flies,
The warrior red with slaughter,
The camel 'neath the tropic skies,
Quaff deep the crystal water.

Our father Sun th' example gives,
Our mother Earth also,
He drinks, exhaling, o'er the cloud,—
She, thirsting, drinks below.
Pledge high, pledge free, the friends you love,
To absent wife or daughter,
To blooming maid who rules your heart,
Drink deep,—but *only* water.

MEETINGS IN LONDON AND ITS SUBURBS.

At Half-past 7 o'Clock in the Evening.

Monday, October 23rd.—Wesleyan Association Chapel, Edward Street, Whitmore Road, Hoxton—At the Chapel, Ewer Street, Union Street, Borough.—Scotch Baptist Chapel, Northampton Street, King's Cross.

Tuesday, October 24th.—Christian Benevolent Society's Chapel, Macclesfield Street, City Road, a Lecture on the Evils of Intemperance, by Mr. J. W. Green.—School Room, Harp Alley, Farringdon Street.—Little Wild Street Chapel, Great Queen Street, (Rev. Mr. Woolacott's.)

Wednesday, October 25th.—Providence Chapel, Charles Court, Featherstone Street, City Road, a Lecture by Mr. J. H. Donaldson.—Bible Christians' Chapel, Paradise Row, King's Cross.—British School, Flint Street, Walworth, to Form a Branch Society.

Thursday, October 26th. — Wesleyan Welsh Chapel, Aldersgate Street.—Rev. Mr. Morren's Chapel, Shore Place, Well Street, Hackney.—Female Temperance Society, at the Chapel, Broker Row, Mint, at 6 o'clock.—Shakspear's Walk Chapel, Shadwell, near the Church.—Crown Street Chapel, Soho, (Mr. Sharp's) Meeting of Members.—Wesleyan Protestant Chapel, Vauxhall Row.

Friday, October 27th.—At the Chapel, Broker Row, Mint.

Saturday, October 28th. — John's Coffee House, Sloane Square, Chelsea. (Meeting of members.)

Friday, Nov. 3, Wesleyan Chapel, George Place, Holloway; when an Address on the evil effects resulting from the use of Malt Liquors, will be delivered, and a portion distilled in the presence of the audience.

Temperance Coffee House.

The Friends of THOMAS HOCKINGS are respectfully informed, that it is his intention to Open his COFFEE and CHOP HOUSE, at No. 74, Blackman Street, Borough, on MONDAY, the 30th Instant, when his Friends purpose taking Tea together. To be ready at Half-past Four o'Clock. Tickets, at 9d. each, may be had of T. Hockings; also of Mr. Sounes, 17, Denmark Street, Soho; at the Office of the Intelligencer; and of Mr. Knight, No. 2, Queen's Row, Cambridge Road, Mile End.

A MAN, aged 35, a Member of the New British and Foreign Temperance Society, wants Employment as CARMAN, or in any Situation he can be useful to his Employer. Understands well the care of Horses and Driving, can keep Accounts, &c. Direct to H. I., 6, Green Court, Church Street, Blackfriars Road.

Published and Sold by J. PASCO, *at the Temperance Tract Depository*, 90, *Bartholomew Close, London.*

REPORT of the PUBLIC MEETING of the LEEDS TEMPERANCE SOCIETY, held in the Music Hall, on Tuesday Evening, the 21st June, 1836, to consider the propriety of adopting the Total Abstinence Pledge as the exclusive principle of the Society, containing the Speeches on both sides, with Notes and other Matter. Price 6d.

JUST PUBLISHED.

SIX SERMONS on the Nature, Occasions, Signs, Evils, and Remedy of Intemperance. By LYMAN BEECHER, D.D., President of Lane Seminary, Ohio, United States. Third Edition, with Supplementary Observations on the more recent features of that vice, and on the means of its removal. 6d. sewed; cl. bds. 10d.

LONDON COMMERCIAL and FAMILY TEMPERANCE ALMANACK, containing a List of Commercial Stamps—Hackney Coach and Cabriolet Fares—Waterman's Fares—Porterage from Inns—General and Twopenny Post Office—List of Bankers—Insurance Offices—Temperance Hotels—Temperance Statistics—with other useful Information. Price 2d. Will be ready for Delivery on the 1st of November.

TEMPERANCE HISTORICAL ANECDOTES. By a Durham Clergyman. Price 6d. sewed; cloth bds. 9d.

A SERMON on the Sin and Danger of Drunkenness. By the Curate of Lamesley. Price 1d., or 7s. per 100.

CARDS, on various Religious Subjects, with neat Borders, price 8d. per Dozen; also, on Tinted Paper, 6d. per 100. The above are recommended for Distribution and Rewards in Sunday Schools, and Youth in general.

TO CORRESPONDENTS.

AMICUS *next week.*

The communication from LIVERPOOL *shall receive due consideration.*

The highly interesting account from OSWESTRY *will be placed in the printer's hands immediately.*

S—s may obtain his first article, according to his request, by applying to the publisher. His second communication will probably be inserted.

The subject to which our SLEAFORD *Correspondent has called our attention is one of great importance, and shall not be forgotten.*

The cheering information from BALA *will appear in our next. Also, an important communication from* READING.

Our poetical friends must exercise a little patience.

To our Correspondents generally, we would suggest the importance of their furnishing the Names *of* Places and Persons *in as legible characters as possible, We have frequently much difficulty in deciphering them.*

Subscriptions and Donations, to the New British and Foreign Temperance Society, are respectfully solicited by W. Janson, Jun., Esq., Tottenham, Treasurer; also by J. E. Howard, Esq., Tottenham, and Mr. John Meredith, 3, Durham Place, Lambeth, Hon. Secretaries.

All Communications, for the Society, to be addressed (post paid) to Mr. John Meredith, 3, Durham Place, Lambeth.

All Communications, for the Intelligencer, to be addressed (post paid) to the Editor, 90, Bartholomew Close.

Printed and Published by J. PASCO, 90, Bartholomew Close; and may be had of all Booksellers.

THE WEEKLY
London Temperance Intelligencer.

UNDER THE DIRECTION AND SUPERINTENDENCE OF THE NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY.

No. 50.] SATURDAY, OCTOBER 28, 1837. [PRICE ONE PENNY

"Far from thinking this cause a *sole* means of converting sinners from the error of their ways, we deem it to be but an *auxiliary* to the great cause of religious truth; it is intended *not to supersede*, but to *make way* for other means."
Rev. J. A. James.

THE intelligence which we are assisted to communicate this week is so richly varied, and so important in its bearing on the great question we have at issue, that we might be well content to allow it to rest upon its own merits. We feel assured that it will find its way to the understandings and hearts of our readers, without a single word from us, by way of comment or recommendation. Yet custom, imperious custom, renders it necessary, or, at least, usual, to say a word by way of directing attention more fully to points which are thought worthy of especial regard. Most of this intelligence may be viewed in the light of *testimony*:—of testimony to the value and efficiency of our principles, and that from witnesses whose respectability and competency none can reasonably question. With whom shall we commence? That we may not be accused of want of gallantry, we will commence with the FEMALE Testimony.

It is our decided conviction that the Temperance Reformation is needed in the parlour as well as in the kitchen; in the splendid hall as much as in the lowly hovel. It is also our conviction that while "the common people"—(we assure our friends and members of the labouring and commercial classes that we mean them no disrespect in describing them by this scriptural phrase)—while "*the common people* receive" our doctrine "gladly," and cheerfully, and zealously testify of its utility and excellency, it is equally suited to "the rulers," and to those whom Providence has in its wisdom raised to, what are conventionally termed, "the *upper classes*," of society. Yet it has hitherto been but too true that the majority of our members and advocates, have been drawn from those who are employed in acquiring their sustenance by the sweat of their brow. While many of this class have obtained lasting renown by their talented advocacy of our principles, we maintain that there is no individual, however high in rank, or eminent in ability, or commanding in influence, on whom the advocacy and support of those principles would not confer additional dignity. We do, however, regard it as matter for unfeigned gratitude, that a lady moving in the sphere in which Mrs. DICKENSON moves, having numerous domestics and tenants under her care and control, should invite "two able advocates of the cause of Temperance," to address her "neighbours and poor tenants" under the roof of her own mansion. We rejoice also to hear that she regarded the arguments of those advocates as "unanswerable"—as affording her "the greatest satisfaction"—and as calculated "greatly to benefit" those who were addressed. That lady has, in her letter, borne a decided testimony, both to "the dreadful effects of drunkenness," and to the beneficial results of Total Abstinence. She considers Temperance as intimately connected with the exercise of justice and benevolence—with the punctual discharge of relative duties—with the peace, harmony, and prosperity of the community; and declares her determination to make personal sacrifices, rather than countenance a vice which leads to so much confusion and misery. We have known individuals moving in the higher stations of society on whose ears a single note respecting *Total Abstinence* has struck fearful discord, and who have "begged to be excused" from listening further. Not so the benevolent occupant of *Farley Hall*. She wishes "another and a larger meeting" to take place on the same spot, and fixes for that meeting the precise day when her "tenants would assemble to pay their rents." It is true that when the meeting took place some wondered, and others doubted; but the truth was told them, and pleasing results, we trust, will follow, though it may be "after many days." May the life of this good lady be prolonged to witness those results; and may many ladies be found in our land who shall imitate her benevolent example!

Well, then we have the testimonies of several CHRISTIAN MINISTERS.—"Why do not the Ministers of the Gospel come forward? Why do not they join this Society? Why are not they found advocating its principles?" These are enquiries very frequently put, sometimes by our zealous friends, and sometimes by those who look upon our undertaking with unworthy suspicion. We have often requested such persons to have a little patience; to allow Ministers time to think—to enquire—to examine—to watch our operations and mark our progress. We have reminded them of the tardiness of their own convictions. We have endeavoured to encourage them by the assurance that Ministers, when once gained, would become valuable coadjutors, and would not soon desert a cause which they took up from principle. And have we proved false prophets? Is not our list of Ministers daily swelling? Are they not coming forward on every suitable occasion, aiming to advance our cause, with a zeal which more than compensates for their previous reluctance? We would their number were increased a hundred fold. The principle we love is well worthy their adoption and their advocacy. Its progress would assist materially to increase their means of usefulness. It would act as a harbinger of the approach of their Great Master—as "an auxiliary to the cause of religious truth." Those who have adopted it and experienced its efficacy readily admit this. We have heard of one, a venerable and holy man, who once looked upon the scheme with diffidence and suspicion, and discountenanced those who embraced it, but who has since adopted it, and introduced it into his own parish. And this is the decided testimony which he bears to its excellence:—"Nothing in the course of my ministerial labour has been to me a greater source of satisfaction; nothing has proved more a herald of repentance throughout my parish; nothing has more tended to fill my church; nothing has more conduced to bring sinners there to ask after that blood which cleanseth from all sin. I thank God that I have lived to see

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such an Institution, and that He has allowed me to adopt it in my own parish."—We have not the means of knowing whether every Minister whose name appears in the *Intelligencer* this day will go the precise length of this aged servant of Christ, yet we cannot but be grateful that we have the opportunity of reporting that nearly SIXTY Ministers of various denominations in the Principality of Wales have signed the pledge of our Society, and are anxious to bring others to follow their example. Nor can we omit to take into the account those "*hundreds*" of occasional lay preachers, also, who have become members of our Society, and who are practising and recommending the principle wherever they may be called in the providence of God to labour.

Next come the testimonies of our friends the SEAMEN, CAPTAIN MARLEE of the *Water Witch*, and CAPTAIN HUDSON of the *Hartlepool*, together with his brave crew. In their case the principle has been put to a severe test: the result has been an increased conviction of its excellence. If the perils of the seas—if tremendous gales in the latitude of Icebergs—if all the privations to which they were exposed, only tended to endear the principle to them, and increase their zeal in its propagation;—if they declare in the presence of assembled multitudes that they are "healthier, stronger, happier;" better able to endure fatigue, more cheerful in the face of danger, and, above all, that they have been brought to the knowledge and enjoyment of the salvation of the Gospel;—surely there is no one class of men to whom it would not be suitable, and whose adoption of it would not be attended with like blessed results.

But we must not dwell, or we might refer to the additional MEDICAL testimony, borne by Dr. FAUCONNET, of Geneva. He declares the principle of this Society to be inestimable both in theory and in practice, and has, elsewhere, declared his determination to recommend it to his countrymen on his return to that land of vineyards. We shall rejoice to hear that his advocacy is successful.

Some respected Correspondents have called our attention to recent facts, which have indeed come within our own observation, tending to prove that our system is exciting enquiry, and that we have the good wishes of some, and the grateful acknowledgments of others, whom we had not, as yet, reckoned among our friends. We refer to the notice which is taken *incidentally*, of our operations, on occasions which might not seem to render such notice necessary. Thus, at a recent meeting of the *Wesleyan Tract Society*, held in the Chapel at St. George's in the East, the Rev. SAMUEL JACKSON, who presided on that occasion, remarked on the aggressive exertions of Christians in the present day; and observed that "the *Temperance Societies* had not been the least in that labour of love, but had brought many within the sound of the Gospel, and a saving knowledge of its important truths." And we are assured that the hearts of many of our members who were present responded most cheerfully to the petitions offered by the Rev. Chairman at the close of the meeting, "that the Society might be the means of stemming the torrent of Intemperance which was overflowing the land."

Then, again, at the great meeting of the *London Missionary Society*, held last week in Exeter Hall. The Rev. T. BINNEY, in addressing Dr. Philip and his colleagues, who are about to proceed to South Africa, instituted a contrast between merely secular and political Colonists, and that band of Christian Missionaries. The contrast included their objects, and the means by which they sought the accomplishment of those objects. Secular Colonists sought the acquirement of extensive territory, to attain which they aimed at the expulsion, or rather, destruction, of the Aborigines. And as to the means, "One said, 'I am for bullets;' another, 'I am for brandy:' one said, 'I will take the rifle,' another, 'No! let us have the rum bottle; let us employ spirits, *that the poor devils may have some pleasure while they perish!*' Now," continued Mr. Binney, "the Missionaries do not propose such objects, neither do they employ such instrumentality." "With respect to the intoxicating and poisonous draught, which is to give some pleasure to the poor creatures while they perish, why they are all Tee-totallers; (Hear, hear.) There they are before you, *a band of* TEE-TOTALLERS; so that I need say no more on that point!" (Much cheering.) Now we cannot regard this incident with indifference. It proves that our operations are noticed—that our principle is examined—and that its value in connexion with the exertions of Christian Missionaries is seen and acknowledged. The Rev. Speaker evidently considered it a matter of importance that Caffres and Bushmen should be preserved from habits of Intemperance; and it is equally evident that he regarded the fact of the Missionaries being "Tee-totallers" as a guarantee for their inculcating the same principle among those for whose good they laboured. The very introduction of the subject on such an occasion, together with the pleasing response with which it met from a large proportion of that crowded and respectable audience, while there was not a dissentient whisper, was indeed cheering to us, and we hailed it with gratitude as "a token for good." What sort of a Tee-totaller Dr. Philip is we have had means of knowing, and are only sorry that we must defer, tell next week, some proofs and illustrations which we had prepared for our readers.

Meanwhile, may we not confidently expect the triumph of our principles? Have we not abundant encouragement to labour on? To use the words of an American preacher,—"In contending earnestly against Intemperance, we have the help and friendship of Him who is Almighty. We have allies in all that is pure, rational, divine in the human soul—in the progressive intelligence of the age—in religion—in philosophy—in the yearnings of the parent—in the prayers of the Christian—in the teachings of God's house—in the influences of God's Spirit. With these allies, friends, helpers, let good men not despair, but be strong in the faith that, in due time, they shall reap, if they faint not."

ROMAN CATHOLIC TOTAL ABSTINENCE ASSOCIATION, LIVERPOOL.

MOST of our readers, doubtless, have read the spirit-stirring address delivered by the Rev. E. N. Kirk, of Albany, at the Wesleyan Chapel, Spitalfields. In the course of that address he took occasion to denounce the traffic in intoxicating drinks, as a traffic in death—as a traffic in human souls. Amongst other illustrations he used the following:—"I have heard of the sale of indulgences, and of the thousands who have been deluded and destroyed in consequence of supposing that a priest could sell them permission to indulge in sin. But what is that compared with the sale of intoxicating drinks? when men fancy that they are purchasing comfort, and nourishment, and strength, and do not awake from their delusion till they have sunk into the arms of death." Several members of our Society who are in the communion of the Romish Church, considering their system of religion reflected upon by this illustration, have had their feelings deeply wounded, and have accordingly, at a recent meeting, passed some strong resolutions expressive of those feelings. Those resolutions have been handed to us by the Secretary, with a particular request that they might be inserted in the *Intelligencer*. They are as follows:—

"At a Special Meeting of the Roman Catholic Total Abstinence Association, held in the Academy, Clare-Street,

Liverpool, on Wednesday Evening last, the 11th instant, the following Resolutions were unanimously adopted:—

Moved by Mr. Joseph Fitzsimons, seconded by Mr. J. M'Kenna—

Resolved,—"That we have read with surprise and indignation a statement made by the Rev. E. N. Kirk, of Albany, at a late Meeting of Total Abstainers, in Spitalfields, London, J. S. Buckingham, Esq. in the Chair, as reported in the *London Temperance Intelligencer*, of the 23rd ultimo, in the following words—"*I have heard of the sale of indulgences, and of the thousands who have been deluded and destroyed in consequence of supposing that a priest could sell them permission to indulge in sin!*" And conceiving that the same was intended to apply to the religion of which we are members,—and while we deprecate in the strongest terms the introduction of religious, controversial, or political subjects into Total Abstinence Meetings, feel imperatively called upon to declare that *the charge put forth by the Reverend Gentleman is a foul, false, and an abominable calumny on our holy religion.*"

Moved by Mr. William Thompson, seconded by Mr. John Macarthy—

Resolved,—"That we would not condescend to notice the unwarrantable attack of the Rev. Mr. Kirk, but that the same was made at a Total Abstinence Meeting; to the glorious objects of such meetings the Reverend Gentleman, by his conduct on the occasion alluded to, has proved himself to be a *dangerous enemy*, and as such we shall consider any one who attempts to sow discord in the Total Abstinence body."

"James Ord, Chairman.
"William Thompson, Secretary."

Our respected Correspondent, as well as our readers in general, must be fully aware that we cannot be responsible for every illustration which a public speaker may see fit, at the moment, to employ. The RULE of our Society in reference to the subject is,—"That no party politics, nor *any sectarian peculiarities in religion* be introduced into the Tracts, Lectures, or *any of the Speeches at the Public Meetings.*" The Committee has always been anxious that this Rule should be rigidly adhered to, and has found cause for regret in most cases in which it has been departed from.

Correspondence.

MINISTERS IN WALES WHO HAVE SIGNED THE PLEDGE.

SIR,—In obedience to the call which you have made for the Names of Ministers who have signed the Total Abstinence Pledge, I have forwarded to you 56 Names, numbers of which I am personally acquainted with, and others I have procured through the kindness of several friends, they are all quite correct, and *ordained* Ministers. If you intend inserting the names of *Local* Preachers, hundreds might be had, for mostly all of these are engaged in the good cause in Wales. I sincerely hope that many, seeing the host of Ministers who have joined the Society, will manfully come forward in spite of all the opposition they may encounter. A short time since, two Tee-totalers were admitted into church membership with the Calvinistic Methodists at Carnedder, a small village about three miles from Oswestry, which circumstance brought tears into the eyes of many present, for before they joined the Tee-total Society, they were notorious drunkards and a pest to the neigbourhood. When our Society first visited this village, it was generally thought the most drunken place in the kingdom, but thanks be to God, a great change has taken place, and now instead of disorder and rioting, to a great extent temperance reigns there. Such signs as these are enough in themselves to put down all opposition.

Oswestry, Oct. 13, 1837. EDWARD MORGAN.

LIST OF MINISTERS.

(Continued from No. 44, *page* 359.*)*

	NAMES.	RESIDENCE.	DENOMINATION.
125.	E. Griffiths	Llanegrin	Independent
126.	H. Lloyd	Towyn	Do.
127.	F. Evans	Mackynlleth	Cal. Methodist
128.	J. Roberts	Llanbrynmair	Independent
129.	S. Roberts	Do.	Do.
130.	E. Davies	Newtoun	Do.
131.	A. Jones	Welshpool	Baptist
132.	D. Morgan	Do.	Cal. Methodist
133.	W. Morris	Llanfyllin	Independent
134.	W. Powell	Do.	Wesleyan
135.	J. Davies	Llanfair	Independent
136.	R. Jones	Do.	Cal. Methodist
137.	R. Davies	Do.	Do.
138.	E. Griffiths	Meivod	Do.
139.	J. Pryce	Llandinam	Do.
140.	D. Pryce	Buy bont fawr	Independent
141.	A. Jones	Llanrhaidr	Cal. Methodist
142.	W. Hughes	Tabernacle	Do.
143.	E. Shadrack	Aberystwith	Independent
144.	T. Jones	Minsterly	Do.
145.	J. Jackson	Bath	Baptist
146.	H. Rees	Liverpool	Cal. Methodist
147.	T. Harbottle	Heywood	Baptist
148.	B. Glazebrook	Do.	Wesleyan Asso.
149.	J. Elias	Anglesea	Cal. Methodist
150.	C. Evans	Caernarvon	Baptist
151.	J. Jones	Preeshenlle, Oswestry	Independent
152.	R. Petch	Oswestry	Wesleyan
153.	T. Adams	Do.	Pr. Methodist
154.	E. Morris	Bishop Castle	Do.
155.	J. Pritchard	Llangollen	Baptist
156.	H. Davies	Do.	Independent
157.	J. Edwards	Do.	Cal. Methodist
158.	J. Hughes	Do.	Do.
159.	J. Russel	Cefnmawr	Wesleyan Asso.
160.	H. Jones	Do.	Baptist
161.	J. Williams	Llansillin	Independent
162.	R. Evans	Llanedloes	Cal. Methodist
163.	J. Hughes	Adwy Clawdd	Do.
164.	R. Roberts	Rhos, nr. Wrexham	Do.
165.	E. Phillips	Wrexham	Do.
166.	W. Waterfield.	Do.	Independent
167.	T. Aubrey	Denbigh	Wesleyan
168.	J. Owen	Halven	Cal. Methodist
169.	E. Davies	Llanerchymredd	Independent
170.	J. Hughes	Pont Robert	Cal. Methodist
171.	R. Griffiths	Dolgelly	Do.
172.	R. Jones	Bala	Do.
173.	D. Rowlands	Near Do.	Do.
174.	H. Davies	Near Corwen	Do.
175.	J. Edwards	Berthengron	Do.
176.	J. Davies	Nerquis, near Mold	Do.
177.	D. Evans	Harlech	Do.
178.	R. Humphreys	Duffryn	Do.
179.	C. Owen	Festiniog	Do.
180.	W. Reeve	Oswestry	Independent

It is possible that some of the Names here inserted may have been mentioned in our previous List, but we thought it best to present it entire, as furnished by our respected Correspondent. We have received several Names of Ministers, from various parts of the kingdom, which we shall publish, probably, in our next. Should we be spared to the close of the year, we shall furnish a corrected List, arranged in alphabetical order. In the mean time, we earnestly request all possible information. If Ministers would forward to us a brief testimony, founded on their own experience of the efficacy of our principle, most essential service would be rendered to the cause.

EXTRACTS FROM THE JOURNAL OF MR. T. WHITTAKER.

(Continued from page 399.)

Sept. 1 to 4.—I distributed tracts in the New Cut and other parts of the Borough, and visited a few drunkards. I attended a meeting in the School Room, John Street, Bricklayer's Arms, at which some good was done.—5th. Attended a meeting in Little Wild Street, Lincoln's Inn Fields, where a favourable impression was made.—6th. Went with Mr. Giles to Emanuel Chapel, where a meeting had been got up by some Female friends. On the next evening, attended a meeting got up by Females in the Methodist School Room, Hackney Road; these were both crowded meetings, and great order prevailed.—8th. Attended a meeting at the Mint, in the Borough—the cause seems to have taken deep root in that wicked neighbourhood.—12th. Went to Peckham, had a very crowded and attentive meeting, and a good impression was made upon some.—13th. Went to Hemel Hempstead; had a good meeting in the Wesleyan Chapel, with every prospect of the formation of a good Society. The same evening was conveyed to Luton by a friend, and on the next day attended the Temperance Festival there; the room, which was handsomely decorated, was crowded. The cause has taken deep root at Luton; the friends are very active and persevering. In Bedfordshire the fields seem to be ripening for the harvest, and if suitable men and means can be obtained, there will, no doubt, be a glorious ingathering.—15th. I returned to London, and from thence went to Wandsworth with Mr. Blakey, who took the Chair at the meeting. Much opposition was manifested, and some mischief was done to the place. We obtained, however, a partial hearing, and retired with the satisfaction of knowing that we had done our duty.—17th. Sunday. Held a meeting, in company with Mr. Grosjean, in the Green Park. About 500 persons, very respectable in appearance, listened to us with great attention.—18th. Attended a meeting at Chelsea. Some good appears to have been done in this place, but they need a larger room in which to meet.—19th. Attended a meeting in Ebenezer Chapel, Old Street Road, for the purpose of forming a Branch to the North London Auxiliary. The resolutions were all carried unanimously, and many persons appeared deeply impressed.—20th. A meeting in one of the Surry Chapel Schools. Many seemed impressed with the utility of our principles.—21st. At Aldersgate Street Chapel, which was crowded to overflowing. There was some little disturbance at the commencement of the meeting, occasioned by some individual who persisted in attempting to speak, notwithstanding the wishes of the audience to the contrary. He was at length removed, and peace was restored. Several signatures were obtained.—22nd. At the Baptist Meeting, Northampton Street, King's Cross. The meeting was rather thin, owing to some change in the time.—25th. A meeting at Broadwall for the formation of a Branch to the South London Auxiliary. Many were unable to obtain admission. The resolutions were carried unanimously, and several signatures to the pledge were obtained.—26th. Tottenham Festival. A very encouraging meeting.—27th. Left London for Deal and Dover, where I spent a week. I must, however, now conclude; reserving other particulars for a future communciation.

T. WHITTAKER.

ADULTERATION OF WINE.

SIR,—I am informed by a respectable person, that in the Isle of Sheppy, many persons are employed in picking up *Copperas* Stones from the sea-beach, which being taken to a manufactory, the Copperas is extracted, and is shipped to Oporto, to be sold to the Vine-dressers and Wine-merchants, and then mixed in the *Port Wine*, which gives that wine its astringent quality. Surely this cannot be the wine that Timothy was permitted to drink "for his stomach's sake and often infirmities?" Pray can you inform us if Copperas has any good qualities belonging to it? I doubt much whether such an article as *pure wine* can be found at any of the tables in England. Surely we ought to be very cautious what we drink, when we are informed, that such mixtures as the above are prepared.

AMICUS

Progress of Temperance.

METROPOLITAN.

NORTH LONDON AUXILIARY.

A Meeting was held in the Wesleyan Welsh Chapel, Aldersgate Street, on Thursday Evening, the 19th instant, for the purpose of forming a Branch Society for the *City* District. The chapel was crowded, and numbers sought admission in vain. Mr. W. BEST, one of the Secretaries to the Auxiliary, was called to the Chair.

Mr. W. SIMMONS, from Colchester, moved the first Resolution, and, with considerable ability, illustrated and confirmed the following propositions. 1. That the Temperance Reformation was called for by the rapid increase of Drunkenness, and its concomitant poverty, crime, and misery. 2. That the principles and system of the New British and Foreign Temperance Society were in accordance with truth, scripture, common sense, the discoveries of science, and matter of fact. 3. That in advocating those principles, treatment must not be expected differing from that to which the friends of truth, of knowledge, of religion, had, in all ages, been exposed.

CAPTAIN MARLEE, from Sunderland, seconded the Resolution. He had tried the Total Abstinence system during two Voyages, and having proved its value, he had joined the Society. He had frequent opportunities of putting the principle fairly to the test. On one occasion, the Mate had forgotten to put any Beer on board, so that the crew were *obliged* to act on the tee-total system. During some very severe gales, in one of which, especially, he fully expected that his wife would be made a widow, and his children fatherless; when they were compelled to lighten the ship, which they could only do by fetching up small buckets of coal at a time, and casting them overboard; and when for three days and nights they were not able to lay their heads upon their pillows; the whole crew had the opportunity of trying what the principle was worth. He had taken his full share of the labour, getting only water, or tea and coffee, and that with difficulty; but he was perfectly able to endure all the fatigue. He found himself healthier, stronger, happier, than before he adopted the principle. Nor did the benefit end there; it had led him to a deeper experience, to a higher enjoyment, of the blessings of religion. He could testify, also, as to the dangers resulting from the attempt to use strong drinks *in moderation:* those who tried that plan would always be in danger of becoming drunkards. Having declared that most of the disasters which occurred at sea arose out of the use of intoxicating drinks, the Captain concluded his interesting address by stating that his wife and children had signed the pledge, and were very happy in the practice of the principle.

Dr. FAUCONNET, of Geneva, supported the resolution. About ten months ago he came to England. He had heard a little of Temperance Societies; but when he was introduced to a family who acted on the principle of Total Abstinence, he thought it hard and foolish. From the records of that Society, however, and from facts which came to his knowledge, he thought there might be some truth in the principle, and he was resolved to try it. He did so for three months, and being satisfied from his own experience he signed the pledge. He was convinced that persons in good health could

do very well without the use of intoxicating drinks; and that the moderate use of them was often the cause of many diseases; while the catalogue of the diseases induced by excess was most tremendous. There might be cases in which they were useful; but in such cases *it was the business of the physician to determine the quality and the quantity, according to the nature of the disease and the constitution of the patient.* He observed, further, that the *constant* use of such drinks would *destroy their efficacy even as medicines.* He was more and more convinced of the value and importance of the Society, as a grand instrument for the improvement of the physical, social, and moral condition of mankind.

Mr. S. M. GILBERT gave a brief account of the festival at Brighton, which he had attended a few days before in company with Mr. T. Whittaker. The meeting was held in the Town Hall, and the Chair was occupied by the Chief Magistrate. The Society at Brighton was in a flourishing condition. At Lewes also a meeting had been held in the Theatre, the use of which had been granted free of expense. Every Magistrate in the Town subscribed a Guinea a Year to the Society, which now numbered nearly one hundred members.

Mr. T. WHITTAKER exposed the excuses urged by the consumers of intoxicating drinks, as well as the artifices resorted to by publicans and spirit dealers to promote the sale of them. He also depicted in glowing colours the miseries entailed by the drunkard upon his wife and children. He asserted the efficacy of the principle of Total Abstinence, and urged all present to exert themselves to the very utmost to spread the knowledge of that principle. Much ignorance still prevailed on the subject, but if they would circulate the *Intelligencer* and the other publications of the Society, they might become the instruments of reclaiming some of the 600,000 drunkards of the United Kingdom.

CAPTAIN HUDSON, of the Hartlepool, recently returned from Montreal, next addressed the audience. Every one of his men, from himself down to the cabin boy, were thorough Tee-totalers, and though they had been a long voyage and exposed to many dangers, they had all returned in safety back. They were all well able to do their work, and to endure all fatigues. They had been to Norway in the depth of winter, where their orderly conduct attracted the attention of the natives. Strong temptations had frequently been presented to them, but they had been enabled to resist them all. They had been in the latitude of the Icebergs, where they were visited by tremendous gales; but the men performed their duty well, going aloft as often as was required, with great cheerfulness, and very differently from the grumbling, dissatisfied spirit which hard drinkers generally manifested on such occasions. Captain Hudson then gave an account of a visit which he and his crew had paid to *Montreal.* He proclaimed his principles, as, indeed, he always found it best to do: having, on one occasion, plainly told his employers that if spirits were put on board the vessel they must seek another Captain to command her. The subject of Temperance had been introduced at *Montreal,* but he was the first to form a Society on the Total Abstinence principle. He was assured that the attempt would be in vain, and that no one would sign such a pledge. However 47 signed at the first meeting, and 56 the week following. A third meeting was held, at which a large silver medal was presented to him in the name of the Committee (the Captain here held up the medal which had been given him.) On that occasion 100 more persons signed the pledge. Who could prevent such a cause from spreading, when landsmen and seamen thus united to carry it from town to town, and from port to port? At the *Three Rivers,* in Canada, he gave a lecture; there also he was told confidently that no signatures would be obtained; but they were mistaken, for 50 signatures were obtained that night. At the Methodist Chapel, the magistrate's wife and many more signed. Amongst the rest was *a publican,* who said that if some of them would come to him the next morning, he would pull down his sign, and abandon the trade. They took him at his word: the sign was taken down amidst the cheers of many, and the ships'-painter re-painted it and announced a Temperance Hotel. A Tee-total festival was held there, and about 60 persons signed the pledge. Among them were some French Canadians, and two students of the R. Catholic College. A man who had been separated from his wife for three years through drunkenness signed, as did also, at the same time, his wife and children, who began to live happily together. About 300 signed in all, including Ministers, Lawyers, and Medical men. He held a meeting at Quebec, also, from which good effects had followed. In conclusion, the Captain urged all present to join the Society, assuring them that he had found it good to do so as it respected himself, his crew, his employers, and all connected with him.

Mr. WARD, of the Hartlepool, bore his testimony to the efficiency and excellency of the principle recommended by the Society. He had enjoyed much health and comfort, in body and mind, in consequence of his adoption of the principle, and was determined to advocate it wherever he went.

Mr. BAILEY, another of the Crew of the Hartlepool, stated that he had been a slave to drunkenness for sixteen years, and was greatly injured by it, both in body and mind. Since he had adopted the Tee-total principle he was able to endure all the fatigues of his laborious profession, and was better able to attend to his religious duties. It had been the means of bringing to him much peace of mind.

The CHAIRMAN concluded this highly interesting meeting by expressing his hope that as such clear testimonies had been borne to the efficacy of the principle of the Society, and as that crowded audience had testified their approbation of what had been said in such a decided manner, many would further testify their approval by adding their signatures to the pledge.

A Collection was made in aid of the funds of the Auxiliary, and several persons signed the pledge of the Society.

PROVINCIAL.

OSWESTRY.—A Temperance Society, on the principle of Total Abstinence from all intoxicating Liquors, was formed in this Town on the 20th September, 1836. A Society on the Moderation system was also established about the same time, but several of its most active members, including one of the Secretaries, being convinced of its inefficiency to effect the object in view, soon came over to our Society. From the period above alluded to we have had, and still have, to contend with obstinate prejudice and determined opposition, but, feeling convinced that a blessing has rested upon our feeble endeavours, we are determined to go forward in humble reliance upon that strength, which He, who has been his peoples' support in every age of the world, has promised to supply.

On the 25th ult., the day preceding Oswestry Races, we celebrated the first Anniversary of our Society, having specially engaged Mr. James Teare for the occasion. The proceedings of the day commenced with a Prayer Meeting in the new Welsh Chapel, at 7 o'clock. At 11 a.m., a Public Meeting was held in the same place, which having been opened with singing and prayer, Mr. Thomas Minnett, of Morda, our President, was appointed Chairman. Powerful Addresses on the objects of the Society were delivered by the Rev. J. Jackson, of Bath; Mr. James Teare; Rev. R. Edwards, Llangollen; Rev. Mr. Jones, Baptist Minister, Welsh Pool; Mr. Pierce, of Wrexham; and Mr. Jones, of Llangollen. The Chapel was crowded with a respectable and attentive audience, and much interest was excited by the statements of the various speakers. At 2 o'clock, the members of our Society, accompanied by a number of Ministers and Friends from the neighbouring Societies, walked in Procession

through the principal streets of the Town to Morda, a small Hamlet about a mile in the country, the residence of our highly respected and beloved President. A number of beautiful Flags and Banners with appropriate inscriptions, headed by a splendid white silk flag, bordered with blue, bearing the title of our own Society, were interspersed through the Procession, and a Band of Singers occupied the centre singing Temperance Hymns. Upon the Procession arriving at Morda, and having passed under a beautiful Triumphal Arch erected for the occasion by one of our most staunch members, the party sat down to a plentiful repast, consisting of a number of cold rounds of Beef, Tea, Buns, &c. &c., in a Building belonging to our President, most tastefully decorated with Garlands of Flowers, Evergreens, and Mottos. The Tables were arranged to accommodate about 300 persons, but the number attending being between six and seven hundred it was found necessary to admit them by parties. In the interim several impressive Speeches were delivered from the steps leading to the Tea Room by the Rev. J. E. White, Curate of Oswestry; Rev. J. Jackson; Rev. R. Jones, Llanfair; Rev. Mr. Petch, Wesleyan Minister, stationed at Oswestry; Mr. Teare, and others. At 6 o'clock in the Evening, the members returned in Procession to the Town, where another Public Meeting was held in the Independent Chapel, it having been found impracticable to obtain any other place sufficiently spacious for the occasion, and the Chair was taken by T. L. Longueville, Esq. a gentleman of high respectability resident in the neighbourhood. The Chapel, the largest in the Town, and capable of holding 1300 people, was crowded to excess, and no disturbance of any consequence took place, the Chairman having expressed his determination to order the removal of the first disturber of the Meeting. The Meeting was addressed by the Rev. Mr. Pryce, of Penybout, in Welsh; and by Mr. Teare, Rev. J. Jackson, and Rev. Mr. Jones, of Welshpool, in English. Votes of Thanks to the Chairman, and also to the Minister and Deacons for their kindness in permitting the use of the Chapel, having been passed, the Meeting peaceably dispersed, and the members returned to their respective homes highly delighted with the proceedings on this most interesting occasion.

In justice to our kind President, as an example worthy of imitation, and for the encouragement of Tee-totalers, we feel much gratified in giving publicity to the fact, that the building, where our Festive Tea Party regaled themselves, had a short time before the formation of our Society, and at a very considerable expense, been converted by Mr. Minnett into a malt-kiln. Instead however of being used for the manufacture of that article, which is spreading misery, disease, and death, through the length and breadth of our land, the unsearchable riches of the everlasting Gospel of Jesus are now twice every month preached to a most interesting and respectable congregation in that building. We would also further state that Mr. Minnett is the owner of another malt-kiln in the centre of the Town of Oswestry, which having lately become vacant, he is determined shall never again be used for the purpose of making malt.

Our Society up to the 8th ult., numbered above 220 staunch members; at present we have upwards of 480 names upon our books. Many of these, who had been opposing the Society from the commencement, are now among our warmest and most efficient advocates.

The cause of Tee-totalism seems now to be flourishing in this neighbourhood, and we frequently meet with pleasing instances of prejudice and opposition giving way to conviction and approbation. We are holding Meetings every Week in the Town or Country, besides our members Monthly Meetings. Under the blessing of God we would attribute the present encouraging state of our Society, in the first place to that spirit of Christian love, which we trust will be found to have characterized all our proceedings, and with a view to the extension of the principles of Tee-totalism in *this* spirit we feel great pleasure in recommending to Temperance Societies in general the perusal and circulation of a little Tract published by the new British and Foreign Society for the suppression of intemperance, entitled "*Observations on the Pledges* now proposed in Temperance Societies, by a Clergyman of the Church of England," which we have found extremely useful in this neighbourhood; and in the next place, to the uncompromising fidelity of our members to the principles of Total Abstinence, not only as regards the entire disuse of Intoxicating Liquors, but also in the decided preference shewn to Water as a beverage, to the exclusion of some *Temperance Drinks*, the use of which we fear have had, and still have, a very pernicious tendency.

We feel much pleasure in recording, that several members of Christian Churches who have joined our ranks have expressed their thankfulness for being thus delivered from the snare of strong drink, and that we now enrol among our members more than 20 reformed drunkards, several of whom have kept their pledge upwards of 12 months, and some of them who had been expelled from Christian Societies through Drunkenness have been, or are about to be, re-admitted. The glory of this however we would thankfully ascribe to Him, to whom alone all the glory is due, and who has been graciously pleased to make use of such unworthy instruments to rescue poor drunkards from the slavery of Intemperance. We humbly trust however that this good work will not end in *reformation only*, but that being brought by the power of the Holy Spirit as lost sinners to the feet of the Redeemer, the souls of those whom we have thus been privileged to rescue from the degradation of drunkenness may in the day of the appearing of Jesus Christ be numbered among that glorious throng, who have washed their robes and made them white in the blood of the Lamb, and join with them in ascribing "blessing and honour and glory and power unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." M. W. O.

READING.—The readers of the Intelligencer doubtless perceived in a Number, about six weeks ago, a short account of a meeting held at Farley Hill. The day after the following interesting Letter was received by the Secretary of the Reading Temperance Society.

"SIR,—The Meeting in my Hall last night gave me the greatest satisfaction, and I have no doubt, under the blessing of God, many of my neighbours and poor tenants will be benefitted by the unanswerable arguments of the two able advocates of the cause of Temperance, Mr. Baker and Mr. Powell. When I was appealed to, to end the meeting, I found, long as it had lasted, some of my people wished it had been longer. Without temperance, no man can be truly just or charitable. I have seen in this place the dreadful effects of drunkenness, and I can truly say, I would rather live in the poorest cottage in sobriety, than in a palace where drunkards are tolerated. I have put down three beer-shops upon Farley-hill, for doing which my life was threatened; and if I suffer any drunkard to remain under one of my cottage roofs (I have on or near Farley-hill 28,) it is solely on account of a good wife, or in the hope of his amendment. The case of Saunders Wilson is a very striking one—he has been known to be in a state of intoxication for six weeks together, and now he is a sober man. My bailiff, a very honest and useful man, had nearly ruined himself, his wife, and nine children, by hard drinking. I found it out, and insisted on his leaving all bad company: he is now an altered man, he never drinks beer, and has never been in the least intoxicated for nearly two years. We have a village in Somersetshire, near Charlton, where there are nearly 200 inhabitants, a most quiet and sober place, there is neither public-house nor beer-shop, and I have had occasion to tell the people I would not allow either for £500. a year. I cannot bear to *pocket the price of drunkenness and misery.*

You are at liberty to mention my name, if you think it can be of the smallest use, also to enquire into any facts here; and some time next month I hope to have another and larger meeting in this place, the 11th would suit me, as on that day my tenants pay their rents.

Farley Hill, Sir, Your obedient Servant,
Sept. 12, 1837. CATHERINE DICKENSON."

In pursuance of this letter, another meeting was held on the 11th inst. A strong muster of the tenants was present, together with many of their wives and children. An excellent supper was provided for their entertainment, after which it was thought proper to hold the temperance meeting. The benevolent lady of the house had also invited a number of her own friends. The speakers were listened to with the most profound attention, as they painted in terrific colours the horrors of drunkenness,—as they pointed out the cause of it, and the remedy adopted and recommended by the Total Abstinence Society for its complete banishment from the face of the earth. This subject, quite novel to the majority of the persons present, apparently excited a good deal of astonishment. Drunkenness was represented as the enemy of man's peace and comfort both here and hereafter. To the truth of this there could be no question; but when it was stated that *Total Abstinence* from all intoxicating liquor was the only sure and effectual remedy it was evident that some doubted. The subject was rather a startling one, especially to those who were in the habit of daily using intoxicating liquor as a nutritious beverage, and as that which is necessary to the promotion of strength and comfort. The nature and properties of ale were clearly explained, the fallacy of men thinking they derive that strength from it which they imagine, as well as the futility of the moderation scheme, were fully exposed. Some vivid descriptions were given of the *rivers* and *lakes* that might be formed, if all the intoxicating liquors made use of could be brought into one channel; and of the thousands of deluded human beings who had been swallowed up in them, and of the thousands who were still pursuing their way into this vortex of "distilled damnation and liquid death." It was also observed, that all drunkards previous to their going to the college of drunkenness went first of all to the school of moderate drinking, and that there they were initiated into the elements which qualified them for entering the other; that indeed no one was qualified to take his diploma or his degrees to act as a professed drunkard till he was well versed, and could undergo a thorough examination in all the mysteries of the moderation school. The arguments brought forward had a calm and fair hearing, and as they have truth for their foundation, there can be little doubt but that a permanent impression was produced on the minds of many. It is no small thing to say, in favour of our principles, that a gentleman who has been one of the Aldermen of Reading presided on the occasion, and that a lady occupying such a highly respectable station in society as Mrs. Dickenson, inviting a party of the friends of Total Abstinence to advocate the cause in her own Hall, evidently shows that our principles are taking fast hold of the minds of the influential part of the community. M. T.

YORKSHIRE.—A Total Abstinence Society has lately been formed at Osmotherly, a manufacturing village, seven miles east of North Allerton. About 30 persons have signed the pledge. Much credit is due to the unwearied exertions of John Butterwick, a reformed character, and we have pleasure in stating that, though we have met with much opposition, a very beneficial effect is likely to be produced by the formation of our little Society. A. G.

DEAL AUXILIARY.—Amidst the sneers and opposition of many has this little band progressed onwards, and if the result of our labours has not been so favorable as we could have wished, it has far exceeded our brightest expectations. Upon a retrospect of the past, we can truly say we have been protected under the guardianship of an unseen hand which we trust will be always with us. Ever since the visit of James Teare has the plant, Total Abstinence, flourished. A visit from Mr. T. A. Smith had a wonderful effect in exposing the delusion of supposing nourishment to exist in strong beer, &c. Still a general unwillingness was manifested to come forward and support the Society. On September 22nd, we were favored with a Lecture by the Rev. J. Davis, of Princes Risbro', Bucks, which had a happy effect in removing the prejudices of many, and preparing the way for more effectual good. On the following Friday, September 29th, we were favored with the presence of that able lecturer, Thomas Whittaker, of Preston, who addressed a respectable assembly upwards of an hour in the British School, and again on Saturday Evening. On the following Tuesday, the Members of the Society, with several friends, partook of Tea, provided in the British School; the same evening T. Whittaker delivered his final Lecture to a crowded audience, at the conclusion several persons signed the pledge, making in the whole during the visit of Mr. Whittaker, 33, among whom are the Rev. E. Davis, Mr. Carter, Surgeon, &c. The greatest order was observed during the whole of the Meetings, which averaged between 6 and 700. The Committee take this opportunity of returning their best thanks to the Parent Society for the valuable aid afforded at a time so much needed. H. W. H.

Varieties.

WATER.—The celebrated physician *Hoffman* says, "Pure water is the fittest drink for persons of all ages and temperaments; and of all the productions of nature and art it comes the nearest to that universal remedy, so much sought after by mankind, but never found."

Tee-totalism and Wages.—Captain Evans Lloyd stated, at the St. Nicholas Temperance Meeting, that the men who work in a quarry near Snowden, in Wales, have saved nearly 800 sovereigns a month, since they unanimously agreed to exclude strong drink from the quarry.—J. S. H.

Music and Gin.—At a gin palace lately established in Shoreditch, the proprietor, in order to eclipse his other neighbours has got a "clock" of large dimensions and splendid workmanship at the extremity of the saloon, and so constructed, that when occasion requires, it will perform no less than 16 tunes, and play without intermission for the space of an hour. Thus is the hard earned pittance of the laboring man devoted to the embellishment of these splendid temples of vice.—J. S. H.

Coroner's Inquests, or Hints to Jurymen in Cases of Drunkenness.—A friend of mine was recently summoned to attend an inquest upon an habitual drunkard. When in a state of intoxication, he fell, broke his leg, and died. The Coroner directed the jury to return a verdict, "Died by the visitation of God!" My friend objected, but was met by clamour; and, not being accustomed to such treatment, gave way.

Another Case.—A regular drunkard, who had repeatedly fell into the Thames, fell at length for the last time, and stuck in the mud. With difficulty he was got out—lived to be carried home, where he died. This also was, "Died by the visitation of God!" There are three lessons to be drawn from these facts. 1. Never let the members of our Society refuse to attend such inquests, but rather seek them. 2. When there, stand firm, and all the derision that may be cast upon them, and, 3. Take care never to partake of the "fourpences" to be spent as a compensation to the landlord. —*M. J.*

BEER SHOPS.—*Extract from the Minutes of the Sixty-eighth Annual Association of the General Baptist Churches held at Leicester, June 27th, 28th, 29th, 30th,* 1837.—On the case from Archdeacon Lane, Leicester: "Is it right for

members of a Christian church to keep a beer shop?"—It was resolved:—

"I. That while we do not wish to impugn the motives, or reflect on the character of any respectable individuals who may keep beer shops, yet the evils flowing from them are so truly fearful, so destructive to the peace and order of neighbourhoods, and so demoralising in their tendency, that this Association can on no account approve of the keeping of these establishments by members of our churches; and that we consider it to be the solemn duty of those who already keep them, immediately to take measures for withdrawing from them." Unanimous.

"II. That on these principles we do most earnestly recommend all our churches to get up congregational petitions to both Houses of Parliament, for the speedy and entire extinction of beer houses."

MEETINGS IN LONDON AND ITS SUBURBS.

At Half-past 7 o'Clock in the Evening.

Monday, October 30th.—Wesleyan Association Chapel, Edward Street, Whitmore Road, Hoxton—At the Chapel, Ewer Street, Union Street, Borough.—Scotch Baptist Chapel, Northampton Street, King's Cross.

Tuesday, October 31st.—Christian Benevolent Society's Chapel, Macclesfield Street, City Road.—School Room, Harp Alley, Farringdon Street.—Little Wild Street Chapel, Great Queen Street.—Ebenezer Chapel, Old Street Road.—Infant School Rooms, Vincent Square, Westminster.—Salem Chapel, near Shadwell Church

Wednesday, November 1st.—Providence Chapel, Charles Court, Featherstone Street, City Road, a second Lecture by H. N. Rickman.—Surrey Chapel Sunday School Room, Jurston Street, Tower Street.—Bible Christians' Chapel, Paradise Row, King's Cross.

Thursday, November 2nd.—Sloane Place Chapel, North Street, Sloane Street, Chelsea, a Lecture by J. W. Green.—Alfred Place, Old Kent Road, for the formation of a District Branch.

Friday, November 3.—At the Chapel, Broker Row, Mint.—Wesleyan Chapel, George Place, Holloway.

Saturday, November 4.—John's Coffee House, Sloane Square, Chelsea. (Meeting of members.)

TO SINGLE MEN.

A SINGLE MAN, in want of a Comfortable Lodging, can be Accommodated, on Moderate Terms. Enquire of J. COUSINS, 14, Marlborough Street, Charlotte Street, Blackfriar's Road. J. C. has been a Member of the New British and Foreign Temperance Society from its commencement.

Mr. T. A. SMITH.

Several Members of the NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY, being fully convinced that the important objects of that Society have been materially promoted by the able and efficient advocacy of the above distinguished Advocate have deemed it expedient to present him with some Testimonial of their approbation and regard. A Subscription has been commenced for that purpose; and it is confidently hoped that the friends of Temperance will unite to render this tribute at once worthy the noble and philanthropic cause in which they have embarked, and the respect due to one who has so long exercised his talents with success in its promulgation and defence.

As it is desirable that all classes should unite in this Testimonial, the smallest amount will be received by any of the persons whose names follow:—

Messrs. Brady, 7, Cornbury Place, Old Kent Road; Chadwick, Angel Place, Islington; Grosjean, 99, Regent Quadrant; Hart, Temperance Hotel, 159, Aldersgate Street; Hobson, 3, Salisbury Court, Fleet Street; Knight, 2, Queen's Row, Cambridge Road; Parry, 8, Thornton Street, Horslydown; Pasco, 90, Bartholomew Close; Pollard, 18, City Road; Rouse, Bloomsbury Court, Holborn; Sounes, Denmark Street, St. Giles; Watson, 4, Westmorland Buildings, Aldersgate Street.

STEREOTYPING.

WANTED, a New Weekly Periodical Stereotyping, to commence with the New Year, exactly the same size as the Penny Magazine. Any Person wishing to start the business of Stereotyping in the populous County of Lancashire, would find this a most favourable opening. For Particulars, apply (if by Letter, post paid.) to J. LIVESEY, 28, Church Street, Preston; or to J. PASCO, 90, Bartholomew Close, London.

LIVESEY'S MORAL REFORM, a New Periodical, price 1d., is intended to be published on the First Saturday of the New Year, and to be continued Weekly. It will be printed on a superior Paper, and correspond exactly in size with the Penny Magazine. Application for Agencies must be made, (Post paid.) 28, Church Street, Preston.

CHEAP ADVOCATES.—On Sale, at the Temperance Advocate Office, 28, Church Street, Preston, about 60,000 Copies of back Numbers of the Preston Temperance Advocate, well calculated for Distribution in the place of Tracts, to be had in £5. Orders, by direct application to the Office, either in Sets or single Numbers, at the sacrificed price of 30s. per 1000.

LIVESEY'S LECTURE on MALT LIQUOR.—A Cheap Edition of this Lecture being called for, the Author has proposed to Reprint it, provided 7,000 Copies should be ordered, at £5. the 1000; 16 pages, crown 4to., double the size of the Advocate. As yet only 2,500 have been ordered. A superior Edition, demy 8vo., price 6d., is still in print, and may be had of J. PASCO, No. 90, Bartholomew Close, and of all Booksellers.

LONDON TEMPERANCE HOTEL.

M. HART, the Proprietor of the COFFEE, CHOP, DINING, and READING ROOMS, 159, Aldersgate Street, respectfully returns his sincere thanks for the support already afforded him. He has recently introduced several improvements into the Hotel, as well as into the mode of conducting his Establishment, which he trusts will ensure to those who may honour him with their patronage, a prompt supply of the best Articles, such as Hot Joints, Steaks, Chops, Soups, Coffee, Tea, Ginger Beer, Soda Water, &c. &c. A Private Room for the accommodation of Parties, Committees, &c.; and good Beds for Travellers. Morning and Evening Papers and Periodicals in great variety.

M. H. begs to observe that his is the only Hotel in London which is conducted on the strict Tee-total principle. He hopes, therefore, by assiduous attention and moderate charges, to secure the support and approbation of the Public.

TO CORRESPONDENTS

Communications have this week been received from R. P. Batger.—H. N. R.—E. Radley.—One of the Western Committee.—T. Whittaker.—Rev. J. Edwards.—J. Howard, Jun.—R. L. Johnson.—W. G.—T. Botts.—M. Giles.—J. S. Herbert.

The account of the Brighton Festival *in our next. Also the account of the* Bradford *Youth's Festival.*

We have received the Communication of W. H., but think the parties had better be left to take their own course.

The Letter from Merthyr Tydvil came too late for insertion this week.

Complaints are occasionally made by Correspondents as to mistakes in our Weekly List of Meetings. *We suspect that, in most instances, the complaint has proceeded from the very persons who should have prevented the mistake. We have no information on such points beyond what is furnished by the parties themselves. For the future, we shall be obliged to the Secretaries of the various Auxiliaries or Branches to forward to us a correct list of the intended meetings by Wednesday afternoon at the furthest.*

Subscriptions and Donations, to the New British and Foreign Temperance Society, are respectfully solicited by W. Janson, Jun., Esq., Tottenham, Treasurer; also by J. E. Howard, Esq., Tottenham and Mr. John Meredith, 3, Durham Place, Lambeth, Hon. Secretaries.

All Communications, for the Society, to be addressed (post paid) to Mr. John Meredith, 3, Durham Place, Lambeth.

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THE WEEKLY
London Temperance Intelligencer.

UNDER THE DIRECTION AND SUPERINTENDENCE OF THE NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY.

No. 51.] SATURDAY, NOVEMBER 4, 1837. [PRICE ONE PENNY

"Far from thinking this cause a *sole* means of converting sinners from the error of their ways, we deem it to be but an *auxiliary* to the great cause of religious truth; it is intended *not to supersede*, but to *make way* for other means."
Rev. J. A. James.

THE advocates of the Temperance cause are frequently accused of trenching on the *vested rights* of a great number of respectable individuals, who have embarked a large portion of capital in the manufacture and sale of drinks which common consent, and the customs of generation after generation, and the general habits of society, have pronounced to be both necessary and useful. We have no right, it is said, to bring our "novel theories," our "untried and dangerous experiments," to bear upon the reputation and property of so large a portion of the community. Without stopping, at present, to defend our "theory," or to prove that our "experiments" have been *repeatedly made*, and made with unqualified *success*, we will only advert to one point, namely, whether trade in general is likely to be benefited or injured by the establishment of our principles. We hold it to be a sound maxim of political economy that the interest of one class must, on occasions, give way to the interests of the majority. The prosperity of nineteen must not be sacrificed, or endangered, to advance the prosperity of one. The necessaries of life must not be relinquished, in order that a solitary luxury may be retained; especially if that luxury has been proved, in innumerable cases, to be pernicious. Now we do not deny that our principles bear hard upon the *manufacturers and venders of intoxicating liquors*. We know, also, that "the galled jade will wince; the stricken deer weep." We pity them, most sincerely. Many of them, perhaps the majority, have embarked in the destructive traffic without reflection as to the moral consequences which might result from their success. They have looked at it merely as a profit and loss concern. They have placed, on one side, the money expended in leases, fittings-up, and stock; and on the other side, the money received for the articles dealt out. They never dreamed of taking into their account the injury which their commodities would inflict upon the bodies and minds of their customers: how much disease, and poverty, and misery, individual and domestic; how much crime, and punishment, and death, would result from the success of their speculation. When we can get them seriously to reflect upon these things, we shall hope for a very considerable reduction of their number. Nor do we doubt but that other occupations and pursuits will open before them, from which they may reap sufficient gains, without being the cause, even unintentionally, of inflicting injury upon any one human being.

Still, however, we cannot admit that we are pursuing an improper or unconstitutional course, even if it could be proved that distillers and brewers, that spirit merchants and beer-sellers, would be greatly injured by our progress. Are the interests of no other portion of manufacturers and tradesmen to be consulted? We think we could, without much difficulty, demonstrate that with the triumph of our principles is intimately connected the welfare of the whole community. We feel assured that the money which we are anxious to save from the purchase of these physical, intellectual, moral poisons, would find its way into the tills or pockets of innumerable tradesmen, who now complain greatly of the slackness of their trade, and of the small demand which is made for their commodities. It is a fact well worthy remark, that every reformed drunkard who comes forward to bear testimony at our meetings, speaks of the rags and wretchedness which resulted from his habits of intemperance, and of the decency and comfort which has resulted from his adoption of our principles. The rags are exchanged for decent clothing; the pantry from which, to use the language of one of our members, "even the mice retired in tears," is now stocked with wholesome provision: the broken and patched windows are repaired; the naked walls are nearly hidden with respectable furniture; and squalid poverty, and pining hunger, and all the consequent recrimination and misery, are banished from the place. True, the *publican* has suffered by this change; the proprietor of the *gin-palace* complains that his business, from what cause he cannot divine, has greatly declined, so that he finds it desirable to convert a portion of his spacious premises into private dwellings—a case which we know recently to have occurred;—but have not *other trades* been materially benefited? Do the tailors, or drapers, or shoemakers, or hatters, or butchers, or bakers, or grocers, complain of the change? Assuredly not. They flourish: many of them see this already, and begin to hail us as their friends, and the friends of the poor, and are coming forward to join our Society. So it should be; and so, we are convinced, it will be, till the hard-earned wages of the working portion of the community are all employed for their legitimate purposes, namely, to promote the comfort and prosperity of those who have laboured to obtain them.

Our thoughts have been directed into this train by the perusal of an interesting article in the current number of the *Preston Advocate*, by our valued coadjutor, Mr. J. LIVESEY. It is "An Appeal to the bakers, butchers, grocers, fruiterers, drapers, ironmongers, cabinet-makers, upholsterers, watchmakers, booksellers, and others, of Preston." The writer urges these tradesmen to assist the Temperance cause *from a regard to their own interests*. He furnishes some important statements in illustration and proof. "In Preston," Mr. Livesey says, "there are 112 public-houses, and 180 jerry-shops; if we include those in Fishwick and the suburbs of the town, which have a direct influence on our population, the number of public-houses will be about 120, making a clear total of 300, all of which, to a certain extent, are producing poverty, misery, disorder, crime, insolvency, disease, and death. Now let us see how these are weekly swallowing up a great portion of the wages of the people, which ought to come into your drawers. Ten

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pounds a week, will, I think, be a low average for the receipts of each public-house, but taking it at that sum, the amount spent weekly at these places will be £1,200. Suppose we average the receipts of each jerry-shop at the low sum of £3, the weekly amount will be £540. We have here spent, weekly, at these two classes of drunkeries, the sum of £1,740. It is however but fair to make a reasonable deduction for the amount necessarily expended by travellers, commercial men, and others, in the pursuit of business or innocent recreation, to cover the charges for lodging, board, and harmless drinks. For this we will allow a handsome sum, say *one-third* of the whole amount spent at public-houses, so that, making this deduction, the useless expenditure upon inebriating liquor, and which, I believe, is less than the fact, will stand thus:—Public-houses, £800; Jerry-shops, £540—total, £1,340."

He next considers the value of the *time* unnecessarily lost in drinking intoxicating liquors. He allows an average of two persons for each house, taking the whole week together. "The entire time, therefore of six hundred persons is lost, not to mention the time of others who depend upon them in various ways, and the value of this, say at 15s. a week, would be £450."

Next in this calculation Mr. Livesey places the various *losses consequent upon drinking*. These, he observes, are very difficult to detail. "Let any man notice the almost daily attendance of a considerable number of persons at the Town Hall; the vast amount of litigation, sickness, accidents, misfortunes, and sudden deaths; the destruction of property; the business of the Quarter Sessions; the transactions of the pawn-brokers; the expense of police; the augmentation of pauperism; and a number of other direful results which it is impossible to name. I put down as the weekly cost of all these the very moderate sum—certainly below the truth—of £250.

The result of these estimates will stand thus—

Weekly expenditure at public-houses	£1200
Do. Do. at jerry-shops	540
Loss of time	450
Various losses consequent upon drinking ..	250
	2440
Deduct for the necessary expenses of travellers, tradesmen, and harmless sociality.....	400
Neat weekly loss	£2040

Here, then, we have the sum of above £2000, dissipated every week by drinking, every farthing of which should come into such hands as yours; and if you only recollect how tee-totalers usually spend their money, you will have a clear illustration and a decided proof of the truth of this assertion Supposing that the expenditure of each person entering a public-house average 4d., it will require, in order to make up the sum estimated above, no fewer than 80,400 calls every week. Now, if this number of calls were transferred from these dens of vice and misery to your useful establishments, it is certain you will find a vast increase to the amount of your receipts."

Mr. Livesey denies that there is any force, if even truth, in the commonly received opinion that "the money merely changes hands; and that as the landlords themselves lay it out in the purchase of other goods, there is no real loss to society." He concludes his Appeal by earnestly intreating the tradesmen of Preston to join the Society—to abstain from all intoxicating liquors themselves—and to refuse to treat others with them; assuring them that they would soon prove to their entire satisfaction that our system is "The most powerful agent of good health, happy homes, and prosperous trade."

All this we "most potently believe." We have no doubt but that this "Appeal" will give the cause of Total Abstinence a powerful lift in the Town of Preston. It is only left for us to wish that a similar Appeal may speedily be made to the inhabitants of every town and village in our beloved country. If the Committee of each Society already formed were to sit down and make calculations, similar to those made by Mr. Livesey, in the case of Preston, and Mr. Edwards, in the case of Brighton, and publish them in the towns as those respected individuals have done in the towns in which they reside, and in which their influence is so powerfully felt, we are certain that they would do much to dispel the delusions under which the majority of our countrymen labour. They would revive our trades and manufactures (that in intoxicating drinks only excepted) to an extent which has not been known for many generations; and would prove to the world that in establishing true temperance principles we are at the same time establishing true national prosperity.

We had thought to have addressed a word or two to the *manufacturers and venders of the destructive liquids;* but we must desist for the present, concluding with one sentence from the powerful pen of Dr. L. BEECHER:—"The commerce in these drinks, which produce no good, and produce a certain and an immense amount of evil, must be regarded as an *unlawful* commerce, and ought upon every principle of humanity, and patriotism, and conscience, and religion, to be abandoned and proscribed."

THE MAN WHO "DRANK UP HIS FAMILY BIBLE."

There is now living a man named Stephen Rummels, about 54 years of age. He was a drunkard for four years, during which period he never went to bed sober, when he could get any thing to drink; nor did he ever go to a place of worship, though prior to his taking to drink, he was a professor of religion. His family often suffered for the necessaries of life. "Often," said he, "on my return home at night, I have met my wife crying at the door." For five years he has been a reformed man. Prior to his reformation he was a mere wreck. His limbs were swollen; his hands were so tremulous that he could hardly hold a glass of water; and his mental powers were also considerably weakened. "Now," said he, "I feel well; I can eat hearty, sleep soundly, am ten years younger, have money to go to market with, and am never without a dollar in my pocket." During his drunken career, one thing went after another, and finally he "drank up his Family Bible;" but since his reform he has bought back that precious book, which he had sold for nought; and, from the savings of temperance, has been enabled to give ten dollars to a new brick church now building for the coloured people of Anapolis. In addition to which, he has taught a coloured Sabbath school, and collected for the above church 46 dollars and 91 cents.

"Five years ago," said he, "I was a degraded drunkard, and deserved to be sent to hell; now I am a member of the Christian church, and, what is more, I have obtained a good report of all that know me. I believe I have the confidence of the whole town, gentlemen and ladies, drunkards and blackguards." Since his reformation, he has acted on the principle of total abstinence, which he considers the only safe ground for any man who has been intemperate. "I have not even so much as taken a glass of small beer," said he, "though I do not know that that would intoxicate me."

"When you made up your mind to quit drinking, did you stop suddenly?"

"I was advised to taper off, but I determined to stop at once, if it cost me my life."

"Did you experience any inconvenience from such a course?"

"None at all: my mental powers began to strengthen immediately, and my health to improve. If I had attempted

to taper off, I fear I should have *tapered on* more deeply than ever, and from the shattered condition of my health, I believe I should not have stood it six months longer."

"How was your appetite before you quit?"

"Very poor; I had to drink four or five glasses before I could get any thing to stay on my stomach."

"How were your spirits?"

"Dreadful bad; I was as miserable as any man could be, to be out of hell."

"Did you feel as if you were degraded, and a outcast from society?"

"Yes, I felt all that degradation, woe, and misery, which, as true as his shadow in the mid-day sun, are the constant attendants of the drunkard. I doubted whether I should ever regain the confidence which I had forfeited. For four months after I quit drinking, I had not the heart to go to a place of worship. I did not feel worthy to appear among decent people, but was like the poor publican, who stood afar off, and smote upon his breast and said, 'God be merciful to me a sinner.'"

"Have you had any temptation to return to your former habits?"

"None at all, since I came to the determination contained in those two words, 'taste not.' It has saved me, and will save every poor drunkard in the land. I will risk my life on it, if they will try it." And with increased animation, he exclaimed, "I consider the temperance cause second only to the Bible itself. I rejoice in its success. Stop its operations, and in vain may the ministers of the Gospel preach. As long as the practice of moderate drinking prevails, drunkenness will abound in the land. I have often said to the moderate drinker, '*Your* example does more harm than that of the drunkard himself.' Thanks be to God, who hath given me the victory, through our Lord Jesus Christ."

The above particulars I obtained in a conversation with S. R. himself, in my late visit to Anapolis. He is a living example of the influence of temperance principles, and the power of divine grace—to bring the "dead to life and save that which was lost." Let us not then give up, as beyond hope, the poor drunkards of the land; but, in the spirit of philanthropy and Christian kindness, urge them to try the principle of total abstinence, which will save them as certainly as it did the man who drank up his Family Bible, but afterwards redeemed it again.

TESTIMONY OF A MISSIONARY.

We invite the very particular attention of our readers to the Extracts which follow. They are taken from a Speech recently delivered at a Meeting of the *Glasgow Total Abstinence Society*, by the Rev. Dr. PHILIP, whose exertions as a Christian Missionary and a Christian philanthropist are known and felt in almost every part of the world. We shall divide his testimony into three parts.

1. Dr. Philip's testimony, *as to his own personal experience.* "It was a fact he had realised in his own experience, that the use of intoxicating or exciting liquors of any sort, was not only unnecessary, but absolutely prejudicial; he had undergone much fatigue of body and mind, in his African journey; his health began to fail, and his system became so much deteriorated, that he could not derive benefit from his food, nor could the moderate use of any sort of liquor give relief; he tried every sort of regimen, and every sort of medicine in vain. In these circumstances, his duty required him to undertake a journey of many hundreds of miles, the prospect of which almost made him sink into despondency. He had his trust in the promise of God, and the experience of Franklin came to his recollection; he tried the use of biscuit and water for several days, and found himself no worse, but somewhat better; he provided himself with a bag of biscuit and a flask of water, without any other provision; he used a biscuit and a little water every second hour, and then he travelled for three weeks, and was much better at the end of his journey than when he set out. For the first few days he felt somewhat languid, but after that his strength and his health increased every day. He continued three months on this diet without change; he experienced his physical strength increased; he set out on another journey, and he travelled for three weeks, during which time his clothes were never off, and he declared that he did not experience *one sensation of weariness!* To this regimen with very few exceptions, he adhered for many years, and he might say it was that to which he still preferred to adhere. He was compelled, in travelling among so many friends, whose hospitality was almost unbounded, to conform in some measure to their order of food, though *not of drink*; but however much he prized their company and their hospitality, he could not help feeling as if he had made an escape, when he was allowed to return to his own accustomed habit."

2. Dr. Philip's testimony as to *the powerful obstacles presented by the use of strong drinks to the success of Missionary labours:—*

"The drinking of intoxicating liquors was the most insinuating, the most powerful, and most deadly enemy of the human race. He had been grieved for his country as he marked the prevalence and the consequences of this vice before he left; but he had found abroad that it presented the greatest obstacle to the success of the labours of the missionaries; they have found in temperance societies their only defence, the only means by which they could either resist or overcome the influence of drunkenness; and they had found them an effectual means. When he spoke of temperance societies with them—they were fully on the tee-total principle—he meant *total abstinence from every species of intoxicating liquors, whether distilled or fermented.* The settlers from Europe introduced these liquors in abundance; they had brandy, they had rum, and they had wine for about twopence per bottle. The first movement of a new settler was commonly to open a liquor store, and he hired the service and paid for the labour of the aboriginal inhabitants with his intoxicating liquors, till those around him became quite debased. One settler received the consent of the authorities to build and open what he called a canteen, beside one of the missionary stations; they soon found its deleterious effects. The Missionaries resolved to set a watch on the premises; they wrote down the name of every one who entered to drink; they read the list publicly in the church of so many *to be remembered in the prayers of the congregation;* the canteen became deserted, it was taken down, and its materials removed and employed in other purposes. Here was an instance of the necessity and of the effects of office-bearers of Christian churches zealously guarding their members against the approaches of this insiduous foe. Were I to call your attention, he said, to America, to New South Wales, or to Van Dieman's Land, as well as to the African settlements, it would be found that at all the frontiers where the European settlers came in contact with the Aborigines, they found them sober, and in many respects virtuous, but they were soon rendered debased and vicious through the demoralizing effects principally of the liquor system. Nor was the prevalent use of liquors less ruinous or less fatal to the settlers themselves. He had known many who had arrived from Britain with fair prospects; many of whom had brought letters of introduction to himself, and of whom for a few months he had thought well; but soon they forgot to return, as they had been invited, and as they had promised—they shunned him on the street, or past with downcast looks—they lost their appearance of health, and even respectability—and as he generally kept an eye after them, and made some enquiries, he found that a common course was to give themselves to intoxication, to turn habitual drunkards, and to

become lost to hope, till commonly in the short course of four years, with broken constitutions, they sank into a premature grave. He had called on several such, and remonstrated with them while he thought there remained any hope; but the habit became too deeply rooted, and remonstrances were in vain; and he had found that three-fourths of those who arrived died through intemperance in the course of 3 or 4 years; and of these, three-fourths died in the hospitals of *delirium tremens*. They heard of the organisation of temperance societies in America, and they attempted their formation with much success, of which he might adduce many instances, but would only add, that in proportion to the extent of their operation, and to the strictness of *adherance to the total abstinence principle*, they had proved their utility in their moral, their social, and in their religious bearings. Those who abstained from the use of distilled spirits alone, inasmuch as they cut off *one* prolific source of intemperance, DID WELL; but those who went the proper length of renouncing the use of all intoxicating liquors DID FAR BETTER."

3. Dr. Philip's testimony *as to the general importance of the Temperance cause, as to its aspect on the purity and prosperity of the Church of Christ:*—

"The Temperance cause ought to be considered the principle promoter of human health, and of human happiness both here and hereafter; it is a powerful auxiliary of the holy cause o religion, and of the prosperity and the purity of the church of God. I despair of much revival in the cause of religion, till we hear of the distilleries being ruined, and the gin shops, and the brandy shops, and the whiskey shops, and the tippling houses shut up. I cannot avoid considering the many sign-posts and announcements of these houses, as pointing to the many *avenues of hell*, and the *gates of damnation*. Every man who is a real Christian, and a true lover of his country, will do what he can to have them put down, for while they stand wide open, they will prove as a gulf that would swallow up every thing that is sacred, every thing that is holy, every thing that is truly philanthropic in our country."

The above Extracts are taken from the *Scottish Temperance Herald*, and the reporter states that the Rev. Dr. was greatly cheered, and that he sat down at the conclusion of his address amidst deafening plaudits, which were long continued.

TESTIMONIES BORNE BY CHRISTIAN MINISTERS.

At the great Meeting, recently held in St. Andrew's Hall, Norwich, at which the Bishop of the Diocese presided, the following Testimony was given by the Rev. GEORGE STEWARD, Rector of Caistor, near Yarmouth:—

"I can assure your lordship and this vast assembly that I do most cordially agree with the sentiments of the resolution I am called upon to move; which is as follows:—

'That the efforts of those who are engaged in the Temperance reform, are worthy the support and encouragement of a Christian public.'

"It was with this feeling that I joined the old temperance society, and as far as I was able, while I continued a member, I promoted its objects. But I very soon found that the principles and grasp of that institution by no means reached the case, and remedied the evils committed by intemperance, in a rural population; for their great enemy was not the gin palace or the spirit store, but the jerry shop and the public-house. When the tee-total society first made its appearance in this part of the country, I was solicited to allow a meeting in my school room, and being myself desirous of hearing what could be advanced in favour of a subject which had already excited a powerful interest throughout the land, I cheerfully granted the request, and was immediately convinced of the propriety and utility of the scheme. Of course I then subscribed my name to the society, and for the first time, ranked myself among the army of temperance reformers, who are aiming a decisive and deadly blow at the head of the monster intemperance, and whose sole object is his final and entire destruction, and expulsion from the land." (Cheers.)

The Rev. T. CLOWES, of the New Church, Southtown, Yarmouth, added as follows:—

"We are met to be informed—we are met to feel—to feel the condition of our fellow creatures, and not only to deplore their degraded and wretched condition, but to inquire if no remedy is to be provided. There appears to be only one method of gaining the hearts of this large, and well conducted, and respectable assembly—and that way my Rev. friend Mr. Steward has discovered—by announcing himself a Tee-totaller. Most deeply convinced I am that tee-totalism, as it is termed, is the only efficient remedy for our country's woe."

"To these we add the testimony of the Rev. F. CLOWES, of Horton College, Yorkshire. In a letter to the Editor of the *Bradford Observer*, he says,—"I had for some time been a Member of the Temperance Society, but the universal reply to my unwillingness to take a glass of wine was, 'Why, *wine* is *not* forbidden even by the Temperance Society." On account of health, I lived at some distance from my chapel; and friends on the road home constantly expected me to partake of their hospitality on returning from my Lord's-day engagements. I need not say how difficult it was to persuade them (the ladies especially) that I did not *need* a glass of wine: the result was, that whenever I yielded, the feverish excitement produced by speaking increased during the night; sleep till near morning was impossible; a parched tongue and a languid Monday finished the catalogue of evils."

DISTURBANCE AND ASSAULT.

On Tuesday morning last, *Mr. John Parry*, of 58, Alfred Place, Goswell Road, who represented himself as a merchant's clerk, attended before Mr. Alderman Winchester, at Guildhall, to answer the complaint of Mr. Watson, of Westmorland Buildings, Aldersgate Street, for a gross assault which he committed upon him at a meeting of the New British and Foreign Temperance Society, held at the Chapel in Aldersgate Street on the preceding Thursday evening.

Mr. Watson said he was sitting in a gallery on the left of the chairman, and the defendant was on the opposite side. At the termination of a speech from a member, the defendant rose and said something to the chairman, the purport of which he did not catch; but immediately afterwards the defendant rushed out of the gallery in such haste, that complainant concluded he had done something amiss, and he hurried down stairs to secure him. The defendant forced his way into the middle of the chapel, and was endeavouring to get upon the platform, but being resisted, he struck at the persons about him, and hit complainant on the eye. This was the assault he complained of. He gave the defendant into custody at the time, but the constable of the night took his address and let him go, saying he should appear to answer any complaint.

The defendant pleaded that it was a public meeting announced by placards, and that, being altogether opposed to the principles of the Tee-totalers, he fully conceived that he had a right to express his opposition. He made his wish known to the chairman. No answer being made to his request, he appealed to the chairman and claimed to be heard. Some persons cried out "No;" others said "Hear him," and great confusion ensued. A gentleman of the committee told him that if he wished to be heard he had better go to the platform. He endeavoured to do so, but the uproar increased. Some ladies, in their zeal for Tee-totalism, seized him by the

shirt, which they tore, while others pulled him, and cuffed at him, till his clothes were much torn. For some time he endured it quietly, but was at length compelled to do his best to keep them off. He had reason to believe that an attack was meditated upon his pockets.

This insinuation was treated by the worthy Alderman with contempt.

Mr. Watson and several gentlemen of the Committee said the chairman told him he could not be heard. It was not a meeting to discuss the principles of the society, and therefore he could not be heard.

The defendant declared he did not hear any explanation of that kind from the chairman. If he had he would have respected the intimation.

Mr. Alderman Winchester asked the defendant what could have induced him to go and disturb the orderly proceedings of a respectable Society. Surely he could not indulge the hope of converting the Tee-totalers! Did he go to recommend to them the drinking of brandy and water, and wine, and double X?

The defendant said these people professed to court discussion, and having heard a speech, he was anxious to comment on the facts and principles that were put forth.

Mr. Alderman Winchester replied it was a meeting of members and friends of the society to encourage each other to persevere. Their principles they had settled, and did not desire to hear them discussed. Their object was to propagate their principles, not to have them opposed; to establish their facts, not to have them contradicted. He must be aware that such interruption could not be permitted.

The chairman of the meeting, Mr. S. M. Gilbert, was then sworn to the fact that he had positively forbidden the defendant to interrupt the proceedings. His testimony was corroborated by several gentlemen.

A friend of the defendant intimated that the chairman and the gentlemen who were with him had not stated what was strictly the truth, and that his friend had more right to prefer a charge than the complainant. This insinuation was treated with contempt by the Magistrate, and provoked a slight hiss from the majority of the crowded court.

Mr. Alderman Winchester said it was evident that an outrage had been inflicted on the meeting, as well as a most gross assault upon the complainant. He must therefore hold the defendant to bail to answer the charge; unless, indeed, the gentlemen concerned expressed a willingness to forego any further proceedings.

Mr. Watson stated that his object was to obtain protection against such interruption in future. If due apology was made, he did not desire to press the case. In this several gentlemen of the Committee concurred.

The defendant, who appeared evidently chagrined at the prospect of appearing at the Quarter Sessions, immediately brightened up at this suggestion. He pledged himself solemnly that he would not again attempt to speak, without being sure that discussion was allowed, or without obtaining permission from the chairman. He expressed his regret for the assault which he had committed, and promised to give the Society no further trouble.

Mr. Watson and his friends appearing satisfied with this assurance,

Mr. Alderman Winchester said that if at any time they doubted about the truth or excellence of their principles, they could send for Mr. Parry who had promised not to come among them till they invited him.

The Tee-totalers laughed at this suggestion, and retired, well pleased with the attention and respect which the case had met with from the worthy Alderman.

GOOD NEWS.—More than *forty thousand* citizens of New York are pledged Tee-totalers, while *a far larger number* practice the principle without signing.

Progress of Temperance.

METROPOLITAN.

CHELSEA.—October 2. A meeting was held at Bosbury's Rooms this evening which was numerously attended. The Chair was taken by Mr. Baron, who commenced the business of the evening by some appropriate observations. He then introduced Mr. Ellard—one of our most indefatigable laborers in the cause—who delivered an interesting Lecture on the nature and properties of alcoholic drinks, accompanied by illustrations and experiments. The attention of the audience was effectually secured.—Oct. 12. This evening a meeting was held at the Bible Christians' Chapel. Mr. Baron in the Chair. Addresses were delivered by our friends, Daniells, Ellard, Herbert Sen., Lissant, and Lipscombe—and there is reason to believe a favorable impression was produced.—Oct. 16. A well-attended meeting was this evening convened at Bosbury's Rooms. Mr. Herbert Sen., took the Chair. Although some of the audience were rather tumultuous, yet there is no doubt but the sound remarks of our friend Ellard, together with the forcible appeals of Mr. Crouch had the effect of opening the eyes of some who were present to the degrading thraldom in which they are held, by supporting the vicious drinking system.—Oct. 26. A numerous and respectable meeting took place this evening at the Bible Christians' Chapel. Mr. Ellard was called to the Chair. The object of this meeting was to endeavour to enlist an additional number of the fair sex into our ranks for active service, and I am happy to inform you that we have very encouraging prospects of success. The Ladies, who formed the majority of the meeting, delivered their experience of the beneficial effects of Tee-totalism in a highly pleasing manner—and the energy with which they avowed their firm attachment to the cause was highly praiseworthy, and evinced an example deserving of imitation. They afterwards resolved themselves into a "Ladies Committee," and made the necessary arrangements for their future proceedings.—Our Social Meetings at John's Coffee House are well attended, and while we partake of "the cups that cheer but not inebriate," we enjoy "the feast of reason and the flow of soul."—At the above meetings 25 signatures were obtained, and many are giving it a trial. J. S. H.

WALWORTH.—A meeting was held in the British School Room, Flint Street, on Wednesday Evening last, Oct. 25, to form a Walworth Branch to the South-London Auxiliary. Mr. Meredith in the Chair. The meeting was addressed by Messrs. Brady, Hopkins, Ward of Oxford, Osborn, Williams, and T. A. Smith. W. C.

PROVINCIAL.

UXBRIDGE.—We have had some excellent addresses around here lately from John Powell, the Birmingham shoemaker. We had a noble meeting in the Public Room at Uxbridge on Tuesday Evening. Mr. Gilbert, from New Basinghall Street, in the Chair. After a mild and sensible address from the chairman, Mr. Powell addressed the audience, consisting of about 500 persons, in a most impressive, sensible, clear, and convincing manner. Mr. Gilbert concluded the meeting in a very suitable manner, and the company separated much pleased and gratified. One striking part of Mr. Powell's address was in allusion to the apathy of Gospel Ministers in this good cause: he said he knew a Minister who sometimes told his hearers he could willingly give up his life for their sakes. Accordingly, he asked him very fairly, whether he could not give up his little drop of intoxicating liquor also for their good? This was a poser; and well worthy the consideration of Ministers. Mr. Powell had a good meeting in the Friends' Meeting House at Uxbridge, as well as at Windsor, Drayton, Denham, Staines, and Harlington. Upon the whole, he has addressed probably during the 18 days he was in this neighbourhood not less than 2000 persons, and I believe has given very general satisfaction. He is now gone to Essex to hold meetings in that county. AMICUS.

YOUTHS' TEMPERANCE FESTIVAL AT BRADFORD.—On Tuesday, October 3d, the Annual Festival of the Youths' Temperance Society was held in the Exchange Buildings. The number of tickets originally issued was 300, which is about as many as the large room will comfortably accommodate; but so great was the interest excited that the committee felt themselves obliged to issue an additional number of tickets. The Rev. P. SCOTT, of Shipley, was called to the chair. The Chairman commenced his duties by a few observations expressive of his hearty co-operation in the cause, and of his resolute determination to give it all the support in his power; he then called upon the Secretary to read the report. The Report stated that though the Society had existed but little more than twelve months, yet it numbered 410 members, being an increase of above 200 during the present year.

Mr. JOHN PRIESTLEY, of Bradford, then moved that the Report now read be adopted, which was seconded by Mr. RICHARD NICHOLSON, and supported by Mr. JOSEPH SMITH, of Halifax, in an eloquent speech, in which he alluded to the charge that had been brought against tee-totalers, that they were enthusiasts, and that they opposed the progress of the gospel. The speaker endeavoured to show that tee-totalism furthered the progress of the gospel.

Mr. JOSHUA POLLARD, of Bradford, depicted in glowing terms the evils of intemperance. He observed that though at the commencement of Total Abstinence Societies the number of members was small, yet they had grown most rapidly, now there were more than a million in America, and 600,000 in Great Britain. He then alluded, in a forcible manner, to the obstacles these societies had to encounter, from the ignorance, prejudice, and interest of men, and shewed that youth was a peculiar advantageous time to sow the seed of temperance. He concluded by urging parents to follow the example of Hannibal's father, by taking their children to the altar of the living God, and making them there swear eternal enmity to intemperance.

The Rev. F. CLOWES entered at some length on a consideration of the scriptural bearing of the system of Total Abstinence, and observed that a Christian is bound to do more than others. Though the sacrifice of any thing pleasing, if not sinful, cannot be *demanded* of him—though left to his *option*, it is on that account the more worthy of his attention. *Voluntary* sacrifices for other's good, are just the class of services with which God is best pleased; they naturally flow from a religion which reposes on him as its foundation, who gave *himself* a ransom for all—"If I do this thing willingly," said the Apostle, when adverting to his renouncing the pecuniary recompense due to his labours, "I have a reward." Let the Christian, then, only reflect how much good his voluntary renunciation of an unquestionable right by joining this Society, may effect. It affords a safe asylum to the repentant drunkard. Abstinence is, by almost universal confession, the best principle for *him*. A company of his fellow-men self-denyingly practising it for his good, induce him to *think* of it, to adopt it, and to persevere. It must preserve many from becoming drunkards who, in all fair calculation, would otherwise be so. It benefits the whole community, by calling their attention to the injurious effects of stimulants, and in the case of YOUTH more peculiarly, it preserves from even the *desire* of that which has ruined so many thousands. On such grounds he thought the Total Abstinence principle worthy the adoption of every follower of Christ. Mr. C. concluded with adverting to the desirableness of altering an expression in the resolution—"the only effectual remedy," &c., to "the most effectual next to religious principle"—an alteration unanimously adopted by the meeting.

The Rev. J. BARDSLEY thought the resolution scarcely went far enough; it said the *habitual* use of intoxicating liquor was extremely pernicious; he believed that not only the habitual, but the occasional use did harm; he was at least quite satisfied it could not do any good, for he was sure the less men stimulate their system the better. Intoxicating liquor could not impart strength, it was not in its nature, it could not be converted into bone, or blood, or muscles, it would frighten a man's blood out of his veins, for scarcely could they pass along the streets without seeing men's blood holding out signals of distress in their bloated cheeks and carbuncled nose. There were persons who condemned the use of ardent spirits, but they thought a glass of wine, or a mug of ale, good and useful. For his part he considered that alcohol was alcohol whether it skulked in a mug of beer, or rolled its fiery eye-balls in the noggin of whiskey. It was precisely the same intoxicating liquor. Mr. Bardsley then alluded to the practice of taking a glass of wine before entering the pulpit, which was not uncommon amongst clergymen. This practice he considered was distinctly condemned by the express command of God given to the priests, that when about to enter the sanctuary they should not touch wine or any thing unholy and unclean. He had once been guilty of this sin, and when by looking at this passage he was induced to give it up, he found himself able to preach with more ease to himself, and was far less tired than formerly, so that now he could preach three times a day without fatigue. He had discovered that there was a great difference between stimulation and strength, between fire and food. The Rev. gentleman alluded, in an affecting manner, to the sad influence of intoxicating liquors, in blasting the hopes which many young persons blessed with a religious education, and exhibiting many pleasing indications of a tender conscience and an enlightened mind, had excited in their friends and ministers. Often had the pleasing anticipation been indulged, that these individuals would make an entire surrender of themselves to God, but the pernicious influence of intoxicating liquor had gradually supplanted all their good impressions, and proved that, unstable as water, fluctuating as the ocean, shifting as the sand, and fleeting as the morning cloud, and the early dew, their goodness had passed away. He urged upon young men to shun the public-house: let them remember, that when there they were on the devil's ground—it was the antechamber to ruin, the vestibule of destruction. He considered that intoxicating drink tended in innumerable ways to check the progress of religion. It stupified the intellect, deadened the sensibilities, and hardened the heart, and thus placed a barrier in the way of a man's salvation. Let a man be sober, and there was some hope that he would attend the preaching of the word, and if so, that he might be converted. But the drunkard would never go to the house of God. A clergyman once asked him in what respect he, as a tee-totaler, had the advantage of him. He (Mr. Bardsley) replied, I can work harder than you, my health is better, I can preach more frequently, and with more ease to myself, and what is of more consequence still, I may sometimes get poor drunkards to hear me preach. We can't expect drunkards to come to us, we must go to them. I go to the temperance meeting, and there meet them, and never do I let slip one of these opportunities of speaking a word for my Master.

THOMAS GREENBANK, Esq., took a rapid survey of the rise and progress of the temperance cause. Public opinion was arrayed against it—ignorance, prejudice, and interest were combined to oppose it, and yet it triumphed—it was a cause which might well engage all their powers and enlist all their sympathies. They were endeavouring by argument and fact, to unmask the monster, and exhibit him in all his naked deformity to the astonished world. No class was in so much danger from this enemy as the young. Their feelings were ardent—their passions were strong, without the restraint of age and the benefit of experience; they were placed in circumstances of peculiar danger—one false step was quickly followed by another, until they too frequently

rushed onward to certain ruin. A lingering desire for self-esteem, and a faint anxiety to retain their characters, might for a time impose a partial check, but the influence of example, and the desire to excel in conviviality, carried them away, and not dreaming of the danger, they rush headlong forward until they fall into the chasm of ruin before them; martyrs to the sad folly of a custom, the potent spell of which they have no power alone to resist. To their youth the hopes of the nation were raised, to purify the public morals, to guard their lives, and protect their liberties. The vice of intemperance was no respecter of persons, throughout all ages of the world, the pious, the profane, the wise and the foolish, the young and the old have been its victims. Since he was last in that room, he had been in Bolton, Birmingham, Manchester, London, and other places, advocating this cause; and amongst them in Smithfield, where their father's blood had been spilt, and their bodies burnt in defence of the truth, even there he had lifted up his voice against this crying sin of the land; and yet in this canting age they were called atheists and infidels, and every evil name. Let them say what they would they could but say that tee-totalers were sober men. They were called Utopian—they went too far. They knew as a positive fact, that 60,000 persons fell victims to the vice of intemperance every year; they had the testimony of Scripture that no drunkard could enter the kingdom of heaven. There were then 60,000 souls sent to hell every year by this accursed vice, and they must go to the brink of hell to fetch them back again. Anterior to the Temperance Reformation, various efforts had been made to check the progress of the vice, the law had enforced penalties against it, the clergy had preached against it, the judge in his charge had expatiated on its enormities, and shown it to be the fruitiul source of all crime, but all their efforts were in vain, for whilst they spoke against it they still continued to countenance by their example, the source of all this evil. Fashion, with its fatal influence, and the accursed compliment which led men to ask on every occasion, 'Won't you take something to drink?' had slain more of the inhabitants of Great Britain and Ireland than war, pestilence, famine, battle, murder, or sudden death. The patriotic and humane cried out, can nothing be done to check this vice? Thousands of voices cried out Nothing. But a remedy had been discovered—a remedy so simple that even a child might teach it and enforce it. 400,000 men had by its aid burst the fetters of vice, and were now experiencing its blessed effects. This remedy was the greatest and most important discovery of modern times, in whatever light it was viewed. More important than all the improvements in their Municipal Institutions, more important than the invention of cotton machinery, more worthy the admiration and esteem of the philanthropist than even the emancipation of the oppressed Negro.

Mr. JABEZ WATERHOUSE, of Halifax, alluded to the awful calamities inflicted by drunknness: the impossibility for the patriot, the philanthropist, the christian, to view such desolation with indifference, the inefficiency of the first effort of the Temperance Society to reclaim the drunkard, or even effectually to preserve those who were already sober. The former (the moderation system) scarcely professed to attempt what tee-totalism did, and had been eminently successful; it had rescued many a poor wretch from everlasting ruin, and made many a heart to sing for joy. But prevention was of far more importance than cure. Tee-totalism aimed at preventing the foundation of intemperate habits, and especially did it extend its efforts to the young.

Mr. BEAUMONT was then called to the chair. A vote of thanks to the chairman (Rev. P. Scott), and to the strangers who had honoured them with their presence, was then proposed, which Mr. Beaumont submitted to the meeting in a short but highly interesting speech; and concluded by calling upon Mr. JOSEPH ANDREWS to acknowledge the compliment. This Mr. Andrews did in a powerful and impassioned address; after which the meeting separated.

EXETER.—Our Society in this place had long been in a declining state, in consequence of our retaining the Moderation pledge. We have now, however, got rid of that pledge and of its supporters, and have just started afresh with every prospect of success. We have recently held two meetings, when upwards of 100 joined us, many of whom had belonged to the old Society, but had broken their pledge. They now bid fair to be consistent members. We wish to establish societies in the villages, but we shall have some trouble to prove to them that our principle is practicable in villages as well as in towns. The evil draught with them is CIDER; and the farmers say, "If I join this society, what shall I do with my orchards?" While the labourers say, "The farmers will not give us money instead of Cider, and we should be fools if we gave it up." We can answer the latter much more easily than the former.

KENT and SUSSEX.—Having recently returned home from a second commercial journey, it may be interesting to the readers of the Intelligencer to know that on the 14th of last month I delivered a Lecture at Chichester in the Public School Room there; another at Ashford, in the Friends' Meeting House, on the 22nd; and a third at Dover, in the Countess of Huntingdon's Chapel, on the 25th, to considerable audiences. Indeed, in the Friends' Meeting House at Ashford, it was an overflowing one, and in each place the company were remarkably attentive, including at Chichester the principal *spirit merchant* there, (a respectable individual) and in each place some Ministers of different denominations. At Ashford and Chichester, no Lecture on the Total Abstinence principle had before been delivered, and the result will be (as I was informed at each place before I left) the establishment of a small society; and in both I have engaged with the few zealous friends whom I met there, to renew my efforts, if spared to go that way again. At Hastings, Rochester, and Horsham, for want of sufficient notice, I was prevented lecturing *this* time, but in like manner have agreed to do so in my next journey, particularly as in the former place I understand our cause has not yet been publicly advocated. At Ashford, in addition to the *public* lecture, I also delivered a *private* one, at their request, to a family party, principally my relations, several of whom were unable to be at the public one, and I mention this circumstance for the purpose of drawing the attention of our friends to such a useful service occasionally on the part of those who have the cause at heart, but do not feel equal to the undertaking at first the responsibslity of a more public one, and because in schools and other large domestic circles, such opportunities may frequently be found, and obviously to the benefit of our cause. Since my last report I learn from the friend in Lincolnshire, at whose suggestion I first undertook to lecture, that one of the Clergymen there alluded to has strictly adhered to our principle ever since I was there, and states that he never was better in health than he has been lately. I hope shortly to enter into correspondence with him and the Dissenting Minister, who also had engaged to try the abstinence system, in the hope that they may be induced actively to engage in the formation of a Society for their neighbourhood, particularly as they reside only three miles apart, and can easily co-operate on such a service.

H. N. R.

DINOWRIC SLATE WORKS, near CAERNARVON.—Much good has been done in this place by the formation of our Tee-total Society. The present number of workmen employed here is 1430; and our number of members, including women and a few children, is 995. At Llanberis over the lake from here which is at the bottom of Snowdon, the number of members is 500. Many excellent Tracts on the system of Tee-totalism are in circulation, but they are all in *English*. Can you inform me whether we could be furnished with any

Welsh Tracts, or whether there is any friend to the cause who is willing to translate a few of the best Tracts into Welsh. They would prove of great benefit to us. There is a call for them in every part of Wales. A great number would be taken here; and at Mr. Pennant's Slate Works, where 1800 men are employed, and a good Society of staunch Tee-totalers. R. R.

[In answer to the enquiry of our respected Correspondent, we believe that Welsh Tracts on Total Abstinence may be obtained on application to the following persons:—Mr. Gee, Printer, Denbigh; Mr. Gwalchmai, Editor of the Athraw, Llanidloes; and Mr. Jones, Printer, Castle Street, Liverpool.]

Reviews.

The COMMERCIAL & FAMILIY TEMPERANCE ALMANACK *for the Year* 1838. J. Pasco, Bartholomew Close.

We have just seen the first impression of this Almanack. It answers strictly to its title; containing a great variety of Articles which will be found useful to Commercial Men and Families, with some peculiarities which will not fail to endear it to the members of our Society. Though it is published at the very low price of twopence, it is neatly printed on a large sheet of good demy paper.

Portrait of "JAMES TEARE, of *Preston*, the *indefatigable Advocate of Total Abstinence from all Intoxicating Liquors.*" Pasco, London; Livesey, Preston; Fargher, Isle of Man.

This is a likeness, very neatly executed in Lithography, of this early, modest, consistent, strait forward, persevering, and we may confidently add, successful advocate of Tee-totalism. The following appropriate motto is appended to his name: "The blessings of many that were ready to perish are upon him." We have the means of knowing that hundreds can subscribe to this truth. No doubt many of those who have been benefitted by his advocacy, as well as of those who have admired his successful career will be glad to possess themselves of this resemblance. It is but just to state, to the honour of a zealous and active member of the Committee of the North London Auxiliary, that any profits arising from the sale of this Portrait will be devoted to the promotion of the important objects of the New British and Foreign Temperance Society in that extensive Auxiliary.

LIVESEY'S MORAL REFORMER.

On the 1st Saturday in January, 1838, it is intended to commence a WEEKLY PERIODICAL, with the above title, exactly the same size and price as the Penny Magazine. By exposing the prevailling errors and vices of the age and tracing them to their causes—by enforcing the precepts and exhibiting the examples of piety and virtue—and by a variety of interesting and entertaining articles, all decidedly of a moral tendency—it is intended to make an energetic effort to promote, on correct principles, the improvement and happiness of the people. To be had through any Bookseller in the Kingdom. Agents will be wanted in all the large Towns, but none need apply unless favoured with the most unexceptionable testimonials. Office, 28, Church Street, Preston.

STEREOTYPING.—Wanted, a Person to Stereotype the above Work. Any Gentleman desirous of starting the business in the populous County of Lancashire, (where no such Establishment at present exists) will find this a most favourable opportunity.

PRESTON TEMPERANCE ADVOCATE.—To be Disposed of, about 60,000 back Numbers of the Preston Temperance Advocate for circulation in £5. Orders, at the sacrificed price of 30s. per 1000. Part of them may be had in Sets if required. Any proportion of these may be included at the above Price in £5. Orders for Tracts, Standard Works, or any other kind of Temperance Publication. Apply, direct to the Office, 28, Church Street, Preston, with a Remittance or a respectable Reference.

MEETINGS IN LONDON AND ITS SUBURBS.

Monday, November 6th.—Wesleyan Association Chapel, Edward Street, Whitmore Road, Hoxton.—Baptist Chapel, Northampton Street, King's Cross.—Bosbury's Rooms, White Lion Street, Sloane Square, Chelsea.

Tuesday, November 7th.—Christian Benevolent Society's Chapel, Macclesfield Street, City Road.—School Room, Harp Alley, Farringdon Street.—The Chapel in Angel Alley, Long Lane, Bishopgate.—School Room, Jacob Street, Dock Head, Bermondsey.—Little Wild Street Chapel, Great Queen Street

Wednesday, November 8th.—Providence Chapel, Charles Court, Featherstone Street, City Road —West Street Chapel, Walworth.—Bible Christians' Chapel, Paradise Row, King's Cross.

Thursday, November 9th.—Social Tea Meeting at Mr. Hart's, Aldersgate Street, at 6 o'Clock.

Friday, November 10th.—The Chapel, Broker Row, Mint. —Stanhope Street School Rooms, Hampstead Road, at Half-past 6 o'clock.

Saturday, November 11th.—John's Coffee House, Sloane Square, Chelsea. (Meeting of members.) Hart's Temperance Hotel; the Loan fund Society.

TO CORRESPONDENTS

Communications have been received during the past week from W. Janson, Esq.—J. Hull, Esq.—T. Whittaker.—H. Mudge.—T. Gunn.—C. Parry.—J. Benson.—F. I. Thompson.—J. S. Herbert.—J. Pugh.—W. S—s.—Abednego.—R. *P. Batger.—W. Collings.*

Several articles of intelligence which are in type are unavoidably prevented from appearing till next week.

The Letter from Bodmin, bearing date Sept. 27, did not reach us till last Saturday. We shall rejoice to receive the testimonials *and the* tract *to which our Correspondent refers.*

ROMAN CATHOLIC ASSOCIATION.—*We are requested to state that any persons wishing to form a Total Abstinence Society in connexion with members of the Romish Church may have every information on the subject by applying, post paid, to Mr. W. Thompson, 29, Andrew Street, Liverpool.*

Subscriptions and Donations to the New British and Foreign Temperance Society.

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Subscriptions and Donations to the New British and Foreign Temperance Society, are respectfully solicited and will be received by W. Janson, Jun., Esq., Tottenham, Treasurer; J. E. Howard, Esq., Tottenham, and Mr. John Meredith, 3, Durham Place, Lambeth, Hon. Secretaries.

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THE WEEKLY
London Temperance Intelligencer.

UNDER THE DIRECTION AND SUPERINTENDENCE OF THE NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY.

No. 52.] SATURDAY, NOVEMBER 11, 1837. [PRICE ONE PENNY

"Far from thinking this cause a *sole* means of converting sinners from the error of their ways, we deem it to be but an *auxiliary* to the great cause of religious truth; it is intended *not to supersede*, but to *make way* for other means."
Rev. J. A. James.

TEMPERANCE THE MEANS OF PROLONGING LIFE.

THERE is nothing that more interests persons who have first had their attention directed to Temperance Societies, than the consideration how far the adoption of the *Total Abstinence* principle is likely to conduce to the preservation of health, and the duration of life. One of the first laws of nature, implanted in our breasts by an all-wise Providence, is the instinct which induces us to care for our lives and safety in every case of danger, and leads us to avoid many evils which an opposite feeling might produce. Numerous indeed are the accidents and contingencies to which we should be liable if we were not under the influence of this salutary law, and the indifference of the drunkard to all that concerns his health and safety, would be but a picture of the conduct of *all classes* under such circumstances. In this view of the subject, it is no wonder that the question of Temperance should excite much attention and enquiry, particularly as the adoption of the practice of Total Abstinence is decidedly opposed to popular prejudice and to established customs. It is therefore worthy of the efforts of the Christian and Philanthropist to remove this first stumbling block in the way, either of the awakened drunkard, or of the sincere enquirer, and to convince him that in adopting our pledge he is not transgressing the laws of nature and Providence, but actually and eminently supporting them. We therefore propose to maintain the truth of our position by an appeal to facts, and some of them of a nature so striking and conclusive as to be absolutely irresistible to him who is open to conviction, and not predetermined to oppose all information and argument on the subject.

Most persons have been led into the mistaken notion that intoxicating drinks are beneficial, in consequence of judging from the *immediate effects* which result from their use. And this is not a recent opinion, but was entertained some hundred years ago, when distilled spirits particularly were called, even by the learned, "*aqua vitæ*," the water of life. We cannot therefore wonder that it should have extended to the lower classes of society, especially at a period when they were not so much informed as they are at present, but generally extremely ignorant, and therefore relied on the judgment of others instead of examining for themselves. But there is a vast difference between the immediate effects of such stimulants, and those produced by the proper nourishment which was intended by our Creator to support and refresh our bodies. The purposes for which fluids are intended are, to *quench our thirst*, and to assist in the *digestion of our food;* for it is very certain that if we were to live only on solids, we should be in danger at least of indigestion, and, in by far the largest number of cases, if no drink was used, disease would assuredly ensue; and *water* is not only the *natural*, but the *best*, liquid we can use. The consequence of taking intoxicating drink into the system is that its stimulating property acts upon the human frame, and the circulation is quickened, and the nervous system excited just in proportion to the extent to which it is used; and the animal heat and spirits are both also increased by its introduction. For a time it appears as if our strength and capability of enduring fatigue were increased. But the human frame is delicate as well as beautiful, and the words of scripture are very expressive "We are fearfully and wonderfully made." Instead of being surprised at the number of diseases to which we are subject, we ought rather to be deeply thankful for the great portion of health which most of us enjoy, when we discover by study and examination how easily the human frame is put out of order. In the efforts to restore it to its equilibrium, and to remedy that degree of disorganization which always ensues from the introduction of stimulants into the system, nature provides for the previous increased excitement and circulation by a contrary effect, and in the efforts to accomplish this, the circulation becomes for awhile, in a corresponding degree, less active, and the nervous system also; and to the warmth and stimulus first produced, succeeds a proportionate coldness and want of energy. Hence the strong desire in all habitual drinkers, to be *frequently* taking these intoxicating articles, when this cold and languor comes on in the intervals of drinking, till the habit and the necessity for it seem to them to be insurmountable. But it is plain that this wear and tear of the system must be, in the course of time, highly prejudicial; and we will illustrate it by a familiar example in mechanics, that will be plain to every understanding, also recollecting that our bodies are admirable, but complex, machines. We possess, for instance, at the moment of writing, a watch, which performs its revolutions with much accuracy, and which, if treated in the ordinary way, will last with care many years, and be equally serviceable, because its motions, and the friction of its parts are correct and equable. But suppose we were, from some fancy of our own, to make it go at times very fast, and at others very slow, and occasionally to neglect it altogether; it requires no depth of discernment to discover, that what is at present a beautiful machine, would lose its valuable properties, and soon become all but useless. Just so with the human constitution. The more evenly we continue the course of life, and the less we subject ourselves to extremes, mental and corporeal, the greater are the probabilities of our lives being prolonged, and at the same time preserved in health. Hence it is that sober persons are, as a general rule, more long-lived than drunkards; and individuals of a placid even temperament than those who are frequently ardently excited.

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But we have now the means of confirming, in a very remarkable manner, the force and truth of the preceding observations, by the quotation of some *facts* which no argument can overturn; and it is with reference to such as we are now about to produce that we wish to claim serious attention. The SOCIETY OF FRIENDS (commonly called Quakers) are a body, small in number compared with the general population, but sufficiently numerous to be the subject of observation to those amongst whom they reside; and are besides composed of all ranks and classes of the community, from the gentleman and tradesman down to the hard-working mechanic and labourer, and even to the individual requiring relief from the hands of his brethren, for the society maintains all its own poor, who are never dependant on the parish for relief, besides contributing in the same proportion as others to the general poor-rates of the country. Their *pursuits* are as various as their local situations; being engaged in the learned professions, trades, manufactures, and agriculture; and consequently they are equally subject to the ordinary contingencies of life with the remainder of the population. But some of their peculiarities (which are all grounded on religious principle) render them a striking exception to the community generally; one of which, bearing on our present question, we will now mention. We allude to their strenuous *opposition to intemperance;* against which and the unnecessary frequenting of taverns and alehouses the society through its organized head—the Yearly Meeting—has frequently cautioned its members.* And in the periodical accounts transmitted from the subordinate meetings of their state as a religious body to the superior ones, and through them to the Yearly Meeting is a faithful answer to the following part of the 7th of a series of questions—"Do friends avoid all unnecessary frequenting of taverns and other public-houses, excess in drinking, and other intemperance?" If in the prosecution of their enquiries, those whose duty it is, by appointment, to oversee their fellow-members for good, discover any one addicted to intemperance, the party is first *privately remonstrated* with, in a spirit of Christian kindness. But if their counsel is from time to time unheeded, they then report the name of the party to the collected members constituting the Monthly Meeting in the compass of which they all reside, and a special appointment is made of two or more persons to visit him again on its behalf, whose duty it is in the spirit of love and kindness, to endeavour to *reclaim* the offender; during which efforts it frequently happens that months may elapse before they report in writing the result of their labours to the local body which appointed them. Should they prove successful, and the meeting be satisfied with the sincere reform of the individual, their appointment ceases, and the now repentant backslider remains in his former position with the society. But if, on the contrary, their efforts are unavailing, the society disowns or excommunicates him, and he forfeits all his privileges as a member of their religious community. It therefore follows that as temperance thus forms a part of their religious discipline, it is, generally speaking, well preserved amongst Friends; and that the moral education of their children is adapted to that purpose. The consequence is, that most of them are accustomed to be denied the use of intoxicating drinks, and invariably of spirits and wine during their earliest years, and that even when they are allowed to taste wine, the smallest portion only is first given them. And in all well regulated families amongst them, even when at mature age, the use of these articles is limited indeed in comparison with the habits of people generally. Even amongst the more affluent members this favorable restraint exists; and their *food* also, though substantial and good, is nevertheless comparatively simple in its kind, and moderate in its variety. The *time* spent at their meals is not more than needful for an orderly enjoyment of them, instead of wasting hours with the bottle before them as some do; for the society, both in precept and practice, disapproves of idleness, whether mental or corporeal; only enjoining that the cultivation of the mind shall be in accordance with their religious principles and for beneficial and useful purposes.

Some years ago, several benevolent members of the Society of Friends, being aware of the efforts of others of their fellow-professors who often in limited circumstances and in occupations which would cease with their lives, and could not be carried on by their families, as clerks, &c., were endeavouring by *life assurance* to make a provision for them in the event of their death. They were of opinion that, however equitable the rules of existing Assurance Societies might be for the general class of insurers, the sums paid as annual premiums were too great for the risk incurred by Friends alone, in consequence of their peculiar moderation and regularity. Accordingly, they instituted enquiries for the purpose of ascertaining whether this opinion was well grounded, and whether it would be expedient to found an Assurance Society exclusively for those who profess and practice the principles of the Quakers. It has since been established on the most equitable and secure principles, is well supported, and has already been productive of much benefit to the objects of its provident care, during the few years it has already existed. Amongst the sources of information which were collected with that intention, they caused a search to be made into the public register of the Parish of CHESTERFIELD, in Derbyshire, and that of Chesterfield Monthly Meeting of Friends; the following are the results. The united ages of 100 individuals successively buried in Chesterfield Church-yard, ending on the 16th of November, 1834, (and which, of course, included a fair average of the general population, whether temperate or intemperate) were 2515 years and 6 months; making the average of each life 25 years and 2 months. But with the 100 individuals buried amongst Friends, ending the 27th November, 1834, the total of their ages were 4790 years and 7 months; giving an average of 47 years and 10 months, or nearly double that of the general population! Pursuing the comparison still further, they found that only 2 of the 100 buried in the Church-yard reached 80 and upwards; but among Friends, 19 attained to 80 and more. In the Church-yard, 12 of the number were buried whose ages were 70 and upwards; but of the Friends, 30 died who were at least 70 years old. These facts alone speak volumes in favor of *Temperance;* and whenever the principle of *Total Abstinence* shall be generally adopted by that religious society, (as we believe will in time be the case,) there is no question that this difference of longevity will be still more striking. But some perhaps will say, these do not form a fair average, and there are circumstances in the situation that may favor the Friends. Although we are not aware of such, we will give these captious objectors another statement, which shall confound such a theory. There is published annually an Almanack expressly for the use of the Society of Friends, by some individuals of it, as a private undertaking. To it is added an obituary, containing the names, residences, and ages, of such as have died in each year *throughout Great Britain*, and which have been transmitted to the Editor properly authenticated. From the "*Annual Monitor* for 1836" (the publication alluded to) it appears that rather more than 200 adults are recorded, of whom 90 were from 70 to 98 years old, averaging full 80 years each; and of these one-fourth are from 78 to 98, and 10 produce an average of full 94 years. Now it must be recollected that these facts are obtained for a very different purpose to that of advocating Temperance: they are published in connexion with the question of Assurance, *and that alone;* and they are

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Yearly Meeting Minutes 1751, 1754, 1797, 1830.

therefore the more valuable to us, as being incidental, and not direct testimonies of the importance of our principles, and consequently were at first not brought forward to support a favorite theory, which our opponents call enthusiastic and absurd, but which we know, from happy experience, not to be so. But, in addition, we will quote extracts from "*The Anatomy of Drunkenness*, by ROBERT MACNISH, Member of the Faculty of Physicians and Surgeons of Glasgow;" which are in like manner valuable as coming from an individual who was not even a member of the *Moderation* Society, and who died before the establishment of the *New British and Foreign Temperance Society*. It is full of important facts connected with the evils of drunkenness, and the advantages of Temperance, although the inferences he draws from them, in some cases, would have been greatly modified, had he lived to this day, and seen some of them practically refuted by the experience of our Total Abstinence Society. Referring to the influence of the drunkenness of parents on the health and longevity of their children, he says, "that their children are more than ordinarily liable to inherit all the diseases of those from whom they are sprung. On this account the chances of *long life* are much *diminished* among the children of drunkards. In proof of this, it is only necessary to remark that, according to the London Bills of Mortality, one-half of the children born in the Metropolis die before attaining their 3rd year, while of the children of the Society of Friends, (a class remarkable for sobriety and regularity of all kinds,) one-half actually attain the age of 47 years." Again, he remarks, "the effect of intemperance *in shortening life* is strikingly exemplified in the contrast afforded by other classes of society to the Quakers, a set of people of whom I must again speak favorably. It appears from accurate calculation that in London only 1 in 40 attains the age of fourscore, while among the Quakers, whose sobriety is proverbial, and who have long set themselves against the use of ardent spirits, not less than 1 in 10 reaches that age: a most striking difference, and one which carries its own inference with it."

Here we may close our present statements and arguments, although we might carry them out still further; but if these facts are not sufficient to convince the most sceptical, "neither will they be persuaded though one rose from the dead." They are derived from unimpeachable and disinterested sources, as regards our objects, and are of such an unequivocal nature that we may confidently base our system upon them as to its influence on the duration of our mortal existence. We feel satisfied that we have fully established the proposition at the head of this article, that "Temperance is the means of prolonging Life."

We may probably pursue this subject under other modifications in some future essays. In the meantime we hope that to our fellow members the present communication may prove an additional strength and stimulus, and that it may induce enquirers after our system to persevere in a trial of it, convinced that much benefit will ensue, and not doubting that the Divine blessing will attend the effort. To all our readers we would, in conclusion, address the exhortation of the apostle Paul to the Philippians, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, THINK ON THESE THINGS." H. N. R.

ABSTINENCE AND HEALTH.—Out of a cargo of convicts, 250 in number, lately sent to New South Wales, who were allowed no stimulants, not one died on the passage; while of the ship's crew, who were allowed their rations of rum, twenty per cent. of their number died before reaching Sydney.

Correspondence.

JOURNAL OF MR. T. WHITTAKER.

(Continued from page 408.)

DEAR SIR,—I mentioned in my last that I got safe to Deal, Sept. 27th, I attended prayer meeting the same evening, got up by the friends of Temperance there, who are living and acting in the true spirit of Tee-totalism.—28th. Went to Dover in company with Mr. Nabb, a reformed drunkard, and held a meeting at Mr. Hill's Repository, which was crowded to excess. Deep attention was paid, and some few joined the Society.—29th. Returned to Deal, and delivered a Lecture in the British School Room to nearly 700 persons. The Rev. E. Davis, Baptist Minister, took the Chair, and commenced and concluded the meeting with prayer. Great order prevailed, and many signatures were obtained at the close of the meeting.—On the 30th, gave a second Lecture in the same place, which was more crowded than before. Many were deeply impressed, and the cry in the town seemed to be "these fellows that have turned the world upside down have come hither also!" The Rev. Mr. Vincent, Independent Minister, opened the meeting, and the Rev. E. Davis concluded. Several persons joined the society.—Oct. 1, Sunday. At the request of some friends I preached at the Pier in the evening, when at least 500 persons were present. I think the Town of Deal is ripe for a Temperance Reform. Some of the very landlords are said to be disgusted with the excesses which are practised, and some of them honoured me with their attendance at the meetings.—2nd. Went to Elham, a small village 14 miles behind Dover, where through the exertions of Messrs. Horsnail and Hobbs, I got a large room in which to hold a meeting. Mr. Horsnail, who is a member of the Society of Friends, and an active member of the Dover Committee, took me over in his gig. We held the meeting at 3 o'clock in the afternoon, and a few names were obtained. It is probable that a Society will be formed there, as the majority seemed determined to try the principle. Indeed the whole county of Kent seems ripe for the harvest.—On the 3rd, I returned to Deal, and attended the Tea-party, after which I gave a Lecture. At the close of the Lecture the Rev. E. Davis, who has been a practical Tee-totaler for some months, signed the pledge, and delivered a very suitable address. The Rev. Mr. Vincent, an aged and worthy Minister of Deal, is trying our principle, and has determined more than ever to wage war with the sin of drunkenness. Dr. Carr, an eminent medical practitioner in the town of Deal, together with his father and mother, signed the pledge, and declared that he could not see how a medical man could, consistently with his profession, stand aloof from such a cause. With such additions as these, and about 30 tradesmen and watermen, we need not fear ultimate success, notwithstanding a little opposition.—On the 4th, I went to Dover, and delivered a second Lecture in St. John's Chapel, which was well attended, and 10 signatures were obtained. I returned to London on the 5th, and attended the meeting of the North-London Auxiliary in Aldersgate Street, which was altogether one of the most powerful meetings I have attended for some time; 14 signatures were obtained.—On the 6th, went to Tottenham and had a good meeting. The cry from many parts of the country is, "come, and help us!" Let our motto be "Onward, onward!" and by our meetings, and the distribution of our publications, and an unflinching advocacy of the cause, we shall, with the blessing of God, bring down the temples of Bacchus, and rear the banners of Abstinence with "Glory to God in the highest, on earth peace, good will towards men!" inscribed thereon. Already have we been permitted to take by the hand hundreds of the most wretched of our race, and place them in comparative comfort and safety. Hundreds of broken hearts have been healed; while hundreds more of our youth

have commenced their journey through life under the safe-guard of our principles. Thus cheered by the results of our past labours, and by the prospect of future good, let us go on from conquering to conquer. Let us remember that he who converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins, and shall finally shine forth as a star in the firmament of glory. I must now conclude. May the blessing of God attend your undertaking.

T. WHITTAKER.

PUBLIC HOUSE PAY TABLES.

DEAR SIR,—I was speaking the other day to a respectable mason in the neighbourhood of Hackney on the evils of Intemperance. He admitted that those evils prevailed to an alarming extent; but, said he, "the rich and influential have it in their power to put down the evil in a considerable degree. Only let them cease to pay the mechanic at the public drunkeries. These mechanics have got their minds considerably enlightened by your Temperance Meetings as to the uselessness of these expensive drinks, and some of them are desirous of abandoning the use of them, and would do so, if the foremen and masters did not, as it were, drag them thither." But I think the evil rests here: gentlemen often send for a tradesman to execute a job; he is afraid to ask for money as he proceeds with the work; he is therefore under the necessity of resorting to the Publican as his banker. On a Saturday night the men are ordered to the drunkery to wait their master's coming. He often delays, and when he arrives the Publican pretends to be so busy that he cannot go to his coffers for the cash until a late hour. Meanwhile the fatigued and deluded labourers have swallowed down repeated potations, till a large reduction is made from their hard earnings. Surely it is time that the "fathers of Britain and pillars of the State," the true Patriots and Christians should protest against such practices, and do all they can to deliver their fellow-men from such injurious and destructive slavery. I have occasion to know that there are many, who cannot justly plead ignorance, who are guilty in the way to which I have referred. I have more than once, when compelled to visit the public-house on business, seen the prosperous tradesman and the minister, and the deacon, and the leader; persons of the Church, the Baptist, the Wesleyan, the Quaker, denominations, setting together in a room late in the evening, where scenes have been witnessed which I will not now name. May the time soon arrive when my fellow-countrymen of all classes will rise superior to such degrading and demoralizng customs!

E. R.

DRUNKEN PARENTS.

Though we are quite sure that no parent who is addicted to the use of intoxicating drinks is qualified to guard, or to instruct, or to govern, his children, we were not aware that a law existed in any part of the world formed upon this principle. The following Extract will however show that such is the fact in reference to the Isle of Jersey. If such were the law in England, alas! alas! for some parents: though we believe that such an interference on the part of the Chancery of our country might go very far to arrest the progress of Drunkenness. It would, at least, remove children from the contemplation and influence of parental example.

LAW OF PARENT AND CHILDREN IN JERSEY.—The attorney-general appeared before the Royal Court, on Saturday, and called on the Judges *to deprive Mr. Nicholas Anthoine, clerk to the impost office, of the right of controul or management of his children, he being an habitual drunkard*, and that the said court should appoint fit guardians for the said children. The attorney-general stated, that the persons directed to inquire into Mr. Anthoine's conduct had reported that he had often been seen drunk, and, whilst in that state, had danced in the streets, gathering a crowd around him, and was, consequently, *unfit to be an example to a growing family, and unfit also to be entrusted with its controul.* The solicitor-general, in behalf of Mr. Anthoine, contended that the articles exhibited were insufficient to warrant the court in inflicting so serious a penalty on any man as depriving him of the controul of his own family, and instanced his being able to conduct the affairs of his office as a reason against granting the prayer of the citation. The attorney-general replied again, urging the prayer of the memorial. The chief and other judges *confirmed* the attorney-general's demand, and ordered that the defendant's family be given into the guardianship of *a prover verson* chosen by their nearest relations, with the approbation of the court."

GIN AND BEER SHOPS.

At the adjourned Meeting of the Middlesex Magistrates held on Tuesday last, the following resolution, proposed by J. T. BARBER BEAUMONT, Esq. was agreed to, as it should appear, without any discussion:—

"That it be referred to a Committee to consider the expediency of recommending Her Majesty's Government to bring in a Bill to limit the opening of Houses for the Sale of Spirituous Liquors to the hours prescribed for Coffee-houses and Beer-houses, and to forbid the opening of such Spirit-houses altogether on Sunday Mornings, and to empower the Magistrates to license certain houses for the sale of tea, coffee, and other unintoxicating refreshment, to be open in the night-time in situations where they may appear to them necessary for the reasonable accommodation of the Public, and to suggest such modifications of the existing Laws in regard to Public-houses as may appear to them to be necessary."

Progress of Temperance.

METROPOLITAN.

WEST LONDON AUXILIARY.—The following Meetings have been held, under the immediate superintendence of the Committee, during the past month:—Oct. 3rd. Little Wild Street Chapel; Mr. Perkins, Chairman. After an introductory prayer, the Chairman briefly explained the principles of the Society. The following persons addressed the Meeting; Messrs Hopkins, Williams, Gray, Grant, (Blacksmith) and Grosjean. The latter speaker ably refuted some of the objections urged against the Society. 7 signed the pledge.—9th. First Annual Meeting, Friends' Meeting House, St. Martin's Lane. John Hull, Esq. in the Chair; (who has kindly consented to become the President of the Auxiliary.) Speakers, Messrs Oxley, Preston, Green, Smith, Whittaker, and Gray. Signatures obtained, 20; amount of collection, £3. 17s. 6d.—10th. Little Wild Street Chapel. Mr. J. W. Green, of the North London Auxiliary, in the Chair. The Divine blessing having been implored, the Chairman introduced the subject in a highly interesting address. The following speakers succeeded, Messrs Hopkins, W. Donaldson, Evans, Stevenson, and Dart. The spirit extracted from a Pint of Ale was burnt at the close of the Meeting. Several new members were added. The audience was both numerous and attentive.—16th. Meeting at the Infant School Rooms, Vincent Square, Westminster, and an Association formed in connexion with the Auxiliary. Speakers, Messrs. Stevens, Hockings, Green, Hill, Gray, &c. A Meeting was also held on the same Evening at Hampstead for a like object: the audience were numerous and listened with deep interest to the several speakers. 20 signed at Westminster; and several at Hampstead.—17th. Little Wild Street Chapel. Mr. Sounes, (Treasurer,) presided. Messrs. Stevenson, Williams, Ash, and Crouch, (Secretary,) addressed

the Meeting, a favorable impression was produced. Signatures, 8.—24th. Little Wild Street Chapel. Mr. Williams, Chairman. Prayer having been offered, Mr. Williams briefly explained the views and objects of the Society; Mr. Stevens illustrated the application of the Total Abstinence principle, as exemplified in the brute creation—the habits of uncivilised life—and the many illustrious examples afforded in history. Having taken a discursive view of man's intellectual and moral nature, he exposed the evil tendency of drinking habits—as they affect the reasoning faculties of man—the facilities afforded to cultivate and promote habits of domestic intercourse—and as they tend to undermine and destroy the sentiment of public virtue. Mr. Crouch and Mr. T. A. Smith also addressed the meeting with considerable effect. 6 individuals adopted our pledge.—26th. Crown Street Chapel, (Meeting of Members only.) Mr. Williams, Chairman. A truly delightful season was enjoyed by the lovers of Temperance.

P. S. In consequence of several attempts to disturb our Meeting in Little Wild Street Chapel, the Committee deemed it advisable to make an application to the Police authorities, and who readily granted us the assistance of an officer. The next Monthly Meeting of our Members will be held on Monday Evening, the 27th Nov., in Denmark Street Chapel, Soho.

SOUTHWARK.—The Southwark Branch of the South London Auxiliary held a meeting at the Chapel in Cole Street, Dover Road, on Monday evening, Oct. 30. The proceedings were highly interesting. Mr. Hockings, of Birmingham, spoke for upwards of an hour. About 500 persons were present. 13 signed the pledge. This Branch holds its meetings every Friday evening at the Chapel in the Mint, where upwards of 200 signatures have been obtained. If every Church and Chapel had a similar meeting once a week, the cause of sobriety would be speedily established.

W. C.

PROVINCIAL.

BRIGHTON.—Although our Society has not existed more than eight months, our Committee thought it advisable to keep our Anniversary this month. Accordingly, William Janson, Esq. and Mr. Gilbert, of London; Mr. Whittaker, of Preston; and Mr. Hockings, of Birmingham, were invited on the occasion. On Monday Evening, October 16th, we held our first meeting in the Town Hall, the President of the Society, in the Chair. Four persons, reclaimed from habits of intemperance, addressed the meeting in a manner truly affecting: they had felt the horrors of a drunkard's life; their families had drank deep of the cup of misery, and no man cared for their souls. By adopting Total Abstinence they were found in their right mind—enjoying the comforts of home, and on the Sabbath seeking living water from the wells of salvation. These are some of the first-fruits, such as will support a vigorous faith and an ardent zeal in this good cause. Afterwards Mr. Gilbert related some instances of the dreadful effects of drunkenness which he had witnessed in London, and the pleasing change now experienced by many who had joined the Society. His statements produced a powerful feeling in all who heard them. Mr. Whittaker answered many objections brought against the Society, and shewed that the principle of Total Abstinence was not anti-scriptural, but a Christian duty, and if we might judge of the tree by its fruits it was the work of mercy to plant it, and the grace of benevolence to water it. At the close of a long speech he received the cheers of all present. Mr. Hockings, known as a Birmingham blacksmith, delighted the meeting with a speech peculiarly his own—"with words that burn." The impression was powerful, and we trust it may be lasting. On Tuesday Afternoon we held a Temperance Festival in the Town Hall; about 250 sat down to tea. At half-past six, T. H. Wright, Esq., the High Constable, was unanimously called to the Chair, who stated the painful duty he had to perform officially when obliged to visit the haunts of drunkenness and vice, and his readiness to assist in furthering the cause of Temperance. After the reading of the Report and the Rules of the Society, William Janson Esq. moved their adoption, which Mr. Gilbert seconded. Mr. Whittaker moved the appointment of the Officers and Committee, and Mr. Hockings seconded the resolution. The warmest thanks were given to the Commissioners of the Town for the use of the Hall, and to the High Constable for his able and kind services in presiding on the occasion. From the commencement of the meeting to its close, there was a feeling of triumph, as though an important victory had been achieved over the monster Intemperance. There was the glow of affection—the intemperate were found to be brethren. There was the smile of congratulation—for the lost were found. Who but an evil spirit could look with envy on the scene? The speakers expressed their sentiments as men who felt bowels of compassion for those that were ready to perish—as men who had received a high commission to collect a new and powerful agency from those who had spent all in riotous living, for whom Heaven had provided the "best robe," and for whose service the armour of righteousness had been prepared. Their word was with power—the power of conviction, and with the sign of repentance, for many came forward and renounced by a public profession their habits of intemperance. We have since had another Meeting in the British School Room, which inspired us with increasing confidence by the success of our peaceful arms. About 150 have joined our ranks.

J. EDWARDS.

MULTUM IN PARVO.—At *Uxbridge*, some excellent meetings have recently been held, as well as at other places in that vicinity, where the cause has been ably and successfully advocated by Mr. J. Powell from Birmingham.—At *Darwen*, the Society is making progress. Meetings are constantly held, numbers sign, and many old drunkards are now enjoying the benefits of tee-totalism. The best sign is the landlords complaining desperately.—At *Warrington*, the Society has made several useful and important regulations, as respects pecuniary and other concerns, for its better conduct. They are beginning to revisit, and to go regularly round for weekly contributions, and to appeal to the public for assistance; by which means the Society has been able to redeem itself.—*Prescot*, the zeal of the members of this Society appears to have re-kindled with additional force, and bids fair to surpass in usefulness all their former labours. They are favoured with the use of the New Court Room, gratis, and are well countenanced by the respectable part of the community.—*Grantham*, here the Tee-total Cause is gradually improving.—*Huddersfield*, the attendance at the meetings is considerably improved.—*Ormskirk*, the Society has been greatly opposed by the advocates of moderation, of whose attempts to "discountenance the causes and practices of Intemperance" the following is an illustration. About a fortnight since the foundation-stone of a new charity school was laid, after which a procession took place, of the scholars, when they adjourned to the Town Hall, and *ale* and buns were given to the children under the superintendence of the clergymen of the town: *children from two years and upwards were allowed to drink the intoxicating draught.* To such an extent has drinking intoxicating liquor got in that town that it is considered essential on every occasion, even the building of a charity school. However they number about 100 staunch Tee-totalers, and trust, that with the blessing of God, they shall be enabled to succeed.—*Belfast*, (Ireland,) the Tee-total Society in Belfast consists of about 800 members; and throughout Ulster about 70 Ministers have joined the cause, though it is stated, that through the influence of Professor Edgar, some have been induced to withdraw themselves from the public advocacy of tee-totalism. (Can this be true?)—*Bradford*, (Yorkshire,) the Temperance Hall

of this Town, the first building of the kind in the United Kingdom, is intended to be opened in December next.

YEOVIL.—Some of the friends in this place have just visited the village of Horsington, about twelve miles distant, for the purpose of planting the standard of Tee-totalism. They had a good meeting in the Baptist Chapel, which was kindly lent by the Rev. Mr. Bridgeman. Our working men were received with kindness, and are likely soon to pay another visit to the same place. H. H.

LEEK, STAFFORDSHIRE.—October 16 being the Wakes, the Tee-totalers of this place had a procession through the principal streets, headed by C. C. Wilson, Esq., Mr. Winter, and Mr. S. Gibson, the zealous and active Treasurer of the Society. They were accompanied by a band of music, a great number of elegantly dressed females, and the youths and adults well dressed and ornamented with medals and rosettes. When they came to the market-place they formed a large circle, and sang a Temperance Hymn, which was given out by the noble minded founder, Mr. Wilson. The procession then moved on to a large shed, where the meetings are usually held, to partake of a bountiful repast. Upwards of 200 persons sat down to tea, accompanied by the Rev. Mr. Goshawk, Independent Minister, and several of the friends in that denomination. At 6 o'clock an adjourned meeting took place, when Mr. Wilson, who occupied the Chair as a matter of right, addressed a respectable and crowded audience at some length. Mr. Winter, the Pottery agent, also addressed them. On the 17th, at 2 o'clock, the day of the races, they assembled again. They proceeded through the streets; halted and sang in the cattle-market, and retired to the shed, where a short but interesting meeting was held. At half-past 6, the Chair was taken by Mr. E. Rathbone, a local preacher and staunch Tee-totaler, with J. Walker, Mr. Mycock, and some reformed characters. This proved a most interesting meeting. Our cause is prospering gloriously, thanks to the blessing of God upon the exertions and support of our worthy and affectionate friend Mr. Wilson. W. G.

CHESHAM, BUCKS.—Through the kindness of our Berkhampstead friends, a lecture has been delivered in the British School Room by Mr. T. Whittaker, in which, in a very able manner he explained the principles of the Society. He illustrated the benefits which that principle had been the means of conferring upon many, together with the inconsistency and inefficiency of the moderation system. He met the objections which are usually urged, from reason, scripture, observation, and experience. About 250 persons listened with deep seriousness. The only disturbance we met with was from a drunkard, who exposed a dissenting minister who was present, who had recommended the plan of moderation, and had yet taken the Chair at a recent political dinner, where each guest had his pint of wine. Some publicans also who were present annoyed Mr. Whittaker by their abusive remarks. We are not discouraged at the attempts made by the enemy to prevent the effect of these grand attacks upon his dominion. That enemy has frequently been taken in his own craftiness, and such, we confidently believe, will be the case here. We are greatly obliged to the London Committee for the Preston Tracts sent us. W. H. Jun.

LUTON.—The glorious cause of Total Abstinence is going on in Luton, and is spreading in the adjacent Towns and Villages. Almost every week we are adding to our numbers, and we have had but a very few declensions. We have not only tradesman and females, whose occupation may be within the wall of their own dwellings, but we have hard working men who have tried for themselves and find it to be good for body and soul.

SILSOE, BEDS.—On Wednesday, October 25th, the first Public Meeting for advocating the principles of Tee-totalism was held in the National School Room, kindly lent for the occasion by the Earl de Grey. A very respectable company assembled to the number of 4 or 500, including many influential agriculturists. The Chair was taken by Mr. W. Nye, who after prayer for the Divine blessing explained the object of the Meeting. Addresses were delivered by Mr. J. Bennett (late a Brewer); Mr. B. Bishop, of the Society of Friends; and J. Neale, a reformed Drunkard, which formed a deputation from the Luton Society. They were listened to with marked attention, and we trust much prejudice was removed. W. H. H.

MANCHESTER.—On Tuesday evening, the 24th ult., we had at the New Corn Exchange an immensely large Meeting of the friends of Total Abstinence, with Joseph Brotherton, M. P., in the chair. We were addressed, with his usual efficiency, by our old friend Mr. W. Pollard; by Mr. Smith, a young man of promising talent; and by Professor Greenbank, whose address constituted a treat of no ordinary kind. As free admission had been granted, and as the assembly had consisted in a great measure of the working classes of society, application was made to the Deacons at Grosvenor Street Chapel for permission for Mr. Greenbank to deliver a Lecture in that central place of worship. It was intended to admit by ticket at 6d, each, in hope that another description of persons might be drawn together, and a small fund raised to meet the pressing exigencies of the Manchester and Salford Temperance Society. Permission however was not granted, which occasioned a great disappointment to numbers. These are among the difficulties we have to encounter, though I trust we are anxious so to demean ourselves as not to give just cause of offence. W. E.

BODMIN, CORNWALL.—Since I last wrote, I have endeavoured to expose the Malt Liquor Delusion at St. Columb, Lostwithiel, Wadebridge, and St. Austell, each of these places, together with Launceston and Bodmin has contributed somewhat towards the expenses of an expected deputation. We are all looking out for Mr. Teare, and I have seen some who heard him in Somersetshire and were converted to Tee-totalism by his addresses. I have not aimed at organising societies, leaving it for abler hands, but I have given my audiences pretty much to think about. My reception has been very kind, and when I spoke at St. Austell, a friend present said he thought 50 would have joined if I had asked them. Our Bodmin Society has held four Public Meetings since May. We have circulated many hundreds of Tee-total Tracts, and have presented to each dealer in intoxicating drinks in our Town a copy of Edgar's Speech in May last. Sherman's Sermon is to be sold or given to every Sunday School Teacher in the town. Our number is above 60. We take in 20 Preston Advocates, for which *we get* 2d. each, thus raising a little money for our pressing wants. I hope we shall hold a meeting soon on purpose to aid the funds of the Parent Society. We have most glorious testimonials from some Agricultural labourers, and I am preparing a tract for Farmers. J. M

MERTHYR TYDVIL.—A short time since I received a letter from *Dudley*, in which the writer says, "a few days ago I engaged with a friend to visit the most respectable inhabitants of Dudley, for the purpose of soliciting subscriptions in aid of our Society. Amongst others we called upon the Rev. Mr. ——, a Clergyman residing in the Town, who refused to assist us, assigning as his reason that he had been a few days since in South Wales, at Merthyr Tydvil, where he had witnessed a procession of the Tee-totalers, and was quite disgusted to find that a great number of them were in a state of intoxication, caused by eating opium and drinking spirits! He added that he believed the Tee-totalers were doing much the same in other places, and that it was one of the most absurd and inconsistent Society's that had ever been established! As the statement came from the lips of a minister of Jesus Christ, (though I almost suspected it was a falsehood) I could not but feel deeply grieved, and am anxious to know the truth in order that we may successfully contradict the calumny."—Thus far wrote Mr. Jenkins, of

Dudley: our reply is brief. Although we should have greatly rejoiced had our Society made such progress as that we might have had a "procession," yet the fact is that *we have had no procession at all!* So that the assertion of the Dudley clergyman is a downright falsehood. We rejoice, however, that there exists a Tee-total Society at Merthyr Tydvil, and that it contains in it from 800 to 1000 members. Among these are some who do *the heaviest work*, and are exposed to the *greatest heat*, in the various branches of the Iron manufacture. Experience has proved here, as well as in other parts of the world where the system of Abstinence has been *tried*, that the physical powers have been greatly improved, and that without intoxicating stimulants men have done much better than with them. Hoping that we shall be further successful, and that at some future period we shall be able to send you an account of a "procession," I remain, yours, &c. J. W.

Varieties.

PROOF POSITIVE.—A gentleman, holding a high office in a Christian church, and a staunch supporter of the *Moderation* system, called the other day upon an intimate friend of his, a Tee-totaler. The conversation turned upon the question of Temperance Societies. "What moral end, think you," said the moderation man, "will be gained by the adoption of your principle?" The answer was, "The suppression of vice, and the promotion of virtue." "Well," replied the gentleman, "*we* aim at the same object; why should your Society be distinct from ours?" It was rejoined that "nothing short of the *entire removal* of the drink itself would allay the evil arising from it. Not being *necessary* either for the *health or happiness* of the community at large, it was right to abstain from its use; for by such a course much money might be better employed; much time might be annually saved, and much moral evil prevented." "But," said the stickler for the "little drop," "will not *moderation* effect all this?" "No," said the friend of Total Abstinence, "*never!* Moderation in the use of any intoxicating drink is the *first step* to drunkenness; it is the *unit* which often leads to a *total* sacrifice of that which once *wasted* cannot be recalled! *Touch not, fear not; taste not*, and the end is gained: only *yield*, and *who can tell* what may be the consequence?" The moderation man was silenced. R.

PROFESSIONAL TESTIMONIES.—A small hand bill has been published and circulated in the City of York, signed by upwards of eighty persons, male and female, embracing a great variety of laborious occupations, declaratory of their conviction, founded on experience, that the use of intoxicating liquors is wholly unnecessary to persons in health, whatever be their occupation. This is an admirable way of exciting the public attention to this momentous subject.

FROM an inquiry recently instituted it appears that there are in London about 10,000 places for retailing intoxicating drinks; while the dealers in the staff of life do not amount to more than one fourth of this number.

EXTRACT of a letter from an officer of rank, in one of our western colonies:—"We have had a Temperance meeting at P—, and obtained twenty or thirty signatures to the pledge, only three of which, I am sorry to say, were soldiers. Rum is the soldier's darling, and so blinded and misled are they by their desire for it, that they overlook all the disadvantages and dangers attending the indulgence of their appetite. Since my arival here, I lost my principal office-clerk from the effect of rum. He came out a year ago, a remarkably fine-looking, well-conducted, intelligent, and every way promising young man; but having been lately promoted to a better situation, at K—, he got additional pay, and, at the same time, was removed from under the eye of his officers. He returned to P— with the desires and habits of a drunkard—ran in debt, though a single man, with at least twice, if not three times, the pay required for his subsistence and necessary wants—became negligent and stupid—lost his character, the confidence of his officers, and ruined his constitution; he died suddenly: such is the brief story of B. G. Two naval officers here were friendly to our Temperance cause, the captain and senior lieutenant of the —— surveying ship; the latter is a very devoted, steady, Christian character. During their stay in harbour, I saw them frequently." In a subsequent letter, dated about six weeks later, the officer thus writes:—"Our Temperance Society is doing pretty well; thirty-five soldiers are now members; Mr. K— and another officer have joined."

Intemperance.

TEE-TOTALERS! BESTIR YOURSELVES! An active and zealous member of the North London Auxiliary had occasion to visit the Justice Room at Guildhall on Saturday morning last. The following is the Report with which he has furnished as to fifteen examinations which took place while he was waiting. The presiding Magistrate was Mr. Alderman Winchester.

Case 1.—A respectable man who was found drunk on the preceding evening by the watchman, and quite unable to take care of himself. He had on his person 16s. in money, and a watch with a silver guard. Fined for being drunk, and discharged.

Case 2.—Two young men charged with having a cast-iron wheel in their possession at 2 o'clock in the morning. One of them confessed that he had been in a public-house until half-past one o'clock the same morning. Sent to the treadmill for one month.

Case 3.—A journeyman bricklayer. Found in the streets very drunk by the Police. Discharged.

Case 4.—A man found very drunk. Taken care of by the Police.

Case 5.—3 Boys for stealing lead. Sent to Bridewell for one month.

Case 6.—A man for breaking a lamp. Supposed to be intoxicated. Sent to the House of Correction for 14 days.

Case 7.—A young man, tipsy, for assaulting a female. Prosecutor not coming forward, he was discharged.

Case 8.—Two foreigners, for obtaining goods under false pretences.

Case 9.—Charlotte Brown, a woman of colour, for assaulting two gentlemen. A notoriously bad character, and much in liquor when taken into custody. To be imprisoned for one month.

Case 10.—Sarah Mould, taken up very drunk the night before. Had been discharged from Bridewell the same day, where she had been confined for one month for similar conduct. Sent back for another month.

Case 11.—Charlotte Brown, *alias* Lady Barrymore; found very drunk in company with Sarah Mould. She also had been discharged the previous day from Bridewell. She told the Magistrate that she had not had one day's liberty for twelve months; and promised that if the Magistrate would forgive her, she would go home to her father who was living in Whitechapel in respectability. The Magistrate advised her to go home, and discharged her with an admonition.

Case 12.—The famous Adey, of letter-writing notoriety. Discharged.

Case 13.—Was one of Cruelty to Animals. The man was fined and discharged.

Case 14.—A female charged with robbing the prosecutor while drunk. Remanded.

Case 15.—Was another of Cruelty to Animals.

Thus it appears that ten, if not eleven of the above cases, were connected with the use of intoxicating drinks. Tee-totalers be on the alert. Call your Meetings! Distribute your tracts! Exhibit your example! Seek out the Drunkards! The plague rages! There is no time to be lost!

Are Temperance Societies needed?—"On Monday, at the Police Court Liverpool, there were 140 Prisoners booked to be brought before the Magistrates; of which number, 80 were discharged, having been found in the streets drunk, and unable to take care of themselves, and were conveyed to Bridewell for safety. A considerable portion of the remainder were fined 5s. for being drunk, and in default of payment, some were committed for short periods; and the rest were sent to the House of Correction, chiefly for petty thefts, pocket-picking, stealing meat, &c, from the market stalls on Saturday night; many of them in a state of intoxication at the time. What a mass of *misery, destitution,* and *degradation* is produced by the vice of drunkenness *in one day.*" —*Liverpool Telegraph.*

MEETINGS IN LONDON AND ITS SUBURBS.

Monday, November 13th.—Wesleyan Association Chapel, Edward Street, Whitmore Road, Hoxton.—Baptist Chapel, Northampton Street, King's Cross.—Lancasterian School, Peckham; at 7 o'Clock.—Infant School, Vincent Square, Horsferry Road, Westminster.

Tuesday, November 14th.—School Room, Harp Alley, Farringdon Street.—Ebenezer Chapel, Old Street Road.—Little Wild Street Chapel, Great Queen Street.—Tottenham, at the Girls' Lancasterian School Room; Lecture by Mr. T. A. Smith, on Intoxicating Drinks.—White Horse Yard, Broadway, Westminster.

Wednesday, November 15th.—Bible Christians' Chapel, Paradise Row, King's Cross.—New Jerusalem Free School, Charles Street, Westminster Road.

Thursday, November 16th.—Bible Christians' Chapel, George's Place, near the Wooden Bridge, Pimlico.

Friday, November 17th.—The Chapel, Broker Row, Mint.

Saturday, November 18th.—John's Coffee House, Sloane Square, Chelsea. (Meeting of members.) Hart's Temperance Hotel; the Loan fund Society.

A Special Meeting of the Members of the various Districts in the North-London Auxiliary will be held on Wednesday Evening next, at Half-past Seven o'Clock, in the School Room, Aylesbury Street, Clerkenwell Green; when an ADDRESS from the Committee of the Auxiliary will be presented to them, together with some interesting Communications from the Districts, and other important Business. The Attendance of every Member is particularly requested. No other Meeting will be held in the Auxiliary on that Evening.

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*** All Orders sent to 90, Bartholomew Close, will be forwarded, as above, and can be sent with Tracts ordered from the Country.

LIVESEY'S MORAL REFORMER.

On the 1st Saturday in January, 1838, it is intended to commence a WEEKLY PERIODICAL, with the above title, exactly the same size and price as the Penny Magazine. By exposing the prevailling errors and vices of the age and tracing them to their causes—by enforcing the precepts, and exhibiting the examples of piety and virtue—and by a variety of interesting and entertaining articles, all decidedly of a moral tendency—it is intended to make an energetic effort to promote, on correct principles, the improvement and happiness of the people. To be had through any Bookseller in the Kingdom. Agents will be wanted in all the large Towns, but none need apply unless favoured with the most unexceptionable testimonials. Office, 28, Church Street, Preston.

STEREOTYPING.—Wanted, a Person to Stereotype the above Work. Any Gentleman desirous of starting the business in the populous County of Lancashire, (where no such Establishment at present exists) will find this a most favourable opportunity.

PRESTON TEMPERANCE ADVOCATE.—To be Disposed of, about 60,000 back Numbers of the Preston Temperance Advocate for circulation in £5. Orders, at the sacrificed price of 30s. per 1000. Part of them may be had in Sets if required. Any proportion of these may be included at the above Price in £5. Orders for Tracts, Standard Works, or any other kind of Temperance Publication. Apply, direct to the Office, 28, Church Street, Preston, with a Remittance or a respectable Reference.

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TO CORRESPONDENTS.

Communications have been received from the Rev. J. Cox, of Antigua.—Mr. Rickman.—Mr. Stevens.—Mr. W. Nye.—R. W.—W. H. Higgins.—C. Culverhouse.—J. Clark.—J. S. Herbert.—W. G. R.—T. Cramp—W. Rowse.

Accounts of the Festivals at Dublin and Carlisle in our next.

The rumours which have reached Market Harborough are such as our enemies may be expected to circulate. In most cases, and we have no doubt in this case, they are pure fabrications. The necessary enquiries shall, however, be made.

Subscriptions and Donations to the New British and Foreign Temperance Society.

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THE WEEKLY
London Temperance Intelligencer.

UNDER THE DIRECTION AND SUPERINTENDENCE OF THE NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY.

No. 53.] SATURDAY, NOVEMBER 18, 1837. [PRICE ONE PENNY

"Far from thinking this cause a *sole* means of converting sinners from the error of their ways, we deem it to be but an *auxiliary* to the great cause of religious truth; it is intended *not to supersede*, but to *make way* for other means."
Rev. J. A. James.

WE are sometimes gravely assured—by men of education, of experience, of observation—men who stand up in the midst of large assemblies to advocate the cause of TEMPERANCE by the hour—("Heaven save the mark!")—that God has graciously gifted the drinks in common use with the alcoholic properties which they contain, and that he has so gifted them that they might be employed by mankind. They tell us that even if it could be proved ("*if!*") that ardent spirits are poison, "they may still, according to the Almighty's gracious dispensation, be used as medicine." They even venture to affirm, that their views are founded "on the opinions and practice of the most eminent physicians of our day, who approve of ardent spirits as a medicine." They proceed to declare that they themselves "know instances in which life, humanly speaking, has been preserved by the use of ardent spirits."* Doubtless such advocates are sincere! No doubt they evidence their faith in the doctrines they advance by occasionally resorting themselves to the *Elixir Vitæ*—the salutary, life-lengthening potation! They have, they tell us, not only their own observation and *experience*, but abundant MEDICAL TESTIMONY, to bear them out in their assertions, that even ardent spirits may be administered with singular *benefit;* and that, especially in cases of *exhaustion*, they have been the means of saving life. WINE they are almost ready to recommend in terms as glowing as those in which it is recommended by the most celebrated convivialists: they speak of it as the promoter of health, the sharpener of intellect, and the antidote of grief. BEER, "good sound Malt Liquors," they declare to be highly nutritious, and peculiarly beneficial to the labouring man, especially in circumstances of excessive labour, or unusual fatigue. And both Wine and Beer, they tell us, have very commonly been recommended, by medical practitioners, to persons in such circumstances, as well as to those who are gradually recovering from sickness or disease. We are aware that such opinions have prevailed to a very wide extent, for a long series of generations. Though hundreds of medical testimonies have been borne to the injurious effects of the *habitual*, or, as it is sometimes called, the *excessive* use of these drinks, still there is a lurking opinion that smaller portions of them may, under the circumstances to which we have referred, prove sources of real benefit. We are at issue, in a considerable degree, with this opinion.

We need not advance the thousand times repeated fact that ALCOHOL is to be found in large proportions in Wines, and in smaller proportions in Malt Liquors and Cider. This is so capable of demonstration, and has been so frequently demonstrated, that it were superfluous to dwell upon it for a moment. The point we aim to establish is, not merely that all drinks which contain Alcohol are injurious as *common beverages*, but that THE CASES IN WHICH ENLIGHTENED AND CONSCIENTIOUS MEDICAL PRACTITIONERS WOULD RECOMMEND THE USE OF THEM ARE EXTREMELY RARE. We say, enlightened and conscientious medical practitioners;—for it is only recently that these drinks have undergone minute scrutiny, and it is not in every instance that we can expect men to act contrary either to their predelictions or their interest.

The advocates to whom we refer are not always consistent with themselves. The noble Vice President to whose address we have already referred, said, within a sentence or two of his eulogy upon ardent spirits,—"Ardent spirits are of a *desperately pernicious character.* If a person be once tempted to partake of them, in all probability he will find an urgent and uncontrollable inducement to increase the dose; and thus he may be brought to the *destruction* both of his body and his soul." Neither have such advocates stated the question of medical opinion fairly. How stands the testimony as to the results of the *general use* of ardent spirits? Why on consulting the recently published Report of the old Temperance Society we find that upwards of FIFTEEN HUNDRED gentlemen of the Medical profession, residing in various parts of the United Empire, have publicly asserted that distilled spirits are injurious to persons in health,—that their use affords strong temptations to drunkenness—that they occasion many severe diseases, and render others difficult of cure—and that the use of them leads to poverty, to misery, and death. So far good. But then it is a fact demanding most serious attention that many eminent physicians, both ancient and modern, have declared the internal use of these liquids, *even medicinally*, to be pregnant with danger, both to the bodily and the intellectual powers. What does Dr. RUSH, of America, say? "The cases in which it is at all necessary to resort to alcoholic stimulants are very few, and it is more than probable that their use may be superseded by remedies *more effectual* and *more safe.*" And another eminent member of the faculty says, "Happy would it be for mankind if the use of Brandy were prohibited, and left entirely to Surgeons, for bathing ulcers and burns!" SIR ASTLEY COOPER expresses the same sentiment in these words:—"I never suffer any ardent spirit in my house, thinking it an evil spirit; and if the poor could witness the white livers, the dropsies, the shattered nervous systems, which I have seen, as the consequence of drinking, they would be aware that spirits and poisons are synonymous terms." Of course Sir Astley Cooper is often obliged to be absent from home; and his family, like other human beings, must be subject to sudden attacks of faintings, cramps, spasms, and numberless other diseases, for which "*a little of the best Brandy*" is, by many, deemed *indispensable.* Yet,

* See Lord Teignmouth's Speech at Exeter Hall, last May, as reported in the *Temperance Penny Magazine;* et passim.

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so convinced is he of its useless or pernicious qualities as a medicine, that he never keeps it in his house. We have reason to believe that when the opinions which have prevailed for ages respecting these enticing drinks shall have undergone a careful revision;—when, in other words, *our medical professors shall have become sober men, and shall have carefully examined the nature and properties of these intoxicating drinks, as sober and conscientious men ought;* a great change will take place, and these liquids will be as carefully labelled, and as cautiously administered, as prussic acid, or sublimate of mercury.*

But to refer to those cases in which these strong stimulants are said to be so valuable, *Cases of* EXHAUSTION, in the first place: exhaustion occasioned by long and frequent exposure to cold and wet; one of the extreme cases upon which so much stress is laid. The Rev. W. SCORESBY, of Exeter, was for many years an experienced navigator in high Northern latitudes. He was examined in 1834 before the Committee of the House of Commons. Part of his testimony is as follows:—"My principal experience has been in severely cold climates, and there it is observable, that there is a very pernicious effect in the reaction after the use of ardent spirits."—"I did not use them myself, and I was better, I conceive, without the use of them."—"I am well assured that such beverages as tea or coffee, or I doubt not, milk and water, is in every way superior both for comfort and health, for persons exposed to the weather, or other severity."—"*Spirits are decidedly injurious in cold climates.* They give excitement as a stimulant; they act like a spur to a horse, but that is followed by a reaction, not merely in proportion to the excitement, but much greater; consequently the whole measure of energy produced by them is much less than that resulting from the ordinary physical strength without stimulant."—"The men who have been assisted by such stimulus, have been the first who were rendered incapable of duty. They became perfectly stupid, skulked into different parts of the ship to get out of the way, and were generally found asleep."—"In the case of a storm or sudden difficulty, I should most decidedly prefer the *water drinkers* to those who were under the influence of any stimulant. The latter are unspeakably more liable to accidents." Take also the testimony of the celebrated JAMES HOGG. In speaking of some severe *snow storms*, and the sufferings caused by them to the shepherds in the highlands and other parts of Scotland, he says, "It was a received opinion all over the country, that sundry lives were lost, and a great many more endangered, by the administering of ardent spirits to the sufferers *while in a state of exhaustion.* It was a practice against which I entered my vehement protest. A little bread and sweet milk, or even *a little bread and cold water*, proved a much safer restorative in the fields. Some who took a glass of spirits that night never spoke another word, even though they were continuing to walk and converse when their friends found them. On the other hand, there was one woman who left her children, and followed her husband's dog, who brought her to his master lying in a state of insensibility. He had fallen down bareheaded among the snow, and was all covered over, save one corner of his plaid. She had nothing better to take with her, when she set out, than *a bottle of sweet milk and a little oatmeal cake*, and yet with the help of these, she so far recruited his spirits as to get him safe home, though not without long and active perseverance. She took two little vials with her, and in these she heated the milk in her bosom. That man would not in future be disposed to laugh at the silliness of the fair sex."

Let us next advert to the use of fermented liquors in cases of CONVALESCENCE—or recovery from sickness or disease. Instances are at hand to show that habits of intoxication, leading to the ruin of individuals and whole families have been induced by the mistaken notion that these drinks are nutritive and restorative. A case which is not uncommon, has been supposed by a respected contemporary. "A poor, industrious, and sober man, after being afflicted with a dangerous disease, is at length convalescent. Some charitable lady or gentleman, ignorant of the real nature of intoxicating drinks, gives him wine or malt liquor daily for some time. The invalid recovers *in spite of the drink*, and the bountiful donor is thanked for the wonderful cure. But mark the end! The poor man, who before lived happily with his family, training up his children in the way in which they ought to go, having been taught by one whom he greatly respects that intoxicating drink is a most excellent thing, and having the craving excited, which can never be allayed, except by total abstinence or the hand of death, he degenerates into an abandoned drunkard; his wife, his children, his present welfare, and his future hopes are all sacrificed. The charitable lady or gentleman now visits him again, and, with a breath fœtid with the moderate use of the same instruments of destruction, repeats to him the scriptural truth that drunkards cannot inherit the kingdom of God."

Our contemporary furnishes the following melancholy and affecting illustration:—"A young woman, a few years since, in a menial situation, having suffered under a continuance of ill health, applied for relief to a medical gentleman then residing in Durham, but now removed. After having inquired into the nature of her complaint, he told her that if she frequently took *a little gin* it would do her more good than all the physic in his shop. Her friends stretched their scanty means to the utmost to obtain the only medicine which they were told could restore her. Their kindness was unavailing, for she became worse and worse. She then applied to a physician, now residing in Durham, who may be truly styled "the friend of the poor," and was told by him that if she continued to take gin it would most certainly conduct her to an early grave. He prescribed such medicines as he judged proper to restore her to health, and they were so far effectual as to enable her to undertake another situation; but mischief irretrievable was already done; the gin had wrought its usual effects, one of which is to excite a craving that is increased by every additional dose; she could not be prevailed upon to join our society, and she now removes from situation to situation, a thankless, discontented being, unhappy in herself, and a thorn in the side of the mistress who inadvertently happens to engage her."

Another instance is at hand.—An inquest was recently held on the body of Mrs. Selina Salmon, who was found drowned in the basin, opposite the palace, in Kensington-gardens, London. From the evidence of the husband, a respectable architect, residing in Stamford-street, Blackfriars, it appeared that the deceased had on account of her weak state of health, been advised to take port wine and strengthening potations, by means of which she completely regained her health; but, unfortunately, during the process, imbibed such a partiality for wine and spirituous liquors as to cause her husband and her own relations to relinquish all intercourse with her. The Jury returned a verdict of "Temporary derangement, brought on by continued intemperance."

Our limits forbid enlargement, though the subject is important. We conclude by expressing our hope that the period will speedily arrive when the mists of delusion will be cleared away by the light of truth, and when the practice of medicine shall be restored to its original simplicity and integrity!

PRINCIPLES AND OBJECTS OF THE SOCIETY.

The following Address, which is appended to the Weekly announcements of the Meetings of the *Bridgwater Total Abstinence Society*, is inserted at the request of a friend, who

* See the opinion expressed by Dr. Fauconnet, of Geneva, in a subsequent column of this Number.

intimates that a similar mode of address would be found useful in many parts of the kingdom.

"That a vast amount of evil and misery is caused by Intemperance, no one will for a moment doubt. Its awful ravages may be traced through all conditions of society. We behold its frightful consequences in broken health, and ruined intellect; in blasted hopes, wrecked fortunes, and brutal excess; in wretched homes, in heart-broken wives, and in ragged and uneducated children; in horrid crime and untimely death!!

"The object of the members of the above Society is not only to remove the evils of drunkenness, but to seek its prevention in future. And how can this be accomplished? Is it by inculcating and recommending *moderation* in the use of Intoxicating Liquors? This has been done for centuries, and latterly with increased energy, from the pulpit and the press, and still, alas! the demon Intemperance is stalking through the length and breadth of our land. And why is this? Because the germ of a future race of drunkards springs from the very moderation which has been approved.

"If we would remove intoxication, we must remove that which can intoxicate; for as long as the pernicious draught is habitually taken, so long will there be some, who, having lost the power of self-controul, will become the victims of intemperance. All agree that entire abstinence is an effectual means of reclaiming the drunkard; but it cannot be expected that *he will abstain* whilst he sees Professing Christians, and respectable men, still using the beverage from which they say he should abstain. With mind enfeebled and character lost, can *he* summon resolution to practice that self-denial which they will not exercise even to save an unhappy brother from ruin? Does it not require more strength than a mind so debased is capable of exerting? The voice of Humanity, Wisdom, and Duty call then loudly on the Temperate to set the example of Abstinence; and thus in a very small degree to imitate the example of Him who laid down his life for our sakes. We do not place our principles in the stead of the Gospel, but we believe and know that they make way for the reception of the Gospel; thousands by adopting them, have been freed from the spell of intemperance and induced to attend to the things which make for their everlasting peace.

"From practical knowledge and from Medical Testimonials we know that fermented liquors are not a necessary of life; consequently we may all unite, both by example and precept, to discontinue their use.

Reader, consider all this, and then judge, as in the sight of God, whether you should not use your influence in favor of abstinence, both to rescue the fallen, and still more to save the falling. A great and combined effort is now making to remove the evil of intemperance, the labours of the Society God has blessed and prospered, yet even now that the harvest is ripe the labourers are few."

"WOUNDS WITHOUT CAUSE."

The following affecting illustration of this, one only of the results of Intemperance, will, we think, be read with interest. The writer vouches for its truth:—"A short time since I was invited by a friend to accompany him to —— Hospital to witness an operation which was to be performed that day. I consented, not that I wished to look upon a suffering man, but rather that I might have an opportunity of seeing how operations were conducted in these dwellings of the afflicted. I seated myself by the side of my friend, while my eye wandered about the room, tarrying on knives, saws, and other instruments, which lay upon the table before me, painting to my imagination the scenes of anguish which these walls had witnessed, and exciting in my heart pity for those poor sufferers who were from day to day extended on that sheeted table. As I was meditating upon the "many ills which flesh is heir to," the door opened, and upon a board was brought a man exhausted with disease and worn out with pain. He was laid upon the table and the instruments of amputation readily prepared. The bloodless face and trembling form told us that the sufferer was conscious of his situation and dreaded the pain he was about to endure. Perhaps, thought I, as I looked upon the mortified and deadened limb, perhaps that man is a father, who has a wife and children to mourn over his misfortunes, and friends to minister to his wants—but now none are with him, he is to bear his pains alone. The saw followed the knife, and soon the limb was taken off. As the surgeon was taking up the arteries, curiosity led me to inquire the cause of the disease, and my feelings were indescribable when I was told—"while in a state of intoxication, for want of better shelter he slept in a barn and froze his feet!" I was faint and sick with the sight and rose to leave the room. The hand of my friend held me by the shoulder, while he asked if I did not intend to see the whole operation? "Is it not already done?" I inquired. "No, *the other* is to be taken off!" I hastened from the spot, again to be in the open air, and relieve my ear and heart from the cries of the unfortunate man. If I have listened unmoved to temperance lectures and temperance addresses, the eloquence of that place converted me. But the man who provided him with the rum! I would that he were there, and if the groans of that suffering man could not reform him, a voice from the tomb would fail to do it."

Correspondence.

Antigua, Sept. 15, 1837.

My dear Sir,—Encouraged and delighted as I always am in perceiving the progress of the Temperance Cause, I think you will feel similar pleasure in hearing that we are not strangers to it in these Isles of the Sea. A letter from me appeared in the Penny Temperance Magazine for October, 1836, giving an account of the formation of our Society and of our prospects. Long did I wait for Temperance Publications, and at length was obliged to order them through my bookseller. I ought however to acknowledge the kindness of S. H. Lucy, Esq., of Bristol, who having read that communication, kindly sent us a bundle of tracts and a letter of congratulation. I have recently received numbers of your Intelligencer, the Penny Temperance Magazine, and Bristol Temperance Herald, and on reading them am constrained to say, "What hath God wrought?"

But I hasten to give you some local intelligence. During the sitting of our District Meeting in this island in February last, when 23 Missionaries were assembled from various islands, the first Anniversary of our Antigua Temperance Society was held. A numerous audience attended; the chair was occupied by our respected friend Daniel B. Garling, Esq. and the cause was advocated by several Gentlemen and Ministers; and among them, by the Rev. James A. Thorne, one of the Deputation from the Anti-Slavery Society of America, who powerfully pleaded for the Total Abstinence system.

Accompanied by a dear friend and devoted adherent of tee-totalism, I formed new associations on several Estates. We have now in our ranks a few more planters who feel the excellence of exclusive cold-water drinking.

The importation and wide circulation of tracts from England and America, has removed prejudice against our system from many minds. I greatly regret that my numerous engagements as a Missionary, as well as the erection of a large Stone Chapel in this Town, prevents my holding meetings as frequently as is desirable. Local agency will presently, I hope, be raised up, to whom the management can be transferred.

It would greatly interest you to hear the advocacy of this cause from a black man, one of our Infant School Teachers With much pleasure I listened to him, while, on two occa-

sions, for nearly an hour each time, he argued for Total Abstinence. He told us that though a sober man, he used to spend 4s. per week, or 2s. sterling, in rum for himself and visitors. Since he joined the Temperance Society he has put that amount in a bag, and with it has already bought a silver watch, a black coat, and a beaver hat.

There are many of the negroes who have never used spirits. These and the young we generally receive in the first instance, as members on estates, to confirm them in their practice, and to prevent them from falling into the snare of the devil. Others are intreated to make trial of the system, for two or three months, that they may join the Society from experimental conviction of its utility. From our lists I have had to erase a few names; *very few*, I am happy to say, who have violated their pledge.

I have just imported and am now circulating 50 copies of Livesey's Lecture. I rejoice to say that *the truth is spreading among my honoured brethren the Missionaries in this District, most of whom have adopted Total Abstinence.* We can, with gratitude to God, repeat as our experience what has been so ably written and spoken by the Rev. R. KNILL, J. SHERMAN, G. CLAYTON, &c.

After addressing our Congregations, I often give them some interesting details in proof of the progress and utility of the blessed cause, from your Intelligencer and other Documents.

During the last year we were visited by Messrs. Sturge and Harvey, from Birmingham, on a Tour of Inquiry into the working of the Apprenticeship System, Freedom, &c. From them we received cheering intelligence of your progress in that populous city; and I convened a meeting, and read the substance of the communication. From Mr. Sturge we received a promise of £10. sterling worth of tracts and medals. They have recently arrived, and are very useful, especially "the Wine Question," "the Temperance Doctor," "the Trial of Alcohol," &c.

There are *five Missionaries in this Island of our denomination, and we are all hearty Tee-totalers.** As our Societies exist in so many places, I cannot state their number precisely, they must be *over* 2000. But very many are acting on our principles who have not joined us. A small Society exists in Montserrat, formed by a Missionary; and another in Dominica, by a coloured Missionary, a native of Antigua, who is gone there to labour in the Lord's vineyard. Numerous instances are around us of the beneficial results of our system. My time and your columns will not permit me to recite them. To God be all the glory!

I wish to secure a regular supply of Temperance Publications (Here follows an order for the Intelligencer, and other Temperance Periodicals.) Temperance Intelligence is like cold water to a thirsty soul; it is always acceptable. Have the goodness to provide for us, if you can, a large number of Tracts generally. The burden of expense principally falls on me. Perhaps some lovers of the West Indies will help us.

Several soldiers have been recently added to our ranks, and have become soldiers of Christ too. With what delight do these men contemplate the progress of the Temperance Cause, and how anxious are they to spread it among their comrades!

Our cause is based on truth. Many good men are opposed to it from ignorance and misapprehension. Let us proceed firmly but mildly in the spirit of Christ. Let not your Papers be polluted by invective and reproaches of Christian Churches or Ministers: they will all be with us presently, and then they will wonder they were ever antagonists.

I hope you have seen Mr. Armstrong who took for you a short letter from me a few weeks ago. Hoping to hear shortly from you, I am, my dear Sir,

Yours very truly,

JAMES COX, Wesleyan Missionary.

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* The Missionaries stationed in Antigua are James Cox, the writer of the above, who is the Superintendent of the Circuit, and the Chairman of the District; Edward Frazer, who is at present in England; Charles Bates; Thomas N. Hull; Jesse Pilcher.

PUBLIC HOUSE PAY TABLES.

SIR,—I fear that I have not made myself fully understood in my last. I did not mean to state that I had seen *professors of religion* of different denominations sitting together in the public-house late in the evening, but that I had seen the *favourite tradesmen employed by such professors*, in such houses. I wished it to be understood that I thought it was the duty of such professors of religion to set their faces against such practices in the persons they employ, and to whom they give their patronage. While I am thankful that we have with us so many of the most excellent men of all the various denominations, I cannot but lament that there are many who fill influential stations in our religious Societies, who still stand aloof from us; and who, by their moderate use of intoxicating liquors, furnish examples, by pointing to which the poor drunkard justifies his conduct. There are not wanting cases in which fervent prayer is presented to Heaven for the reformation of the drunkard, by persons who will not make the least *personal sacrifice*, or renounce any degree of self-indulgence, when by that sacrifice or renunciation they might set an example which would go far to reclaim the drunkard. It is surely the duty of the professor of the religion of Jesus to care for his perishing brethren, and to remove out of the way every hinderance to their salvation. Let them banish the "evil spirits," as Sir Astley Cooper calls them, from their own houses, and let them set such an example of sobriety as shall cause them, together with their tradesmen and servants, to form one grand phalanx for the promotion of the Temperance Reformation. E. R.

MR. EDITOR,—At a conclusion of a Lecture on Total Abstinence, recently delivered, the Chairman observed that he fully concurred in the general principles laid down, but believed that on one point the Lecturer was mistaken. Was the Chairman right or wrong in expressing his opinion thus before the Lecturer and the Meeting? An investigation has since shewn that the Chairman was mistaken and not the Lecturer. W. G. R.

*** Our Correspondent does not state whether it was a *fact* or a *principle* which was impugned by the Chairman. As far, however, as we understand the question, we are disposed to say that the Chairman was out of order in the course he adopted. We think it is in bad taste, in general, to cause any confusion in a public meeting, especially where the point is not of a kind to strike the majority, or where it does not involve any important principle. According to the scripture maxim, the Chairman ought first to have admonished his brother *in private*, and to have given *him*, had he happened to be wrong, the opportunity of setting himself right. But a Chairman *at a Lecture* is almost a nullity; and all that he has to do then is to preserve order. Of course, he ought not himself to have been disorderly, especially when, as the case turns out, he was inaccurate in his interference. At a Lecture the responsibility rests with the Lecturer: at a public meeting only does the responsibility of keeping to the principles devolve upon the Chairman, in cases where they may be transgressed. It is possible, however, that circumstances may arise at a public meeting where the Chairman must act on the instant to support consistency of purpose and principle.

Progress of Temperance.

METROPOLITAN.

North London Auxiliary.—A new station was occupied by the Committee of the Finsbury Branch, on Tuesday evening the 7th inst. namely, the Wesleyan Chapel in Angel Alley, Bishopsgate. The attendance was very promising. The Chair was occupied by Mr. H. N. Rickman, who explained, at some length, the principles and objects of the Society, and furnished some interesting illustrations both of the evils and extent of intemperance, and of the advantages of Total Abstinence, as to physical strength, longevity, comfort, domestic happiness, and moral and religious character. He was followed by Dr. Fauconnet, a physician of Geneva, who gave it as his decided opinion that pure water was the best of all beverages to satisfy thirst, to dilute food, and to assist digestion. He also stated that fermented liquors were not only unnecessary, but that they were generally injurious, and, in some instances, dangerous. The habit of giving children a small portion of such drinks was bad, and often proved the means of introducing the germ of fatal diseases. Mothers and nurses were greatly mistaken in supposing that they needed such liquors. They might by the use of them increase the *quantity* of milk, but the *quality* would be greatly injured. He alluded to an opinion which prevailed amongst many that it was dangerous for an intemperate man *at once* to abandon his potations: there might, he admitted, be some few cases in which a medical man might find it necessary to administer strong stimulants to drive off *delirium tremens*, and other dreadful consequences of hard drinking; but those were altogether exceptions to the general rule; they must come under the care of a skilful physician, who must administer due proportions of the stimulant required. A man whose health was not very materially impaired might abandon the use of them at once. In prisons and hospitals, persons were obliged to abandon them at once; and they generally found that after a little time, their health was greatly improved. The testimonies of seamen, of soldiers, of blacksmiths, of field labourers, and of persons in other employments of a fatiguing description, or which required exposure to weather, proved the efficacy of the Total Abstinence principle. If there were cases in which ardent spirits were necessary, they ought to be prescribed by a physician, and that with the same precision with which other medicines were prescribed. It would not be safe for a physician to say, "You must take *a little* of such and such spirits, or wine, or other drinks." What is "*a little?*" Who can say? Besides when persons were accustomed to the use of such drinks, it was not in the power of "a little" to do them good; any more than "a little" opium would do good to a Turk who was in the constant habit of chewing or smoking it. Dr. F. concluded by intreating all present to try the system, fully convinced that they would be greatly benefited by it, in every respect. The meeting was also addressed by Mr. Day, and Mr. King, whose statements, founded on their own actual experience and careful observation, were interesting and impressive.

The Queen's Visit to the City.—Several members of the New British and Foreign Temperance Society determined to avail themselves of the opportunity presented by the immense crowds which were collected to view the illuminations in honour of the Queen's visit to the city. Having taken tea together at the Temperance Hotel, in Aldersgate-street, every window of which had an appropriate transparency, setting forth, on one hand, the evils of intemperance, and on the other, the benefits of tee-totalism, they sallied forth in a large spring van. A banner of ample dimensions was displayed, on which was inscribed, "Victoria, to thy virtue add knowledge and to thy knowledge, temperance." They proceeded through various streets, till they fell into the line of the procession; at once feasting their eyes with the wonders presented to their view, and propagating the principles which they held to be so valuable and important. They distributed several thousand tracts and hand-bills, many of which fell into the hands of persons who, in the fullness of their loyalty, appeared to have drank "health to the Queen" in liquids somewhat stronger than those recommended by the tee-totalers.—*Christian Advocate.*

PROVINCIAL.

CARLISLE TEMPERANCE FESTIVAL.

A Tea party was held on Friday evening week at the Assembly Room, at which about two hundred persons, chiefly of the middling and working classes, were present. At the head of the room was erected an orchestra, with a piano-forte and a company of singers. After tea the Chair was taken by Mr. John Lowthian, of Carlton House, who stated that he had been the means of establishing a Society on the Total Abstinence principle, which he believed was the first in that county, and which had been the means of great good.

Mr. W. R. Scott was not surprised that a Society which aimed to establish principles so opposed to the habits and prejudices of mankind should encounter opposition. Intemperance, however, must be regarded as a dreadful crime, and strong measures alone could affect its removal. The step between moderate drinking and drunkenness was so short as to leave a man constantly liable to fall. It became every well wisher to his species to diffuse information as to the destructive tendency of habits of intemperance; and to prove, in his own example, the efficiency of the principle of Total Abstinence.

The Rev. J. Fox, Vicar of Stamfordham, considered the cause they were met to advocate as one of high importance to the welfare of man. He had tried the Total Abstinence plan for about three years, though he had always been, what was called, a moderate man, and had assisted to form one of the first Moderation Societies in Northumberland. He used to take a glass of wine negus on Sunday evening after the fatigues of the day: it proved a temporary stimulant, but it was *followed by depression and head-ache the next morning*, and he took soda to correct the acidity constantly produced in the stomach. His uncomfortable state of health led him to inquiry as to the cause; he traced it to the moderate use of stimulating liquor, and having given that up, his health was greatly improved, and he had no longer occasion to use the sodaic powders. The Rev. gentleman then proceeded to answer some of the objections which were usually preferred against the principles of the Society, and especially in reference to the declaration, or pledge; denying that there was any thing in the required pledge inconsistent with reason or true liberty. He regarded the vast waste of property occasioned by the use of intoxicating liquors, as a curse inflicted upon the nation by an allwise Providence, that men might be induced to renounce that which occasioned so much mischief. Men complained of the want of national prosperity, and yet they rashly threw away one grand means of promoting it. He considered Total Abstinence not only as it brought many benefits to individuals, but as leading to the most salutary reform in every department of society. Having adverted to the past operation of the society, and the general spirit of enquiry which it had been instrumental in producing, he next noticed the objections urged against it by some professing Christians, and maintained that the whole tenor of the Christian religion recommended and enjoined self-denial for the good of ourselves and others. The fact was that the custom of drinking, as well as the objections which were urged against giving them up, were all founded on delusion; and if the inhabitants of Carlisle would only carefully examine the subject, and try the principle for themselves, and then come forward and give the society the benefit of their example and influence, they would not only greatly increase their own happiness but the cause of Temperance would soon be won.

Mr. T. Wilcke, of Newcastle, rejoiced, as a working man, to testify of the benefit which he had derived from the Total Abstinence principle, during an experience of three years. He drew a vivid picture of the awful results of Intemperance as to bodily health, mental vigour, social comfort, and moral worth; and observed on the wide extent to which those evils were spread, and the vast amount of valuable property which they annually swallowed. The remedy proposed by the Society was the only available remedy. If families and individuals could see the evil in all its naked deformity, they would feel bound to give to all around them the benefit of their example of Total Abstinence. Their excuse was that, "they took so very little;" then it would be "a very little" sacrifice on their parts to give it up. He was glad to find that the press was taking up the subject—that medical men were beginning to examine and enquire—that noblemen, such as Lord Stanhope, were patronizing the Society; but it was for the sake of the working classes principally that he stood forward, and he was convinced that it was upon that class alone that they could erect a permanent moral fabric to stem the tide of dissipation. He then entered on an enquiry into the properties of the various drinks in ordinary use, and maintained that there was a considerable portion of ardent spirit in every one of them, declaring at the same time, on the authority of Judge Crampton, that "moderate drinking was the foundation of all intoxication."

The Rev. Mr. Osborne remarked on the influence of the Total Abstinence principle on human longevity and on the general prosperity of the community. He recapitulated and enforced several important points, and concluded with an address to the members to observe their pledge.

Liverpool Youth's Total Abstinence Society.—The second anniversary of the Liverpool Lime Street Youth's Total Abstinence Society, was celebrated at Great George Street School Room, on Wednesday Evening the 8th Inst. Thomas Freme, Esq. in the Chair. Upwards of five hundred individuals, of both sexes, sat down to tea, and all seemed perfectly happy and comfortable. After tea, the meeting was adjourned to the adjoining room. The Chairman was supported by Laurence Heyworth, Esq., William Kay, Esq., Alderman Freme, Esq., James Spence, Esq., Rev. G. Stokes, Mr. Hayward, and other highly influential gentlemen. Excellent Speeches were delivered during the evening by Messrs. W. Jones, Davies, B. Glover, W. Kay, Parkinson, and the Poet Mr. David Jones. A great sensation was produced, and the handsome sum of £9. was subscribed. There are at present 900 members in the Society.

American Indians.—An agent of one of the American Temperance Societies, in a letter dated *Buffalo*, Aug. 21, writes as follows:—"I have visited three Indian tribes, and at two of them found flourishing societies. Those on the Buffalo Reservation, (five miles from the city,) have a society of near 150 members. Their motto is total abstinence in the true sense of the term. At the close of my lecture to them, having given the white man's definition of tee-totalism, one of their chiefs (Big Kettle,) rose, and with much earnestness declared himself utterly unwilling to adopt the white man's pledge. "You say," says he, "that the white man's pledge permits the use of whiskey *in case of sickness*. Now surely if whiskey will, as we know it does, injure a well man, much more will it a sick one; hence sick or well, I am for entire abstinence." So said many other influential men. Willing to compliment the Indian's new pledge, I proposed to circulate the white man's pledge, and that Mr. Wright, their Missionary, should follow with the Indians. I succeeded in obtaining six names, while Mr. Wright got 41. Their chiefs assured me that the whiskey dealers in Buffalo are ruining their nation. —They have a law, that every drunken Indian shall be whipped out of the city. This penalty is not unusually inflicted by the very monster that gets him intoxicated." Letters from other agents in various parts of America show, that the number of persons abandoning the old pledge and adopting in its room that of Total Abstinence, is daily on the increase. Many of the distillers and spirit sellers are beginning seriously to reflect on the propriety of continuing in a traffic which makes such havoc of property, character, hopes, happiness, life and every thing dear, for time and eternity. At the same time the friends of true temperance are every where drawing the public attention to these two points, the *traffic* in intoxicating drinks and the *licensing* of that traffic by Legislature. The following two resolutions passed unanimously at a county meeting held in the Presbyterian Church, at Pleasant Valley, may serve as a specimen:—"That the manufacture of ardent spirits and of all intoxicating liquors from the produce of our fields, is a wasteful and wicked perversion of the blessings of Divine Providence, and strikes a vital blow at the means of subsistence, as well as at the morals and happiness of our people." "That all our legislative enactments which license the sale of intoxicating drinks, can never make that right, which in itself is wrong, and will remain a blot upon our statute books and a reproach to our legislation, and that the sale of all such drinks should be abandoned at once and for ever."

Total Abstinence in the West Indies.—At the Birmingham Temperance Meeting, Joseph Sturge, Esq., in moving the adoption of the report, took the opportunity of saying a few words respecting his experience of the advantages of the water system during his recent visit to the West Indies. On leaving this country he had been told that such was the exhausted nature of a tropical climate that water-drinking would not do there; but having adopted the system for eight or nine years he was unwilling to give it up without a trial. Feeling unwell on the first few days of his voyage, the steward of the vessel recommended him to try a little brandy in his tea, as an antidote for sea-sickness. As it was recommended medicinally, he gave it a trial, but did not experience the slightest benefit from it, and having given it up, he got well in a few days. On arriving at Antigua, that bright spot in the West Indies, where slavery does not exist, he was surprised and pleased to find a Temperance Society already established there, on the principle of Total Abstinence, and the appearance of one of the Wesleyan Ministers, a member of the society, a fine hale old man, encouraged him (Mr. S.) not a little to persevere in the practice he had adopted in this country with so much advantage to himself. On reaching Jamaica he found that in this tropical climate, without the aid of any stimulating drink, he could perform quite as much labour as during the summer season in England, and after passing three months in the island, in the course of which time he was frequently employed twelve hours a day, he found his health as sound and unimpaired as when he first visited it. On the whole, he was led to believe that the representations of the unhealthiness of these islands arose altogether from an indulgence in the use of ardent spirits, and the wonder was, seeing the manner in which persons lived there, not that so many died, but that so many could survive. He was happy, however, to say, that intemperance among the whites was not now carried to the extent it had been, and it was not a vice with which the black population could be charged.—*Christian Advocate.*

Varieties.

To Females while Nursing.—At a recent Meeting, Mr. Thomas Beaumont, surgeon, of Bradford, Yorkshire, made the following statement:—There was nothing more common than recommending to females while nursing, that they should take a certain quantity of beer, or porter, or wine, and even in some instances gin and rum. Now he had no hesitation in saying (begging pardon of the old ladies), that one principal cause why there were so many broken nights, so many restless children, so many emaciated infants,

so many labouring under various complaints particularly affecting the temper, was in a great measure owing to the improper beverage taken by mothers; and he was prepared to risk all he possessed on the assertion (if they would only make the trial), that if they wished to improve the quality and increase the quantity of that secretion which nature supplied for the sustenance of their infants, they had only to abstain from the use of intoxicating drink. He was happy to say that he had succeeded in the course of the last year or two with several ladies in persuading them to adopt the plan he suggested, and in every case there had been but one uniform and concurrent testimony—the mother was better, the infant was better, and there was no want of the doctor. In fact, he had no hesitation in saying the ladies he visited under these circumstances were so meliorated in health, that it had been a serious drawback upon his former revenue.—*Christian Advocate.*

Archdeacon Paley.—This celebrated writer, in his *Moral Philosophy*, has a chapter upon drunkenness, in which he lays down a principle which seems undeniable, and which, when carried out, must result in a pledge of *Total Abstinence.* These are his words:—"*Indefinite resolutions* of abstemiousness are apt to yield to extraordinary occasions, and extraordinary occasions to occur perpetually; whereas *the stricter the rule is*, the more tenacious we grow of it; and many a man will abstain *rather than break his rule*, who would not easily be brought to exercise the same mortification from higher motives."

A poor drunken Yankee once complained that he was in distress. On being questioned as to the nature of his distress, he said, that he had six *outs*, and two *ins*:—he was out of work, out of money, out of clothes, out at heels, out at toes, out of credit;—and in debt, and in disgrace. Would no "poor drunken" Englishman could say the same!

Hint to Bakers.—A dispute happening the other day between a baker and one of his female customers respecting a half-quartern loaf, the lady affirmed that it was impossible for her to be chargeable with two loaves, as her husband was drunk on the preceding night, and that on such occasions he could never eat on the following day.

Royal Patronage Desired.—At a Conference held at Caernarvon, on the 2nd of August, it was agreed to send a congratulatory address to the Queen, in which, after stating the words of the pledge, we have the following statement:—"To this declaration, not less than one hundred thousand of your Majesty's loyal subjects in North Wales have already subscribed their names, some thousands of whom had previously been drunkards. And could we convey to your royal mind the incalculable benefits resulting from the simple means of Total Abstinence from intoxicating liquor, we would, with humble confidence, earnestly entreat your Majesty to condescend to patronize our endeavours to wipe away from Britain the plague-spot of drunkenness."

IMPORTANT MEDICAL TESTIMONY.—At the first meeting of the London Medical Society for the present season, which was held on the 25th ult., the case of the late Dr. Uwins was brought under consideration. Dr. Uwins, after a short illness, died on the 20th ult. He was always an active man, though extremely vivacious. He suffered much from bilious and dyspeptic attacks, and left the field of general practice because his physical powers were unequal to its fatigues. Dr. Whiting said that there was a character about Dr. Uwins which originated in physical deficiencies, —a want of fibre, and a great irritability of the nervous system; his mind seemed always on the stretch to keep his ideas in the proper track, and after much "wear and tear" of life, his physical powers proved unable to withstand serious disease. The case gave rise to a number of remarks as to the best mode of treating constitutions like that of Dr. Uwins, when treatment could be resorted to sufficiently early. Was the best system that of *stimulation*, to keep up action; or were mental rest and physical *self-denial* best? Generally speaking, *the latter plan* was *the most correct*, though, in some cases, an opposite course might be required. In such individuals, however, sleep was the state in which cessation from action was most entire; and, occasionally, an essential consideration was to ascertain what quantity of narcotic medicine would procure the composure which persons of this kind sought in vain to acquire without it. Some members of the Society spoke of *the injury resulting to persons of nervous temperament by the stimulation of fermented liquors used as a part of diet, and contended that the advantages of* TOTAL ABSTINENCE *from such beverages were very great to them.* The above is abridged from an article in a late Number of the *Lancet*, entitled "*The Student's Number*," from the circumstances that it contains a great number of particulars especially intended for their benefit. As the junior members of the medical profession are but too apt to indulge in the use of fermented liquors, and especially of distilled spirits, it is hoped that the opinion expressed as above may have a salutary effect. It is our decided opinion, that in proportion as such drinks cease to be common beverages, will, what are usually called, *nervous disorders* cease to afflict mankind.

Water.—We have plenty of evidence from fact, that water is better and safer than any other drink. It seems to have been made just right at first; and if, for some thousands of years, mankind have been in vain attempting to make it any better, by various additions, it may be safely predicted that all such efforts are vain, and must for ever remain so.—*Dr. Mussey.*

Intemperance.

ANOTHER VICTIM!—On Thursday evening, the 2nd inst., Cowbridge was thrown into a state of great anxiety by reason of a report that an individual of the name of Matthew Leyshon, a respectable farmer residing at Penlline, had died suddenly in a public-house, known by the name of the Morning Star. It appears that the occupier of the house, John John, had invited a party of his friends to supper, and among the guests was the unfortunate man whose woeful end ought surely to operate as a warning in no ordinary degree. Leyshon, it seems had been drinking at the house nearly the whole of the day, and long before supper was ready, he was in a state of extreme intoxication. He, however, took his seat at the table, and before he had time to swallow a mouthful, the knife and fork fell from his hands, and he was observed by the person who sat next him to be unusally agitated. He was promptly taken from the chair, and supported between two persons, and before they could devise any means to relieve the poor sufferer he was a corpse. Lewis Reece, Esq., Coroner, held an inquest on the body the following day, when the Jury returned a verdict, "Died by the Visitation of God."—*Cambrian.*

A few days since, two men who had been drinking together at the Bell Inn, Kidderminster, having quarrelled, at last began to fight. After fighting a few rounds they were both precipitated to the bottom of a well 40 yards deep, and killed on the spot! They were both living with widowed mothers, to whose support they contributed.

A waiter, at Ridley's Hotel, Tullamore, Ireland, while labouring under the effect of intoxication cut his throat with a razor. Every possible surgical aid was tried to save the wretched man from the fatal effects of his insane conduct, but in vain. He expired on Sunday.

A woman named Shaw, the wife of a respectable carpenter, in Tullamore, also attempted to put an end to her existence, by cutting her throat with a razor. The wound, however, was found not to be fatal, and the usual surgical operation being performed, she was left in a fair way of recovery. This melancholy affair was also the effect intemperance.

MEETINGS IN LONDON AND ITS SUBURBS.

Monday, November 20th.—Wesleyan Association Chapel, Edward Street, Whitmore Road, Hoxton.—Baptist Chapel, Northampton Street, King's Cross.—Bosbury's Rooms, White Lion Street, Lower Sloane Street, Chelsea.—School Rooms, Barford Street, Liverpool Road.—George Street School, Regent Street, Lambeth Walk.

Tuesday, November 21st.—School Room, Harp Alley, Farringdon Street.—Little Wild Street Chapel, Great Queen Street.—Angel Alley, Sun Street, Bishopsgate.—British School Room, Stratford, at 7 o'Clock.

Wednesday, November 22nd.—Bible Christians' Chapel, Paradise Row, King's Cross.—Providence Chapel, Charles Court, Featherstone Street, City Road.

Thursday, November 23rd.—Christian Benevolent Society's Chapel, Macclesfield Street, City Road.

Friday, November 24th.—The Chapel, Broker Row, Mint.

On Wednesday, November 22, a Meeting will be held in the Wesleyan Chapel, Gravesend, at 7 o'Clock. Dr. Oxley in the Chair. A Deputation from London, and Mr. T. Whittaker, from Blackburn, will attend.

TO CORRESPONDENTS.

Communications have been received from C. O. L.—J. S. Herbert.—E. R.—R. P. Batger.—J. I.—Mr. Higgins.—T. Hockings.—J. Collings.—J. Dew.—R. G. Ibbet.—N. Jackson.—C.—J. Felton.—W. S. N.—G. Wills.

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THE WEEKLY
London Temperance Intelligencer.

UNDER THE DIRECTION AND SUPERINTENDENCE OF THE NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY.

No. 54.] SATURDAY, NOVEMBER 25, 1837. [PRICE ONE PENNY

"Far from thinking this cause a *sole* means of converting sinners from the error of their ways, we deem it to be but an *auxiliary* to the great cause of religious truth; it is intended *not to supersede*, but to *make way* for other means."
Rev. J. A. James.

CAUTIONS TO THE YOUNG.

FEW persons are aware of the numberless disorders that are implanted in the constitution by an early habit of taking alcoholic liquors. While they are young they are able to bear up against the poison. Nature then makes extraordinary efforts to resist the attacks that are made upon it, and to repair the mischief that has been inflicted; and people may live many many years in spite of injurious habits: but they are all this time most probably sowing the seeds of those maladies that will shorten their lives, and render their last days wretched. What the vigour of youth may suppress for a time, will often run riot in the feebleness of old age; and where the young man raises the shout of victory, the old one is obliged to strike his colours. There is something in the human constitution that will accommodate itself to almost every variety of habit and condition. It will subsist upon almost every kind of food, and endure almost every clime. In the frozen regions of the north, and under the burning sun of the torrid zone, portions of the human family are to be found; and there is hardly any spot upon the earth so sterile or insalubrious as that man cannot continue to live upon it. Without referring to the common and various articles of food, we find that one race can satisfy the cravings of hunger with clay, and another with the bark of trees. Some consider potations of train oil a luxury; others take copious draughts of the circulating fluid as it oozes from human or brutal veins; and in our land we see thousands that constantly indulge themselves in swallowing what it is no exaggeration to call *liquid fire*. But nature has placed a limit to the fanciful and wayward appetite of man, and no one may presume to violate its dictates without in some measure, or at some time paying the forfeit of his temerity. In those places where the extremes of climate prevail, or where unnatural food is used, or where intemperance of any kind is practised, we perceive that the life of man is not only shortened, but that it is embittered by many painful and even disgusting disorders. We need not however look abroad for facts to prove our argument; they are sufficiently rife at home, and may be seen in the shrunk frames and pale countenances of every habitual sensualist.

We observe that SIR WALTER SCOTT, in one of his letters to his son, who was in the army, uses the following language. "Let me know about your mess. To drink hard is none of your habits, but *even drinking what is called a certain quantity every day hurts the stomach*, and by hereditary descent yours is delicate. I believe the poor Duke of Buccleugh laid the foundation of that disease which occasioned his premature death in the excesses of Villars' regiment; and I am sorry and ashamed to say, for your warning, that *the habit of drinking wine, so much practised when I was a young man, occasioned, I am convinced, many of my cruel stomach complaints.*"

Here then we have the confession and the opinions of a man who was pre-eminently wise, and reflective, and experienced; and he gives the sanction of his own great name to the conclusions we have drawn from our subject. The drinking of wine in youth, although not to excess, will most probably be followed by painful consequences in advanced age. But this is not all that we have from our quotation. There is another and most valuable moral lesson contained in it. Behold the good old man condescending to confess his weakness, and even criminate himself for the good of his child. In how amiable a light does he here appear! "*I am sorry and ashamed to say for your warning.*" He never took a nobler or more honorable position than when he used these words, and had never less reason to be ashamed. No pride or disgrace can check the parental feeling in his noble and affectionate bosom, and he humbles himself almost to the dust to save his son. We may condemn Sir Walter Scott for many things he has written, and said, and done; but for his conduct in this affair, every *good* man will love him.

Now what we have to learn from our anecdote is this, (and surely no one will feel degraded by following the example of so distinguished a personage,) neither parents nor guardians ought to hesitate to advance their own experience in aid of such arguments as their minds may suggest to implant the principles of virtue in the hearts of those who are committed by Providence to their care, although by so doing they may show that they themselves have been faulty. There is nothing degrading in the confessions of him who has seen his folly, and repented of it, and especially where the object is to save another from injury. It is to be feared that too many fathers, from a false pride, are apt to palliate the errors of their own lives, rather than honestly confess them, and thus give encouragement to their children to do that which may destroy both their souls and bodies; but let them beware, for their children will one day be required at their hands by Him who placed them under their direction, and woe unto them, if in that day they be found wanting! C. O. L.

TEE-TOTAL MOWERS.—Two members of the Total Abstinence Society at Bolton, near Pocklington, during the recent harvest put the system to the severest test; having in one week mowed twenty five acres of wheat, being more than two acres each, daily. They are but light men, and have only recently adopted the pledge; but the experiment has proved to their satisfaction, the possibility of performing the hardest labour without stimulating and intoxicating drinks, and that, too, with ease and comfort.—*Leeds Temperance Herald.*

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TEMPERANCE MEETING.

A meeting was held on Monday evening the 12th inst. in the large School Room adjoining St. Barnabas Church, King Square, Goswell Street Road. The Chair was filled by the respected Minister of the Church, the Rev. M. THOMPSON, A.M. He introduced the business of the evening by some remarks on the awful extent to which intemperance prevailed, and the numerous evils, individual and domestic, physical and moral, which resulted from it. The speakers who followed were officers or members of the Old, or Moderation Society.

Mr. J. P. PARKEN, the Hon. Sec., advocated the moderate use of wine and malt liquors, at the same time that he deprecated the use of ardent spirits, even in small proportions. *Water*, he said, was evidently the proper beverage for man, and men in various occupations had proved that *they found water sufficient without the addition of any stimulating drinks.* The more simple the means by which life was supported the better What were called "luxuries," generally speaking, weakened the body, and destroyed the powers of life. But he thought it was neither *prudent, kind*, nor *scriptural*, to press the doctrine of *Total Abstinence* upon any individual. The original pledge had been sufficiently powerful in America to reform thousands of drunkards, and what was to hinder it from doing so in this country? As to strong drinks, there was no class of society which was not in danger from the temptations which they continually presented. Even the tenderest mother—even ministers of religion, and that in the reading desk, or while reading the solemn burial-service —even highly educated men—men of talent and influence;— had all in turns yielded to the strong temptation. The influence exerted by Temperance Societies had been great, extensive, and beneficial. He repeated that the pledge which he recommended referred only to ardent spirits, *and allowed the use of wine, beer, and cider, in such proportions as were consistent with every moral and religious duty.* [That is, men may use them in moderation, though the moderate use of them, according to your own showing, Mr. Parken, has led tender mothers — enlightened scholars — and pious ministers into temptation, disgrace, and ruin! As to America, you must know that your pledge has long been abandoned by the majority, as inefficient.]

J. C. W. DYER, Esq., Surgeon, declared that though he had listened at various times to the arguments adduced by Tee-total Abvocates, without expressing his dissent, he was not, as yet, convinced by their arguments, so as to adopt the Tee-total pledge. He then proceeded at considerable length to adduce medical testimonies in proof of the dangerous effects produced by ardent spirits, and that *even when taken in the smallest proportions.* The taker of little drops was the most valuable patient to the Doctor, because with the brandy bottle in one hand, and the medicine bottle in the other, they might go on to pay his bill year after year. He contended, however, that though alcohol was to be found in large proportion in wine, and in smaller proportions in malt liquor, yet that in wine and malt liquor alcohol was combined with other materials which prevented it from being so injurious, and which contained some slight degree of nutriment. Still, if persons found themselves, on trial, to be better without such drinks, it would be well for them to relinquish them altogether. He had no objection to their trying the experiment of Total Abstinence; and if they found, after trial, that they were better in pocket, in health, in comfort, in character, in family, he hoped they would adhere to it to the end of their days. [If ardent spirits "taken in the smallest proportions," do such mischief as was represented by Dr. Dyer, how can he consistently allow the use of those other drinks which he admits to contain, though in "smaller proportions," the destructive property?]

Mr. SIBLEY thought that *both* pledges might be presented for signature with advantage. They might begin with inducing persons first to desist from ardent spirits, and when they experienced the benefit of that they might be induced to try the experiment still further. [That plan has been tried, Mr. Sibley, and it has signally failed.]

Dr. BENNETT, Minister of Silver Street Chapel, adverted to the difficulties which presented themselves to the progress of the Temperance cause, and maintained that those difficulties ought to rouse the advocates to greater exertion. A drunkard would not be fully reclaimed by any thing short of the grace of God. But the God of grace was also the God of Providence, and he saw fit to work by various means. A just contemplation of the fearful miseries resulting from intemperance might operate to induce the drunkard to abandon his destructive course. As allusions had been made to another Society, he said that he thought the two Societies ought not to be considered *as rivals.* If the Tee-totalers asked them to go as far as Barnet, and the Old Society had agreed to go no further than Finchley, who would say that the two Societies were in opposition? They were certainly not in opposite roads. If they went to Finchley they were in the way to Barnet, and they were not bound down to go no farther. If the Old Society took its members as far as Finchley, they were much more likely to go on to Barnet than if they had not first been conducted to Finchley. If the Tee-totalers should succeed in taking them on to Barnet, who could object or grumble? He was ready to admit that *they who went to Barnet did best: those who stopped at Finchley only went half-way.* As to their children, he would recommend all to bring them up in the principles of tee-totalism. They would be much healthier and better in every respect. Providence had blessed him with many children, who generally enjoyed good health, and he attributed it mainly to the simplicity of the habits in which they had been brought up. They had cold water applied to them inside and outside, and now they experienced the benefit of the application. If any present thought they needed something stronger than water to make them strong, he would remind them of what he had once heard of a Frenchman, who, on being advised to take something better than water to make him stronger, pointed to an elephant, and said, "Do you see that elephant drinking only water? If I be as strong as that elephant, I shall be contented." Water was the strongest thing in the creation of God. It had once proved strong enough to destroy the world. It was strong enough to toss about the bulkiest man-of-war, as though they were only feathers. Those who drank water were likely to be the strongest as well as the healthiest of men. Look at Daniel and his colleagues; they lived on pulse and water; and at the end of a season of appointed trial, they were found to be fairer, fresher, healthier, more beautiful looking creatures, than those who fed upon the dainties and drank the wine which came from the luxurious table of the Persian monarch. Dr. Bennett then adverted to the awful effects produced by intemperance in the various districts of the Metropolis, and expressed his earnest hope that by the zealous advocacy and spread of true Temperance principles, his beloved countrymen would soon be freed from the most disgusting and destructive of all habits He hoped that *Females* would regard it as a shameful thing for a man to be addicted to habits of drinking. Female contempt was that which even a giant could not withstand, and if all females were determined not to listen to the addresses of men who were intemperate, great reformation would soon be seen among young men at least. And let *Mothers* feel the importance of the subject. Mothers were materially injured themselves, and were the means of injuring their children under the mistaken idea that the taking of, what were called, strong things, made them strong. They imbibed the love of drink from the breasts of mothers who had learned to drink those burning flaming liquors which were obtained at the gin-

hops. Hence they became drunkards, and disease, and premature death, often ensued. Let mothers bring up their children under the impression that nothing was better for them to drink than water. The children would be more cheerful, more happy, more comfortable, and more healthy. Dr. Bennett concluded by urging upon all present the adoption of the principles of the Society, and zealous efforts to reclaim drunkards. Let them especially caution such men against the idea of recovering themselves by little —by degrees; that little would lead them into danger. It was remarkable that at least two-thirds of all the intoxicating liquors which were drunk were taken by men after they had taken enough. Total and entire Abstinence was the only remedy for such men. Their health, however, must be carefully attended to. They had been poisoned, and must be treated with all the tenderness and care with which poisoned men were usually treated. They must be prayed for, and directed, as soon as possible, to the house of God, and to the means of grace. [We are sorry that our limits compel us to abridge the admirable speech of our valued friend Dr. Bennett, whose address leaves us nothing to wish but that we shall very soon see him, and many of his friends too, we trust, at Barnet!"]

Some confusion ensued at the conclusion of Dr. Bennett's speech, in consequence of the attempts of some zealous Teetotalers to obtain a hearing. Mr. Harding, of Cork, and Mr. T. A. Smith were respectively called upon by many to address the meeting. The Chairman however stated, that the names of certain persons had been handed to him as the speakers for the evening, and he could not allow any other persons to speak.

Mr. Allen, one of the agents of the Society, proceeded to address the meeting; but having, in his opening, used some irritating language, he was compelled to retire.

The Rev. Chairman assured the audience that he listened to the statements which were made without prejudice, and that he was perfectly willing, at any suitable time, to preside at a meeting where the advocates of Total Abstinence might have a full opportunity of declaring their sentiments and supporting their principle. Having repeated this assurance, he retired from the Chair.

[If any person who was present complains of this brief report as being *one sided* we have only to observe in reply that it was a one sided meeting. If our friends of the Moderation Society were satisfied with the statements which were made, and the arguments which were advanced, so were we, with some very few exceptions. We have full confidence in our principles, and are happy to find that they are gaining ground. The principle of Moderation becomes more and more untenable. We shall take leave, very soon, to remind the respected Chairman of his promise. The candour and urbanity of his conduct on the above occasion, together with his testimony in favour of our principles in application to his children, is not forgotten by us.]

SUBSTANCE OF A SPEECH

Delivered by Mr. HARDING, *of Cork, in Little Wild Street Chapel, on Tuesday Evening the* 14*th inst.*

There are many individuals, no doubt, present, who entertain different opinions, religious, political, or otherwise. But on the subject of Intemperance, all are agreed. Intemperance is a crime; and admitting that fact, it is our duty to stop the spring. About eight years ago I joined a Temperance Society, known by the name of the Moderation Society. I was a moderate man, and when solicited to join the Society, I told my friends so, but they said "you ought to give it up for the sake of example." At that time I conducted a large establishment; one of the largest of the kind in the City of Cork. I daily witnessed the effects of intemperate habits in the men; not from taking spirits only, but from drinking porter. I saw the evil was spreading and I put the question to myself, "How can I ask the men to give up the use of these things whilst I take them?" At the time I entered the establishment I found the workmen in debt £50. for liquor; I advocated the cause of Total Abstinence among them, and amongst other plans, introduced a system of economizing their surplus funds; the result was, they intrusted me with their savings, which I invested in the Savings' Bank, established in Cork, and when I left the establishment the sum deposited amounted to £105. I frequently hear speakers speak disrespectfully of that Society. I am still a member of it. I have never taken my name off its books; I am also a member of another Society—*this* Society—the Total Abstinence Society; the best, and, as I think, the only consistent Society. I always endeavour to forbear speaking evil of the old Society. I consider our principle to be based on too solid and lasting foundation to require the aid either of malevolence or detraction. I think the old Society not a good one. After being connected with it for five years I could not put my hand on one reformed drunkard. I joined the new Society on its being first established in England, on my return to Ireland. At the first meeting held in Cork, there were present three persons connected with the three largest brewing establishments in the City: they were the principal clerks in those breweries. They conduceted the meeting. I spoke—spoke of Total Abstinence, and we had a very noisy meeting. Those three gentlemen I should say, as I now view the subject, represented their respective firms amongst us, for the truth went abroad that they had joined us from jealous rivalry of the distillers. The brewers said "Let us advise the people not to take whiskey, and they will drink porter." Some followed this advice. I knew three men who did so, and within two years became confirmed drunkards from porter. After awhile I went over to Black Rock, and we established a Society there on the new principle. There was a man in Black Rock, his name Phil. Barry, a notorious drunkard, and so great a pest that the inhabitants were about to get up a Petition to the Civil Authorities to send him to prison as a vagrant. I went to him and invited him to the meeting. After some hesitation he consented, and to secure his presence I accompanied him a considerable distance to the meeting. No man would be proud to say that he had walked far with Phil. Barry. At the close of the meeting I asked him how he liked our principle, he replied, "I have no objection to give up whiskey, but I must have my two pints of porter a day." I prevailed on him to sign the pledge—and as an inducement that he may keep it, I said, "I will rise every morning at 5 o'clock, and if you will come to my house, you shall have coffee, which will serve you in the place of porter." He consented, and came regularly every morning for a fortnight; he then said, "I shall not come again, I have money to purchase coffee myself." He is now a sober man of course; but he is more, he is a useful and valuable member. There are many means of spreading the principle, but above all things I would recommend "*Juvenile Temperance Societies.*" I am not so sanguine to believe that Intemperance will end in a few years. This is a Society adapted more especially for the rising generation. In their case we can form opinions, which is a far more easy work than to root up old habits and dissipate national prejudice. To the Young this Society especially recommends itself, and I think the subject should be pressed more strongly on them. There is, however, a vast work before us in reference to others. When we pass through the streets of London we cannot fail to be struck with the number of houses licensed for perpetuating drunkenness. They are called palaces, but they are more properly speaking temples, and Satan, "the god of this world," is worshipped in them. The English are a shrewd, clever people, but do we not see their reason wasted in Intem-

perance. How many victims do you witness daily? for it is easy to know a drunkard by his garb. Every kind of objection is brought against the Society, but I would say every good is connected with it. *It is of personal benefit* to a man—it improves his condition. What is the exchange which a man makes? The drunkard certainly does not improve in character or condition. One fell into the dyke, and a man said, "it was washing and lodging too." *It promotes the comfort of families*—I knew a man, he was a tender-hearted man, a good husband, and a kind father to his children; he fell into vicious habits and his affections were weaned from all he once loved. I have beheld scenes of the most painful description. I once visited a dwelling: on opening the door I saw three children lying on the cold floor, without a particle of clothing to cover them—they were huddled together, but *their teeth chattered and their bodies shivered to the bone.* The mother was sitting in a corner of the room with a blanket wrapped around her. I was struck with horror at the sight. I immediately sought out the Clergyman and related what I had seen. I asked him if he could have conceived he had such a realization of misery and want in his parish. He enquired the name of the family. I told him. He said I should scarcely credit what he was about to communicate, "that he had the week before clothed the wife and children from head to foot." He said, "the husband is a drunkard, and I have no doubt he has *taken the clothes from the backs of his wife and children, and sold them for liquor!*" I believe, indeed it is the solemn conviction of my mind, that were we to do away altogether with rum, and whiskey, and brandy, that drunkenness in two years would be as common as it is now. I conceive it therefore to be the duty of all—every lover of his country—every lover of religion—to assist in putting down the evil, and thereby save life, and secure peace to many. I am exceedingly pleased with the patient kindness with which you have listened to a stranger. I am glad to see this: I hope the people are beginning to think seriously of the matter. The principle was at first acted upon, in many cases at least, without one consideration; but now the people begin to exercise reflection, and I think *that* fact, with respect to yourselves, may be gathered from the appearance of things around me to night. Some good is done even if a man should swerve from duty. I knew an individual who abstained for three months and then broke his pledge; but he told me he could not continue drinking from stings of conscience. Christians can do much to aid the cause. Let not Ministers of the Gospel tacitly approve of Intemperance. Mr. H. related a humorous anecdote relative to the visit of a Scotch Clergyman to one of his parishioners, and concluded by expressing a warm and affectionate hope that the Society would prosper.

Correspondence.

Derby, Oct. 7, 1837.

Sir,—I write by the desire of the Derby New Temperance Society, to which I am Secretary, to inform you that it is their wish to be considered an Auxiliary to the New British and Foreign Society for the Suppression of Intemperance. We have opened a commodious chapel as a Temperance Hall, where we hold a public meeting every Thursday evening, for the purpose of advocating the cause of Total Abstinence. We have formed a Committee and divided the Town into districts, for the greater facility of visiting and circulating Tracts, hoping, by these means, more fully to explain the principles and develop the philanthropic views of the Society, and thus do our part in promoting the end we so much desire, which, if attained, will prove to be the greatest moral reformation that has ever blessed any age or people, the promulgation of the Gospel alone excepted. Our Committee meet every Tuesday evening for the purpose of comparing notes and transacting business. We have also formed a Juvenile Society, but this is yet in its infancy. I am happy to say that many Christian Ministers have lately come forward to co-operate with us, by giving a series of addresses on the blessings and advantages resulting from entirely discontinuing the use of intoxicating liquor.

I regret to state that we are but few in number: after rejecting those who broke their pledge at the general election, we cannot muster more than 200, but yet some good has been done, as in this number we include above 30 reformed drunkards, whose conduct is perfectly consistent with their profession. The majority of our members are working men. There are some good men who seem to appreciate its benefits, and who, we hope, will at no distant period unite with us, and by becoming total abstainers themselves, will, by their example, attract the wavering of all classes. Much praise is due to those members of this little band who have adhered to the banner of temperance, under circumstances as truly discouraging as have ever happened to any Society; but we trust there will be no recurrence of these difficulties and annoyances, and as the Society is now properly organized, we hope its progress will be marked by prosperity and peace. Mr. Holker was here last Thursday evening, and addressed an auditory for near two hours, in a clear, convincing, and energetic manner: a good effect was produced, and some signed the pledge.

My own personal experience, confirmed by the observations I have made on the tastes and habits of children, convinces me, that an appetite for intoxicating drinks is altogether *unnatural.* I tasted ale, for the first time in my life, a few days before the anniversary of my ninth year; I perfectly recollect how disagreeable I thought it both in taste and smell, nor could I be induced to taste it for many years afterwards. I had no particular objection to the common sweet wines, as to taste, but I generally declined them when offered, from the uncomfortable sensations I invariably found them produce. I continued a practical abstainer till my 24th year. About this time I chanced to meet with a medical work, in which water-drinking was strongly recommended, and the use of stimulating liquors condemned. This work and my own experience have furnished me with almost all the arguments I have employed on the subject ever since. During the period of 1817 and for a few years afterwards, it was my lot to reside in places widely distant. Should these lines meet the eye of some who then knew me, they will recollect how confidently it was predicted that my fanciful partiality for water, would, at no distant period, give place to the opposite extreme, agreeable to an old proverb. But thanks to the grace of God, although I have since that time been nearly half round the world, and experienced great extremes of cold and heat, of abundance and scarcity, yet I am as far from the danger of *dying a drunkard* now as I ever was. But a word aside to such: I have lived to see some of these prophets and wise men gradually slide from the undefinable path of moderation into the gloomy and dishonourable recess of a drunkard's grave. Moderate drinkers beware! How dangerous is your position!

Facilis descensus Averni,
Noctes atque dies patet utri janua Ditis;
Sed revocare gradum, superasq: evadere ad auras
Hoc opus, hic labor est!!

However I found that this contention against a popular delusion—a delusion supported by interest, appetite, prejudice, and fashion, drew down upon me much disapprobation, and operated greatly to my disadvantage in matters of serious importance. I resolved therefore to conform by drinking wine, when with a good grace I could not refuse, and thus endeavour to escape the charge of singularity, hypocrisy, and other charges, so liberally bestowed upon every individual that professes to be the perfect antipodes of a drunkard, and has moral courage sufficient to defend so

unpopular a position. With this view therefore I became a conformist to a practice that from my heart I abhorred, and continued such to the time I signed the pledge at Leeds last July, though during this season of conformity I have managed to escape for months without tasting, and I think, in some instances, for years.

Much opposition is made to our principles *by the Ladies*, for what reason I cannot tell, unless they object to the invasion of their privileges during the period of lactation. Avowedly I know but little about such matters, but I do know that my wife has had just Jacob's number of children, thirteen, and she has never drank a glass of wine, spirits, or any other intoxicating liquor, except one small glass of ale, during the whole course of her life; and she has invariably performed her maternal duties with health and cheerfulness. The health of our children, I am thankful to say, is such as leaves me nothing to desire, and with respect to their appearance, our tee-total friends have enlarged on that subject till I have nothing to say in addition.

This excellent system possesses numerous advantages in a family point of view, that are not clearly apparent, and many things might be advantageously advanced in private that would not suit a public display. I never expected living to see a Society of this description flourishing in England; such a circumstance is, to me, as surprising as it is delightful. I sincerely hope the blessing of Heaven may rest upon this noble undertaking; and, that the moderate and immoderate drinkers of all classes may shortly be brought to arrange themselves under the banner of Temperance, is the desire and prayer of Dear Sir,

Yours most respectfully,

JOHN FELTON.

*** This letter has been mislaid, or it would have been published much sooner. Our readers will perceive that it consists of two parts: first, *intelligence* as to the Society at Derby; and secondly, an important *testimony*, founded on the personal experience of the writer. We should have so divided it, and have arranged the separate portions under their proper heads, but that we thought it better to let our respected Correspondent express himself in his own way.

SIR,—The Resolution agreed to at a Meeting of the Middlesex Magistrates, as reported in the Intelligencer of the 11th inst., is highly honorable to them; and I sincerely hope their application to the Government may not be made in vain. It is impossible to pass the doors of Public-houses, and especially of Gin-palaces on Sunday morning, even up to the last moment before the commencement of Divine service, without being fully convinced of the necessity for such a regulation, as the one proposed.

The Night Licences of Coffee-houses, in particular situations, which are also proposed, would certainly be preferable to houses where *intoxicating* liquors are sold; but it will be very important that even *these* should be under strict regulation, and that the character of the Proprietors should be decidedly good: otherwise, such Coffee-houses may become the resort of loose and abandoned persons, whom the Beer-shops and Spirit-houses have ejected, and may exhibit scenes of depravity, and licentiousness, which it is the chief object of the Magistrates to prevent.

To guard against this evil, it might be well to require the recommendation of a certain number of respectable Householders residing in the same street, as well as pecuniary sureties for good conduct.

Facts which are continually occurring, demonstrate that the best coadjutors with the Magistrates, and the Police, in the preservation of social order, are Temperance Societies; and especially those which are *decidedly opposed to all intoxicating liquors*. C.

FACTS.

SIR,—A constituent of one of the Somersetshire members relates the following:—Receiving a call from him one day, I introduced the subject of the Total Abstinence cause to him; "Well, Sir," said the member, "Wine-drinking is going out of fashion in our circle; it was but the other day that having the company at table of Lord and Lady G., and Lord and Lady P., I pushed the bottle to the former, with the remark that the rest, meaning himself and his friends Lord and Lady P. took no wine; hereupon the latter refused likewise, and all had the sense to abstain from drinking that, for the tampering with which in the form that it is served on English tables, not one single *rational* argument can be adduced. I take this opportunity of mentioning, to the honour of a friend of mine at Kingsbridge, Devonshire, that he has from conscientious motives quitted the malting trade, and has positively refused to let his premises for the same purpose. Why should we be discouraged, Sir, whilst the engine of truth is battering down in this manner antiquated and long cherished custom, and making conquest over a vice almost if not quite as English as drunkenness, I mean the love of money. When shall we pull down these dagons of our land? Is there not some reason to hope that they will in some measure fall together, and our country be no longer chargeable with the monstrous inconsistency of Christian professors, for filthy lucre's sake, trafficking in that which is destroying the bodies and souls of their neighbours whom they profess to love, and dishonouring that God whom they profess to adore.

In the assinine profession of tee-totalism (according to the Quarterly,) I am, Yours, &c.

W. JANSON, Jun.

TESTIMONY OF A BRICKMAKER.

SIR,—I have been a member of the Total Abstinence Society for twelve months. During that time I have been employed in several branches of labour, but chiefly in the Brick-fields. From the beginning of April to the beginning of September, I have tempered seven hundred thousands of Bricks with quite as much ease as ever I did when I used to drink beer and other strong drinks. I feel great pleasure in having joined the Society.

Yewsley, Middlesex, Nov. 6, 1837. JAMES DEW.

*** We have respectable authority for the truth of the above testimony. The writer has worked for some time for Messrs. Heron & Rutter, Brickmakers, near Drayton. The "*tempering*" to which he refers is about the heaviest and most fatiguing part of the manufacture of bricks.

Progress of Temperance.

METROPOLITAN.

WALWORTH, Nov. 8.—A goodly audience assembled at West Street Chapel, where the Walworth Branch held their first Meeting. After prayer, the Rev. J. Bridgman, A.M., the Chairman, opened the proceedings with the following observations on intoxication, considered as a moral disease. 1st. It robs a poor man of his little all; 2nd. It leads him to the pawnbrokers; 3rd. It destroys the peace of home; 4th. It steals away his reputation; 5th. It is an inlet to every other vice; 6th. It engenders bodily disorders and shortens life; and lastly, if the grace of God prevent not, shuts the subject of it for ever in hell. Two remedies have been attempted—one to *moderate* the evil, and the other totally to *remove the cause*. This last we are now met to advocate, and having tried and proved its possibility and beneficial effects, most cordially recommend it. Mr. Collings said that the evil of drunkenness was but little considered

in comparison with its importance. The cause of the Society must eventually triumph: it contemplates the rescue of the drunkard and the preventing of the moderate from falling into the same bog. Those who drink intoxicating liquors may be compared to people in a bog, some sunk over their shoes, others to their knees, some to the shoulders, and many over head and ears. There are in England 600,000 drunkards; also respectable lady drunkards; three-quarter drunkards; half-and-half men, &c. It is said by many you ought to go only to drunkards, but how did they become so? Why by being first moderate drinkers. The evil is progressing, and Total Abstinence is the only effectual remedy. Much has been accomplished, but much more remains to be done. We are now sowing the seed, we cannot cannot expect to reap without, but having truth on our side, we shall prevail. The taste which the majority of our countrymen and women have for these liquors is not a natural taste, but acquired by unnatural custom. Many objections are made against this Society: one is, that it begins at the wrong end; but if it waited until these quibblers shewed the right end, drunkenness would have no end. Many are worse than the Irishman, who, being asked if he could play the fiddle, said, I don't know, I never tried; but these declare they cannot do without ale, porter, &c. and refuse to try the contrary practice. When I first heard of the project, I felt persuaded it would never do for me, I should soon be dead; but having attended a Meeting, heard Mr. Teare, and tried for myself, I am qualified by experience to speak in its praise. Another objector says we go too far, but the same person is unwilling, perhaps unable, clearly to point out where we are to stop. The moderation folk can make but a poor out of advising a drunkard for his good, but the Tee-totaler sets his feet upon firm ground. One says, but how fat those who use these liquors get. In answer to that, let one of you take a piece of paper with two columns, headed Fat and Lean, let him stand at the door of a gin-palace or beer-shop, and then we shall see which has the majority. Some say, oh! there's as much evil in gluttony, and that there's spirit in bread, apples, &c. &c.; to the first we answer, that gluttony, though a sin, produces not a thousandth part of the misery which drinking intoxicating liquors does; and to the last, who ever heard of a person being made tipsy, and unable to discern friend from foe by such things. If I was to state an objection, I should say, if this Society prevails, Jails, Penitentiaries, Houses of Correction, &c. will be empty, and turnkeys be dismissed from office. But who amongst you would shed tears at these things? From personal survey, the Hamlet of Walworth contains 37 public-houses and 58 beer-shops; now allow £10. per week for the first, and £3. per week for the latter, as the average sum taken, and you have the startling total of £28,288. spent in intoxicating drinks in one year. I would say to the professing Christian up and be doing, this is not the time to be in league with destruction; and to my brothers and sisters in this glorious cause, Go on. Mr. Osborn compared the general ignorance on the subject of these liquors to a large block of wood—truth, viz. the benefit of Total Absinence as the wedge—the progress of the Society resembling its first insertion—the advocates of the cause as the mallet—and the Author of all good as he who would strike home conviction, and split the mass into a thousand pieces. I shall ask, said he, two or three questions, and contrary to usual custom, answer them myself. The first is, Is drunkenness an evil? and I answer for you, Yes; because it is so apparent that he must be wilfully blind indeed who can venture to deny it. I will make a startling assertion in proof of it: *that there is not one person now present who has not lost either relation or friend by drunkenness!* My next question is, What is the cause of drunkenness? Some will be ready to say, why excessive drinking. I say, that cannot be a general rule because a person may drink excessively of coffee, tea, &c. &c. until it is spilt on the ground, but he will not be intoxicated. Another will say, company; but if the mainspring be wanting, that argument will not stand. I sum it up in one word—*alcohol*. This is a subtle spirit—the cause of misery in a thousand shapes—it is not possible to fathom the evil done by this fell destroyer. It is supposed to nourish and strengthen the system, but I defy any medical man now present to prove that it does; on the contrary, it is incapable of repairing the decays of nature in any form whatever. My third question is, What is the remedy for it? Some may say, moderation, but this is a half measure. I say, Total Abstinence, which is real radical reform. If you say it is impossible, then we now before you are proofs to the contrary. Perhaps you who are convinced will say, Well, before I try, I must ask my doctor; now doctors are very accommodating persons, as the following will prove: a Tee-totaler having to take medicine, said, doctor, what shall I take it in? Why, a glass of gin! But won't water do? Yes, that will do very well. Then why did you tell me to take it in gin? Why, because I thought you would like that better. In conclusion, I am thoroughly satisfied that all who really desire to abstain from intoxicating liquors can do so with perfect safety; that though to some it may be more difficult than to others, yet they will eventually triumph, and be living witnesses against the determined drunkard, that he is his own wilful destroyer. Mr. Barrett, after two years experience, would bear testimony to the great benefit to be derived from not using intoxicating liquors; he would say, that he was decidedly stronger now than he was when he used them; he could, after a fair day's work, employ himself in his garden for three hours without feeling more than commonly fatigued, and was satisfied that their boasted virtue was sheer delusion. He lamented the progress of drunkenness, and shewed, in the case of a blacksmith lending his forge to his neighbours, and being remunerated in liquor, an instance of a person being made a drunkard through ignorant kindness. Mr. Williams displayed the misery of a drunkard's life, as experienced by him for 24 years, and spoke urgently to all present to forsake the road to ruin. Mr. Brady made a few remarks, and the Meeting concluded with an appropriate prayer. 7 signatures were obtained. W. Collings, Sec.

PROVINCIAL.

Stratford, Essex.—A Meeting was held on the 1st inst., in the British School-room, for the purpose of forming an Auxiliary to the New British and Foreign Temperance Society. The chair was taken at 7 o'clock by J. E. Howard, Esq., who, with several other gentlemen addressed the meeting. The speech of Mr. Whittaker, of Preston, in particular, was listened to with interest; and several persons at the close of the meeting, signed the Total Abstinence pledge. The parish of West Ham, including Stratford and Plaistow, contains about 14,000 inhabitants, and upwards of 50 Public-houses and Beer-shops; and drunkenness, ignorance, and vice, are lamentably prevalent. The circulation of the Society's Tracts in the neighbourhood has already been attended with some pleasing results; the number of its friends is increasing, and their efforts in connexion with this Auxiliary, it is hoped, will, with the Divine blessing, accomplish much good.

Barton, Lincolnshire.—A party of us from Hull, have lately been to Barton in Lincolnshire, to form a Society in that place. Mr. Firth and two reclaimed drunkards spoke with such effect that the whole town was alive. The meeting was crowded, and many returned, unable to obtain admission, and 21 signed the pledge. G. W.

Houghton Regis, Beds.—Nov. 9th, the friends of Total Abstinence held a Festival in the Wesleyan Chapel, to advocate the principles of Tee-totalism. A highly respectable party of 88 persons sat down to partake of Tea

and Coffee. The Chair was taken at half-past six o'clock by Mr. Higgins, of Luton, who ably defended the principles of Tee-totalism. The meeting was addressed by several friends from Luton, Dunstable, and Houghton, and the attention paid by the audience was very encouraging. Two reclaimed drunkards also addressed the meeting, which convinced many of the efficacy of the system; 31 persons signed the pledge, among whom were several decided drunkards. Prejudice is fast giving way, and some of those who most strenuously opposed us, are coming forward ready to clothe themselves with the whole armour of Total Abstinence. We confidently hope they will fight a good warfare, and be the means of causing the inhabitants of this Village to awake from their lethargy, and shake off the galling chain of the monster Intemperance. J. S.

DUBLIN TEMPERANCE FESTIVAL.

The Rotundo was occupied, on this occasion by about 1200 persons, including many of high respectability and influence, who took tea together previous to the public meeting. The Chair was filled by the Hon. JUDGE CRAMPTON, the President, who declared himself "a hater of whiskey with a pure perfect hatred." He believed spirit drinking to be the chiefest of the chief causes of the evils of Ireland—the great master mischief and crowning curse. A letter of excuse from the Rev. R. DALY was read, in which he declared that he had been 23 years Minister of Powerscourt Parish, and that he had never, during that time, known of any flagrant evil in that place, in which whiskey was not in company and the chief actor. He was fully convinced of the soundness of the principle adopted by the Society of Total Abstinence from ardent spirits; and if any said that it was not a Christian act to abstain from any of God's creatures, which are all good if used with thanksgiving, he would reply, in the words of Paul, "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." As a Minister of the Gospel he thanked the Society, and prayed for them; assured that if they kept the people out of the public-house on Saturday night, he should be more likely to have them under the sound of the Gospel on Sunday.

The Report for the past year was then read by Dr. A. E. GAYER. It stated that the Society had enjoyed as large a measure of success as could reasonably have been anticipated. It expressed a determination rigidly to adhere to *the original pledge* of the Society, though they were willing to hold out the right hand of fellowship to such as deemed it expedient to recommend Total Abstinence from other beside distilled liquors, so long as no principle of Christian charity and forbearance was violated.

The Right Hon. LORD CLONCURRY congratulated the Society in the success of its efforts. In his own immediate neighbourhood *he now seldom saw a man in a state of inebriation.* He stated the pleasure with which he had attended a recent harvest home, where upwards of 200 persons were present, not one of whom tasted a drop of spirits, though it was a season when that *privilege* (!) was usually granted. They contented themselves with a *cheerful glass of ale* at dinner, and tea and coffee in the evening. As to the Total Abstinence principle, a meeting of the supporters of which he had recently attended, *by mistake*, his lordship admitted that it was a good thing for persons *addicted to excess* to come at once to the determination of adopting such a system. Several persons at the meeting to which he referred told a simple and honest tale of the misery and misfortune which they brought upon themselves by intoxication, and of the decent and comfortable circumstances into which they were brought by Total Abstinence. He was convinced that *for such persons* it was much easier to abstain than to be temperate. But he *now* had the honour to address *persons of a very different description*—persons of *regular* and *proper* habits of life, who had *self-command enough to indulge in what was innocent, without deviating into excess, or going beyond the rules of* STRICT *temperance.* His lordship next adverted to legislative interference, and thought the best plan was for each individual to legislate for himself, and to determine to use their reason, and preserve it for the benefit of their country, their families, and their species.

The Rev. Dr. URWICK congratulated the audience on the rapid progress which the Temperance cause had made, notwithstanding the interests which were opposed to it. It had taken hold on the public mind; it had grasped the conscience of the country; and he was convinced that in proportion as the cause became more known, its progress would be more signally and extensively triumphant. He laid great stress on the importance of selecting proper agents to propagate the cause. They should be men of character, of respectability, of judgment, of power, of vigilance; men capable of meeting in argument any who may arise to obstruct their proceedings, and to give such instructions and information to the public as should produce an impression upon, and secure the approbation of, the minds of the people. Such missionaries were needed, and would, he had no doubt, prove a kind of heralds going before to "prepare the way of the Lord, and make his paths straight," for the incoming triumphs of the Gospel. He concurred in what he supposed to be the sense of the nobleman who had preceded him, that every man should know how to govern himself; but he was convinced that no man knew how to govern himself who submitted to be governed by whiskey. *That* was the emancipation which Ireland wanted.

The Rev. Dr. EDGAR, of Belfast, then delivered an address which occupied considerably more than one hour. It consisted of an exposure of the fearful results of spirit drinking, and of the influence of the efforts of Temperance Societies to rescue individuals and families from present and eternal ruin. Having taken a rapid review of the progress of the Temperance cause in America, he proceeded to ask why it was that its progress had not been more extensive in Ireland, and *denied that it was because of any deficiency in the pledge of the Society.* The following are nearly his words on that point. "It cannot be on account of any deficiency in the pledge; it is really surprising when I consider the old American Temperance pledge, how that society succeeded at all. The first society in Europe adopted it, and pledged themselves to re-model it, on finding it to be merely a bond of union against the use of spirit, without containing any thing in it for the encouragement of temperance, generally; but amidst all the modifications of the additions proposed, I still see, shining forth in comprehensiveness and beauty, the original pledge, first signed in the town of Belfast, attached to which were the names of clergymen of six different denominations; its words are, 'Resolved—*that we shall abstain from distilled spirits, and that we shall promote temperance.*" It expresses the conviction and determination of enlightened minds; it neither enlarges nor limits the common ground of reform. It affords a refuge to every drunkard who has resolved on abstinence from intoxicating stimulants. The man who believes that abstinence from *all* intoxicating stimulants is necessary, even that man it binds as firmly as if his name were signed to an oath as long as the worm of a still—for it not merely includes distilled spirits, but all intoxicating liquors, from Guinness's XX. and Thunder's beer, down to imperial pop and Scotish moyale. And why is it that the cause of temperance has not advanced with us as it has in America? The reason why it has not advanced so rapidly with us is, that distilled spirit, although it was looked on in America as a necessary of life, yet it was drunk in secret or in solitude; distilled spirit in Ireland is consumed with the courtesies and socialities of life, or in other words, the connecting of it with social intercourse is a wall of brass in opposition to temperance reform. I wish it

to be impressed on this meeting that there are tens of thousands convinced of the truth of your principles, who are restrained from joining you, solely from the tyranny of drinking customs." He then, at considerable length, and with much force, exposed those "drinking customs," and gave some appalling illustrations of the misery and destruction which followed, in all classes of society, not excepting the elder in the vestry, the priest at the communion table, and the minister in the pulpit. He concluded by expressing his earnest desire that every person present would form a solemn and deliberate resolve to put down such customs for ever.

Dr. ORPEN said, my conviction is, by adopting the rules and practices of this society you will put money in your pockets—your domestic expenses which arise from the bad habits of society will be diminished—you will not pay so much of your money for medicine, or medical men, for it is my conviction, (and I speak from personal experience as to the effects of such abstinence) that *those who belong to such a society as this, will seldom have occasion for medical men.* The diseases of your children will be diminished by adopting the principles of this society, and the public health immeasurably improved by it. In fact, every year adds to my conviction that *if the public would act with common sense and relinquish those drinking habits which have so long domineered over society, they would enjoy such a portion of health as would in a short time starve almost all the physicians.* That is my simple statement, contrary to my own personal interest and advantage. It costs you nothing—receive it, and you will find yourselves both healthier and richer than you have hitherto been. (Cheers.)

The Assembly was addressed also by Sir H. Meredyth, Mr. Serjeant Greene, and J. Mackay, Esq.

WHAT WILL YOU TAKE TO DRINK.

Not any thing thank you, I am not athirst,
Nor e'er taste the drinks, by which drunkards are nursed;
They're sinful, unwholesome, delusive the whole,
A snare to the lips, to entangle the soul.

Aldersgate. R. G. IBBETT.

MEETINGS IN LONDON AND ITS SUBURBS.

Monday, November 27th.—Wesleyan Association Chapel, Edward Street, Whitmore Road, Hoxton.—Baptist Chapel, Northampton Street, King's Cross.—Bible Christians Chapel, St. George's Place, Wooden Bridge, Pimlico. Meeting of Females only, at 6 o'Clock. Some of the members of the Southwark Female Society are expected to attend.—Infant School Room, Vincent Square, Westimister.

Tuesday, November 28th.—School Room, Harp Alley, Farringdon Street.—Little Wild Street Chapel, Great Queen Street.—Ebenezer Chapel, Old Street Road.—Sunday School, Jacob Street, Mill Street, Dock Head.

Wednesday, November 29th.—Bible Christians' Chapel, Paradise Row, King's Cross.—Providence Chapel, Charles Court, Featherstone Street, City Road.

Thursday, November 30th.—Christian Benevolent Society's Chapel, Macclesfield Street, City Road.

Friday, December 1st.—The Chapel, Broker Row, Mint.

The WESTERN AUXILIARY propose to hold their ANNUAL FESTIVAL on the Day after Christmas Day next, Tuesday, December 26th, on which occasion they intend to entertain their Friends with right good cheer. Further particulars will be furnished forthwith. The other Auxiliaries, we understand, meditate similar doings.

SOUTH LONDON AUXILIARY ANNIVERSARY.

Monday Evening, Dec. 11.—Prayer Meeting at Surrey Chapel.
Tuesday, Dec. 12.—Meeting of Delegates.
Thursday, Dec. 14.—Festival and Public Meeting at Brunswick Chapel, Great Dover Road, Southwark.
Monday, Dec. 18.—Meeting of Members.

TO THE

Friends of Temperance Societies.

The Committee of the Building intended for a TEMPERANCE HOTEL, in the Town of TAVISTOCK, (which is nearly finished,) are desirous of treating with a Person, of respectable character and a Member of the Temperance Society, to take the House as a Tenant. The Capital required for this purpose would not be large; but it would be desirable that the party should be married, and himself and partner be pleased with the prospect of such an undertaking, and suitable for the situation. The Rent would not be great, and the Town is a cheerful, healthy place, in a pleasant situation. It has a Temperance Society established in it, which has extended its operation to different places in its immediate Vicinity. There is a Mechanics' Library under the same roof: the aim of the Subscribers to the Building having been to embrace both objects, and some of the most influential Inhabitants of the Town would feel interested in its being successful. Application (if by letter, post paid,) to be made to Mr. J. PHYSICK, Secretary to the Building Committee, Tavistock.

N.B. The Friends of Temperance Principles, into whose hands this Notice may fall, will oblige by putting it into the most likely channels to effect the desired purpose.

Basing Hall Boarding House,

NEW BASINGHALL STREET, LONDON.

Mr. S. M. GILBERT respectfully returns thanks to those Friends who have favoured him with their support for the last ten years, and begs to inform them he has considerably enlarged his premises, and trusts to receive their continued Patronage.

The Friends of Temperance, visiting London on business or pleasure, either for the day, week, or longer period, will find the above House possessing considerable advantages. Charges moderate, and situated within five minutes' walk of the Post Office, Bank, and the principal Coach Offices.

REFERENCES.

Wm, Janson, Jun., Esq., Tottenham; John Hull, Esq., Hillingdon; R. Charlton, Esq., Bristol; Mr. Joseph Livesey, Preston; Mr. James Teare, Preston; Rev. James Sherman, Surrey Chapel, and any of the Wesleyan Ministers in London.

TO CORRESPONDENTS

Communications have been received from C. O. L.—Mr. W. Ealand.—Mr. Stevens.—Mr. Hobson.—J. D. B.—R. Gamble.—Mr. Cadbury.—Amicus.—C. Maxwell.—R. Jackson.—C. Parry.—Mr. Herbert.—J. Clark.

A friend has sent us the Annual Report of the Birmingham Temperance Society, a few extracts from which may be expected in our next Number.

Also an interesting report of the present state of the Temperance cause in Liverpool.

The query proposed by J. D. B. has been answered a thousand times. It is a mere quibble, proposed by persons who are still fondly attached to the drinking system. As to the doubts cast upon certain testimonies and speeches reported in the Intelligencer, *we can assure him that we insert nothing upon* doubtful *testimony. His friends may think it strange that any persons connected with the Traffic should feel disposed to express their approbation of our principles, but we have information at hand upon this very point which will* astonish, *and we trust* delight *him and his friends in a very high degree.*

Subscriptions and Donations to the New British and Foreign Temperance Society.

	DONATIONS	SUBSCRIP.
A. M. - - - - - - -	20	0

Subscriptions and Donations to the New British and Foreign Temperance Society, are respectfully solicited and will be received by W. Janson, Jun., Esq., Tottenham, Treasurer; J. E. Howard, Esq., Tottenham, and Mr. John Meredith, 3, Durham Place, Lambeth, Hon. Secretaries.

All Communications, for the Intelligencer, to be addressed (post paid) to the Editor, 90, Bartholomew Close.

All Communications, for the Society, to be addressed (post paid) to Mr. John Meredith, 3, Durham Place, Lambeth.

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THE WEEKLY
London Temperance Intelligencer.

UNDER THE DIRECTION AND SUPERINTENDENCE OF THE NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY.

No. 55.] SATURDAY, DECEMBER 2, 1837. [PRICE ONE PENNY

"Far from thinking this cause a *sole* means of converting sinners from the error of their ways, we deem it to be but an *auxiliary* to the great cause of religious truth; it is intended *not to supersede,* but to *make way* for other means."

Rev. J. A. James.

OUR minds have recently been directed to a serious consideration of *the* OBLIGATIONS *under which* PROFESSORS OF THE CHRISTIAN RELIGION *are laid to promote the cause of* TOTAL ABSTINENCE *from all Intoxicating Drinks.* Those obligations are various and powerful. They arise out of the condition of the intemperate—the extent to which intemperance prevails—the blessings which result from the adoption of our system—and the necessity imposed upon every follower of Christ to do good to the utmost of his abilities and opportunities. The Christian name connects with it the principles of genuine philanthropy and patriotism; and if those who bear that name were but duly to review the mischief done by intemperance to individuals, to families, to the church, to the nation, to the world at large; they surely would leave no means untried by which they might check its ravages, and hasten its extermination. And how would their energies be strengthened and encouraged by considerations as to the extent to which the evil has spread. How many hundreds and thousands of immortal beings are, more or less, under its withering influence! What a vast amount of capital—which might be employed to promote the noblest objects of benevolence and piety—is swallowed up in its destructive vortex! How numerous and powerful are the appetites, and customs, and delusions, and interests, by which its sway is perpetuated and increased! And if, in addition, Christians but duly regarded the blessings which result from the adoption of our principles; how would their coldness and negligence stand reproved, and how would they determine, without delay, to engage in the promotion of an object with the accomplishment of which are intimately connected the welfare of man and the glory of God! How great, or how valuable, are the blessings which result from strict sobriety, it is not easy to calculate; but if it be desirable to possess health of body, physical strength, intellectual energy, a fair reputation, domestic comfort, moral worth, the consolations of religion, and a good hope beyond the grave; and if there be no security for the enjoyment of these apart from Temperance, they must, surely, feel strongly urged to promote a cause which rarely fails to bring these blessings in its train.

How are all these considerations enforced by reflections on the value of immortal souls—the brevity of time—and the solemn realities of eternity! Who can think of a drunkard's end without horror? But let those who are struck with horror at such a contemplation, remember that the moderate use of intoxicating drinks is the smooth and tempting road which conducts to that fearful end. And how rapidly are the intemperate passing away from the present scene! During the short period spent in penning this brief article, perhaps ten souls—the souls of confirmed drunkards—have been summoned into the presence of their Judge, to render an account of the manner in which they have used the creatures of his Providence, and in which they have employed the means of instruction and salvation! Let him who dreads their final condition, carefully shun their course! Let him do more: first, let him adore the goodness by which he has hitherto been preserved from such a doom: then let him determine upon strict abstinence from all which might, by possibility, make the fearful case of the drunkard his own, looking to that source from whence alone all ability to abide by such a determination must come; and then, let him go forth among the thousands of his fellows, to warn them of their danger, and point them to the only remedy; illustrating the nature and proving the efficiency of that remedy in his own example. This may require the exercise of a little self-denial—the renunciation of a trifling sensual gratification—the abandonment of a few habits and companions, once loved and adhered to;—but the result will be unspeakable gain. He will thus give proof that he is not unmindful of his obligation, and he will add to his own personal enjoyment the consolation of reflecting that he has not lived altogether in vain.

To those of our readers who are disposed to encourage this train of thought, we would cordially recommend the perusal of a Tract, by which our minds have, we trust, been much benefited. It is entitled "*A Call to professing Christians on the use of Intoxicating Drink.*" It is an abridgment, with some few alterations, of a pamphlet published originally in America by the Rev. AUSTIN DICKINSON, A.M., of New York; of which it is stated upwards of 20,000 copies were distributed in the United States, in the course of a few months. It is a powerful appeal to Christians of evey denomination, on a subject in which they are all most deeply interested. The edition just published is adapted to the *present state* of the Temperance question, though the great principle of Total Abstinence, and the importance of having Associations to recognise and propagate it, were broadly and clearly laid down by the respected author in his very first edition. This will be seen from the following extracts:—

"All agree that Total Abstinence is the only hope of the drunkard. But is it not preposterous to expect him to abstain, so long as he sees Professing Christians and other respectable men, using the poison? With mind enfeebled, and character lost, can he summon resolution to be singular, and live even more temperately than his acknowledged superiors?—thus telling to all that *he has been a drunkard!* This cannot be expected of poor sunken human nature. No; let moderate drinking continue, and in less than thirty years, according to the usual ratio of their deaths, armies of drunkards will go from this land of light and freedom to 'everlasting chains of darkness.' If, then, the drunkard is worth saving, if he has a soul capable of shining with seraphim, and if there be in members of the Church 'any bowels of mercies,' let them give him the benefit of their

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example. Professing to 'do good to *all* as they have opportunity,' let them be consistent in this matter. By a little self-denial they may be instrumental in saving millions from hell. But 'he that denieth not himself, CANNOT be Christ's disciple.' He that will *not* yield *a little* to *lead* his fellow-sinners from eternal pain, has nothing of the spirit of Him who, for his enemies! exchanged a throne for a cross; nor can he CONSISTENTLY bear his name."

Again,—"Let all professing Christians in this land resolve on Total Abstinence—let this great example be held up to view—and it would be such a testimony as the world has not seen. Let such a multitude shew that intoxicating drink is useless but under medical prescription; the reformation is easy, and the demonstration would be complete: *few* of the *moral* would continue the poison: *thousands* of the *immoral* would abandon it at once; and the nation be reformed and *morally* regenerated."

The edition from which we have quoted is neatly printed, in a cheap form, and is well calculated for extensive circulation.

A Letter was addressed to us some time since by a Correspondent residing, if we mistake not, in a town in Lincolnshire, in which he asks advice as to the propriety of keeping Hotels or Coffee-houses open on the Sabbath, for the accommodation of Young Persons, chiefly professors of religion. He mentions several inconveniences and improprieties which he has known to arise from the fact of such youths meeting at public-houses, as might indeed have been well supposed; and he entertains a fear lest some mischief should ensue from the practice of their meeting together at Hotels or Coffee-houses, even though no intoxicating drinks may be taken. He enquires whether, for the sake of such persons, it would not be desirable that Coffee, or Reading-rooms, should be open, where they might meet together during the intervals of worship, or at the close of the day, for the purpose of social conversation, or the reading of instructive or entertaining publications. Our Correspondent expresses himself in terms which lead us to believe that his sincere wish is to do that which may, to use his own words, "promote the spread and credit of the cause." And as we know that the practice to which he refers prevails to a great extent in some of the Northern Counties of the kingdom, the subject is well worthy serious consideration.

Certainly, it *does* seem desirable that young men of our Society "who cannot in their own families enjoy opportunities for reading, or for improving conversation," should be provided with the means of moral and religious improvement, and of becoming well established in Temperance principles, which are intimately connected with religion and morality. They ought not, most assuredly, "to parade the public streets, nor ought they to be exposed to the allurements of public-houses." At the same time, we question much the propriety of having "Coffee or Reading-rooms open on the Sabbath, where such persons may meet, and be supplied with Temperance Drinks." The object sought would, we think, be much better obtained by meeting, in classes, according to age and circumstances, at private houses, under the management of some judicious and experienced friend. Coffee and Reading-rooms would be open to strangers, the conversation and conduct of some of whom *might* entirely defeat the proposed objects. Independent, however, of these considerations, it does not appear to be right in itself that Hotels or Coffee-houses should be frequented on the Sabbath by any persons except travellers. Examples to the contrary would, we have no doubt, injure the cause of Temperance in the estimation of Religious Societies generally. Temperance is undoubtedly a great good; but we may safely address to the professors of it the language which was addressed to some of the first converts to Christianity: "Let not your good be evil spoken of," and again, "abstain from all appearance of evil."

RECREATION FOR TEE-TOTALERS.

"Gardening is a pursuit peculiarly adapted for reconciling and combining the tastes of the two sexes, and indeed of all ages. It is therefore of all amusements the most retentive of domestic affection. It is perhaps most warmly pursued by the very young, and by those who are far advanced in life,—before the mind is occupied with worldly business, and after it has become disgusted with it. There is nothing in it to remind of the bustle of political life; and it requires neither a sanguine disposition, nor the prospect of a long life, to justify the expectation of a beautiful result, from the slight and easy care which it exacts. Is it too much to say that the mind which can, with genuine taste, occupy itself in gardening, must have preserved some portion of youthful purity; that it must have escaped, during its passage through the active world, its deeper contaminations; and that no shame nor remorse can have found a seat in it."

I have been tempted, Mr. Editor, to send you a copy of the foregoing quotation from Courtenay's Life of Sir Wm. Temple, because I think the views contained in it are well worth the attention of Total Abstinence Societies. The weakness of human nature is such that it will seek for some amusement and relaxation; and indeed amusement and relaxation, in a moderate degree, tend to the health of both the body and the mind; and our object should be to find what is not immoral and calculated to corrupt the heart. As the members of our Society have given up drinking, and the company that is to be found in public-houses, I think it would be wisdom and good policy to find them some innocent substitutes for them, lest in the cravings of the human heart for pleasure, they may be tempted to return again to their old demoralizing pursuits. With this view I strongly recommend the pursuit of gardening: it is innocent,—it is delightful,—it is profitable. A little garden takes but little trouble to cultivate; but affords many solid advantages. See the cottager's wife when she is about to prepare the family dinner go first into her garden to procure potatoes, or cabbages, or some other vegetable which they eat fresh, and juicy, and highly flavored; and then comes the smoking gooseberry pudding or apple pie to the great delight of the young ones; and all this obtained at no expense of money, with nothing beyond a little healthy exercise in which they all unite. I don't know how Mr. Editor you or your readers may enjoy such sights as I have been describing, but to me they are most gratifying But there is still something better than all to be described. The man who cultivates his garden has no time to go and spend his money at the public-house, and when his gardening tastes have been a little cultivated he will feel no inclination to do so. I love to see the honest man, in the evening, after his day's work is over, refreshing himself amongst his flowers and vegetables, now uprooting a weed and now gathering a plum or a pear as a reward for the good behaviour of one of his children; and I love too to see him admire his flowers, and hear him descant upon their perfume and the perfection of their form or colour. But you may say, all this leads to flower shows, which are held at public-houses where they drink and get intoxicated. So it may, but the remedy is in your own hands—the evil may be destroyed, and the good retained. Let Temperance flower shows be instituted—these will tend to promote good fellowship and cordial feelings, as well as to increase our numbers. The silver medal won by the best flower can do no harm, and its only tendency will be to excite a little emulation, and create a stronger interest in the cultivation of gardens, which I contend is a laudable pursuit. Let me then suggest to every member of a Total Abstinence Society, if he can, to procure a garden. If we have not already a taste for gardening, it will, by a very little encouragement be created, and he will find it a sweet solace, when by reason of age and infirmities, he can enjoy no other amusement. And I earnestly advise all the great landowners, not only to

accommodate all their poor neighbours and dependants with a portion of land for a garden, but give them all the encouragement in their power to spend their leisure time there, rather than at the public-house. C. O. L.

MODERATION EXEMPLIFIED!

The following is a dialogue which took place at an interview between the late Dr. Gregory and a patient who applied for his advice:—

Patient. Good morning, Dr. Gregory; I'm just come in to Edinburgh about some law business, and I thought when I was here at ony rate, I might just as weel take your advice, sir, anent my trouble.

Doctor. And pray, what may your trouble be, my good sir?—*Pa.* 'Deed, doctor, I'm no very sure; but I'm thinking it's a kind of weakness, that maks me dizzy at times, and a kind of pinkling about my stomach—I'm just no right.

Dr. You're from the west country, I should suppose, sir? —*Pa.* Yes, sir, from Glasgow.

Dr. Ay. Pray, sir, are you a gourmand—a glutton?—*Pa.* Oh, no, sir, I'm one of the plainest men living in all the west country.

Dr. Then perhaps you're a drunkard.—*Pa.* No, Dr. Gregory; I'm thankful no one can accuse me of that; I'm of the dissenting persuasion, doctor, and an elder; so ye may suppose I'm nae drunkard.

Dr. Aside—(I'll suppose no such thing till you tell me your mode of life). I'm so puzzled with your symptoms, sir, that I should wish to hear in detail what you do eat and drink. When do you breakfast, and what do you take to it? —*Pa.* I breakfast at nine o'clock. I tak a cup of coffee and one or two cups of tea; a couple of eggs, and a bit of ham or kipper'd salmon, or may be both, if they're good, and two or three rolls and butter.

Dr. Do you eat no honey, or jelly, or jam, to breakfast? —*Pa.* O yes, sir; but I don't count that as any thing.

Dr. Come, this is a very moderate breakfast. What kind of dinner do you make;—*Pa.* O, sir, I eat a very plain dinner indeed—some soup, and some fish, and a little plain roast or boiled; for I dinna care for made dishes; I think some way they never satisfy the appetite.

Dr. You take a little pudding then, and afterwards some cheese?—*Pa.* O yes! though I don't care much about them.

Dr. You take a glass of ale or porter with your cheese? —*Pa.* Yes, one or the other, but seldom both.

Dr. You west-country people generally take a glass of Highland whisky after dinner.—*Pa.* Yes, we do: it's good for digestion.

Dr. Do you take any wine during dinner?—*Pa.* Yes a glass or two of sherry; but I'm indifferent as to wine during dinner; I drink a good deal of beer.

Dr. What quantity of port do you drink?—*Pa.* Oh, very little; not above half a dozen glasses or so.

Dr. In the west country it is impossible, I hear, to dine without punch?—*Pa.* Yes, sir; indeed, 'tis punch we drink chiefly; but for myself, unless I happen to have a friend with me, I never tak mair than a couple of tumblers or so, and that's moderate.

Dr. Oh, exceedingly moderate! You then, after this slight repast, take some tea and bread and butter?—*Pa.* Yes, before I go to the counting-house to read the evening letters.

Dr. And on your return you take supper, I suppose?— *Pa.* No, sir, I canna be said to tak supper; just something before going to bed: a rizzer'd haddock, or a bit of toasted cheese, or half a hundred of oysters, or the like o' that; and, may be, two-thirds of a bottle of ale; but I tak no regular supper.

Dr. But you take a little more punch after that?—*Pa.* No, sir, punch does not agree with me at bed-time. I tak a tumbler of warm whisky toddy at night; it's lighter to sleep on.

Dr. So it must, no doubt. This, you say, is your every day life; but upon great occasions you perhaps exceed a little? —*Pa.* No, sir, except when a friend or two dine with me, or I dine out, which, as I am a sober family man, does not often happen.

Dr. Not above twice a-week?—*Pa.* No; not oftener.

Dr. Of course you sleep well, and have a good appetite? —*Pa.* Yes, sir, I'm thankful I have—indeed, ony wee harl o' health that I hae is about meal time.

Dr. (assuming a severe look, knitting his brows, and lowering his eye-brows.) Now, sir, you are a very pretty fellow, indeed; you come here and tell me that you are a moderate man, and I might have believed you, did I not know the nature of the people in your part of the country; but upon examination I find by your own showing, that you are a voracious glutton; you breakfast in the morning, in a style that would serve a moderate man for dinner; and from five o'clock in the afternoon you undergo one almost uninterrupted loading of your stomach, till you go to bed. This is your moderation! You told me, too, another falsehood—you said you were a sober man, yet by your own showing you are a beer swiller, a dram-drinker, a wine-bibber, and a guzzler of Glasgow punch; a liquor, the name of which is associated, in my mind, only with the ideas of low company and beastly intoxication. You *tell me* you eat indigestible suppers, and swill toddy to force sleep—*I see* that you chew tobacco. Now, sir, what human stomach could stand this? Go home, sir, and leave off your present course of riotous living—take some dry toast and tea to your breakfast—some plain meat and soup for dinner, without adding to it any thing to spur on your flagging appetite; you may take a cup of tea in the evening, but never let me hear of haddocks, and toasted cheese, and oysters, with their accompaniments of ale and toddy at night; give up chewing that vile, narcotic, nauseous, abomination, and there are some hopes that your stomach may recover its tone, and you be in good health like your neighbours.—*Pa.* I'm sure, doctor, I'm very much obliged to you (taking out a bunch of bank-notes); I shall endeavour to ——

Dr. Sir, you are not obliged to me; put up your money, sir. Do you think I'll take a fee from you for telling you what you knew as well as myself? Though you're no physician, sir, you are not altogether a fool. You have read your Bible, and must know that drunkenness and gluttony are both sinful and dangerous; and whatever you may think, you have this day confessed to me that you are a notorious glutton and drunkard. Go home, sir, and reform, or, take my word for it, your life is not worth half a year's purchase. —*Chambers' Edinburgh Journal.*

TEMPERANCE AMONG SEAMEN.

At the meeting of the Northern District (Temperance) Convention, recently held at Newcastle-upon-Tyne, the following important resolution was adopted:—"That an effort be made to advance the cause of Temperance among Seamen; that meetings be held for the exclusive advocacy of their interests, in meeting-rooms as near to the shipping as can be had; that tracts be distributed among them, and other means used which may be found practical and advantageous and adapted to the local circumstances of the various ports in the district."

We strongly urge the practice here recommended on all the Auxiliaries which have the opportunities of carrying it into effect: not only among seamen, but among the swarms of Rivermen, Bargemen, Flatmen, and others, who are but too generally addicted to habits of intemperance. The perils to which they are hourly exposed in the discharge of the duties of their calling are imminent, and but few exertions have hitherto been made to promote their benefit

DEPARTURE OF MR. R. S. NICHOLS, FOR AUSTRALIA.

The name of this individual has long been familiar to the members of the Total Abstinence Society. He was among the very first to introduce and establish that system in the Metropolis; and in London, and at Wilsden, in Yorkshire, as well as in several other places, his enlightened, zealous, and persevering advocacy of the cause has been attended with remarkable success. From circumstances, the detail of which is not necessary, he was induced to determine on a visit to one of the New Colonies formed in Australia. A meeting of a few of his oldest friends and coadjutors was called on Thursday evening the 23rd ult., for the purpose of a final interview, and to commend him to the especial care and keeping of the gracious Providence of God. After taking tea together in the Committee Room at 90, Bartholomew Close, Mr. Meredith was requested to preside. Some appropriate scriptures were read, and suitable portions of hymns sung. Prayers were then offered in succession by the Chairman, Messrs. Best, Green, Gilbert, Perkins, R. S. Nichols, Pasco, W. Nichols, and Corney. The Chairman at intervals introduced several appropriate observations, and addressed to Mr. R. S. Nichols some very practical advices, in reference to his general conduct as a professor of Christianity, and in reference to his advocacy of the Tee-total cause. His observations and advices evidently produced a powerful effect upon the minds of all present, and especially upon the gentleman who was the more immediate object of them. Mr. W. Nichols, in behalf of his brother, desired to return his sincere and grateful thanks for the kindness which his Christian friends had shown on this occasion; observing that it was by far the most efficient way in which that kindness could have been manifested. His dear brother had used all due precaution, as to the security of the little property which he had put on board the vessel in which he was about shortly to embark; but he declared that he placed far more confidence in the affectionate and fervent prayers then offered by Christian brethren, than in any policy effected with an insurance broker. Mr. R. S. Nichols said that he could not suffer the friends to separate, without giving vent to some of the feelings by which he was agitated. He was deeply impressed by their kindness. He was not unmindful of any proofs of affection and regard which had at any time been shewn him; but this last proof was indeed consoling and refreshing to him. The dispensation of Providence which had induced his departure from the land of his birth was, to him, somewhat mysterious, and his expectations as to the future were not over sanguine; but wherever his lot might be cast, he should cherish a grateful remembrance of the kindness of his friends, and especially of the solemn and encouraging transactions of that evening. As to the cause which, he believed, was dear to all present, he should aim to promote and establish it in every possible way. The meeting was protracted till a late hour, and there is reason to hope that all present found it to be profitable. Mr. Nichols embarked on board the *Thomas Lawry*, for Australia, on Monday last. He leaves England followed by the good wishes of many with whom he has been long associated in Christian fellowship, and in the promotion of various objects of piety and benevolence, as well as by the prayers of not a few to whom he has been the instrument of great good.

Correspondence.

ITINERANT LECTURERS.

The following Plan for furnishing the Inhabitants of every Town and Village in the Kingdom with a Temperance Lecture at least once in every Two Months, is recommended for consideration, by a Correspondent.

1. Let England be divided into Districts, each including about forty-eight Towns and Villages.

2. Let each District be provided with an approved Lecturer, who might be supported by a regular salary, received monthly from some influential person, called the Treasurer of the District.

3. Let every Member in Society contribute a Halfpenny per Week, and let the same be immediately transmitted, through the medium of the Society's Secretary, to the Treasurer of the District.

4. Let every District Treasurer who may receive more money by Collections, Donations, and Weekly Contributions, than is necessary for the support of the Lecturer, transmit the overplus to the Committee in London, which will enable them to assist those Treasurers in thinly populated districts who may have to contend with pecuniary disadvantages.

6. Let the whole be under the direction and superintendence of the Committee of the New British and Foreign Temperance Society, who would find it necessary to correspond with every District Treasurer in the Kingdom, in order to furnish the Country with periodical reports and other requisite information. A. G.

BEER SHOPS A SOURCE OF CRIME AND MISERY.

"Let truth and falsehood grapple; who ever knew truth to be prest to the worst in fair and open encounter?"—MILTON.

SIR,—I have often been surprised at the gross inconsistency of the advocates and supporters of the Old Temperance, or *Moderation*, Society. They loudly and eloquently denounce the use of *distilled spirits*, but they speak as loudly and eloquently in praise of *wine* and *beer*, which they term "good creatures of God," and which they tell us, with wine-stained lips, are to be "received with thanksgiving," and "richly to be enjoyed." Knowing,—as I do, and as *they* must do,—that wine and malt liquors contain much of the intoxicating spirit, having seen it again and again drawn from those liquors by distillation; and having heard some of their medical members assert that spirits are injurious, "even when taken in the smallest proportions;"—I cannot but regard the permission to use wine and malt liquors as *a gross inconsistency*. I have been much amused,—rather, perhaps, I ought to say, much grieved—to find how very carefully all mention of wine revels, or of the drunken scenes exhibited at Ale-houses or Beer-shops, has been avoided in the recent publications of the Old Society. Are any gross outrages, or brutal murders recorded? it is always in connexion with the use of "distilled spirits." Does the Reverend Assistant Secretary issue forth from the classic retirement of *his* "Aldine Chambers," for the purpose of peregrinating from thence to Battersea? it is to have his eyes offended, his ears shocked, his heart grieved, at the disgusting scenes exhibited at the numerous "Gin-palaces" which swarm in the Metropolis and its suburbs, and from whence "distilled spirits" are so liberally dispensed. Whether it be that he is "wall-eyed," or whether it be his custom to walk through the streets with one eye closed, I am not aware, but so it is that not one Beer-shop appears to meet his view. No Public-houses disgorge their motley, maudlin crews! No oaths are heard to utter from the lips of *porter* drinkers! No Sabbath duty is neglected because of the appetite for "*brilliant ales*!" No blows are struck in consequence of passions infuriated by deep potations of "heavy wet!" No! all is the result of "distilled spirits." Gin, and Gin-palaces, and the awful results of both are all that is seen by the Rev. Assistant Secretary. These are the scenes which disturb his pastoral lucubrations; and he sits

down at night to record these results, for the confirmation and encouragement, for the "excitation and provocation" of those who have, with himself, entered into a holy league "*to abstain from* DISTILLED SPIRITS, *except for medicinal purposes, and to discountenance the causes* (!) *and practice* (!!) *of Intemperance*" (!!!)

So far as to past inconsistency! But how was I surprised in taking up the periodical of the Old Society for the past month, to find that inconsistency exemplified and illustrated in a manner, which was to me, the most delightful. First and foremost, comes, as usual, the "Declaration" about "*distilled spirits*"—and about "distilled spirits" only. But what follows? An engraving which represents a couple of poachers about to fire upon a game-keeper; and an illustration of the cut, written by "Matthew Marmaduke Milburn" on "*Beer-shops*," and a horrible story in which are narrated with apparent graphic accuracy the results of visiting a certain *Beer*-shop, where *Ale* at sixpence per pint, which was called "Timothy," was sold; the properties of which are stated to be "strongly intoxicating." Mark this, Mr. Editor, and let your readers mark it too! *Ale* is declared, by the acknowledged organ of the Old Temperance Society, to be "*strongly intoxicating!*" But is this intoxication an evil? Let us see. "Meeting at the Beer-shops on the Sabbath, to play at pitch and quoits"—"Head-aches"—"incessant drowsiness"—"inflamed eyes"—"carelessness of his mistresse's property"—midnight revels and depredations—dismissal from service—the murder of a game-keeper—the seizure, trial, and transportation of accomplices—the sorrow and ruin of a wife;—these, and numerous other evils, are connected, by Mister Matthew Marmaduke Milburn, with the drinking of Timothy," "for which common ale was neglected," and which was "so famous for its intoxicating qualities;"—with frequenting—not the Gin-shop, Mr. Assistant Secretary, but "the Jerry-shop started by Widow Croly down Sampson's Yard." So much for the *first* article!

Now for article the *second*. What find we in that? It is entitled "Intemperance in Agricultural Districts," which the Editor gives with "great pleasure," as being most "valuable." It is preceded by a statement taken from "Official Returns of *Public-houses and Beer-shops* in England and Wales for the years 1834 and 1836.

1834. Public-houses	53,741	Beer-shops	38,435
1836. Do.	55,192	Do.	45,738"

The article itself is written by a Lady, and consists of an exposure of the great national vice of intemperance, which "gigantic evil" she has "seen, with deep concern, has received a new impulse since the establishment of *Beer* and *Cider* shops!" "These houses are emphatically *the nurseries of drunkenness* in our agricultural districts, especially among the youth—who are committing, on the threshold of active life, this suicide of health, reputation, and industry, and by the intoxicating cup; (the cup of *Beer* or *Cider* remember!) and the gambling which accompanies it, exciting the strong passions of that period, and preparing themselves to enter on the wretched career of the thief, the felon, and the murderer." "Low pot-houses have been almost trebled," in some districts, "by these shops." The benevolent writer proceeds with some fearful illustrations of the truth of her remarks, and concludes her important communication by an earnest exhortation to the lovers of their race to use every effort to restrain the growing evil. A "*growing* evil" it is, as more recent returns will fully prove.

But how is all this? How have such powerfully written articles on such momentous points *at length* found their way into the pages of the Old Society's monthly? *I* hail the documents with gratitude. They reveal to the public a prolific source of frightful evil, the exposure of which will, I confidently believe, be followed by zealous exertions to promote the cause which I am sure, Mr. Editor, you and those who labour with you, have so much at heart. But how am I to account for their insertion? Has the Rev. Assistant Secretary opened his other eye? Has any application of Total Abstinence eye-salve been recently applied to his heretofore imperfect and partial organs of vision? So then, Beer and Cider, and Beer-shops and Cider-shops, are found to be injurious, are they? So I have long thought. So the ALDINE SOCIETY now declares them to be! For this we are indebted to the well-timed exposures of Mister Matthew Marmaduke Milburn, and the amiable G. P. S. whom Dr. Cox, of Hackney, has kindly introduced to notice. Thus the truth is out at last! What becomes of *consistency* meanwhile? Well, never mind. Somebody has said,

"Fiat justitia, ruat cælum."

And I say, Let us have *truth* at all hazards. And what is the *truth?* Simply this; that beer and cider are highly injurious in their effects on the constitution, that the use of them exposes men to strong temptation, and leads to miseries and crimes innumerable—and that the competition of receptacles for their sale "is encouraging the people to run a race of intemperance, in which the want or covetousness of the owners are the whippers-in, and ruin and perdition the fatal and eternal goal." Such is the *truth*. The *inconsistency* is this. A certain Society is formed "to discountenance the causes and practice of Intemperance:"—their own friends assure them—what, in fact, they well knew before—that the use of wine and malt liquors is highly injurious:—the precise nature of the injuries, physical and moral, is described to them:—the representation is believed, and is accordingly laid before the readers of their periodical "with great pleasure;"—and yet, they *allow the use* of these pernicious liquids, trusting to the uncertain dictates of reason and appetite to regulate the proportions which shall be taken. They retain their inefficient pledge: at their meetings they advocate—yes, actually advocate—the moderate use of the ensnaring and destructive poisons; and they continue, month after month, to insult common sense, and to mock humanity by repeating, "WE AGREE TO ABSTAIN FROM DISTILLED SPIRITS, EXCEPT FOR MEDICINAL PURPOSES."

I had intended to have noticed Article the *third*, which is an admirable exposure, by a celebrated Physician, of the pernicious consequences resulting from even the moderate use of wines and other fermented liquors; but I have already committed trespass to so great an extent, that I must desist. If, however, you can spare me a small space in your next, I will endeavour to prepare it for your periodical, as the remarks are too valuable to allow them to be lost to your numerous readers.

Wishing you and your friends success in your philanthropic career, and praying that you may ever be clad with "the word of truth, with love unfeigned, with the armour of righteousness on the right hand and on the left," and proceed "through honour and dishonour, through evil report and good report" to the ultimatum of your desires,

I remain, sincerely yours,

Edmonton, Nov. 28, 1837. A LOVER OF CONSISTENCY.

Progress of Temperance.

METROPOLITAN.

ANGEL ALLEY, BISHOPSGATE.—The meeting was held here as usual on the 22nd, at the Wesleyan Chapel, when the chair was taken by Mr. Day, and addresses were delivered by Dr. Fauconnet and our brethren Chalmers, Duggan, Clifton, and Rickman. Dr. Fauconnet gave some interesting information lately received by him from the Directors of the Penitentiary at Geneva, as to the practicability of suddenly discontinuing the use of intoxicating drinks; and the three next speakers detailed their own experience of the benefits derived from Total Abstinence, and the awful con-

sequences of intemperance, the latter subject being exemplified by facts quoted by them and by Mr. Rickman. The meeting was very orderly and attentive, and 3 persons signed the pledge at the close. We wish to direct the especial attention of our members and friends to this spot, as it is in the midst of a population who are likely to be materially benefited by the knowledge and adoption of our principles. At both this and the preceding meeting a person who had the appearance of a working brewer was one of the most attentive of the listeners.

PROVINCIAL.

Uxbridge Total Abstinence Society.—A Meeting of the Members and Friends of this Society was held on Monday Evening, Nov. 20th, in the room over the Market House. The Public were admitted by ticket; about 80 to 100 persons were addressed in an able manner by Mr. T. Whittaker, (from Preston,) who clearly showed the consistency of Total Abstinence from all Intoxicating Liquors with the Holy Scripture: he also answered the objections raised by some persons against the Society, and exposed the weakness of their arguments. He appeared to give much satisfaction to most of the company. If a few of the influential inhabitants of Uxbridge would examine the merits of this principle, and give it their support, it would no doubt go forward with much vigour. The Chair was occupied by Mr. John Hull, who, with two other members of the Society, addressed the company in testimony of their decided conviction of the correctness of its principles, after having themselves tried it for more than 12 months. Amicus.

Lewes, Nov. 9.—We have been greatly benefited by Mr. Gilbert's address at our first meeting, when he stated the rise and rapid progress of the Society in London. We feel particularly grateful to that gentleman for the interest he has taken in our welfare. Mr. Hockings has made a deep impression on great multitudes both directly and indirectly, particularly among the labouring classes. Some of our wealthiest gentlemen who at first called us fools, and not worth notice, begin to think very differently now. We held an interesting Meeting of Members only on the Evening of the 2nd, and proposed that all who wished should become weekly subscribers to the funds, to assist in carrying out the principles more effectually. This met with the approval of many, who gave their names direct for 3*d.*, 4*d.*, and 6*d.* weekly, and since at a Committee Meeting. I proposed that every subscriber of 3*d.* and under 6*d.* should receive a Preston Advocate, and that those who subscribed 6*d.* should have weekly a Number of the Intelligencer; this proposal met with approval. I rejoice in this, as it will promote two objects: it will encourage people to subscribe, and it will spread the knowledge of the principles. I can now with confidence invite assistance and co-operation from many to whom I could not before apply. The *Uckfield* people enrolled 17 after Mr. Hockings' lecture, and have since formed themselves into a Society. We have gathered about 60 names this lecturing, and among them several notorious drinkers. Our number is now 154. Such miracles astonish people for miles around, and cause them to enquire and reflect. I have thought of the following method to raise funds for the Society to carry on their project; my calculation was made last Spring: supposing that our 300,000 members subscribed 1*d.* each annually it would produce the clear sum of £12,500., surely a plan so simple and effectual might be carried into effect with very little inconvenience.

J. W.

Berkhampstead and North Church Auxilary.—We held our first meeting here on Friday the 20th ult., when Mr. Whittaker addressed nearly 200 persons, on many of whom a deep impression appeared to be made. On the following Monday we visited Chesham, an account of what was done there has already appeared in the *Intelligencer.* On the 24th a meeting was held in the Baptist Chapel, Tring, where about 300 persons listened with deep attention. Six persons signed the declaration. On the 25th, we had a comfortable meeting at North Church. On the 26th, a second meeting was held at Berkhampstead, when nearly 300 persons assembled. We have 20 members. In all the above places, powerful addresses were delivered by Mr. T. Whittaker. On the 16th inst. we held our first monthly meeting. Some persons spoke as to the benefit they had received since they had adopted our principle. We have now every prospect of success. R. Gamble, Sec.

Gainsborough.—A Society has been formed here, which has now about 100 members. For want of lecturers, however, the Society does not make much progress. If any advocates came within a few miles of this town, and would pay us a visit, they would be thankfully received and cheerfully entertained. As yet there are not funds to engage a lecturer from a distance expressly, but if we could be visited by any one who, in his tour came near us, we could, I have no doubt, afford to present him with some remuneration.

W. E.

Ramsbury.—A Temperance Society has been established in this village about 12 months. We have now about 60 staunch Tee-totalers, two or more of whom were once notorious drunkards. In January last, Mr. T. A. Smith advocated the cause with considerable success. We have also received much assistance from the Rev. Wm. Cornwall, Vicar of East Garston. We have also been favoured with a visit by Mr. Powell, of Birmingham, who started the cause at Marlborough, where it is steadily progressing. The impression made by Mr. Smith at Hungerford is almost effaced, but I think the principle would meet with a favorable reception there now. We are anxious that the system should be introduced at Lambourn, another town in this neighbourhood, and the villages near; and should be happy for that purpose to obtain a Deputation from the London Society to "come over and help us." If any Agent is coming to Reading, the expense afterwards would not be great, as he could take Newbury, Hungerford, Marlborough, Ramsbury, Lambourn, East Garston, &c. in his tour. We have a good Coffee House, and take the Intelligencer, the Preston Advocate, &c. C. Culverhouse.

France.—The laudable exertions made in the United States of America to improve the moral condition of the inhabitants by endeavouring to eradicate intemperance, have attracted the notice of the French Government. A Letter was written, in July last, by the Count Mole, President of the Council, and Minister of Foreign Affairs, to Mr. M. E. Hersant, Consul of France at Philadelphia, from which the following is an extract:—"The results obtained in the United States by the Temperance Societies, beginning to attract the public attention in France, I would see with pleasure, Sir, your researches and investigations directed towards these institutions; and that through a minute report upon their organization and effects in the different parts of the Union, you would put the Government of the King in the way to form a just and correct idea of them." Mr. Hersant has applied to the Rev. John Marsh, the Corresponding Secretary of the American Temperance Union, to request his assistance to enable him to meet the wishes of the Government of France.

Ireland.—The principles of Total Abstinence are beginning to be understood and appreciated in the sister isle. Of three Societies which exist in different parts of the City of Cork, two are based exclusively on the Tee-total principle. The President of one of them is the Rev. N. C. Dunscombe, Curate of St. Peter's Parish, who thus writes:—"It gives me pleasure to bear testimony to the fact that the principle of entire abstinence from intoxicating drinks is making steady progress among the working classes in Cork, and it is my firm conviction that if there were a zealous,

judicious, and qualified agent, who would give up his entire time and talents to the important work of explaining and inculcating this principle, it would be productive of the happiest results, not only in reference to the cause of Temperance, but most assuredly in reference also to the general interests of humanity, education, and religion." At *Kilgobbin* also, where a public meeting was recently held for the formation of a Temperance Society for the District of Kilternan, Kilgobbin, and Sandyford, of 33 persons who gave in their names, the majority declared themselves in favour of Total Abstinence.

THE LIMERICK PLEDGE.—"I have resolved, through Divine assistance, that so long as I belong to this Institution, I shall abstain from the use of ardent spirits, either mixed or unmixed, (except for medicinal purposes); that I will discountenance them in my family, promote habits of sobriety in the community at large, and that I will not become intoxicated by the use of any other liquor whatsoever." This pledge most certainly binds the man who takes it to *Total Abstinence* from all intoxicating liquors, for it is demonstrable that alcohol, in a "mixed" form, is to be found in wines and in malt-liquors. And we cannot see how a man can resolve that he "will not become intoxicated by the use of any other liquor whatsoever," unless, at the same time, he resolves not to look, to touch, to taste, nor to handle. And yet, strange to say, the Limerick Temperance Society is not a Total Abstinence Society; and at the recent Festival of the Society, one of the advocates, W. Roche, Esq. M.P., a Magistrate, who declared that he was compelled frequently to witness the dreadful results of drunkenness,—even Mr. Roche said, "My sentiments on this occasion lead me to advocate only *the restriction and moderation practised by the generality of those around me;* because I think that a distinction might be drawn between the *use* and *abuse* of ardent spirits." Perhaps *you could* draw such a distinction, Mr. Magistrate; but your observation must have convinced you that poor Paddy is not always capable of so reasoning; and that the first glass generally prepares the way for the second, and that for the third, till he indeed finds that "moderation is botheration!"

Varieties.

Anecdote of Dr. Benjamin Franklin.—The Doctor relates that he dined on one occasion with some *friends*, so called, who locked the door, and made him drink to excess. In about a month after, the Dr. invited the same party, with whom he then dined, to dine at his own house; and after they had satisfied themselves, he ordered in legs of beef and mutton, when they had been in expectation of the wine. They were surprised. They looked at him, and he looked at them. After locking the door upon them, he said, "Don't be surprised, gentlemen; when I dined with you, you made me *drink*, whether I would or not; now I shall make you *eat*, whether you will or not."

Advantages of Water Drinking.—In looking over the various weekly and other periodicals, I frequently find remarks and observations, occurring incidentally, which tend greatly to shew the value and importance of our system. Take the following as an interesting example. It is in a recent No. of the *Saturday Magazine*, in a description of the materials of which the human body is composed. "These two great bones," (the bones which form the hip-joint) "are united by a very strong cartilage. While we are young, and even after we are older, *if we have lived temperately*, this cartilage, which is very thick, will stretch or yield much more than you would at first suppose possible. It is of very great importance to preserve the soft and yielding nature of these cartilages as long as possible. To this end, you must, while young, take cheerful exercise, though not with violence; you must labour moderately every day, as you grow older; you must rise with the lark, and go to bed early; you must breathe pure air; *your drink must be* WATER, and your food of the plainest and purest kinds, not in excessive quantity, and must be well chewed. *Then* you may hope to preserve your bones and cartilages in a good and healthy state till old age." The reader will observe that the recommendation to drink "only water," and to use "the plainest and purest food," and that in small quantities, is exegetical, or explanatory, of the living *temperately* of which the writer had before spoken. So that it may be said of Temperance, as it is said of wisdom, "It shall be health to thee, and marrow to thy bones." J. W. G.

A little Girl's Testimony as to the effects of Beer, (taken nearly verbatim from her own lips.)—"Mother has a good deal of work to do every Saturday about the house. She gets very tired about eleven o'clock; she sits down, and seems almost done over. She says she can't do another stroke without she takes something to strengthen her. I am then sent off with a pot to the public-house for half a pint of sixpenny. Mother drinks this up, and she seems quite another woman—she says *it has done her so much good.* She then bustles about, and throws the things, some one way and some another, and calls out to me "How you do creep—you are asleep sure, an't you?" One day just after she had drink'd her beer, she flung the fire-pan right across the kitchen and told me she never see any body move so slowly as I did. Mother don't keep so *long* though, she soon gets quiet, and after about half an hour you would not know that she had had her beer. I think she is tireder *then than she was before she drink'd it.* Mother sometimes gives me a little sup, and it makes me feel sharp *for a little while.* It seems like the beer you draw out of the barrel, 'tis fresh at first, but after it has been standing in the pot some time it gets flat. T. C.

On the occasion of Her Majesty's late Visit to the City of London, the Blues were marshalled on the line between Temple Bar and St. Paul's, and for several hours they were compelled to continue in a stationary position. Several of them were invited to partake of the hospitality (in the shape of intoxicating liquors) of some of the spectators, and among the rest was a staunch Tee-totaler. Upon being asked to drink the alcoholic draught, he resolutely refused, and and although repeatedly pressed from all sides to drink, he remained firm as the beaten anvil to the stroke, and could not be prevailed upon to touch, taste, or handle. After it was discovered that all effort was fruitless, one of the gentlemen exclaimed with animation, "Well, you are the first soldier that ever I knew who refused to drink." Our military friend is one of the most active and zealous members of the Chelsea Branch Association. J. S. H.

*** Our readers will doubtless be pleased while reading the above. We are sorry, however, to be obliged to add, that neither all "the Blues," nor "the Reds," acted with similar firmness. Some of them partook very readily of the liquor which certain of the crowd presented to them, and we saw many "a pocket pistol" put to their mouths. The consequence was, that towards night, some of them were not in the most orderly state imaginable. These, we presume, were not Tee-totalers.

Coffee.—Three plants, at this moment, connect three different quarters of the world, which for ages would have known but little of each other without them. China is connected with England by scarcely any other link than her tea; for three hundred years, tobacco was the sole link between England and the Western world; and Arabia is to this hour scarcely bound to us but by her coffee. Such are the slender but powerful sources of national connexion. The discovery of coffee was not made until the latter part of the thirteenth century; and, like many another great discoveries, it was the result of chance, adopted by necessity. Coffee took upwards of two centuries to make its way into the

world. It is a remarkable instance of the perversity of the human will when left to itself, that while coffee, with all its singular powers of cheering the mind and refreshing the nerves, took nearly four hundred years to make itself known in Europe; and while the potatoe is scarcely more than coming into use in a large portion of the Continent, tobacco took little more than half a dozen years to be known as far as ships could carry it.—*Blackwood's Magazine.*

Good News for Tee-totalers.—By the Excise Returns of the yearly consumption of Malt by the 12 principal London Brewers there is a decrease in the year ending Oct. 10, 1837, as compared with the year preceding of *thirty two thousand eight hundred and eighty two quarters.*—J. S. H.

Professor Edgar speaks of a man who had been a desperate drunkard many years, who had long been distressed from ulcers in his legs, and had frequently been deranged from drunkenness, who came into a shop where the Professor was, and signed the Total Abstinence pledge. On the next day, being in a state of great mental and bodily distress, the Professor recommended him a healthful stimulant, and he quickly recovered his former health.—R. P. B.

Delirium Tremens could readily be prevented in a very similar manner. In the House of Correction at Boston, Drunkards of all classes are broken of it at once, and every danger is guarded against by a strong decoction of wormwood administered as tea. R. P. B.

Cheap Coffee Shops.—At a village not many miles from London, a Coffee and Tea Shop has lately been opened; and although the proprietor has not much custom, it has done much good, by inducing the publicans in the vicinity to provide Tea and Coffee early in the morning, at a *low rate*, whereas before this Coffee Shop was opened a person could not obtain Tea and Coffee without paying an enormous price for it—therefore if he wanted refreshment, he felt himself almost obliged to begin the day by drinking Intoxicating Liquors.—AMICUS.

Give it a fair Trial.—I saw a female the other evening who gave me some information respecting her husband. He had read one of the Temperance tracts which I gave him, and was much surprised at its contents. For a little time he endeavoured to comply with its directions, but very soon returned to his beer. To his surprise, however, he found his head-ache and uncomfortable symptoms return and again determined to abstain. His principles have since been put to the test, having to mingle with relatives who were fond of drink; but he stood fast, and why? Because he found himself so *much better when he abstained.* This is a good beginning, and I have no doubt but that we shall soon hear of many more coming to the same determination. The wife is now of the same opinion with her husband.—S. S.

MEETINGS IN LONDON AND ITS SUBURBS.

Monday, December 4th.—Wesleyan Association Chapel, Edward Street, Whitmore Road, Hoxton.—Baptist Chapel, Northampton Street, King's Cross.—Infant School Room, back of Mr. Crawley's, Royal Hospital Row, Chelsea.

Tuesday, December 5th.—School Room, Harp Alley, Farringdon Street.—Little Wild Street Chapel, Great Queen Street.—Sunday School, Jacob Street, Mill Street, Dock Head.—Angel Alley, Sun Street, Bishopsgate.—Union Chapel New Road, Chelsea, a Lecture by Mr. T. Whittaker.

Wednesday, December 6th.—Bible Christians' Chapel, Paradise Row, King's Cross.—Providence Chapel, Charles Court, Featherstone Street, City Road.—In the Spacious Floor of George Walmsley, Esq. near Fountain Stairs, Bermondsey Wall, Bermondsey.

Thursday, December 7th.—The Chapel, Macclesfield Street, City Road.

Friday, December 8th.—The Chapel, Broker Row, Mint.

LIVESEY'S MORAL REFORMER.

On the 1st Saturday in January, 1838, it is intended to commence a WEEKLY PERIODICAL, with the above title, exactly the same size and price as the Penny Magazine. By exposing the prevailing errors and vices of the age and tracing them to their causes—by enforcing the precepts, and exhibiting the examples of piety and virtue—and by a variety of interesting and entertaining articles, all decidedly of a moral tendency—it is intended to make an energetic effort to promote, on correct principles, the improvement and happiness of the people. To be had through any Bookseller in the Kingdom. Agents will be wanted in all the large Towns, but none need apply unless favoured with the most unexceptionable testimonials. Office, 28, Church Street, Preston.

STEREOTYPING.—Wanted, a Person to Stereotype the above Work. Any Gentleman desirous of starting the business in the populous County of Lancashire, (where no such Establishment at present exists) will find this a most favourable opportunity.

PRESTON TEMPERANCE ADVOCATE.—To be Disposed of, about 60,000 back Numbers of the Preston Temperance Advocate for circulation in £5. Orders, at the sacrificed price of 30s. per 1000. Part of them may be had in Sets if required. Any proportion of these may be included at the above Price in £5. Orders for Tracts, Standard Works, or any other kind of Temperance Publication. Apply, direct to the Office, 28, Church Street, Preston, with a Remittance or a respectable Reference.

THE FIRST VOLUME OF THE

London Temperance Intelligencer

Will be Ready for Delivery January 1st, 1838, cloth boards and lettered, price 6s.

Through the variableness of the sale, those Numbers which are not likely to be required for binding will be disposed of at Half price, in bundles of 100, containing from 20 to 30 various sorts. We have not a large stock; those Societies who wish to have them for Loan are requested to make early Application. We have selected the Speeches made at all the large Temperance Meetings in London this Year, and put them into One Part, in a printed Wrapper, price 10d.

TO CORRESPONDENTS

Communications have been received from J. Howard, Esq.—H. N. R.—Dr. Fauconnet.—J. S. H.—Rev. H. Dixon.—Rev. J. Jones.—R. R. Moore. Esq., of Dublin.—C. Radley,—R. G. Ibbett.—F. W.—C.—J. C. W. Dyer.

The interesting intelligence from Rhyl in our next. Much thanks to our Rev. friend. Also a letter from the Rev. H. Dixon;—Dr. Fauconnet's important communication, &c. &c.

Several letters, some of which may possibly have related to matters highly interesting, have been rejected in consequence of their not being post paid. *We are compelled to request our Correspondents to bear this our rule in mind, namely, that no Communications can be received for the Intelligencer which are not sent to us free of expense. In one case 2s. was charged for the postage of a single article. Our friends will, most of them, be able, we have no doubt, to remedy this inconvenience.*

The SOUTH LONDON AUXILIARY intend holding a series of Meetings, as follows:—Monday, Dec. 11th. A Prayer Meeting at Surry Chapel, at 7 o'clock. The Rev J. Sherman to preside.—Tuesday, 12th. A Meeting of Delegates for Conference with the Committee, at Hockings' Coffee House, Blackman Street, Borough. Tea at 5 o'Clock—Thursday, 14th. Festival and Annual Meeting at Brunswick Chapel, Great Dover Road. Tea at Half-past 4 o'Clock; Public Meeting at 6.—Wednesday, Dec. 20th. Meeting of Members of the Auxiliary, at the Baptist Chapel, Waterloo Road, at 7 o'Clock.

The WEST LONDON AUXILIARY purpose holding their CHRISTMAS FESTIVAL at the Crown and Anchor Tavern, Strand, on Thursday, Dec. 26, at 4 o'Clock in the Afternoon.

Subscriptions and Donations to the New British and Foreign Temperance Society, are respectfully solicited and will be received by W. Janson, Jun., Esq., Tottenham, Treasurer; J. E. Howard, Esq., Tottenham, and Mr. John Meredith, 3, Durham Place, Lambeth, Hon. Secretaries.

Printed and Published by J. PASCO, 90, Bartholomew Close; and may be had of all Booksellers.

THE WEEKLY
London Temperance Intelligencer.

UNDER THE DIRECTION AND SUPERINTENDENCE OF THE NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY.

No. 56.] SATURDAY, DECEMBER 9, 1837. [PRICE ONE PENNY

"Far from thinking this cause a *sole* means of converting sinners from the error of their ways, we deem it to be but an *auxiliary* to the great cause of religious truth; it is intended *not to supersede*, but to *make way* for other means."
Rev. J. A. James.

AMONGST the different reasons which should induce the benevolent and religious to countenance and support Temperance Societies, both by precept and example, there is none which ought to appeal more strongly to the feeling and judgment, especially of those who actively engage in philanthropic pursuits, than *the direct benefits conferred by them on the various institutions which have been established for the temporal and spiritual welfare of the community.* If this subject were enough considered, we should not be so frequently pained by the neglect, and even opposition, of those from whom we expected better things. This is, we are convinced, because their minds are not as yet sufficiently enlightened, nor their judgments convinced. They would do well, before they so decidedly enter their protest against our "ultra opinions," and our "fanaticism," (as some chuse to call it,) to look into the facts which would be afforded them in abundance, if they would condescend to come amongst us, and learn for themselves. FACTS are things which no sophistry in argument can gainsay, especially when they are simple in their nature, and clear in their origin and results. Let us then enter into an examination of a few amongst many that might be adduced, by all those, who, like ourselves, have had abundant opportunities of collecting them in the course of the exertions made in the cause. We shall thus oppose our *practical experience* to the *theoretical objections* of our opponents.

Take, for instance, the results in WALES, in consequence of the introduction of Total Abstinence principles, where, by the first Annual Report of our Parent Society, it appears there are 70,000 Tee-totalers amongst that ardent and zealous community. We attended the Annual Meeting of the London Welsh Auxiliary Bible Society, held last Spring, expecting to have our old Bible attachments and associations revived and gratified; but not in the least anticipating that we should obtain any direct encouragement to our later, but equally firm, attachment to the New Temperance Society. But on listening to the Reports and Speeches delivered on that interesting occasion, and especially to that of the Welsh Agent of the British and Foreign Bible Society, we were gratified, first, to learn that the free contributions from Wales in 1836 were £1000 more than they had been in any preceding year, and that a considerable portion of this increase was distinctly ascribed *to the influence of Temperance Societies* there. Descending from generals to particulars, the worthy advocate of the Society stated that in the Merionethshire Auxiliary a sub-committee going out to canvas in an agricultural district obtained a donation from a farmer of 1*s.*, and from a servant in his employ 25*s.*, "*because he had saved much more by not making a beast of himself*," having become a member of the New Temperance Society. In another place, a servant also gave £5; and in a third, a miner presented £5; and another of the same occupation £1; all distinctly owing to the operations of our Society there.

Of another species of benefit resulting from our labours may be quoted the statement of our friend CRUIKSHANK, of York, at the meeting in Aldersgate Street on the 18th of May last, "That nearly twenty reformed drunkards, but now confirmed tee-totalers, were members with him in the local body of Wesleyans to which he was then attached." And a chapel in a Northern manufacturing district has been called the "*Drunkard's Chapel*," on account of the numbers of that class reclaimed by the efforts of its minister, and attending there. The immediate consequences, in very many instances, of a real and sincere adoption of the Total Abstinence principle we have seen to be, first, a practical recognition of the principle that man lives not for himself alone (as the drunkard too often appears by his actions to think,) but that he has *relative* and *social* duties to perform Next he discovers the duty he owes to God, and consequently he begins to evince his sense of that requirement and his gratitude for his emancipation, by attending a place of worship, and, in numerous instances, this has resulted in the reformed drunkard becoming after, proof of his sincerity, a member of some religious body. The next effect is that *his bible* is sought for, and read; and, in too many instances, he has that sacred volume to procure; for even if he once possessed a copy it frequently happens that he has parted with it to procure the means of indulging his depraved appetite. Then if he is the head of a family, not only does his solicitude for the welfare of his *partner in life* revive, but also he is anxious to secure a proper education for *his children*, and to train them up in a manner consistent with the responsibility which as a Christian he now feels devolves upon him, and very frequently both for the sake of economy and the scriptural education also which they impart, he selects some of the schools which Christian benevolence has provided. Thus the congregation, the bible, and the school societies, are directly benefited by his conversion from Drunkenness to Total Abstinence from all intoxicating drinks.

Again,—when he becomes fully alive to a sense of the happy escape he has effected from intemperance and misery, and feels the extraordinary benefits arising from his change of thought and conduct, he frequently proves his solicitude *to give to others the benefit of his experience*, and he in his turn becomes an active and zealous supporter of the Society which has thus been blessed to him, and of other Christian and philauthropic institutions also. Of this happy effect, did our limits admit, we could give many interesting and striking examples. We will only quote an extract from the speech of the esteemed Pastor of Surrey Chapel, at the first Annual Meeting of the New Temperance Society. "Something had been said as to the advantages resulting from the introduction of tee-totalism and its beneficial influence on

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other institutions. He had a few illustrations in his pocket. In his congregation were several persons who had *missionary* boxes in their families. It had been recommended to them, after family prayer, to drop a farthing into the box, as also after any special blessing or mercy had been received, as a sort of thank-offering. In the boxes which had been recently sent in were several little sums bearing inscriptions, such as "Sixpence saved from the Publican by a Sunday-school Teacher"—"Sixpence saved by a Sunday-school Teacher from the ale-house"—"One shilling, the price of half a pint of beer usually taken"—"Sixpence, the price of pills which used to be taken to counteract the effects of porter." He read several more slips of the same kind.

Enough has now been stated to induce the serious and earnest reader to consider whether he is acting the part of a true disciple of Christ in withholding his countenance from Total Abstinence Societies; and whether he is not belying his character, by being indifferent to, and even actively opposing, them, as we are pained to know some do who still make much profession, and wish to be considered sincere Christians; forgetting the declaration of the apostle Paul, "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." Let them remember that it is also declared in scripture "Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance," and let them know that the New Temperance Society has already been the means of reclaiming 5000 known confirmed drunkards, besides many thousands more who have indulged in intoxicating drinks, to a degree far beyond true moderation, thereby endangering their souls; and let them consider whether it ought not therefore to have the support of those who really wish well to their fellow-mortals, and would withdraw them from temptation. And, knowing these facts, whether they are not awfully increasing their own responsibility at the day of judgment, when every sin of *omission* will be brought to account as well as of *commission*, and that they may be adjudged not to have faithfully occupied the talents with which they have been entrusted. On the other hand, if they are happily convinced of their duty to assist us, by their example, and by their consistent exertion, they will with us enjoy the Christian luxury of doing most essential good, and be partakers of the blessings of those that were ready to perish, not merely in time but eternity, at the period when this Samaritan Society found them out. To *Ministers*, especially, we would most urgently address this Appeal, and intreat them, by the love they bear to their flocks, and to all those amongst whom their lot is cast, to consider seriously these statements, and to employ their influence and their better talents for carrying out the ideas which we have thus submitted to them. Assured that if we once have them heartily on our side, from principle, the benefits to the community will be truly incalculable, in this stage of existence, though the entire amount will only be fully known when they receive the welcome salutation "WELL DONE THOU GOOD AND FAITHFUL SERVANT, ENTER THOU INTO THE JOY OF THY LORD." H. N. R.

CHRISTMAS, merry Christmas, is fast approaching. A season of the year in which friends congregate, and in which means are usually devised to promote and increase enjoyment. In this respect the members of our Society have no wish to be total abstainers. In as many of these enjoyments as are rational, and truly beneficial, they are ready to take their share: they only abstain where experience and observation have shewn them that conformity would be highly injurious. They love *conviviality*, and partake with pleasure and gratitude of those festive entertainments where no ingredients are permitted to enter which are detrimental to health, and which lead to much that is evil,—to much that is contrary to true conviviality, (*con-vive*)—to real life. They are ready to prove to the world that the principles of our Society have no tendency to beget moroseness, peevishness, or melancholy. They have no wish to retire into solitude, though they keep from the disgusting associations into which those are brought who are slaves to drinking habits. They are neither bloated sensualists, nor meagre ascetics. Though they often descant on the excellencies of cold water, they are not, in the sense in which those who hold them up to scorn insinuate, "disciples of the pump." Copious libations of that valuable fluid they leave to the man who has lighted an unquenchable fire in his throat by the constant use of inflaming poisons. They protest indeed against *infusions* of malt and hops—of coculus indicus and quassia; and against *mixtures* in which Alcohol is the prime ingredient, and *vitriol* and *turps*, are auxiliaries;—but *infusions* of Berbice and Mocha—of Souchong and Hyson—they have no objection to; nor do they object even to *mixtures*, provided they be those in the preparation of which the renowned HOWQUA has had a hand. By the side of a Patent Percolator, or "the bubbling and loud hissing urn," they can permit their wives and daughters to deal out "the cups that cheer but not inebriate;" and enjoy, to its full extent, "the feast of reason and the flow of soul." Thus, they can so spend their evening hours as not to be punished with the head-ache or the heart-ache the ensuing morning. With their own enjoyments they aim to connect the welfare of their fellow-men, and it is usually permitted to them to reap a rich reward.

We anticipate therefore a ready response to the invitation we now present to them, to attend as many as possible of the FESTIVALS and PUBLIC MEETINGS which are preparing by the Committees of the various Auxiliaries. Bills of Fare, announcing rich repasts, are already issued; and we feel assured that a hearty welcome will be given, and that the welcome will be still more cordial if they take a good proportion of their families and neighbours with them. Let the Tee-totalers of the Metropolis see if they cannot make such a demonstration of their strength at the ensuing meetings as shall excite public attention, enquiry, and conviction. Let each member exert himself to add one of his neighbours or acquaintances to our list, and take our word for it our number will be doubled!

THE SOUTH LONDON AUXILIARY will be first in the field. the Committee have announced their intention to hold a Public Meeting for Prayer, in Surrey Chapel, on Monday evening, the 11th inst. On the following evening a Meeting of Delegates from the various Auxiliaries, for the purpose of friendly Conference, will be held at the house of our old acquaintance Hockings, in the Borough. And on Thursday, the 14th inst., the FESTIVAL and ANNUAL MEETING of the Auxiliary will be held at Brunswick Chapel, Dover Road. The Rev. J. Sherman has engaged to preside; and the Rev. Edward Parsons, of Bow, and other Ministers and Advocates are expected to contribute their respective quota to the fund of general instruction and entertainment.

THE WEST LONDON AUXILIARY propose holding their *Christmas Festival* at the Crown and Anchor Tavern in the Strand, on Tuesday Afternoon, Dec. 26. The Committee intend to lay out the Large Room so as to allow the whole of the company to take Tea together—that is, we presume, supposing that more do not attend than even that large room can accommodate at once. The Members of the *Sacred Harmonic Society* have engaged to direct the musical portion of the entertainment.

THE NORTH LONDON AUXILIARY purpose holding a Festival on some evening of the first week in the New Year, which will be so arranged as to present peculiar attractions *to the* YOUNG. We have not received the particulars, and must defer further notice of that important Festival till next

week. Let our friends, however, hold themselves, and especially their children and the children of their friends in readiness to attend a meeting which is planned especially for their benefit.

What are our friends in the EAST LONDON AUXILIARY doing?

FROM a Note which we have received from Mr. J. C. W. DYER, and which will be found in another column, it appears that in a brief report of his address which we inserted in our 54th Number, we gave him credit for a larger portion of consistency than he is willing to take to himself. His own views and opinions are now fairly before the public, in his own words. We are not now about to enter into a discussion of the important question which his statements involves. That, we do, more or less, in every number, and at all our meetings. His premises and his conclusions are alike unsound. How far his views and opinions agree with certain principles which he has himself laid down, and how far they coincide with the views and opinions of some of the most skilful and experienced of his medical brethren, it is, we think, easy to perceive. We are willing to give his own statement a place in our periodical, because we are sure that a correct antidote to its poison will be found in the other portions of his address, which he has not cancelled—which he does not disavow. Lest our readers should not have our 54th Number at hand, we will just quote a few lines:—"If persons found themselves, on trial, to be better without such drinks," (wine and malt liquors) "it would be well for them to relinquish them altogether. He had no objection to their trying the experiment of Total Abstinence; and if they found, after trial, that they were better in pocket, in health, in comfort, in character, in family, he hoped they would adhere to it to the end of their days."

We leave it to Mr. DYER, and those few medical gentlemen whose views are similar to his own, to study what mixtures and compounds will *improve* the digestion; *we* are anxious to guard our fellow-men against the use of those things which we know will *impair* digestion. The digestive powers of most persons are good naturally: let them never take intoxicating liquors, and let their food be plain and simple, and they will not need to apply to any medical professor,—no, not even to Mr. DYER, for permission to use poisons to improve that which the Divine Creator has, in his infinite skill, made so perfect. "Wines and malt liquors," Mr. DYER declares to be "*useful* to a large class;"—yes, to the Manufacturers and Vendors of them, and to Medical Men, who, as he justly states, "find the takers of little drops to be their most valuable patients." They are, he adds, "*innocuous* to all;" yes, to every man, woman, and child, who forms a solemn determination not to take one drop of them! Take care, Mr. DYER, lest in your zeal to promote the *Temperance* (!) cause, and the cause of *digestion*, you promote also an appetite for increased portions of the liquids you allow, and even recommend, leading by insidious degrees to the use of those "*distilled spirits*" which yon and your coadjutors profess to hold in such abhorrence!

OUR intelligenee from Wales continues, as our readers will perceive, to be of the most cheering description. Ministers throughout the Principality are becoming active promoters of the Temperance cause, both by precept and example, and their success is abundant. *Ich Dien* is their appropriate motto; they do indeed *serve* the great cause, and they have their reward. Their own health is abundantly promoted; their ministerial labours become increasingly efficient; "and the pleasure of the Lord prospers in their hands." It is something to point to drunkards reformed; it is more to rejoice over many of these "added to the Church;" it is, above all, matter for ardent praise and gratitude to God, that he causes the work of religion to revive, by this means, and excites among large communities anxious desires as to the things which belong to their peace.

THE QUARTERLY REVIEW VERSUS TEE-TOTALISM.

[The following Letter, addressed to the Editor of the *Quarterly*, is inserted at the particular request of our highly respected Correspondent, though it is not our usual practice to admit Letters not immediately addressed to ourselves.]

To the Editor of the Quarterly Review.

SIR,—I am in the constant habit of reading your publication, and am willing to confess in this open manner that I have received from it great pleasure and considerable information. I generally approve of your Strictures upon the Books that are reviewed, and I fully concur in the principles both religious and political that you advocate. Having made these preliminary remarks, allow me to call your attention to the following passage taken from an article in your last number upon "Home Tours," and which I consider to be both unjustly severe and uncalled for. "No set of men have been so greatly improved within the last forty or fifty years as Stage Coachmen: as individuals they are now not more remarkable for civility and steadiness, than they are as a body, for sobriety; tea or more generally coffee, having almost entirely superseded the use of spirituous liquors among them, *and this without propping their good resolutions upon the crazy crutch of a Temperance Society, or making an assinine profession of Tee-totalism.*"

Now Sir, I, and hundreds of your readers are members of Temperance Societies, and permit me to ask you (not in a spirit of anger or petulance, but of calm and sober enquiry) what could induce you to offer this unprovoked affront; or to use your great influence against a Society whose object is a great moral reformation, and which professes hostility to nothing but the sin of drunkenness? To the drunkard himself no hostility is directed, unless that may be called such which consists of arguments to show his folly, and intreaties to forsake his pernicious habits. I believe, Sir, the Quarterly Review professes to be not merely a work of criticism upon literature, but the advocate of certain principles, and the censor of public morals. Your articles are in fact essays upon the various leading subjects of the day, and the books that have been written upon them are introduced as merely subservient to your actual design. Now I do not at all quarrel with this: it may not be exactly what in former days was understood by a Review; but it is an ingenious and useful mode of spreading information and promulgating principles. The weapon is a powerful one, and may be used either for good or evil. You have taken it up and you are responsible for its proper use. Now Sir, permit me again to ask you what could induce you to offer an affront to the members of Temperance Societies? They have made no attack upon you: they have not, I will engage, even annoyed you with intreaties to join them: nor were your sneering remarks necessary for your character of modern Coachmen, many of whom, I am glad to say, are deserving of your praise. Then why endeavour to weaken their efforts in the cause of morality? It may be your opinion that a better mode of curing drunkenness might be found; but this is only a matter of opinion or taste, and ought not to provoke your anger. As an advocate for religion and morality you are surely desirous of checking the monstrous evil that now stalks unblushingly through our streets, and demoralizes three-fourths of our poor neighbours. Now this is all that the Temperance or Total Abstinence Societies propose. They have seen the monster in all its deformity: they have

in many of their members felt its contaminating touch, and have shrunk back appalled. They have done more,—they have heard the reproaches of conscience: they have listened to the still small voice of religion that urged not only their own reformation, but the reformation of their fellow-creatures. They have, in the midst of clamour, and resistance, and derision, come forward to fulfil the holy duty, and their efforts have been blessed by Heaven. But why, you will ask, "trust to the crazy crutch of a Temperance Society, or the assinine profession of Tee-totalism?" Because every thing else had failed. In vain had the pious and benevolent given their advice in private: in vain had the ministers of religion, with all the sanctions of their sacred office, lifted up their voices in public. The drunkard laughed, and the gin-palace reared its proud and unblushing head, and the evil grew daily more rampant, till at last the wise and the virtuous all united in one general shout of "shame! shame!" At this time the Temperance Society came forward to contend with the evil; but its efforts were feeble, and but little good was accomplished. It was perhaps however the only step that could have been taken at the beginning, and to it belongs the merit of laying the foundation stone. They allowed a moderate indulgence in wine and ale, and he who was fond of these liquors having begun to drink, seldom, if ever, was restrained within the bounds of moderation; and it has been often asserted that the Temperance Societies had never cured a real drunkard. Those who were previously moderate continued so, and thus the scheme, although maintaining a respectable appearance, was wholly inefficient; and certainly in this sense the original Temperance Society, proved to be but a "crazy crutch." But the real friends of sobriety were not thus to be cheated: finding that nothing was done, they honestly searched into the cause of the failure; and when they discovered it, they boldly stood forward the champions of Total Abstinence from all intoxicating liquors, which they found to be the only effectual remedy. And have they had reason to repent of the forward step they took? Let the thousands and tens of thousands of reformed drunkards answer: let the thousands that are weekly joining their ranks answer. But you say the Coachmen of the present day have given up spirituous liquors, and taken to tea and coffee, "without propping their good resolutions upon the crazy crutch of a Temperance Society, or making an assinine profession of Tee-totalism." Indeed! how can you say that none of our sober and respectable Coachmen belong to a Temperance Society? And how can you say that none of those who have given up intoxicating liquors without actually enrolling their names as members, have not been made converts by the example of Tee-totalers, and the arguments that are used in Temperance publications? The periodical papers, and sermons, and tracts of the Society are scattered far and wide, and there are thousands of converts who have never actually given the pledge, but who are waiting for a convenient opportunity to do so; and thousands more who never intend to give it, but who will strictly fulfil its conditions. There are very many pious and sober men who have joined the Society and given the pledge; and why, you may ask, have they done so? Because they believed that example was necessary to give effect to precept; and that in many cases, nothing short of example was of any use. They resigned their moderate indulgence for the sake of their weak brother, and I presume they are deserving of praise rather than censure.

If I have said any thing to convince you that the object of the Total Abstinence Societies is good, and that their efforts have been so far successful, allow me to call your attention to the effect likely to be produced by your ungenerous and injurious remark. The Quarterly Review is a publication of great consideration and influence, and few men would like to be under the lash of its ridicule or condemnation, and I have no doubt but that many persons would be deterred from joining the Temperance Societies by what you have said. I believe I know several who were almost decided; but who, I have no doubt, will shrink from making what you call an "assinine profession;" and thus you have, I fear, given some check to the efforts of those who are endeavouring to put an end to drunkenness. But this is not all. Our Societies have met with much opposition, and have had to endure considerable violence: they have been assailed by riotous mobs, and have had their windows broken, and their lives endangered. I should be sorry to charge you with the design to excite these commotions, because I am sure you had no such design, but you must permit me to say that your words are calculated to bring our Society into contempt, and to increase the rancour of its opponents. I have often read with approbation your censures of Cobbett and others for rousing the passions of the mob by their writings, and I will now venture to refer you back to your own arguments upon that subject.

Fearing that you may possibly never hear of the paper in which this letter is published, I have requested the Printer to send you a copy of it with my proper signature; for although I seek no publicity, I scorn to conceal my name from the person I address. I have also desired the Printer to send you a few of our publications that you may form a more correct notion of Temperance and Total Abstinence Societies than you seem hitherto to have done. You will perhaps think these little things even beneath criticism; and so they may, if viewed as literary compositions; but they are not to be thus considered: they were written for the poor and illiterate, and the style has been measured to fit their capacities. If they are calculated to effect the end in view, that is all that can be expected of them, and as it regards the present controversy, the object of the Society and nothing else must be considered.

Before I conclude, permit me to request that you will review your former opinions of Temperance Societies, and if you come to the conclusion that you have treated them injuriously, I trust you will have the candour to confess it, and make what reparation you can. If you deign to give any reply to this, let it not be in anger, for no offence is intended: nor yet in ridicule, for the cause, whether skilfully or weakly conducted, is the cause of virtue, and deserves to be treated with respect.

I am, Sir, &c. C. O. L.

TEMPERANCE MANUAL.

A zealous and active member of the North London Auxiliary has drawn up with considerable care, *a Manual of the system of the New British and Foreign Temperance Society*. It comprises a statement of the general objects of the Society, together with an account of the rise and progress of the Temperance Cause, the benefits which have already resulted from its establishment, and the greater good to be anticipated. The extent of intemperance, and the injurious effects of the use of intoxicating liquors upon individuals, society, and the interests of religion, are also pointed out. The dangers resulting from the moderation system are fully exposed. The difficulties and objections which are usually presented to such Societies are stated and obviated. Reasons are assigned for subscription to a pledge; and other points are touched upon, which are calculated to promote the principles of Total Abstinence. Having seen some portion of the *Manual*, and placing the fullest confidence in the skill and experience of the author, we rejoice that he has yielded to the intreaties of several judicious friends, and has consented to publish it in a very cheap form. It will be ready for delivery, we understand, in a day or two.

THE CRANBERRY MEADOW,

A SIMPLE STORY.

It was a clear morning in April. The ground, bushes, and fences, sparkled with their frosty covering. The bare hills and leafless trees looked as if they could not long remain bare and leafless, beneath a sky so bright. A robin here and there ventured a short, sweet note, and earth and sky seemed to rejoice in the scene. The path that led to the village school was trod by happy children, whose glowing cheeks and merry voices testified that they partook of the general gladness.

In the same path, at a distance from a group of neatly dressed and smiling children, was a little girl, whose pale, soiled face, tattered dress, and bare feet, bespoke her the child of poverty and vice. She looked upon the laughing band before her with a wistful countenance, and hiding behind her shawl the small tin pail she carried, lingered by the fence till the children were out of sight, and then, turning into another road, proceeded to perform her usual errand at the yellow shop. The bright calm morning had no charm for her. Her little heart felt none of the lightness and gaiety the hearts of children feel when nature is beautiful around them. She could not laugh as they laughed; and as the sound of their merry voices seemed still to linger on her ear, she wondered that she could not be as happy as they. And then she thought of the dreariness and poverty of her home, of the cruelty of her father, of the neglect and unkindness of her mother, the misery of the long cold winter through which she had just passed, of the hunger her little brothers and herself often felt; she thought of the neat appearance of the children she had just seen, and then looked upon her own dress, torn and dirty as it was, till tears filled her eyes, and her heart became sadder than ever. Mary, who possessed a degree of intelligence above what her years would seem to warrant, knew what made those children so different from herself; she well knew that they would spend that day in school, learning something useful, while she would spend it in idleness at home, or in trying to quiet the hungry baby and please the other children while her mother was picking cranberries in the meadow. Mary knew she was, that very morning, to carry home something that would make her mother cross and wholly unmindful of her destitute children.

When she had reached the spirit shop, its keeper was not there; but his son, a bright intelligent boy of thirteen, stood behind the counter, playing with his little sister. Mary asked for the rum with a faltering voice, and as she offered the jug, our young tradesman, looking upon her with mingled contempt and pity, said, "What does your mother drink rum for?" Mary felt ashamed, and looked so sad that the boy was sorry for what he had said. He gave her the liquor, and tied up the scanty allowance of meal; and Mary, with a heavy heart, but hasty step, proceeded upon her way. When she reached her dwelling—and who needs a description of a drunkard's dwelling?—her mother met her at the door, and hastily snatching the jug from her hand, drank off its burning contents. She then took the meal to prepare breakfast, and Mary was sent to gather some sticks to kindle the fire. The dough was then placed before the smoky, scanty fire, and the impatient children hovered around to watch its progress. Long, however, before it was sufficiently baked, they snatched it piece by piece away, till nothing but the empty tin remained.

The little boys, with their hunger scarcely satisfied, then left the house to loiter as usual in the streets, while Mary, as she saw her mother becoming every moment more incapable of attending to the wants of her infant, took the poor little creature into her arms, and in trying to soothe its sufferings, half forgot her own. She had just succeeded in lulling the baby when her father entered. He had been in the meadow picking the cranberries, which had been preserved during the winter under the snow, and which could now be sold for a few cents a quart. Though once a strong and active man, so degraded had he become, that few persons were willing to employ him; and he resorted to picking cranberries as the only means left him of obtaining what his appetite so imperiously demanded.

On entering the room, and seeing the state his wife was in, he uttered a loud curse, and at the same time bade Mary leave the crying child, that his entrance had awakened, put on her bonnet, and hasten to the village to sell the cranberries, and on her return call at the yellow shop.

Mary left the child, put on her bonnet, and with a trembling heart commenced her walk. On her way she met her brothers, and stopped to tell them, that as their father was then at home, they had better keep away from the house till her return. She then called from door to door; but at every place her timid inquiry, "Do you want any cranberries here?" met the same chilling answer—"No."

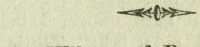
At length wearied out, and fearful that she could not dispose of them at all, she sat down by the road-side and wept bitterly. But the sun had long passed its meridian, and was gradually lowering in the western sky. She *must* go home; and what would her father say if she returned with the cranberries unsold? This she could not do; and she determined to try to exchange them at the shop, for the spirit her father wanted.

After waiting some time at the counter till the wants of this and that wretched victim were supplied, she told her errand, and after much hesitation on the part of the shopkeeper, and much entreaty on her own, the cranberries were exchanged for rum. Mary then rapidly retraced her steps homeward, and with a beating heart entered the cottage. Her father was not present, but her mother was there, and, inquiring where she had been, insisted on Mary's giving her the spirit. Mary refused as long as she dared, for she knew how terrible would be the anger of her father, should he find the quantity diminished on his return. But the mother, regardless of every thing except the gratification of her own appetite, seized the vessel from her child, and drank a large portion of its contents.

It was scarcely swallowed before her husband entered; and, enraged at seeing the spirit so much lessened, he reproached first Mary, and then his wife, in the most bitter terms. The provoking replies of the latter excited his rage almost beyond control; and Mary, fearing for the safety of herself and brothers, crept with them into an empty closet, where, with their arms around each other, they remained almost breathless with alarm, trembling at their father's loud threats, and the fearful screams of their mother.

At length the discord was hushed, and all was silent, except the low groans of the suffering wife, and the cries of the helpless babe. The children then crept from their hiding-place, to seek for some food before they laid themselves down upon their wretched bed, to forget their fears for a while in sleep. But in vain did they look for a crust of bread or a cold potato. Mary could find nothing but the remainder of the meal she had procured in the morning, but it was too late to attempt baking another cake. The fire was out upon the hearth, and it was too dark to go in search of wood. So the hungry children, with their wants unsupplied, were obliged to lay themselves down to sleep.

(To be concluded in our next.)



The Rev. Mr. Wilson, of Bombay, relates that talking with a Hindoo, he observed, When Baji Rdo and the Brahmins were the sovereigns of this country, not a drunkard was to be seen; but since the English have become our masters, even the Brahmins themselves have become drunkards.—R. P. B.

Correspondence.

THE VALE OF CLUYD.—MINISTERIAL TESTIMONIES.

DEAR SIR,—Being a warm advocate of Total Abstinence principles, and willing to further their progress, and also in obedience to your call for the names of Ministers who have signed our Pledge, I forward you the following List of those who have come forward in the vicinity of the Vale of Cluyd, in North Wales, who are strong as an oak, and firm as a rock, and warm as the sun in the meridian of midsummer, and stout as lions, fighting the most noble fight against our land's greatest foes, Intoxicating Liquors. I am also happy to inform your numerous readers, that we have nearly gained the victory in Wales. We are daily wounding our opponents by hundreds, and the poor crippled moderationists, are acted upon by the drunkards, so that they are much discountenanced by those that did at one time embrace them.

LIST OF MINISTERS.

(Continued from No. 50, page 407.)

	NAMES.	RESIDENCE.	DENOMINATION.
181.	Bridge, J. . .	Llangynhafal . . .	Independent
182.	Burden, J. .	Denbigh	Wesleyan
183.	Davies, Joseph	Ditto	Baptist
184.	Davies, Robert	Ditto . . , . .	Cal. Methodist
185.	Davies, Robert	Cefn Meriadog . .	Ditto
186.	Evans, Emerice	Abergele	Ditto
187.	Evans, John .	Rhuddlan	Baptist
188.	Foulkes, John .	Abergele . . . ,	Cal. Methodist.
189.	Hughes, John .	Rhuddlan	Independent
190.	Hughes, John .	Newmarket . . .	Ditto
191.	Hughes, Richd.	Rhyl	Wesleyan
192.	Humphreys, D.	Newmarket . . .	Independent
193.	Jones, David .	Ruthen	Wesleyan
194.	Jones, John .	Green	Independent
195.	Jones, John .	Rhyl	Cal. Methodist.
196.	Jones, Thomas	Newmarket . . .	Independent
197.	Jones, William	Rhuddlan	Cal. Methodist.
198.	Jones, William	Abergele	Wesleyan
199.	Lloyd, Jonah .	St. Asaph	Independent
200.	Lloyd, Thomas	Abergele	Cal. Methodist.
201.	Mellish, Chas. .	Denbigh	Ditto
202.	Morris, William	Rhuddlan	Ditto
203.	Parry, Moses .	Denbigh	Ditto
204.	Prichard, Rich.	Abergele	Wesleyan
205.	Rees, William .	Denbigh	Independent
206.	Roberts, John .	Brynlluyne . . .	Cal. Methodist.
207.	Rowlands, Wm.	Newmarket . . .	Wesleyan
208.	Thomas, John .	Cwm	Ditto
209.	Williams, Edw.	Duffryn	Cal. Methodist.
210.	Williams, Robt.	Ruthen	Baptist
211.	Williams, Thos.	Dyserth	Wesleyan
212.	Williams, Wm.	Cwm , ...	Ditto
213.	Wynne, John .	Leanbedr	Cal. Methodist.
214.	Wynne, Evan .	Llansannan	Ditto

We have now upon our books (which we call "the Cities of Refuge,") in the Vale of Cluyd, upwards of 7000 Members; 300 of whom are reformed drunkards, of which number, about 60 have become members of the church of God in different denominations of christians, "This is the Lord's doing, and it is marvellous in our eyes." We have also had the great pleasure of seeing 25 beer-shops, turned to lawful professions; and many more, I believe, have received condemnation and must fall. Those churches who are lukewarm in this cause, and others who persecute it, are in a declining state, but those who come forward to help it on are in a blooming and flourishing condition. Great revivals have commenced in some of our churches and there is a continual increase in their numbers. It is not a singular sight to hear poor reformed drunkards crying out for mercy when under the word, "Gad is born, a host cometh!" Blessed be God for such a glorious cause! may it still abound and go forward conquering and to conquer, and may that happy day be shortly seen, when we shall cry out ALCOHOL "is fallen, is fallen!" Persevere brethren, persevere; the Lord hath given our enemy into our hands. Use your sling and stones; though he curses, we will have him down; for our motto is "Glory to God and good will towards men!" See the monster's strength faileth him, he is confounded; he takes a staff for staffs; we puzzle him, let us follow after him. Drive on, drive on, we shall overtake and destroy him; and before long we shall see him dragged to his grave "with the burial of an ass."

Your's, truly,

Rhyl, Nov. 23, 1837. J. JONES, SECRETARY.

N. B. A Tee-Totaller until death.—Having been a drunkard for 5 years, and a moderationist for 15, have become a total abstainer for the last 16 months, which life I most heartily relish. I am determined to live and die what I, through grace, now am.—Though I have travelled this last 16 months many hundred miles, and have preached about 300 sermons, and lectured upon Total Abstinence principles about 100 times, I am as healthy as ever, and much lustier. May the Lord keep me what I am, and enable me to go on until death.—I wish your prayers for the first-born of RHYL.

"A MONSTROUS OFFSPRING OF MODERN TIMES!"

SIR,—In your *Intelligencer* of last week there appears "a one sided Report" of a Meeting of the British and Foreign Temperance Society, held lately in the School Room of St. Barnabas Church.

Allow me to say that in reporting what fell from me on that occasion, you have by inserting two words of your own, (*slight*, and *so*,) entirely perverted my meaning. The passage you have altered should stand thus: "He contended, however, that though Alcohol was to be found in larger proportion in Wine, and in smaller proportion in Malt Liquor, yet that in Wine and Malt Liquor Alcohol was combined with other materials which prevented it from being injurious, and which contained some nutriment. Nay, that these drinks temperately used were moreover powerful promoters of digestion, useful to a large class of individuals, and perfectly innocuous to all."

May I suggest that your Periodical ought to be called the Total Abstinence Intelligencer. Temperance and Total Abstinence are very different things. The former is a virtue of Scripture inculcation; the latter, a monstrous offspring of modern times. JOHN C. W. DYER.

Progress of Temperance.

METROPOLITAN.

WALWORTH.—The Infant School Room, York Street, was crowded with a respectable and attentive company on Tuesday Evening, the 21st ult. In the absence of the Rev. G Clayton, who had expressed his regret that he was as yet unable to officiate at so late an hour, Mr. Osborn was called to the Chair. He briefly stated the object of the Meeting, and alluding to the cry that this was the age of extremes, said, that if the extreme was from vice to virtue—misery to happiness—drunkenness to sobriety—he could not but congratulate all present that they lived in such a happy period. Mr. Collings, in a forcible manner, showed the danger of using any intoxicating drink whatever, and the duty and pleasure of Total Abstinence. Mr. J. Sears illustrated the extent of the evil as existing among *Printers*, and said, that the loss of time, only, amounted oftentimes *to* 15*s. per Week per Man.* But the topstone of argument was brought home by Mr. Whittaker, who in a speech of an hour long, exposed

the inutility of half measures—the emptiness of the objections urged, and the crime and misery daily spread by the use of intoxicating liquors. He brought to light the abstinent practices of the Patriarchs and Prophets, and attempted to arouse the professor from his lethargy by appealing to him whether, when so great love had been shewn towards him, that same love ought not to constrain him to do all, and be any thing, that men might peradventure be brought to the knowledge of the truth. 3 Signatures were obtained.

W. COLLINGS, Sec.

WEST LONDON AUXILIARY (Hampstead Branch).—Nov. 13, 1837, a meeting was held in the Wesleyan Chapel. Mr. Hamilton in the Chair; Speakers, Messrs. Stokes, Crouch, and Gray. A still was exhibited and the contents of half a pint of ale analysed. The audience, which consisted of about 250 people were moderately quiet, and very much interested. The principle of Total Abstinence is evidently spreading very fast in Hampstead. We received 6 signatures. The present number of members in Hampstead is 28; we have much need of assistance from our friends in London, by whose aid, combined with our own exertions, we hope to see Temperance and its attendant benefits mightily extend in Hampstead. W. S.

CHELSEA, Dec. 4.—The principles of the New British and Foreign Temperance Society are rapidly extending themselves in Chelsea. During the month of November we held 5 meetings. On the 2nd, a valuable and interesting Lecture was delivered in Sloane Place Chapel, by Mr. J. W. Green, after which the meeting was briefly addressed by Mr. Bennett and another. The attention of the audience was admirably secured by the Lecturer, and there is reason to believe a deep and effectual impression was produced. At Bosbury's Rooms on the 6th, Mr. Whittaker addressed the company in a long and powerful speech; the mass of facts and arguments which he adduced in support of the cause excited a spirit of inquiry, and it is believed many went away with the determination to see "whether those things were so." Mr. S. Gray followed with his usual energy and ability; and after a few observations from Mr. Evans, the meeting was concluded. On the 16th, a numerous and respectable meeting took place at the Bible Christians' Chapel; Messrs. Grosjean, Whittaker, and Hockings, occupied the evening with able and judicious addresses; 13 enrolled their names as members. A Lecture was delivered at Bosbury's Rooms on the 20th by Mr. Williams, Jun. upon the nature, properties, and effects of Alcohol as connected with the human system. Addresses were afterwards given by Messrs. Jaques, Baron, and Goddard. 3 signed the pledge. On the 30th, we had a good meeting at the Bible Christians' Chapel; Messrs. Baron, King, and Lissant, spoke with much fervor in favor of the cause. 4 subscribed the declaration. J. S. HERBERT, Sec.

STRATFORD, 24th Nov.—We had a very good meeting on the 21st; Mr. Harding of Cork, Mr. Hart, and other advocates addressed the meeting; twenty-five signatures were obtained, and the people were well satisfied. A young lady told me that the more she heard the more her judgment was convinced that we are right, and that she would try it for one month. A youth about eighteen, having told his brother when he got home that he had signed, was laughed at by him; well, says the youth, I have only to say that had you been there, you must have signed it also. So much for the argument used by the speaker. S. S.

PROVINCIAL.

OLNEY, BUCKS, Nov. 24.—On the 15th inst. Mr. Cassell, the Manchester Carpenter, delivered a lecture on tee-totalism to a very large audience at the School Room of the Independent Chapel in this place. Some interruption was offered by two persons in a state of intoxication; but a considerable impression was evidently made, and it is hoped, a society may speedily be established.

JOHN MORRIS, Independent Minister.

OSWESTRY, DECEMBER 1, 1837.—Since the insertion in the *Intelligencer* of the 28th October last, of the account of the rise and progress of our Tee-Total Temperance Society, I am gratified to inform the friends of temperance that the number of our members, there stated to be above 480, has increased to upwards of 980. In this statement, I have allowed for backsliders, of whom, I am thankful to say, we have had very few.—Hardly a day passes without several persons coming forward to sign our pledge. If those we have rescued from the ranks of intemperance are enabled to stand firm to their principles we shall have the privilege of numbering among our members upwards of 70 reformed drunkards. In the above calculation, I have not included a flourishing Welsh Society at *Carneddan*, in this Parish, numbering, I believe upwards of 200, which makes the whole number of Tee-Totalers in this neighbourhood exceed 1180. We would recommend to Tee-Total Societies, what we find exceedingly useful in regulating and giving interest to our proceedings, viz. Printed Plans of our Public Meetings in the Town and neighbourhood, which we intend publishing Quarterly. The Plan gives the place and time of Meeting, together with the names of the Speakers engaged to attend; four of whom we plan for each Meeting. We think of holding another Festival on the 26th inst. of which you will probably receive a short account. M. W. O.

BARTON-ON-HUMBER.—About a fortnight ago, a Total Abstinence Society was formed in this place. Upwards of one-hundred names are already enrolled on the pledge, and each meeting adds to the number.—*Christian Advocate.*

Review.

Six Sermons on the Nature, Occasions, Signs, Evils, and Remedy of Intemperance. By LYMAN BEECHER, D.D., *President of Lane Seminary, Ohio, United States.* Third Edition, 12mo., 72 pp. Pasco, London.

The name of Dr. Beecher has long been intimately connected with the Temperance cause. He had for many years been deeply impressed with the awful extent and rapid increase of the vice of Intemperance; but it was not till the year 1826 that he was able to express his thoughts through the medium of the press. He then published his Six Sermons, which soon produced a strong sensation throughout the United States, so that days of fasting and humiliation were appointed, and Societies organized on the principles which he recommended. The rapid spread of these Societies is now become matter of history. As the evil however still rages, and as the remedies suggested by Dr. Beecher are the only efficient remedies which can be proposed, his arguments and illustrations on both points still maintain all their freshness and originality. It has been well remarked by Professor Edgar, of Belfast, that "the originality and boldness of Dr. Beecher's conceptions, his vigour and dauntless courage, and his intimate acquaintance with the human character, eminently qualified him for undertaking the duties which devolved upon him as an early pioneer in the Temperance Reformation. By the Sermons which are now published he gave a life to the work of Reformation of incalculable extent, and created a new era in the world's history." So true were the principles laid down by Dr. Beecher in his first edition of these Sermons, that, in a more advanced stage of the question as to what was the most efficient *remedy* for drunkenness, it was scarcely necessary to alter or adapt a single sentence. Yet, to prevent all possible misunderstanding, and to prove that his Sermons are perfectly applicable to the practice of Total Abstinence from all intoxicating liquors, we may subjoin the following extract from the Introduction to the present Edition.

'When these Sermons were first published in America,

(in 1826,) ardent Spirits were the GENERAL and ALMOST EXCLUSIVE medium of intemperance: hence the author's constant reference to that class of intoxicating liquors. But the reader will, we doubt not, as he proceeds, be forcibly struck with the adaptation of the reasoning to the present circumstances of the British population in their use of other kinds of intoxicating drinks.

"As the consumption of ardent Spirits declined before the growing influence of the American Society, beer, wine, and cider next became the medium of intemperance; and Dr. Beecher and his worthy colleagues found themselves compelled to address their powerful energies to this new modification of the evil, *analogous as it is to the form which it assumes in our country.*

"At the American Temperance Convention of 1836, held at Saratoga Springs, we find Dr. Beecher, after ten years experience in the work, using this language: "I think that when we first engaged in the Temperance Reform, we acted according to all the light we had. We attacked first what met us first, and that was the van of the enemy's power. It came on under the banner of *ardent spirit*, and we drove it back. But no sooner had we put the enemy to flight, than we found that he had a great many Auxiliaries under the banner of *wine, beer, and cider*, whose power we were never aware of, until the main body was gone.—Let us at once take the ground of the deleterious influence of all *intoxicating drinks.*"

Dr. B. proposed the following resolution: "That the use of intoxicating drink as a common or frequent beverage, beside its pernicious influence upon the body exerts a perverting influence upon the mind, which disqualifies those who use it to judge correctly in respect to its deleterious influence upon themselves and others."

We might furnish extracts as specimens of the glowing eloquence with which the pious author expresses himself on this most important subject. But the present Edition is published at so cheap a rate as to render it possible for persons of all classes to be possessed of it. We have no doubt but all who do so will rise from the perusal with their understandings convinced and their hearts deeply impressed. This Edition contains also a *Supplement*, consisting of an address from the Half-yearly meeting of the State of New York, held at Buffalo, when three hundred and twelve Delegates were in attendance.

MEETINGS IN LONDON AND ITS SUBURBS.

Monday, December 11th.—In the School Room adjoining St. Barnabas Church, King Square, Goswell Street Road, for the purpose of explaining the Principles and Objects of the Society. The Rev. W. Thompson, A.M. will take the Chair at 7 o'Clock.

Also, at the Wesleyan Association Chapel, Edward Street, Whitmore Road, Hoxton.—Infant School Room, back of Mr. Crawley's, Royal Hospital Row, Chelsea, Meeting of Females.

—Baptist Chapel, Northampton Street, King's Cross.

Tuesday, December 12th.—School Room, Harp Alley, Farringdon Street.—Ebenezer Chapel, Old Street Road.—Little Wild Street Chapel, Great Queen Street.

—Sunday School, Jacob Street, Mill Street, Dock Head.—Tottenham; a Lecture by T. A. Smith.

Wednesday, December 13th.—Bible Christians' Chapel, Paradise Row, King's Cross.—Providence Chapel, Charles Court, Featherstone Street, City Road.—Infant School Rooms, Vincent Square, Westminster.

—Wesleyan Chapel, Hampstead.

Thursday, December 14th.—Christian Benevolent Society's Chapel, Macclesfield Street, City Road.—Bible Christian's Chapel, George's Place, Pimlico.

Friday, December 15th.—The Chapel, Broker Row, Mint.

Thursday, Dec. 21.—The Welsh Chapel in Aldersgate Street will be Re-Opened, when a Meeting of *Members only* will be held.

To the Members of the New British and Foreign Temperance Society.

THE LONDON UNITED BRETHREN BENEFIT SOCIETY, upon the Birmingham Principle, established at Mr. Smith's Coffee House, Old Bailey, has Removed to Mr. Hart's Hotel, 159, Aldersgate Street, where eligible Persons desirous of becoming Members may see the Rules, by applying at the Bar, or at Mr. Pasco's 90, Bartholomew Close.

BENEFITS.	£.	s.	d.
In Sickness, per Week - -	0	16	0
Free Member's Death - -	10	0	0
Do. Wife - - - -	5	0	0

*** Meeting Night, the First Monday in January.

Just, Published, price One Penny,

An ADDRESS to the Members of the NEW BRITISH and FOREIGN TEMPERANCE SOCIETY, on the DUTIES which they owe to themselves—to their fellow Members, and to the Community at large. By A MEMBER OF THE NORTH LONDON COMMITTEE. "With well doing—put to silence the ignorance of foolish men."

A TEE-TOTALER'S DEFENCE, price 2*d.*,

In an ADDRESS to the Inhabitants of Llansaintffraid, Montgomeryshire. By D. JONES.

Published by W. Price, Oswestry; and Sold by J. Pasco, London; and all Booksellers.

TO CORRESPONDENTS.

Communications have been received from C. O. L.—W. W. Owen.—J. Vowles.—H. N. R.—C. King.—R. P. Batger.—T. Whittaker.—D. Jones.—J. S. Herbert.—E. Morgan—and J. Clark

The second letter of "A lover of Consistency" *in our next. Also, some important intelligence from America; Reports of various meetings in the North London Auxiliary; Extracts from Mr. Whittaker's Journal.*

A letter from the Rev. H. Dixon;—Dr. Fauconnet's important communication;—Intelligence from Liverpool; Remarks on a passage in Sergeant Talfourd's Life of Charles Lamb, &c. is unavoidably postponed till our next.

The writer who signs himself "Fairplay" *is mistaken. Much depends upon the degree of moisture contained in the extract at the time of weighing; what is called "dry extract" being, of course, much lighter than when in a more liquid state. Mr. Livesey, in his lecture, says, that the quantity of extract which was taken out of a quart of ale weighed about two ounces and a quarter; which would give* nine *ounces for the gallon, a little more than* "Fairplay" *obtained from his. Some speakers have said that there is not more than two ounces* of nutriment *in a gallon of Ale, and this has probably led to the mistake to which our Correspondent refers.*

Subscriptions and Donations to the New British and Foreign Temperance Society, are respectfully solicited and will be received by W. Janson, Jun., Esq., Tottenham, Treasurer; Mr. R. L. Johnston, Sub-treasurer, Clapham; J. E. Howard, Esq., Tottenham, and Mr. John Meredith, 3, Durham Place, Lambeth, Hon. Secretaries.

In reply to the Enquiries of some Correspondents we are requested to state that the time mentioned for sending in the ESSAY for which the Premium of One Hundred Guineas was offered, is the 25th of this Month. It is to be sent sealed to J. Meredith, Esq. 3, Durham Place, Lambeth. The Adjudicators are the Rev. T. Dury, Rector of Keighley, Yorkshire; the Rev. J. Hinton, of London; and J. E. Howard, Esq. of Tottenham.

All Communications, for the Society, to be addressed (post paid) to Mr. John Meredith, 3, Durham Place, Lambeth.

All Communications, for the Intelligencer, to be addressed (post paid) to the Editor, 90, Bartholomew Close.

Printed and Published by J. PASCO, 90, Bartholomew Close; and may be had of all Booksellers.

THE WEEKLY
London Temperance Intelligencer.

UNDER THE DIRECTION AND SUPERINTENDENCE OF THE NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY.

No. 57.] SATURDAY, DECEMBER 16, 1837. [PRICE ONE PENNY

"Far from thinking this cause a *sole* means of converting sinners from the error of their ways, we deem it to be but an *auxiliary* to the great cause of religious truth; it is intended *not to supersede*, but to *make way* for other means."
Rev. J. A. James.

NEW YEAR'S GIFTS.

THE greater portion of this article appeared, nearly two years ago, in a periodical which was conducted with much skill, but which, we are sorry to say, has for some time been relinquished. It is so well adapted to our purpose, and is so admirably suited to the present season, that we believe those will essentially serve our cause who give it extensive circulation.

The season has returned, when we have to congratulate our friends, and most sincerely do we wish them *a happy new year*. We shall endeavour to realize our wishes by discountenancing a practice which is the cause of great unhappiness, and recommending the adoption of principles which will, to a great extent, insure the happiness we wish.

It is to be feared that the temperance reformation has not so far succeeded, as to dispose of the long-established custom of giving, in strong drink, or money for the purpose of procuring it, what is commonly called *a new year's gift*, but which might more properly be denominated a "*new year's curse.*" By this practice intemperance is promoted, and the woes denounced, in the word of God, against those who continue to give their neighbours drink, or put their bottle before them, as is the general practice in the social circle, are brought to bear upon hundreds and thousands.

The practice of ushering in the new year with this custom, as well as the ordinary habit of drinking, is a clear evidence of the prevalence of *a fatal delusion*, or a most *corrupt state of morals* in society.

We should participate in the pleasure enjoyed by a virtuous family, when the head of that family presents to his children, as a new year's gift, a suitable book, by which their morals may be improved, and their youthful and aspiring minds directed to heavenly things; or, we should be delighted to follow the steps of those, who, like their lord and master, go about doing good, visiting the habitations of worthy objects of charity, and leaving behind a portion of that good with which a kind providence had blessed them.

The peculiar circumstances of a new year, afford an opportunity of doing much good, by putting into the hands of servants and others who solicit a new year's gift, not the glass, which contains the insinuating poison, but that glass which reflects their moral character, and presents the water of life to those who are ready to perish. We feel it our duty to sound the trumpet of alarm both to the givers and receivers of intoxicating drink: but we have little hope of succeeding with the man who obtains a livelihood, or rises to affluence by the manufacturing or selling of that which is the cause of poverty and starvation to his victims. O! ill-gotten gains! the price of blood—the blood of souls.

The avaricious tradesman may still give the drunkards drink, and gull his customers; and the drunkards may give their mutual pledges in strong drink, but we do hope that we may succeed with *professors of religion.* The plea of ignorance cannot now be urged, the effects of intoxicating drinks are too plainly seen to allow the wise and good to tolerate, any longer, the practice of dealing out the drunkard's drink, as a new year's gift. The words of scripture contained in Habakkuk ii. 15, might have been written for the very purpose of discountenancing the practice we have justly reprobated. We do therefore most solemnly warn our readers against the sanctioning of that most abominable custom, under any circumstances—there is not one to justify. We are aware the demand will be made, and a refusal may incur displeasure, and perhaps some apparent disadvantages in trade may be anticipated; but let it be remembered, it is better to fear God than man; it is better to sacrifice the custom and friendship of a deluded votary of strong drink, than incur the displeasure of Him who can give and take away.

We warn you. Be not partakers of other men's sins. Be not accessory to the drunkenness of your fellow-men; you will be so if you give him *drink*, or if you put your bottle before him, and allow him to partake of its base contents; you may plead that you only gave him one glass, and your next door neighbour may do the same, and he also who gave him the last, which completed his drunkenness. But we would ask who is accountable for your victim's drunkenness? on whose skirts will his blood be found? will it be only on the man who gave him the last glass? Surely, all accessories are guilty, and his blood shall be required at each man's hand.

We conclude with the words of inspiration to which we have already alluded. Listen! It is God himself who speaks: "*Wo to him that giveth his neighbour drink, that putteth the bottle to him, and maketh him drunken also.*" Beware lest your new year's *gifts* should prove new year's *curses!* "Abstain from all appearance" or occasion "of evil."

We warn you from God. We entreat you, for the sake of your own souls, the welfare of your families, your relatives, your townsmen, your country; give no longer as the "*cup of blessing*," the "*cup of devils;*" banish for ever the new year's *curse*, and come forward to the help of the Lord against the mighty. Aid the temperance reformation by adopting for yourselves the principles of true temperance—abstinence from all intoxicating drinks; and by going out into the world and inducing others to follow your example. Let no time be lost, year after year is passing away. Your own peace and prosperity, and the peace and prosperity of thousands around you, is at stake. Up and be doing, in the name of the Lord! and be assured that he will prosper the work of your hands.

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MAY HABITS OF DRUNKENNESS BE SUDDENLY ABANDONED WITH SAFETY?

SIR,—One of the principles of the Total Abstinence Society has met with great opposition from many people, especially from medical men, who, by specious reasonings and a few particular facts, have tried to prove that a man accustomed to excessive potations cannot leave off his habits *suddenly* and *completely* without putting his health and even his life in jeopardy.

Their arguments are ingenious, and the cases they bring forward cannot be denied; but I maintain that they exaggerate the consequences of a sudden transition, and that they give as a general rule *exceptional cases*, which could even be avoided with a little judgment and discrimination. Consequently every fact which can prove the inaccuracy of such an opinion as that which we combat will be useful to the cause of abstinence; and this consideration induced me to add my little stock of information to the numerous testimonies of isolated experiments in which a sudden and complete abandonment of daily and excessive stimulus has produced nothing but a little uneasiness, soon followed by better health, better enjoyment of physiological functions, and greater comfort both in mind and body.

I thought that my much esteemed and valuable friend CHRISTOPHE AUBANEL, Director of the Penitentiary Prison of Geneva, would be able to give me some important information on that controverted opinion; for in his position and from his long experience, he had the opportunity of making many observations, the result of which, as they were on rather a large scale, would strongly support or contradict my own opinion on the subject in question. I sent him a a few questions which he answered with the greatest kindness, and I am happy to have his unprejudiced testimony (for he belongs to neither Temperance Society) in favor of my opinion, and I am glad to be able to take a little share in the labours for our cause by sending to the Editor of the Weekly Temperance Intelligencer a translation of the answer of my worthy friend C. Aubanel. I am respectfully,

25th *Nov.* 1837. CHS. FAUCONNET, M.D.

Answers of M. C. Aubanel, Director of the Penitentiary of Geneva to questions addressed to him by Dr. C. Fauconnet of Geneva, Member of the New British and Foreign Temperance Society of London.

1*st Question.—Do the prisoners receive habitually or occasionally for drink fermented or spirituous liquors of any kind?*

Answer.—The prisoners at the Penitentiary of Geneva, who are all condemned for crimes or offences punished by an imprisonment of one year, at least, never receive and cannot get at all any other drink than *pure water*, except by a prescription of the physician, who sometimes allows a patient two glasses (about half a pint) of common wine (very light and weak, almost like small beer) every day; but it is so rare that on about 22,000 days' works yearly performed in the prison, there are not 100 a year who receive that small ration of wine, and never at any price, or by any subterfuge, can a prisoner, not being ill, obtain during the whole period of his confinement a single glass of wine, brandy, or any fermented or distilled drink.

2*nd Quest.—In the cases where they would be submitted to the diet of pure water, have you remarked that their health has been improved or injured by it?*

Ans.—During twelve complete years that I have been at the head of an establishment in which all the prisoners only receive wine in the very rare exceptions which I have just mentioned, I have constantly remarked, without any exception, that the privation of wine *has occasioned no inconvenience* to those who before drank it with more or less moderation; and that in all cases where this privation had been preceded by an improper consumption of wine or liquors, (without speaking of confirmed drunkards,) the change of diet has presented *remarkable advantages* to the health of individuals. I have heard a great number of them testifying their astonishment at being accustomed so easily to such an abstinence, and being able to persevere in hard daily works without experiencing the want or feeling the privation of that pretended vehicle of strength.

3*rd Quest.—In the cases where you have had under your care confirmed drunkards, have you observed whether the sudden change in their diet and the complete privation of their habitual stimulus has injured their constitution? If it has so, has the effect been permanent, or has it been transitory and then followed by a progressive amelioration?*

Ans.—I have had very often under my eyes confirmed drunkards of 10, 20, and 30 years standing, who drank wine and spirits from morning to evening, who have not unfrequently been taken by the police dead drunk in the streets, and I have not observed any difference in them in those cases. But I must state that I have not been able to make observations from a sudden transition from the abuse of fermented liquors to complete abstinence, because during the preliminary confinement and up to their trials, which period lasts about one or two months, the prisoner is confined in another house of detention, where he can get wine and even spirits (in a fraudulent manner,) so that there is in such cases a transition first from a great consumption to a moderate use, and then to a complete abstinence, when they are transferred to the Penitentiary. Such a state of things would prevent, in some cases, the inconvenience of a sudden privation, if such inconvenience really exists. Nevertheless I must add that I have not heard in the house of detention any case in which the privation of fermented liquors has injured the health, and there are cases in which the transition is sudden and complete, for instance, where there is solitary confinement. I believe then, in conclusion, that I can safely affirm that *the opinion that a man cannot do without wine or spirits is a great error*, and that more particularly the changes from the abuse to a sudden and complete abstinence are followed by injury to the health or to life is an opinion without any foundation, except in some very rare occurrenees.

In his letter to Dr. Fauconnet, conveying the replies, M. C. Aubanel observes—

"I am particularly rejoiced to see you among the members of the Temperance Societies, and in giving my complete sanction to all the motives by which you have proved to me, not only the convenience, but even the necessity, of such institutions. The awful effects which you describe being happily comparatively less on the Continent than in England or America, we are less struck with the importance of these Societies. However if we reflected that although we have not such scandalous disorders to combat as in New York, or London, nevertheless many young men and heads of families, lose their souls by intemperance, or by the attraction, even without excess, of the pleasures of the table, in which wine is the principal agent. Then we can understand the great good which such societies established in every town and rural district would perform, in bringing back to the feet of our Saviour and the Lord's house so many lost sheep. Persevere then, dear brother, in that worthy undertaking: become thoroughly acquainted with all the principles of those useful institutions; collect all the facts which can strengthen your reasoning and your solicitude to begin the work in our dear country; and you may be assured that I will be one of the first to come forward and enrol myself under the banners of your Abstinence Society. You could not give me greater pleasure, nor prove to me more completely that you consider me one of those friends with whom communications of the nature which you have made to me will not fall into barren ground, but rather into ground quite prepared to receive it, and to produce, with

the blessing of God, fruits of life and holiness. Adieu, then, my dear friend. Farewell! may the Lord accompany you, sustain and fortify you, for the greatest glory, and for the advancement of his reign here below!

Your most faithful and affectionate brother and friend,
Geneva, Nov. 10, 1837. C. AUBANEL."

The writer of the foregoing letter, Dr. Fauconnet, our readers will be interested in knowing, is the son of one of the most respectable citizens of Geneva, who is also a man of good property. He came to this country nearly twelve months ago, to profit by the medical schools here, and other sources of information, previously to settling in practice in his native city. On his arrival in London, he was introduced by Dr. Hodgken into a family, some of whom were members of the New Temperance Society, and where its principles were frequently discussed. The result was, that though in the first instance opposed to them, with his characteristic thoughtfulness and spirit of enquiry into subjects of benevolence, he determined to try for himself; and at the end of seven weeks informed one of the Committee of the North-London Auxiliary (who was a member of the same domestic circle), that he was so far satisfied of the truth of our position that he should, if he found his health still continue as good as it then was, at the expiration of three months, sign the pledge. Accordingly, at the request of the before-mentioned individual, he attended a meeting at Harp Alley in June last; and having publicly signed the pledge, took the opportunity of making a brief but effective address in support of the society, pledging himself also to introduce the subject in his native City of Geneva on his return. Since that period he has been diligent in his researches into the subject, and has not only contributed to our pages, but has several times given addresses at our public meetings, which, though short, have been always replete with interest and practical information. Not content with this, he wrote home for the express purpose of procuring the important information from M. C. Aubanel, given above. As a testimony of their value of his services, and their opinion of the probable influence which he will, as a physician and respectable citizen, possess on his return, and which he will employ on our behalf, the Committee of the *North-London Auxiliary*, in which district he resided, have unanimously elected him an HONORARY MEMBER of it; and he has agreed to communicate from time to time, through the member who first introduced him to them, such information and facts from abroad as may promote our objects, viz. the suppression of intemperance, and the reclaiming the drunkard, wherever possible; which information we intend to publish where suitable. He has finally gone from England to Berlin; thence he purposes proceeding to Vienna, Florence, Rome, and some other intermediate places, before settling at home; and intends gathering information, and diffusing a knowledge of our principles wherever he goes; being, in fact, the first *Total Abstinence Missionary* on the Continent of whom we know. He leaves those who have had the privilege of his acquaintance, and especially the family who have enjoyed his society, (and to whom he has greatly endeared himself,) to regret most sincerely the loss they have sustained. That he may be long spared to employ his talents in the promotion of the religious and moral welfare of his country, is their sincere and fervent desire; and will, we have no doubt, be responded to by many of our members who have had the opportunity of witnessing his benevolent efforts in our cause.

WHAT ARE THE DISEASES WHICH ARE PRODUCED BY INTOXICATION?

The above Query having been proposed to us by a Correspondent, we have obtained the following reply from a medical friend of high respectability.

IT is fabled of Pandora's box that it gave origin to all the evils which beset the world, but that when the diseases which effect mankind had gone forth from it, HOPE was still left at the bottom. So drink, intoxicating drink, like the box of old, may be said to be the origin of *all* diseases, but unlike the imagined trinket, it leaves no cheering hope behind; but on the contrary, the gloom and darkness of despair and death.

The question, however, is, what are the diseases which most commonly result from the use of intoxicating agents? It would be impossible in a short article of this description to do more than enumerate them: entering into a description of each disease would fill a volume. Taking man in all his characteristics as a living being, there is no attribute which belongs to him, mentally or physically, which drunkenness does not debase and injure. The brain of the drunkard is constantly diseased; inflammation of an acute or chronic character is a frequent consequence of intoxication—or if this does not happen, that horrid form of delirium accompanied by trembling, producible only by over stimulation, lays prostrate the intellect and bodily powers of the intemperate man. Madness and melancholy are the children of intoxication. The organs which assimilate food for the nourishment of the body are all disordered or diseased by alcoholic liquors—the stomach, the liver, the intestinal tribe are never healthy in the drunkard; hence arise that state of emaciation and premature old age, which characterise the confirmed spirit drinker; the indigestion, bloated corpulency, shortness of breath, and bodily irritation of the excessive porter drinker, and the wine-bibber. To the list of diseases which harass the last, may be added gout; which, when once acquired, passes from one generation to another, like a scourge. In women hysterical affections are produced and kept up by intoxication; and in both sexes, palpitation of the heart, epilepsy, apoplexy, and tremors fail not to follow the orgies of Bacchus.

These may be mentioned as a few among the many of the diseases commonly produced by drunkenness; but *it is probable that there is not a single physical evil which intoxication does not either produce or aggravate.* "Shew me a king," said a republican, "and I will shew you a tyrant." Shew me a drunkard say I, and I will shew you an unhealthy man. Look at that poor trembling wretch at the corner of the street, with a tottering step, a haggard countenance and "lack-lustre eye." That man is in the prime of life! He is a drunkard, whom every atmospheric change affects. Appetite he has none; the least exertion fatigues him; his sleep is harassed by frightful dreams: his waking moments are those of terror and despair. Is this man healthy?

Look again, on this picture—see that ruddy jovial looking wine-bibber with pimpled nose, "setting the table in a roar" in his after dinner cups—he looks the picture of health, but is he healthy? Did you not observe how he limped as he entered the room—he is a martyr to the gout—his stomach is full of acidity, and his temper, when he is sober, is as sour. His companion by the side of him is not gouty, but he is not healthy. No, indeed, unless the feverishness of excitement, the stomach which requires the diurnal tonic to fit it at all for the reception of high seasoned food—the nervous trepidation which renders him unable to hold a pen to write, the laborious breathing and the heavy sleep, be health. So much then at present for the effects of intoxication. Oh surely we may say, as far as regards intoxicating drinks,

"That health belongs to *abstinence* alone;
And peace; oh virtue! peace is all thine own."

C. —, A Surgeon.

*** Our valued Correspondent has promised to resume this important subject at no very distant period.

THE CRANBERRY MEADOW.

(Continued from page 457.)

In the village in which Mary's parents lived, the wretched condition of the family had often attracted attention; but the case of the parents seemed so hopeless, little exertion was made to persuade them to abandon their ruinous habits, till Mr. Hall, an energetic agent of the cause of abstinence from intoxicating fluids, visited the place. The husband and wife were then induced to attend the temperance meeting, and listen to his address. Whispers and significant looks passed between the acquaintances, when Thomas and his wife entered the church; and scarcely one among the number thought they could be at all benefited by what they might hear. But they did not see Thomas's heart, or know what a wretched being he felt himself to be. Through necessity neither he nor his wife had tasted spirit for several days, as their means of obtaining it had failed. The cranberries were all gathered from the meadow, and persons of their character could not obtain employment. Thus situated, Thomas knew he must take a different course, or himself and family would be sent to the workhouse. It was on account of these circumstances that he this evening consented with his wife to attend the meeting.

When the speaker commenced, Thomas, feeling himself uneasy, wished himself away. But by degrees he became more and more interested, until his eye fixed upon the speaker, and the tear that rolled down his bloated face proved the depth of his feeling. He heard his own case so well described, the remedy so plainly pointed out, so affectionately urged, that new light seemed to break upon his mind, and he inwardly exclaimed, "I *can* do it, I *will* do it, if I die in the attempt;" and at the close of the service, going boldly up to a group of temperance men, who were surrounding the speaker, he requested that his name and the name of his wife might be added to the temperance list. A murmur of approbation followed his request, and hand after hand was presented for a shake of congratulation. Nancy pulled her husband's coat as she heard her name mentioned, and said faintly, "Not mine, not mine, Thomas." But the words were unheard or disregarded, and he bent steadily over the shoulder of the secretary till he actually saw the names of Thomas and Nancy Milman among the names of those who pledged themselves to abstain from all use of ardent spirits.

As he turned to leave the church, William Stevens, a sober, industrious man, a friend of Thomas in his better days, but who had long abandoned the society of a drunkard, took him by the hand, and, after expressing his satisfaction at the course he had pursued, invited him to call at his house on his way home. After some hesitation, Thomas and Nancy consented; the latter being exceedingly pleased at being again invited to call on Hannah Stevens.

As William opened the door, Hannah rose from her seat by the cradle, and glanced first at her husband, and then at his companions, with a look of astonishment and inquiry, which yielded, however, to one kind welcome and glad surprise, when her husband said, "I have brought you some friends, Hannah." "Yes," said Thomas; "and may we henceforth merit the title." Nancy hung down her head as if ashamed of the thoughts that were passing through her mind. Hannah, noticing her appearance, feared she did not sympathise much with her husband's feelings. I must encourage the poor woman, thought she, or her husband will be undone. If Nancy does not encourage him by her example, all will be lost.

The company then seated themselves round the cheerful fire, and while Thomas and William were engaged in conversation, Hannah threw aside the quilt to let Nancy see the baby. It was just the age of her own, but, oh! how different! The rosy, healthy little creature before her, in its clean night-gown, sleeping so soundly, recalled to her mind her own pale, sickly, neglected child at home, in its ragged, dirty dress, so seldom changed; and the tears started into her eyes at the sad recollection. Hannah saw the effect produced upon her feelings, and wishing to increase it still more, asked her to walk into her bedroom to see her other children. Hannah was a kind careful mother, and knowing the strength of a mother's love, she wished to make use of this strong principle to recall the wretched wanderer before her to a sense of her duty. Nor was she disappointed in the result of her experiment. Nancy was evidently affected at a view of the neat, comfortable appearance of her neighbour's house, and Hannah seized this opportunity to point out to her her dreadful neglect of duty. It was a kind, but a plain, faithful reproof, calculated to awaken in her bosom every feeling of a mother that yet remained. Nancy did not leave the room until she had promised by her own example to encourage her husband to return to the uniform practice of sobriety. Thomas and his wife then took leave of their kind neighbours.

We will leave this happy fireside, and just accompany Thomas and Nancy to their desolate abode. As they approached the house, the faint cries of the neglected baby first met the parents' ears. Poor Mary was endeavouring, as usual, to quiet the little sufferer. There was no fire upon the hearth, no light upon the table, but the moonbeams through the changing clouds were sufficient to reveal the gloom and wretchedness of the drunkard's home. Thomas and Nancy could not but perceive the contrast between the home they had just left and their own. It was a contrast most sad and humiliating.

Early the next morning, the first person the family saw coming down the lane was little William Stevens. He had in his hand a basket of potatoes, which his father had sent Thomas Milman, with a request that he would call at his workshop after he had eaten his breakfast. This unexpected present gave much joy to this destitute family; and Mary, with her little brothers, will not soon forget how acceptable were their boiled potatoes that morning, though eaten without butter or salt. Thomas called, as he was requested, at William Stevens' workshop, and found there a job which would employ him for a day or two. It was joyfully and speedily undertaken; and, after an industrious day's work, he received at the close a part of his wages to lay out in food for his family. Thomas had little to struggle with this day, and on the whole it passed by easily and pleasantly. Not so with poor Nancy. Having less to employ her mind than her husband, she was sorely tempted, more than once, to send Mary to the yellow shop to exchange what remained of her kind neighbour's gift for rum. But the thought of Hannah's kindness, and her own promise, so solemnly made, restrained her.

At last the day wore by, and it was time for Thomas to return. As soon as the children saw him enter the lane, they ran, as was their custom, to their hiding-place, for knowing nothing of what had recently transpired, they expected to find him intoxicated as usual.

"Can that be father?" whispered they to each other, as they heard a steady step and calm voice. The youngest boy peeped out his head to see.

"Come here, my poor boy," said Thomas, kindly; "you needn't be afraid; I am not drunk." "Oh, he is'nt drunk; he isn't drunk!" said Jemmy, clapping his hands in great joy; "he isn't drunk; come out; father won't hurt us." Half faithless, half believing, the other children left their hiding place, and came around their father.

"Mother hasn't sent you for any rum to-day, has she Mary?" "No, father; I hope I never shall go to that shop again." "You never shall, to buy rum, Mary, I promise you. Do you believe me?" Mary looked as though she did not quite believe, but she said nothing.

A year has passed by since the period when our history

commenced. It is as fine a morning in April as it then was. The children of the village are pursuing their way to school as pleasantly as they then were. But where is the little girl with soiled face, tattered dress, and bare feet, that then attracted our attention? Look for one of the happiest girls among that gay, laughing group, and you will find her. Her dirty tattered garments are exchanged for neat and comely ones; her bare feet are covered with tidy shoes and stockings, and in her hand she carries not a tin pail, but a basket containing her school-books and work. The scenes through which this day will carry her will be very different from those through which she passed a year ago. A great and blessed change has indeed come over this wretched family. They have left the miserable habitation which was once theirs, and are now living upon a small but excellent farm, the owner of which is not afraid to rent it to so sober and industrious people as Thomas and his wife have now become. Within the year, Thomas has been able to purchase comfortable clothing for his family, decent furniture for his house, and has besides partly paid for two yokes of oxen and four cows.

Look at Thomas at work in his fields, and managing his little farm—thriving at home, and respected abroad—and say, what would tempt him to come again under the influence of his former ruinous habits? Look at Nancy, too, superintending her dairy, and supplying the wants of her now happy family; does she wish for the return of those days, when she was the intemperate mother of hungry neglected children? But live there not hundreds of mothers who *are* at this time what she formerly *was?* and can they not, will they not, be induced to become what she *now is*?

"Finish your work as early as you can this afternoon, Thomas," said Nancy to her husband, as he rose from the dinner table; "Hannah and William Stevens have promised to take tea with us." "Yes, that I will," he replied; "for had it not been for the encouragement they kindly gave us, we might have been as miserable as we once were, spending this day either wretchedly intoxicated, or, in order to make ourselves so, at our old task in the Cranberry Meadow."

Correspondence.

IMPORTANCE OF EFFORTS IN AID OF THE YOUNG.

Sir,—I have been thinking that every means which can be employed by consistent "Tee-totalers" for the advancement of our great object, should be so employed. This remark may seem to partake of the nature of a *truism*, but I have been led to put it to paper from the consciousness that too often when it is acknowledged, it is allowed to exercise but a slight influence either upon the mind or the life. Now Sir, I am anxious that Ministers should more especially take this fact into their most serious consideration, and that it may lead them to propound the question, what are the means placed within my reach, and which I may employ in order to annihilate for ever the evils of intemperance? It is well that Ministers should preach from the pulpit, and speak from the platform, but there is one means we do not employ so frequently as we might. I refer to the press. I am aware that persons are sometimes extremely tenacious in sending their productions to the world, upon the pages of the periodicals of the day, but if usefulness be our aim, perhaps there is no society in which we may so effectually accomplish our object as that of contributing to useful works issuing from the press. It is with this impression I now drop you these lines. Admiring your excellent publication, I shall rejoice if my humble contributions should in any way tend to its stability, and otherwise assist our cause. For the present will you allow me to mention the just importance of impressing upon the minds of young persons the necessity of coming forward to join the ranks of our Society. I feel deeply interested in the moral culture and spiritual improvement of the young. And whether we be public speakers or private members of this Society, it becomes us all to endeavour assiduously and constantly to shield the youthful character so far as possible from the blasting influence of *intemperate habits*, and of *immoral example*. He should begin early to set about this work. So soon as the mind expands, and is capable of action, so soon are we to instil into that mind the horrors of *intemperance et vice versa*. To tell in the most serious manner the curses following the one, and the happiness resulting from the other; to lay before them some of those heart-rending facts of daily occurrence—to exhibit to their view the moral turpitude of the evil we seek to lessen—to illustrate our tale by a reference to the word of God—and (by informing the mind and correcting the judgment) to bring them forward to sign the pledge, and advocate our principles; by thus acting, we may be the means of benefiting young people in a way, and to an extent never at one time anticipated. Allow me to say, that there is a greater necessity for immediate action upon the subject of Temperance among the young than ever existed in the history of our fallen and benighted world. Children, by the drinking usages and baneful example of those around them are inured to habits which, if not impeded, must assuredly sink them into *infamy*, *disease*, and *death*. Upon the present race of children our fond hopes of prosperity, social and national, repose. And with us it rests to train them in those points of moral and christian duty which if instilled and received aright, will realize to the succeeding generations our fondest hopes, *viz.* the establishment of Temperance—the promotion of human greatness—and the renovation of the world. Let all who profess an attachment to "Tee-totalism" commence and carry on an activity of effort among the young. To neglect this, would but mark us as supine and guilty observers of our country's crimes—as passive traitors to our cause—and as rebels to our father and God, while to press forward in this benevolent and nobler enterprise, would be to spread far and wide the present and future well-being of our fellow-men; and contribute to bring about that happy happy period, when the angel having descended to behold the changed and happy scene on earth, shall return to the climes above striking afresh the golden harps and rehearsing their *heavenly symphonies*, as the song of *testimony*, of *praise*, and of *triumph* "*Glory to God in the highest, on earth peace, good will toward men.*"

Whitfield Chapel, HENRY DIXON.
Edinburgh, Nov. 1837.

*** We need scarcely commend the subject of this letter to the very anxious consideration, and to the very prompt determination of all our readers, more especially of those who have the honour to sustain the pastoral or parental office. We shall rejoice to hear from the respected writer as often as possible.

Spirit-drinking in Glasgow.—The number of persons licensed to retail spirituous liquors in the ten parishes of the city being 1393, and the number of families 19,467, gives one licensed person or public-house 13 to 14 families. If the number of persons who retail spirituous liquors without being able to obtain a licence were taken into account on the one hand, and the number of temperate families who never use a public-house on the other, it may be said that in Glasgow there is at least one place where spirits are retailed for every *twelve families! ! !—New Statistical Account of Scotland.*

Progress of Temperance.

METROPOLITAN.

West London Auxiliary (Somers' Town Branch.)—The following are some of the meetings which have been held during the past month:—Nov. 1, Bible Christians' Chapel, Paradise Place, Mr. Yerlet, Treasurer, in the Chair. Wm. Moulton, a stone-sawyer, stated the advantages he had derived from adopting the principles of the Society: it was his opinion that a man could work much better without stimulating drinks than with them. Mr. J. Donaldson exposed some of the evils produced by intoxicating drinks.—Nov. 6, Baptist Chapel, Northampton Street; S. Geary, Esq. in the Chair, who discussed at great length the evil effects and great extent of intemperance. He was happy however to say, from his own observation, that intemperance was now much on the decline, not only amongst the working classes, but also those in the higher circles in life. The simple but effectual statement of the stone-sawyer was repeated; and a journeyman painter declared that he was far better, not only in his pocket, but also in health and strength, since he had entirely abstained from intoxicating drinks. Mr. W. Donaldson addressed the meeting with great effect.—Nov. 13, Baptist Chapel, Northampton Street; Mr. Butler, who occupied the Chair, briefly stated the opposition made by some of the females, which was fully borne out by Mr. Gunn. The meeting was also addressed by Messrs. Yerlett, Williams, Jun., and Mr. King, of the Northern Auxiliary: the latter speaker delivered an admirable address, which we trust will make a lasting impression on all who heard him.—Nov. 15, Bible Christians' Chapel; Mr. J. Donaldson delivered an interesting lecture on the physiological influence of intoxicating drinks upon the human system, illustrating his remarks by a variety of diagrams.—Nov. 20, Northampton Street Chapel; Mr. Stevens (Secretary of the Auxiliary) in the Chair, who spoke to the necessity of Total Abstinence, both in a moral and physical point of view. The meeting was also addressed by Messrs. Whiteman, Yerlett, Crouch, and S. Gray.—Nov. 27, Northampton Street Chapel; the meeting was addressed by Mr. Yerlett, the Chairman, Mr. Gunn, Mr. Lawes of the Northern Auxiliary, and also by a reformed drunkard: the latter speaker described the privations which his family had suffered through his intemperate habits, and adverted to the beneficial effects which had followed his joining the Society.—Nov. 29, Bible Christians' Chapel; a soldier said that he had tried the principle, and found that he could perform his duties with much greater ease upon Total Abstinence than by the use of stimulants; Mr. Loviter, a coach-spring maker, stated that he had not tasted intoxicating drinks for one year and ten months, that he found himself much better both in health and strength, and that he could go through his work with much less fatigue than formerly. Most of the above meetings have been productive of good. Many in the neighbourhood have signed the pledge, and are known to act consistently.

PROVINCIAL.

Chatham and Rochester.—On the 17th ult. the Festival of the Chatham Temperance Society was held. About 160 persons sat down to tea; amongst whom were several of the military. At five minutes past seven, between 300 and 400 persons having assembled, the Chair was taken by Dr. Rowlands, Physician of the Dock Yard, who in his opening speech expressed himself to be increasingly attached to the Society. John Hall, from Manchester, a private of the 45th Regiment, stated that he had practiced and preached "Tee-totalism" for four years, believing that the society was the means of preventing young persons like himself from forming intemperate habits. His father was a drunkard—his mother died of a broken heart, in consequence—his elder brother was also a drunkard, who would come home at night and abuse his wife. He entered into other details from which it appeared that intemperance had well nigh been the ruin of the whole family. H. N. Rickman, in an address full of striking and important facts, advocated the principles of the Society. W. J. Shrewsbury, Wesleyan Minister, of Brompton, and F. Booth, of the Wesleyan Association, of Sheffield, followed on consistent ground. T. A. Smith addressed the meeting with great ability, illustrating, by chemical analysis, the existence of alcohol in Cape wine. 14 signatures were obtained.

At the Friends' Meeting House, Rochester, a company of upward of 200 persons assembled, principally of the working classes. Thomas Whittaker's detail of the eventful circumstances of his life, and his appeal to professing Christians and working men, were followed by the addition of 15 new signatures. The Chairman (S. Wheeler) urged the following important fact on the attention of working men. A resident contractor of extensive business had publicly stated, as his objection to Temperance Societies, that "if the labouring classes became sober and saved their money, he should not be able to get his work done at present prices, and the workman would soon become too independent of his employer." Our Society has now upwards of 80 "tee-totalers," among whom are some very interesting cases of reformed characters.

F. W., Sec.

*** The statement made by the respected Chairman is sufficient to refute the hacknied, though irrational and unfounded, objection, that Total Abstinence principles will have an influence to reduce the wages of the operative classes. At the same time we wish it clearly to be understood that those principles have no tendency to beget improper notions of *independence*. We sincerely believe that the great majority of tee-totalers are too well informed not to see that the various classes of society are materially dependent upon each other, and that it is to the interest of masters and men, as well as of all other classes of society, to regard themselves as so many members of one grand body.

Horncastle.—The principles of the Society appear to have taken deep root in this neighbourhood. Last April we formed a Society composed of hard-working men, who had themselves experienced the good effects of the principle. We commenced our operations with public monthly meetings and private weekly meetings. These private meetings have been the mainspring of the society. At the commencement we scarcely could raise one advocate to plead the cause, we have now thirty on the list, besides some female speakers. We have 134 steady members, several of whom are reformed characters, brought from the deepest degradation. They are now constantly seen at the house of the Lord, and many of them rejoice in the blessings of religion. We are much indebted for our success to Mr. Hockings, and many bless the day that ever they heard his lecture. We intend visiting and holding meetings in every village within seven miles of St. Astle.

F. Harison.

Buckinghamshire.—The village of *Dorney* was visited by some of the members of the Society at Windsor a few weeks ago, and a quiet meeting was held. Various publications were distributed, and it is believed that a favorable impression was produced. Some persons present stated their determination to try the plan. At *Chalvey* also, some zealous friends kindly prepared the British School Room for a meeting, and speakers from Uxbridge and Windsor addressed a very attentive audience for nearly two hours: the meeting was commenced by the singing an hymn and prayer. The chairman was the Independent Minister, who made some remarks expressive of his openness to conviction, and requesting impartiality on the part of the hearers. Various speakers detailed the nature of alcoholic drinks, the evils resulting from their use, and the benefits of entire abstinence. Here also a large number of papers were circulated, and some names affixed to the declaration.

MINISTERIAL TESTIMONIES FROM WALES.

SIR,—I feel great pleasure in forwarding to you the following Names of Ministers who have signed the Total Abstinence pledge; there are a great number of others in Wales, whose names I cannot procure, but hope that some other friends will endeavour to collect them for insertion. Machynlleth, North Wales, contains a population of 1600 inhabitants, of whom 1100 are Tee-totalers—a good proportion! Our number in Oswestry have increased since Mr. Owen wrote to 1040.

Oswestry, Dec. 6th, 1837. EDWARD MORGAN.

LIST OF MINISTERS.

(Continued from No. 56, page 458.)

NAMES.	RESIDENCE.	DENOMINATION.
215. Daniel Jones	Liverpool	Baptist
216. Wm. Roberts	Ditto	Ditto
217. Wm. Williams.	Ditto	Independent
218. John Evans	Rhyddlan	Baptist
219. Edmund Evans.	Corwen	Ditto
220. James Morris	Pontllogell	Ditto
221. Evan Preece	Near Llanfyllin	Ditto
222. John Roberts	Tredegar	Ditto
223. John Jenkins	Hengoed	Ditto
224. David Jones	Cardiff	Ditto
225. William Evans.	Talywern	Ditto
226. Wm. Morgan	Holyhead	Baptist
227. David Price	Bangor	Ditto
228. R. P. Griffiths	Ditto	Independent
229. Thomas Evans.	Llanrwst	Baptist
230. Thomas Evrett.	Ditto	Independent
231. Robert Ellis	Llanelian	Baptist
232. John Edwards.	Llwyngwril	Ditto
233. David Jones	Moriah	Ditto
234. Hugh Hughes	Mold	Ditto
235. Sam. Williams.	Dolgelly	Ditto
236. Cadwall. Jones.	Ditto	Independent
237. John Roberts	Anglesea	Baptist
238. David Evans	Llanidloes	Independent
239. Hugh Pugh	Heol-Mostyn	Ditto
240. John Parry	Machynbleth	Ditto
241. Edward Jones	Ditto	Wesleyan
242. Ellis Hughes	Holywell	Independent
243. Griffith Hughes	Ditto	Wesleyan
244. Richard Jones	Aberhosan	Independent
245. H. Morgan	Sammah	Ditto
246. David Williams	Llanwrtyd	Ditto
247. Lot Hughes	Beaumaris	Wesleyan
248. H. Jones	Llangollen	Ditto
249. John Millward.	Ditto	Ditto
250. Evan Hughes	Llanrwst	Ditto
251. Griffith Hughes.	Trefynon	Ditto
252. Wm. Rowlands.	Ditto	Ditto
253. William Havard	Llanfyhangel	Cal. Methodist.
254. Edward Jones	Aberysturth	Ditto
255. David Jones	Caernarvon	Ditto
256. James Hughes.	Crinbir	Ditto
257. John Jones	Tremadoe	Ditto
258. Moses Jones	Ysgoldy	Ditto
259. Wm. Roberts	Clynog	Ditto
260. Daniel Jones	Llanllechyd	Ditto
261. Robert Owen	Mefyr	Ditto
262. Grif. Solomon	Digystryd	Ditto
263. Thos. Hughes	Caernarvon	Wesleyan
264. Michael Jones.	Llan-wchlyn	Independent
265. Evan Evans	Barmouth	Ditto
266. John Williams.	Dinas Mowddy	Ditto
267. Morris Hughes.	Llanwyddin	Ditto
268. Hugh Hughes	Voel	Ditto
269. David Davies	Llanervil	Ditto
270. L.EdwardsM.A.	Bala	Cal. Methodist.
271. John Jones	Beaumaris	Wesleyan
272. Edward Jones	Trefynon	Ditto
273. Edward Davies.	Treflach nr. Oswestry	Independent

SIR,—I have been induced by Mr. Lot Hughes, Wesleyan Minister, to furnish you with this List of ordained Ministers in this Principality, who, in addition to your previous Lists, are all enrolled amongst the members of Total Abstainers from intoxicating drinks. Permit me to add that this noble institution is rapidly flourishing in Anglesey, as well as other parts of Wales; the number of members in Anglesey, is at least from 15 to 20,000; Beaumaris has 1500. As a warm advocate for this wonderful and good cause.

Beaumaris, Dec. 7th, 1837. W. MORGAN.

274. Cyd. Williams.	Talwrn	Cal. Methodist.
275. John Elias	Clangefui	Ditto
276. Wm. Roberts	Amlwch	Ditto
277. John Charles	Gwalchmae	Ditto
278. John Prytherch	Talwrn	Ditto
279. David Elias	Pentraeth	Ditto
280. David Jones	Dwyran	Ditto
281. Henry Griffith	Llandrygarn	Estab. Church
282. John Evans	Beaumaris	Independent
283. Owen Owens	Ditto	Baptist
284. David Gravel	Llangefui	Ditto
285. W. L. Williams	Dwygyfylchi	Estab. Church
286. James Hughes.	Ty Mawr	Cal. Methodist.
287. Grif. Solomon	Llanbedrog	Ditto
288. Moses Jones	Ysgoldy	Ditto
289. John Jones	Tal-sarn	Ditto
290. William Jones.	Rhyd-ddu	Ditto
291. W. Lloyd	Ditto	Ditto
292. Wm. Rowlands	Hollywel	Ditto
293. — Davies	Llandilofaws	Ditto
294. Thos. Hughes	Cardigan	Ditto
295. John Rees	Ditto	Ditto
296. Rich. Prichard.	Llanrwst	Ditto
297. William Jones.	Amlwch	Independent
298. Wm. Griffith	Hollyhead	Ditto
299. David James	Rhosy Meirch	Ditto
300. A. Jones	Bangor	Ditto
301. T. Thomas	Carnarvon	Rector
302. T. Lloyd	Abergele	Cal. Methodist.
303. Hugh Hughes	Llanrwst	Ditto
304. J. Davies	Nant Glyn	Ditto
305. T. Ellis	Llangwm	Independent
306. Rob. Williams.	Ruthin	Baptist
307. Richard Owen	Pwllheli	Ditto
308. Edward Evans.	Cynwyd	Ditto
309. Rich. Williams.	Liverpool	Ditto
310. W. Morris	Carmel	Ditto
311. Dan Roberts	Lodge	Ditto

LEIGHTON BUZZARD.—A Society was established some time ago, in this place, under the superintendence of Mr. J. Cassell, the Manchester Carpenter: but no meeting has been held since his departure, and it now seems as if the members were ashamed of having joined the Society, or that they find water not quite so suitable to their tastes, as the good ale for which Leighton Buzzard is so noted.—*Aylesbury News.* We extract this paragraph in the hope of rousing our friends, not only in the place referred to, but in other places where a similar result may have been experienced; and of inducing them, to retrace their steps, and to adopt vigorous measures for their stability and prosperity. However small their number may be, let them unite; let them try and hold meetings; let them diffuse information, by means of Tracts, Intelligencers, &c; and we have no doubt but they will soon be able to rise superior to the opposition and the sneers, both of the makers and the lovers of "noted ale."

J. S. BUCKINGHAM, Esq.—A letter dated "New York, Oct. 20th, 1837," states that this devoted and successful friend of Temperance had arrived in that City with his son, and had received a hearty welcome. He proposed to remain there about six weeks, and then pass on to the South. Another account states that he had commenced a course of Lectures on Palestine, &c; which were most numerously attended, upon terms which were likely to be profitable to the enterprising Lecturer. His way had been in some measure prepared by the friends of Temperance in different parts of the United States. At the meeting of the Executive Committee of the American Temperance Union held in Philadelphia, in September last, among other resolutions which were unanimously adopted was the following:—"That the Committee will cordially welcome to the United States that distinguished philanthropist and friend of Temperance, J. S. Buckingham, Esq., late member of the British Parliament; and that the Committee will render him all the aid in their power to make his visit promotive of the great cause of Temperance."

MEETINGS IN LONDON AND ITS SUBURBS.

Monday, December 18th.—Wesleyan Chapel, Edward Street, Whitmore Road, Hoxton.—Distrist School Room, back of Mr. Crawley's, Royal Hospital Row, Chelsea.—Baptist Chapel, Northampton Street, King's Cross.

Meeting of Temperance Advocates at Mr. Hart's Hotel, Aldersgate Street, to Tea at 7 o'Clock precisely.

Tuesday, December 19th.—School Room, Harp Alley, Farringdon Street.—Little Wild Street Chapel, Great Queen Street.—Sunday School, Jacob Street, Mill Street, Dock Head.—Wesleyan Chapel, Angel Alley, Bishopsgate Street.—Wesleyan School Room, Barford Street, Liverpool Road, Islington.

Wednesday, December 20th.—Bible Christians' Chapel, Paradise Row, King's Cross.—Providence Chapel, Charles Court, Featherstone Street, City Road, a Lecture by the Rev. W. Balls, Subject "*The Countenance given to Intemperance by the Christian part of the Community.*"

Thursday, December 21st.—Christian Benevolent Society's Chapel, Macclesfield Street, City Road.—Re-opening of the Wesleyan Chapel, Aldersgate Street. A meeting of *Members*. For the accommodation of Female friends and visitors a portion of the seats will be reserved.

Friday, December 22nd.—The Chapel, Broker Row, Mint.

WEST LONDON AUXILIARY.

Meetings will take place in the ensuing Week in different parts of this Auxiliary preparatory to the Christmas Festival.

The following Meetings have been fixed on:—

Monday, Adelphi Chapel, Strand, Prayer Meeting 7 o'Clock.

Tuesday, Little Wild Street, Public Meeting at Half-past 7.

Wednesday, Infant School Room, Vincent Square, Public Meeting at Half-past 7 o'Clock.

Friday, Baptist Chapel, Northampton Street, King's Cross, Public Meetiug at Half-past 7 o'Clock.

Further Particulars will be announced.

TO CORRESPONDENTS

Communications have been received from W. Bryan.—J. S. Herbert.—J. Wakenell.—H. N. R.—E. F. Church.—W. Spice.—D. B.—W. Collings.—C. O. L.

Is D. B. serious. Certainly "the Tee-total Society" does not *"allow its members to drink Champagne."*

Owing to a mistake of the printer, some articles were announced for this week which we cannot possibly find room for till our next.

We shall be greatly obliged by those Correspondents who will assist us to enlarge and perfect our list of Ministers *who have adopted the system of Total Abstinence.*

LIVESEY'S MORAL REFORMER.

On the 1st Saturday in January, 1838, it is intended to commence a WEEKLY PERIODICAL, with the above title, exactly the same size and price as the Penny Magazine. By exposing the prevailing errors and vices of the age and tracing them to their causes—by enforcing the precepts, and exhibiting the examples of piety and virtue—and by a variety of interesting and entertaining articles, all decidedly of a moral tendency—it is intended to make an energetic effort to promote, on correct principles, the improvement and happiness of the people. To be had through any Bookseller in the Kingdom. Agents will be wanted in all the large Towns, but none need apply unless favoured with the most unexceptionable testimonials. Office, 28, Church Street, Preston.

STEREOTYPING.—Wanted, a Person to Stereotype the above Work. Any Gentleman desirous of starting the business in the populous County of Lancashire, (where no such Establishment at present exists) will find this a most favourable opportunity.

PRESTON TEMPERANCE ADVOCATE.—To be Disposed of, about 60,000 back Numbers of the Preston Temperance Advocate for circulation in £5. Orders, at the sacrificed price of 30s. per 1000. Part of them may be had in Sets if required. Any proportion of these may be included at the above Price in £5. Orders for Tracts, Standard Works, or any other kind of Temperance Publication. Apply, direct to the Office, 28, Church Street, Preston, with a Remittance or a respectable Reference.

To the Members of the New British and Foreign Temperance Society.

THE LONDON UNITED BRETHREN BENEFIT SOCIETY, upon the Birmingham Principle, established at Mr. Smith's Coffee House, Old Bailey, has Removed to Mr. Hart's Hotel, 159, Aldersgate Street, where eligible Persons desirous of becoming Members may see the Rules, by applying at the Bar, or at Mr. Pasco's 90, Bartholomew Close.

BENEFITS.	£.	s.	d.
In Sickness, per Week - -	0	16	0
Free Member's Death - -	10	0	0
Do. Wife - - - -	5	0	0

*** Meeting Night, the First Monday in January.

Prize Essay—One Hundred Guineas

On the Advantages of Abstinence from all Intoxicating Liquors.

The Committee of the New British and Foreign Temperance Society beg to announce to the public that they have extended the period for receiving Essays, for the above Prize, from the 25th Dec, 1837, to the 30th June, 1838, after which no Essay can be received. The Plan and Conditions of the Work may be had on application at Mr. J. Pasco, 90, Bartholomew Close.

Published and Sold by J. PASCO, *at the Temperance Tract Depository*, 90, *Bartholomew Close, London.*

A MANUAL OF THE NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY,

Comprising the objects for which it has been formed; the nature of intoxicating liquors; with the opinions of Medical Men upon them; their injurious effects upon individuals, society, and the interests of religion; difficulties and objections considered; rise and progress of Temperance Societies; and the benefits to be anticipated from their universal establishment. Fine paper, printed cover, 2d.; on tract paper, without cover, 1d. each.

THE LONDON
Tee-total Temperance Almanack,

Containing Hints, Appeals, and Facts relative to the question of Total Abstinence from all Intoxicating Drinks. On a Demy sheet, price 1d.

Printed and Published by J. PASCO, 90, Bartholomew Close; and may be had of all Booksellers.

THE WEEKLY
London Temperance Intelligencer.

UNDER THE DIRECTION AND SUPERINTENDENCE OF THE NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY.

No. 58.] SATURDAY, DECEMBER 23, 1837. [PRICE ONE PENNY

"Far from thinking this cause a *sole* means of converting sinners from the error of their ways, we deem it to be but an *auxiliary* to the great cause of religious truth; it is intended *not to supersede*, but to *make way* for other means."
Rev. J. A. James.

THE Committee of the North-London Auxiliary to the New British and Foreign Temperance Society, have lately published an ADDRESS to their Members, which is so excellent a production, and so well adapted to all districts where the Society is operating and establishing itself, that we cannot do other than recommend its adoption to other Auxiliary Societies. It comprises a reference to the various stations and conditions of the members, and advice suited to their circumstances, and is couched in a truly Christian spirit. We have been solicited to publish the whole of it in the *Intelligencer*, but our space prevents, nor is it needed, for although it is a neatly printed tract of twelve pages, it is sold for one penny, and is therefore within the reach of any one who has adopted our principles, and is also a very suitable publication to be given away to members by the benevolent, where they are really in circumstances through want of employ, illness, or other such cause so limited as not to be able to pay for it.

The Address is divided into the following three distinct heads:—

1st.—The Duties which you owe to yourselves.
2nd.—The Duties you owe to your fellow-members.
3rd.—The Duties you owe to those around you.

From which we select some extracts, which will, we trust, incite our readers to procure and attentively peruse the whole. Our public speakers also would find it an admirable text-book on many occasions when called upon to advocate our principles, especially if they adopted the spirit of love and charity which it breathes throughout. It may also serve to vindicate the Society from some charges which have, through ignorance, or inadvertence, perhaps, been preferred against them.

The duties of vigilance and circumspection, and also the cultivation of the moral and social virtues are thus admirably urged:—

"Remember that the enemy is not less dangerous because of the sleekness of his disguise; and for your own safety, as well as for the credit of the cause to which you are attached, exercise the utmost caution, and resist every solicitation. 'Look not' upon the drink which intoxicates, however 'sparkling,' or 'brilliant,' or 'well coloured,' it may appear. The look may excite desire—desire may be followed by gratification—gratification may lead to excess—and excess may be repeated; till the most dreadful consequences ensue in your experience; till you find that 'at the last it biteth like a serpent, and stingeth like an adder!' Some of you have been but recently emancipated; and we earnestly intreat you, as you would abide stedfast, shun the company, avoid the occasions, absent yourselves from the places, where the alluring poison is almost sure to be presented to you. In the moment of strong solicitation, think on the evils you have escaped—on the blessings you have realized—on the pledge you have given, and exclaim, in the language of the Hebrew youth, 'How can I do this great wickedness, and sin against God!'

"Aim at the *cultivation of every moral and social virtue.*—Remember that temperance, with all its excellencies, is but a handmaid or attendant on religion, and be careful not to put it in the place of religion itself. Beware of supposing that because you have become sober men, you are necessarily possessed of every excellence. With your temperance aim to associate all the virtues included in piety to God and love to man. Let your temperance lead you to habits of reflection, of seriousness, of devotion. Be just in all your dealings. Provide things honest in the sight of all men. Let integrity and uprightness regulate your general intercourse. Be industrious and frugal, but let your frugality be tempered with benevolence. Be active in diffusing good amongst your neighbours, but be sure never to abandon your own fire-sides. Let your partners in life, your children, your domestics, have all possible benefit from your presence, from your counsels, and from your example. Never be ashamed of your principles, but let your avowal and advocacy of them, however zealous and persevering, be marked by courtesy, by meekness, by forbearance. In fine, 'whatsoever things are honest, or true, or just, or pure, or lovely, or of good report; if there be any virtue, and if there be any praise, think on these things.' Let all your dependence, both for your own stability, and for the success of any efforts you may make, be upon HIM from whom alone all good counsels and all just works proceed; and without whose assistance all your resolutions and exertions will be in vain. That assistance is graciously promised, and will assuredly be granted, to all who use the appointed means with humility and perseverance."

The advice to cultivate a generous sympathy in each other's joys and sorrows, successes and reverses, are also well expressed:—

"*Cultivate a generous sympathy* in each other's joys and sorrows, successes and reverses. Without intruding unnecessarily into individual concerns, you may on many occasions lighten each other's cares, and increase each other's pleasures. You may 'bear one another's burdens,' and so fulfil the requirements of true friendship, and 'obey the law of Christ.' You can visit each other, especially those who are known to be in circumstances of sickness or necessity. As intemperance has cut off one great source of lavish expenditure, and induced habits of industry and frugality; so it will have greatly increased your abilities for usefulness at such seasons. And while you are bound to 'do good to all men as you have opportunity,' you will feel an especial obligation to benefit 'the household of faith;' those, into fellowship with whom you are brought by one common principle."

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In like manner the duty and advantage of attending the Public Meetings is thus suitably adverted to:—

"Let your *attendance on the Meetings of the Society* be as constant as is consistent with your avocations in business and domestic duties. We shall fail to make a lasting impression upon the public, or effect the change we desire in the habits of the community, unless we bring the subject constantly before them. But we would urge this upon you from a regard to your personal benefit—'Iron sharpeneth iron; so a man sharpeneth the countenance of a friend.' At these meetings reasonings will be urged, and facts adduced, which may tend greatly to mature and confirm your principles, and encourage you to perseverance, notwithstanding every difficulty. From your own experience and observation, also, you can add to the common stock of information and motive; and thus one may be the instrument of good to others. This may require some little sacrifice of time: but remember how much time you have redeemed from the occupation of intemperance, and consider how abundantly you will be compensated while listening to or promoting the triumphs of the Temperance cause over the corrupted and corrupting habits of society."

The concluding paragraphs are truly impressive and appropriate:—

"Friends and Fellow Members!—A glorious fabric is rearing in our land: Let every one aspire to the honour of assisting in the superstructure, though it be but to fetch a stone from the quarry, or a log from the forest. *You have every encouragement to exertion.* The attention of the public is roused and the merits of your system are every where discussed. Your principles are clear, and simple, and intelligible; they are in strict accordance with reason and with scripture; they are, in themselves, admirably adapted to the accomplishment of their avowed object. Already has success been granted to you, far beyond your most sanguine expectations. Valuable accessions of members and advocates are daily adding to your numbers: and hundreds and thousands begin to call you blessed. Some who were long a burden to themselves, and a terror to those around them, now rejoice in the conscious possession of personal and domestic comfort, in many of the blessings of the life that now is, and in the sure and certain prospect of bliss beyond the grave.

"In conclusion, then, we request you to unite with us to 'thank God, and take courage.' The Divine blessing is evidently upon us and upon our work. Let us labour on, diligent in the use of every means which wisdom or benevolence may devise, and depending implicitly upon Him who alone can crown human efforts with the desired success. Thus shall we present an unbroken phalanx, against which all opposition will prove utterly vain, and we shall proceed in our glorious career, 'fair as the moon, clear as the sun, and terrible as an army with banners.'"

We have only in conclusion to express our firm belief that this tract is, under the blessing of Providence, likely to be peculiarly useful, and to add our hope that its circulation will be most extensive, being assured that the perusal of it can only be productive of good to all. R.

We have received a Letter, not remarkable either for its caligraphy or orthography, signed "*A Tee-totaler, but a lover of the plain and simple truth.*" It is in reference to some remarks we made on a note addressed to us by Mr. J. C. W. Dyer. That gentleman had said that "Wine and Malt Liquors were powerful promoters of digestion, useful to a large class of individuals, and perfectly innocuous to all." We gave it as our belief that the number of medical gentlemen whose views were similar to those thus expressed by Mr. Dyer were "*few.*" This opinion, however, the "*lover o plain and simple truth*" declares to be contrary to facts. Will our Correspondent undertake to prove our opinion false or mistaken? If he will, we request him to do so immediately. We repeat that Mr. J. C. W. Dyer is among the *few*—we will venture to add—the *very few*—who have declared in plain black and white,—who have put it upon record, as their decided opinion, as medical practitioners,—who have declared, in their own hand-writing, with their autographs affixed,—that wine and malt liquors are *innocent*, are *useful*, are *valuable*, being "powerful promoters of digestion." Let "*the lover of plain and simple truth*" furnish the documents which shall prove our statement false or mistaken. Let him furnish the names of medical professors who would hazard their reputation upon such a declaration. Let him do this, and we will undertake to reconsider our statement, and immediately correct it too, if indeed we find that we have been mistaken. But even then we will not recant our doctrine. Though "the majority" of whom the "*lover of plain and simple truth*" speaks, should declare that wine and malt liquors are "innocuous," "useful," "valuable,"—we should still say, in the clearest and most articulate tones to which we could give utterance —"Touch not, taste not, handle not, look not, upon these things; lest at the last they bite like serpents, and sting like adders!"

Correspondence.

THE LATE CHARLES LAMB AND SERJEANT TALFOURD.

Mr. Editor,—I was so much pleased with the following passage in the last *Edinburgh Review*, that I could not help transcribing it, in the hope that you would permit it to occupy a place in your useful and respectable paper. It is taken from the article on *Talfourd's Life and Correspondence of the late Charles Lamb.* It may be necessary to premise, for the sake of some of your readers, that Charles Lamb was as much beloved for his amiable and entertaining qualities, as for his literary taste; but that *love* was not the only feeling which his character and manners were calculated to inspire: there were but few who knew him that did not feel *pity* that one so intellectually endowed, and with so gentle a disposition, should degrade his nature and sully his character with *habitual drunkenness.* His was a name to be repeated with a sigh. But I will no longer detain your readers from the admirable remarks of the Reviewer, which are far better than any thing I can say, and which the members of our Society will, I am persuaded, read with delight.

"Mr. Talfourd, admitting the existence of this single frailty" (*drunkenness*) "in his friend, replies to the great exaggerations current concerning it, by observing, that although Lamb had rarely the power to overcome the temptation when presented, he made heroic sacrifices in flight." So far is just and reasonable. There are some things in which the prayer, 'lead us not into temptation,' is man's best security. But Mr. Talfourd proceeds to say, that the "frailty itself was so intimately associated with all that was most *endearing* in his intellectual, and *sweetest* in his moral excellencies, that it would be impossible, without noticing it, to do justice to his virtues." To this doctrine of association we must demur. In all *honest* praise of Lamb —in every thing that can be fairly said to vindicate his character, and to extenuate his fault or faults—we rejoice from the bottom of our hearts. He was born to be loved. But we cannot agree to build an altar for the enshrining of any theory of *drunkenness*—even the drunkenness of Lamb. Every body is painfully aware that drunkenness is compatible with the highest order of genius and virtue. So much the worse; for we know also that it has a perilous tendency to

ruin both. What ought to be the moral? Surely this, that the nobler the victim, the more impressive the example. The characteristic of intemperance is, that it is the gratification of our animal, at the expense of our intellectual and moral nature. Accordingly, it is the characteristic vice of savage as compared with civilized nations; and in civilized nations, of the class which is left most savage. The first stage in intemperance is to place one's-self in the rank of a barbarian; the last, in the condition of a brute. Mr. Talfourd says, that "drinking with Lamb, except as far as it cooled a feverish thirst, was not a sensual, but an *intellectual* pleasure." Drinking, we answer, is not to be called an intellectual pleasure; because when a man has once contracted the habit of excessive indulgence in the use of ardent spirits, and the 'accursed weed,' one of its most miserable consequences, is, a slavish dependence on them,—not only of the body, but even of the mind. Subject to this sad exception, where the supposed mitigating symptom is the very heart and crisis of the disease, we are believers in the *sobriety*, quite as much as in the *sanity*, of true genius. We have never known—never heard of a well authenticated instance of any man, not coming within the above melancholy limitation, who was better company (in the lowest sense of the word) drunk than sober. "The issue we all know,—crowded jails; Sheridan a by-word, instead of perhaps Prime Minister of England; and Lamb the object of as much compassion almost as love. The case is too bad to afford of raising moral and intellectual associations in behalf of gin or brandy."

I will make no apology for the length of the foregoing quotation, for every word of it ought to be written in letters of gold, and cannot be too urgently pressed upon the attention of the public. C. O. L.

TEE-TOTAL ADVOCATES.

DEAR SIR,—Allow me to suggest, through the medium of the *Intelligencer*, that much good might be received by the cause in London, if Total Abstinence Speakers, from various parts of the kingdom, on their arrival in Town, would be so kind as to leave their addresses with Mr. Pasco, who could also give them all requisite information relative to Meetings then about to be held.

Temperance Hotel, R. P. BATGER,
Aldersgate Street, Dec. 1837. *Reg. N. London Auxiliary.*

Progress of Temperance.

METROPOLITAN.

NORTH LONDON AUXILIARY.

A meeting was held on Monday evening, December 11th, in the spacious School Room adjoining St. Barnabas Church, Goswell Street Road, for the purpose of explaining the principles and objects of the Society. The Chair was taken by the Minister of the Church, the Rev. W. Thompson, A.M. The room was crowded to excess, and several persons went away, not being able to obtain admission.

The Rev. CHAIRMAN stated that two Societies were in existence for the purpose of checking the evils of intemperance; the one was known by the name of the "Moderation Society," the other was called the "Tee-total Society." A meeting of the former society had been held in that place, when circumstances arose which induced him to promise a fair hearing to the Members of the Tee-total Society. He was now present to redeem that pledge. (Cheers.) How far he might approve of all the principles of the Society would be matter for his serious deliberation. As far as he was himself concerned, he might abstain without difficulty; for he thought that if his use of meat made his brother to offend he could abstain from the use of meat to the end of his life. (Cheers.) He must, however, consider that he was sometimes placed in peculiar circumstances. As to others, he would observe that after the speakers had addressed them, it would remain for them to determine how far they could consistently enter into those pledges which the Society might require of them. They would judge how far health of body, intellectual vigor, an increase of domestic comfort, moral worth, and other blessings, were connected with strict temperance, and also what was the bearing which it was likely to have on the interests of vital religion. (Hear.) They might, probably, find it best for them wholly to abstain from the use of those drinks which the Society disallowed, they might say to their friends who visited them, "Here is water, or toast and water, beverages which are wholesome, pure, and refreshing. Water, by the use of which, in addition to its food, the elephant became strong, as well as other animals; and if they were strong as elephants they would surely be satisfied. (Hear, and cheers.) Others present might think that by drawing the cord too tight it would snap. He recollected that when pursuing his studies at Cambridge, he thought that by abstinence he should be better prepared to go through a long and strict examination to which he expected to be subjected. Accordingly he lived for three days upon biscuit and water; but when the day of examination came he fainted. By the moderate use of his accustomed articles of diet that might perhaps have been prevented. Mr. Thompson then proceeded to consider the question of signing the Society's pledge. He looked at the case of the sick and afflicted, to whom he had sometimes sent a little port or sherry. Some might think that to sign a pledge of Total Abstinence was scarcely in strict accordance with such a practice. So he might send a little wine to some poor widow, with the idea of administering to her comfort; and other similar cases might occur, which, he thought, required a little consideration before the pledge of the Society was signed. They were met, however, that evening to consider the subject. If he saw it to be connected with the furtherance of truth and the promotion of the glory of God, he should not hesitate to sign the pledge. (Hear.) Three or four years ago he had signed a pledge to abstain from ardent spirits, and that was a step towards further abstinence. He had come to that meeting under very peculiar circumstances. He had left a chamber in which one near and dear to him was approaching the confines of eternity. He left her with reluctance, but she urged him to go, in the hope that he might be the means of doing good; assuring him at the same time, that she was safe in the Divine arms, and that all was well with her for eternity. He trusted that the meeting would be the means of much good. (Cheers.)

Mr. J. W. GREEN, one of the Secretaries of the North-London Auxiliary, addressed the meeting at some length. He began by congratulating the audience on the urbanity which had been manifested by the Rev. Chairman, and on the readiness with which he had assisted in the calling of the present meeting, though a serious interruption had been occasioned at a former meeting, by the intemperate zeal of some members of the Total Abstinence Society. (Cheers.) That interruption, however, had been greatly increased by some irritating expressions used by one of the advocates of the Moderation Society. (Hear.) Some very important principles had been laid down, and received at the former meeting; such as that intemperance was the fruitful source of great and dreadful evils, physical, social, and moral; that water was the most suitable, the cheapest, the best beverage for the general use of man; that ardent spirits were highly injurious, taken even in the smallest proportions; that wine and malt liquors contained portions of ardent spirit; and that if men could but be brought to discontinue the use of them, a great point would be gained as to health, comfort

competency, and morals. (Cheers.) In a word, to refer to an illustration employed by a reverend speaker on the former occasion, it seemed settled that *Barnet* was the land of promise, the favoured place of safety, comfort and prosperity. (hear, and cheers,) yet that *Finchley* was on the road to *Barnet*, (laughter), and that those who had got to *Finchley* had made an important movement; that they were on the way to *Barnet;* that they were not bound to remain at *Finchley* by any pledge they had given; that they might some day determine on proceeding forwards to *Barnet;* that the circumstance of their being already at *Finchley* was greatly in favour of the presumption that they might go on to *Barnet*; and that if they did go on to *Barnet*, all would ultimately have reason to rejoice. (Much cheering.) The object of that meeting was to induce all to go at once to *Barnet*, whether by way of *Finchley*, or by some other route. (Hear.) It was the firm opinion of the members of the Total Abstinence Society that even if all present could be induced to go to *Finchley*, they would still be in circumstances of temptation and danger. (Hear.) *Finchley* had somehow or other, got a bad name. (Hear.) Many persons had been deprived of their property there, even at noon-day. Many highly respected persons resorted to it; prelates and nobles, senators, civilians, divines, and doctors, visited it, and even took up their dwellings in its precincts; but they were constantly exposed to peril; and robberies and murders were very frequently perpetrated. (Hear.) But *Barnet* was well lighted and watched, and was altogether free from such interruptions to comfort and prosperity. (Cheers.) To speak without a figure, the Moderation Society, while it strictly forbad ardent spirits, *allowed*, and even on some occasions *recommended*, the use of wine, and of malt liquors. Mr. Green read some extracts from the publications of that Society, in proof. He then proceeded to observe that wine and malt liquors contained portions of alcohol, and that even in the small proportion in which they contained it, they were highly injurious. The opinions of Drs. Garnett, Beddoes, Buchan, Beecher, and other writers of eminence were cited in proof. He knew it would be objected that they were only injurious when taken *to excess;* but he had numerous medical testimonies before him to shew that even taken in moderation they were injurious; and that portions of spirit in wine, or malt liquors, were more decidedly hurtful than when taken mixed with water. But it was contended that in wine and malt liquors, alcohol existed in such *combinations* as to render it innocuous. It was admitted that alcohol was poisonous. It could not be denied that wine, ale, and cider, contained portions of alcohol. But the drinkers of those various liquids, as well as those who encouraged the moderate use of them, were grossly deceived, and were not aware of the quantity of alcohol they swallowed down, at the very time that they pretended to dislike, or to discountenance its use. Mr. Green here exhibited a diagram for the purpose of illustrating his assertion. Four glasses, drawn of the exact size proposed by Brandle in his tables, contained, the first ardent spirits, the second wine, the third ale, and the fourth cider; and it was shown by that learned and experienced chemist, that whether the contents of the first, second, third, or fourth glass were swallowed, an equal quantity of ardent spirit was taken. (Cheers.) Still some, and even medical practitioners, declared that alcohol in such liquids was harmless, and even proved a *powerful promoter of digestion.* The idea of drinking at the same moment the contents of a glass in which were combined poisonous ingredients, and ingredients to counteract the influence of that poison, was exposed to ridicule, and the testimonies of several writers were adduced for the purpose of showing that such liquids, so far from promoting or assisting digestion, went greatly to *injure* the organs of digestion, and to *retard the progress* of that most important operation of nature. Mr. Green then made some observations on the question of moderation generally, and of the inefficiency of the moderation system, both to reclaim drunkards or to preserve the sober from becoming drunkards. That had been proved by long experience. He then briefly explained and recommended the system of Total Abstinence, as plain, intelligible, rational, consistent, practicable, and efficacious. It had been tested in all climates, by men of all professions and avocations; and testimonies were daily coming in of its excellence, in promoting the physical, mental, social, and moral prosperity of mankind. He concluded by urging all to proceed at once to *Barnet*, assuring them that they would meet with a kind reception—a comfortable home—security from temptation—good fellowship, and an abundant scope for usefulness around them. (Much cheering.)

J. P. PARKEN, Esq. one of the Secretaries of the Moderation Society, wished to offer a remark in explanation.

The CHAIRMAN thought, as it had been decided at the recent meeting of the Moderation Society, that no person belonging to the Total Abstinence Society should address that meeting; it would scarcely be fair to allow that gentleman to address the present meeting. He thought the audience must feel greatly indebted to Mr. Green for the luminous statements he had made; and though, at present, he (Mr. Thompson) did not feel bound to sign the pledge, he would advise those present to try the principle recommended, and to try it for a sufficient length of time to enable them to judge of its merits. (Cheers.) He wished to correct any undue impression which might have been made by his statement of the course he pursued at Cambridge. He did not mean to attribute his failure to the disuse of wine, merely. It might also have proceeded from a degree of pride, and from the strong anxiety usually felt on such occasions to excel. (Hear.) *He was persuaded, that the principle of abstinence from even wine and beer, was most valuable.* He was sure the adoption of such a principle, would be most important in that parish; and it would be desirable to have, not merely an *occasional* meeting like the present, but *weekly* meetings of the same kind. (Cheering.) He should gladly come forward on such occasions, not for the purpose of presiding, but that he might have the opportunity of expressing an opinion, or offering a remark. (Much cheering.)

Mr. T. WHITTAKER was warmly greeted. He thought all persons would agree that it would be a good thing if they could reclaim all the drunkards in the land, and if they could prevent the rising generation from becoming drunkards. As rational men it became them to form the best plan for accomplishing that object. He could not conceive what better plan could be adopted than to get them to abstain altogether from the use of the drinks by which drunkards were made. (Hear.) Hundreds and thousands had tried that plan, and had found it answer, and he strongly recommended all present to try it for themselves. One principle he wished to have clearly laid down; namely, that moderation was the road to drunkenness. (Hear, hear.) No one desired the drunkard's life, or the drunkard's end. He had no wish that they should go to *Finchley.* (Hear.) That was the place where all the drunkards were made. Drunkenness was the fruit of drinking, but moderation was the tree on which that fruit grew. (Hear.) He was born at *Finchley,*—his parents lived there,—ministers and friends came to see them; a little drink was brought out—they appeared to like it—he thought it must be good—his parents did not allow him to have any; but, he thought, that when he became a man, he would have some for himself. (Hear, hear.) At that time he trembled at an oath, and the lessons which he learned at the Sunday School were fresh in his mind. But he thought, if drink was a bad thing, father and mother, and minister, and doctor, and others, would not take it; and, if it was thought by them to be the best thing they could give or take, and that on those occasions when

the wished to be most comfortable, it would not be so very bad for him. (Hear.) That was the way drunkards were made at *Finchley*. He acquired a love for drinking ale, till he forgot his duty to his family and to his God, and rarely went to bed sober. At length he got to *Barnet;* he joined the Total Abstinence Society, and had reason to bless God that he had done so. (Cheers.) It was now his object to bring others into the same course. He then proceeded, in his own peculiar manner, to expose the inconsistencies of the moderation scheme, and earnestly requested the moderation men, if they would not unite with the Total Abstinence people, at least to get out of their way, and not impede their operations. Let them not be hanging about *Finchley*, and praising up *Finchley*, but allow the present Society to take the people right on to *Barnet*. Intemperance must fall: that Goliah was doomed to destruction; by the use of rough stones or smooth ones the monster would fall, and they should not be satisfied with lopping off a limb on one side or the other, but at once proceed to cut off his head. (Cheers.) Angels would then raise the song; "Glory to God in the highest, and on earth peace," while every rightly instructed Tee-totaller would say, "Not unto us, O Lord, not unto us, but unto thy name be glory!" (Cheers.)

The CHAIRMAN stated, in proof of the beneficial results of Temperance principles, that when on a missionary expedition about five years ago, he visited Cornwall, at a small church crowded with persons, chiefly of the working classes, he was greatly surprised at finding six pounds odd collected, chiefly in copper. He had expected only about twelve or fifteen shillings. On expressing his surprise, he was told that they were are all Temperance Miners. (Hear.) He was very much heated, and had several miles to travel after preaching. Several persons kindly pressed him to take a little elder wine, or something of that kind. He said that as he had to travel in the cold he should only take a little water. A woman brought him some water from what she called one of the best springs in Cornwall, and having taken that, he proceeded on his journey, and got to his appointed place just in time to take the mail for London. He found himself nothing worse for his abstinence from wine. (Hear.) If he still objected to sign the pledge it was because he wished to act with deliberation. When he had formed his judgment, a thousand worlds would not induce him to swerve. (Hear, hear.) He lamented that the time was gone; and would suggest to his respected friends, the Churchwardens, whether on another evening a similar meeting might not profitably be held. (Cheers.) He wished Mr. Moore, a gentleman from Dublin, to address them for a short time.

R. R. MOORE, Esq. addressed himself chiefly to the young. He would, however, first ask the more aged if they ever derived so much benefit from the use of strong drink as to wish to teach the young to acquire a taste for it. (Hear.) The young naturally looked up to their elders, their parents, their ministers, and it became such to set an example which should be worthy imitation. If it were wrong for the young to acquire a habit of drinking, it was wrong for the more aged to teach it. If those who were young formed a determination not to become drunkards, they must now begin by pledging themselves not to use the drink which made drunkards. The Moderation Society had done much good in Ireland, by discountenancing the use of whiskey; but the lower classes were quite shrewd enough to say, "If we drink our whiskey, you drink your wine." A man to be a successful advocate must be an abstainer. (Hear.) The influence of example must be exerted. Lessons of temperance must be inculcated and enforced. The mother, if she wished the child she nursed on her knee to be temperate, must not teach it to love strong drink. It became *Females*, in an especial manner, to aid the cause of Temperance. They might do so by distributing Tracts—by manufacturing little articles, the sale of which would aid the funds of the Society—by diffusing its principles—and by exhibiting the excellence of those principles in their own example. He had himself been a Total abstainer all his life. He was frequently in company where wine was used; but when asked to pledge the fair he did it in water. (Hear.) And why not pledge the fair in water? It was the most beautiful emblem of themselves, pure, bright, refreshing; bringing peace, and comfort, and happiness! (Much cheering.) It was computed that at least 40,000 wretched females were wandering in the streets, lost to purity and almost to hope, the majority of whom were brought to that state of wretchedness, and continued in it, by the use of strong drink. By innumerable motives the audience should feel themselves urged to embark in that noble cause. (Cheers.)

W. JANSON, Esq. Treasurer to the New British and Foreign Temperance Society, moved a resolution of thanks to the Churchwardens, and to the Committee of the Sunday School, for their kindness in granting the use of the School for the present meeting.

C. TAYLOR, Esq. seconded the resolution, which was carried with cheers.

The CHAIRMAN concurred most cordially in the resolution which had just been passed with so much unanimity. He thought the persons concerned in the promotion of the principles of the Society might well thank God and take courage. Let them ascertain the benefits of the system by their own experience, and unite their own example with their efforts to promote it. If they found it to be conducive to their own personal benefits, they would, of course, aim to spread it to all around. He hoped that an adjourned meeting would be held as soon as convenient. (Hear and cheers.)

One of the CHURCHWARDENS immediately rose, and said that he had no doubt but the Society would be welcome to the use of the Rooms at any convenient time. (Cheers.)

Mr. RICKMAN, of the Society of Friends, moved the cordial thanks of the meeting to the Rev. Chairman. He congratulated the audience and the neighbourhood that a Clergyman had presided over them, who was the respected Minister of the District; as he had always found that where they could get the Minister to use his influence, half their difficulties were at once cleared away. (Cheers.)

Mr. GILBERT, the Treasurer of the North London Auxiliary, seconded the resolution, and testified to the kind reception which the Society had met with from Mr. Taylor and his brother Warden, as well as from the respected Minister of the Church. He could not but augur great good from the introduction of the principles of the Society into that district.

The resolution was carried with acclamations; and the audience retired. It was altogether a most encouraging meeting. Upwards of twenty signatures were obtained, and some donations were presented to the funds of the Auxiliary.

PROVINCIAL.

RAMSGATE.—On Friday, Dec. 8, a Tea and Public Meeting was held in the Sailors' Room, near the Royal Harbour. About sixty persons took tea. The Chair was taken by the Rev. R. Bevis, who expressed his willingness to render all possible assistance in promoting the objects of the Society. Addresses were delivered by Mr. Hart, of London, and R. R. Moore, Esq. of Dublin. Some ale was distilled by Mr. H. and the result appeared to produce a powerful impression. A Society was formed, called the Isle of Thanet Total Abstinence Society, in connexion with the New British and Foreign Temperance Society. Thirty signatures were obtained, and the majority of the audience expressed their determination to try the system recommended. Two respectable females walked over from Margate anxious to obtain assistance in forming a Society in that Town, where about thirty

persons had already signed the pledge. Mr. Hart delivered an address on Sunday to the children of the Sunday School at St. Lawrence, when several came forward and signed the declaration. An address was also delivered to the children in Mr. Bevis's Sunday School, by R. R. Moore, Esq.—There is every encouragement to hope that the principle of the Society will be firmly established in the Isle of Thanet.

M. H.

WINDSOR, BERKS.—When the former Temperance Society became defunct there still remained a few persons desirous of carrying on the work, and about September, 1836, the attempt was made to form a Youth's Society on the old plan, until Mr. T. A. Smith delivered a lecture on Total Abstinence; and soon after, that principle exclusively was adopted. It continued to progress through the efforts of Mr. Hull and friends, who became responsible, and two Meetings were held, and subsequently a third on the responsibility of the Society here. Amidst obloquy and an under current influence we proceeded, and have for a long time past held Weekly Meetings on Tuesday Evenings. We have circulated many thousand Publications, and succeeded in many cases in lessening prejudice. Our efforts have been aided by a much respected Physician of Windsor, Dr. Ferguson, who gave a testimonial, by which we were introduced to other medical gentlemen and the resident clergy of Windsor and Eton; many of the latter have liberally contributed to our funds, an account of which will be given at the anniversary, in April. We are permitted to quote from a manuscript lecture of the above named gentleman: "It may be revolting to the prejudices of Englishman to tell them that what the Almighty has every where provided—the water of the fountain and of the brook—is the most suitable liquid for the dilution of their food." And again, "People are sadly deceived by names. Strong drink, it is believed, must give strength; and good wine, good spirits, and good beer, cannot be bad for the health. There are however *no* good things, (in as far as respects the health) of the kind—if strong, they are all pernicious, except when taken occasionally as medicine, and are pernicious just in proportion to the frequency of their use, their strength, and the quantity drank." This lecture brought us a member, who is our present Treasurer, and at the time this lecture was delivered, it received general approbation, but a certain M.D. has lately been asserting in Windsor, that "Alcohol is the very essence of nutriment," and "True 'tis pity, pity 'tis 'tis true"—the same parties who approved the former some months ago, *now*, (blame busy Tee-totalers for that) shew their wonderously consistent regard for the "Mutual Improvement" of their fellows, by determining that eclat is due to the latter position! Logicians beyond conception! but a truce till the appearance of another number!

BIRMINGHAM.—We have read with much pleasure the report of the Birmingham Temperance Society, as presented at their *Seventh* Anniversary, held at the Town Hall on the 2nd ult. It appears that the meetings of the Society held in the town average three per week, in addition to which their agents and members have addressed upwards of 500 meetings in other places, including 26 Counties in England, beside Wales, Dublin, and the Isle of Man. They have been the instruments of founding upwards of 55 new Societies and confirming and encouraging many others. All the Societies in the District, with one exception, are founded exclusively on the Total Abstinence pledge. In some places an additional pledge has been introduced, by which the practice is extended beyond mere personal abstinence, to that of *witholding all intoxicating drinks as an article of entertainment to friends.* The Society has paid peculiar attention, it appears, to the *drinking usages* by which *the working classes* of every trade are so sadly fettered, and have recommended the formation of Anti-usage Societies as Auxiliaries to the Temperance cause. "The instances," say the Committee, "which have come to our knowledge of working-men who, by the arbitrary interference of their shopmates, under pretence of maintaining the observance of drinking customs, have been seduced back to their drinking habits are so numerous, that we incline to think, that unaided by such auxiliaries, there is little prospect of such pernicious customs being put down, it being impossible for isolated individuals to contend successfully against a host of evil doers." On the important point of the success of the operations of the Society, the Committee state, "we can summon forth between 300 and 400 individuals, once drunkards, now sober; once wretched, now happy; once idle, dissolute, sabbath-breakers, regardless alike of God and man, now many of them professed members of Christian churches, most of them regular attendants at public worship, and attentive to moral and religious duties." Again,—"Year after year adds to our conviction, not only of the practicability of the system of Total Abstinence, but of its entive safety and efficacy. Our Society indeed, now embraces individuals of nearly every class, and age—working men engaged in laborious occupations, some exposed to the vicissitudes of heat and cold; others labouring in the open air, and many in the crowded and unwholesome workshop;—men of intellectual occupations, and females in the same classes, the latter not unfrequently under circumstances peculiar to the sex, where intoxicating liquors were hitherto considered absolutely indispensable. *All testify that the change in their habits has decidedly promoted their health, their activity, and cheerfulness.*"

CHELTENHAM, December 3.—Extract of a Letter, addressed to Mr. M. Hart. I remember the time when we trod the streets of Birmingham together, enlisting all we could into the Tee-total regiment. We went forward amidst sneers and opposition, but not without much success. I am still in the ranks, and am keeping a Canteen for the benefit of the soldiers. Last April we commenced the formation of a Tee-total regiment in this place, since which time, nearly 300 have enrolled their names upon our muster. This has not been done without violent opposition from the enemy. We have, however, gone on thus far, and have no doubt but we shall be victors at last. Send us all the encouragement you can. I have, as I have already said, opened a Temperance Hotel, and am about forming a Tract Depository. E. M.

Liverpool, November 13, 1837.

At the request of some of our friends, I write to inform you of the glorious progress we are making in this town. I cannot do this better than by giving you a List of the Meetings held and the number of signatures obtained in one week.

Oct. 30.	Music Hall .. 120	Nov. 2.	Great Howard St. 35
	— Clare Street .. 39		— Old Swan 12
	— Roe Street .. 21	3.	Circus Street .. 37
	— Hope Street .. 11		— Jordan Street .. 38
31.	HanoverChapel 17		— Bethesda 12
Nov. 1.	Roe Street .. 19		— Two Meetings of the Welsh 15
	— Church of Eng. —		— Welsh Baptist .. —
	— St. Patrick'sSch. 129		
2.	Stanhope Street 12		551
	— Windsor 7		
	— Youth's Society 27		

Of these all are weekly meetings, except two, which have other meetings connected with them. We have some Societies beside, which are Congregational, the Church of England, the Catholic, the Welsh, and the Bethesda. The following is the number of consistent members—

Music Hall Society ..	8000	Roe Street Society ..	2400
Hanover Branch Do.	370	Catholic Society ..	1130
Youth's Branch Do.	870	Welsh Do.	1800

It is the intention of our friends to hold other meetings as soon as they can obtain suitable rooms. Besides this we send out Advocates to the neighbouring towns and villages,

both in Lancashire and Cheshire, to the distance of 20 miles. Some of them depend entirely on the Liverpool Advocates, others require only occasional assistance. Perhaps you will say we are doing wonders; but look at the work that lies before us. We have a population of 214,222. We had 1,239 Spirit Licenses before the last Licensing time. We had 774 Beer Shops, and our Magistrates have granted additional Spirit Licenses to the amount of from 35 to 50. Beer Shops are springing up like mushrooms (in the hopes I suppose of getting Spirit Licenses next year.) We had 1 Spirit License to every 32 houses. Either a Spirit License or Beer shop to 20 houses, and to each 106 people. Allow one-third to be earners, and we have 35 workers to keep a publican or beer-seller, and they have been kept well too. Though much has been done therefore, much more remains to be done. A great work is before us, and our efforts must not be relaxed as long as one drunkard remains in our land. We have been informed by J. Cropper, Esq. (whose authority is one of our principal brewers) that there is a deficiency to the amount of one hundred thousand barrels of ale, or nearly one-fourth of what was sold last year. This together with the numbers who join us, may convince the most sceptical of the benefit which results from the spread of our principles. We have Clergymen of the Established Church, Dissenting Ministers, County Magistrates, Members of our Town Council, Influential Merchants, and Master Tradesmen, who take an active part in our proceedings; while now and then a star comes to enliven the scene, such as Livesey, Grubb, Hockings and others, whose names will live in the memories of the reformed drunkard for ages to come. But our principal Advocates are men who have been dragged out of the destructive habits of drunkenness, and who now look back with horror and amazement at their former conduct. These men in rude unlettered eloquence pour forth all the energies of their souls, and are the means, in the hands of God, of rescuing many of their fellow-creatures from the miseries of intemperance. May God prosper his work, not only with you and us but throughout the whole habitable world. CHARLES MAXWELL.

Bala, Dec. 12th, 1837.

MY DEAR SIR,—I ought to have acknowledged your kind communication earlier, and feel grieved not to have done so; however, I have waited for some good news to detail to you, which I am now happy in being able to give. The Temperance Reformation is making a rapid and steady progress in Wales, and there is every prospect that, not only drunkenness and all its attendant train of miseries, but the use of intoxicating drinks, the *cause* of all this evil, will be very speedily removed from being the curse of our land. Then shall we be happy—then shall our Wales be as the garden of the Lord, enjoying the genial showers of the Holy Spirit, and bringing fruits unto righteousness. We look forward with anxiety to that day—our hearts beat in expectation of that glorious event, and our earnest prayers ascend to the Father of light to hasten the time and to crown our endeavours. The cause in most parts has experienced a fresh impulse of late; the principles upon which we act are fixing themselves deeply in the minds of the people, and many that were bitter and sarcastic enemies, have come over as lambs, and taken up the cause with zeal. This fact proves above every thing that the cause is of God, who works with it, and blesses it. We are often quite astonished to see some of our most determined opponents softened down and embracing the Society, while the power which has subdued them renders them much more resolved to adhere faithfully to us than if they had joined us a twelvemonth ago. Among other places in which a revival has taken place, I might mention Bala. The population of our town, at the last census, was computed to be about 1100; we may reckon it now at about 1200. We had some time ago succeeded in gaining about 700 out of this population, and with this number we continued for some time. About a fortnight since, the Rev. Lewis Edwards, M.A., a minister of the Calvinistic Methodist connexion, preached a Sermon on a Sunday evening upon the Cause to a numerous congregation. This sermon had a powerful effect, for by the end of the week, we had received 52 additional names, many of whom had previously been staunch opponents. In the course of last week, several of us, chiefly young ministers, who are here receiving their education, determined upon dividing the town into districts, and going forth, two to each district, for the purpose of calling at every house, and seeking for members. The plan answered well, for by the evening we had as many as 152 new members to our Society, all received during thar day! To receive the result of our mission, a large party had assembled to tea at the Temperance Hotel, where every countenance beamed with joy while their hearts were full in gratitude to the God of Israel. Since then we have been receiving names daily, and very soon we hope to sing our triumphal song in accents which every mountain, rock, and valley, shall echo—"BABYLON IS FALLEN, IS FALLEN." Out of the 1200 inhabitants, we now number about 900 as members of our Society. Let the friends of Temperance therefore proceed, putting their confidence in the Lord of Hosts, for surely they will succeed, as we have evident signs that He hath resolved the extermination of drunkenness from our borders. We have many ready to go through fire and water for the cause of Temperance, but here we do not rest, but wait for greater things. I should have written earlier, had my hands not been fully engaged; I shall however endeavour to be more faithful henceforward. I have not seen the list of Ministers which you have printed, as it is very difficult to procure the "Intelligencer," but I intend to order it henceforward. With prayer to God for his blessing upon your labours, and sincere desire for you success,

I remain, dear Sir,
Yours very faithfully,
DAVID CHARLES.

*** The names of Ministers with which our Reverend Correspondent has furnished us have already appeared, with the exception of four, which we shall reserve for a future list.

NORTH WALES.—Extract of a letter from Mr. G. Hughes, to some friends in Manchester. "Our cause is flourishing beyond description. In the six counties of North Wales, there are above 100,000 members. At the late Temperance Festival held at Carnarvon, the Church was opened for us, and every Chapel in town. The best Clergymen in Anglesea, and about 60 ministers of different denominations, were speechifying for us. On the 19th October we had our annual meeting at Holywell. We received many new members, and £500 from the Rt. Hon. Lloyd Mostyn, towards the support of the Temperance cause in this place. About 5000 persons walked in procession, and the races were wretchedly attended. Never were seen at Holywell such thousands of sober people. Certainly this is a reform. Our young men are for sobriety. Thousands of drunkards are becoming sober and good members of society. The opposition is very strong: all hell is against us; but God is for us, and we must prevail."

AMERICA.

The intelligence received from various parts of the *United States* continues to be of the most cheering kind. In many places the Old Temperance pledge is exchanged for that of Total Abstinence, and in others, where both pledges are proposed, the proportion of those who sign is as nineteen to one in favour of the new pledge. From a report recently furnished by the Chairman of the Executive Committee of the New York State Temperance Society, who had visited every county in that State—being fifty-seven in number—it appears that in the course of the last twelve months he had

travelled over 8,900 miles, held 143 public meetings, delivered 141 lectures on Temperance, formed 20 county and 9 town Societies, and witnessed 4,863 signatures to the Total Abstinence pledge. In the course of one of his journeys he visited 93 Clergymen of different denominations, all but *six* of whom signed the Total Abstinence pledge. Much opposition had been presented, in some cases from ignorance, in others from prejudice, but chiefly from depravity or from *interest*, but the delusions were gradually being dissipated. Where men were not bribed by appetite or interest, there was an openness to conviction; and many who had opposed, or thrown difficulties in the way, were rapidly coming up to the defence and support of this important department of benevolence.

A deep feeling is manifested in the Western part of the State on the subject of *the license system*. Many tavern-keepers and others engaged in the traffic, declare themselves desirous to have prohibited by law the sale of intoxicating drinks. The great increase of taxes, and the untold amount of pauperism and crime, of degradation and woe which flow from such use, are the powerful reasons given for desiring to prohibit their sale. Many circumstances appear to have conspired to prepare the public mind and conscience to sustain a law which should enforce such prohibition, and a large number of the sister States, it is said, are awaking and are petitioning their legislatures upon this important subject

As a specimen of the opposition which the good cause has sometimes to encounter, the following is related. An old Clergyman, of more than seventy winters, publicly declared, in a full Court-house at a Temperance Meeting, "What do you say? No alcohol in any thing by nature! Why there could be no living without alcohol! Alcohol is in every thing. It is in the wheat, and rye, and corn, and apples, and grapes. It is every where. I've studied chemistry, and know all about it. Alcohol is the essence, the same in inanimate matter as the spirit is in man! Alcohol is in every thing!" It was well remarked by one of the audience, "If the old *domine* had not himself been filled with alcohol, he would not have talked so." At the Saratoga Convention it was shrewdly declared that "as intoxicating liquor is a *mocker* in proportion as men use it as a beverage, they will not be so likely to judge concerning the propriety of thus using it, as they would judge did they not use it."

Various Agents, on their return from tours undertaken by order of the Executive Committee, state that in most cases the ground is prepared, and a deep rich soil, on which to plant the tree of Total Abstinence. Here and there a town is found in which no licenses are granted for the sale of intoxicating drinks; and others in which enlightened public sentiment has stamped so strongly the seal of its disapprobation upon the traffic, that those who wish for a glass are careful to partake of it in sceret.

The American Congress have recently adopted a resolution unanimously, "That the following be added to the standing rules, to wit: No spirituous liquors shall be offered for sale or exhibited in the Capitol, or on the grounds adjacent." This may encourage the hope, so fondly cherished by the friends of Temperance, that the time is not far distant when both rulers and ruled will be so deeply convinced of the evils resulting from the sale of intoxicating liquors as a beverage, that they will be banished from the world.

Our brethren in America appear to sympathize deeply in the progress which the cause of true Temperance is making in England. The following resolution was passed unanimously at a recent meeting held in Philadelphia; "That the Committee rejoice at the formation of the New British and Foreign Temperance Society on the principle of Total Abstinence, under the patronage of a distinguished nobleman, the Earl of Stanhope; and that they are animated by the favour which this principle is gaining throughout the world."

From *Lower Canada* we learn that "the Total Abstinence cause is continuing stedfast in an onward movement." Societies have been formed also at Quebec, Three Rivers, St. John's, Cornwall and Lancaster, U. C., and in some other places, from all of which encouraging accounts have been received.

To the Members of the New British and Foreign Temperance Society.

THE LONDON UNITED BRETHREN BENEFIT SOCIETY, upon the Birmingham Principle, established at Mr. Smith's Coffee House, Old Bailey, has Removed to Mr. Hart's Hotel, 159, Aldersgate Street, where eligible Persons desirous of becoming Members may see the Rules, by applying at the Bar, or at Mr. Pasco's 90, Bartholomew Close.

BENEFITS.	£.	s.	d.
In Sickness, per Week - -	0	16	0
Free Member's Death - -	10	0	0
Do. Wife - - - -	5	0	0

*** Meeting Night, the First Monday in January.

MEETINGS IN LONDON AND ITS SUBURBS.

Tuesday, December 26th.—Festival of the West London Auxiliary, at the Crown and Anchor Tavern, in the Strand, to commence at 4 o'Clock.—Festival at Tottenham, in the Boys' Lancasterian School. Tea at 5 o'Clock.

Wednesday, December 27th.—Bible Christians' Chapel, Paradise Row, King's Cross.—Providence Chapel, Charles Court, Featherstone Street, City Road.—West Street Chapel, Walworth.

Thursday, December 28th.—Christian Benevolent Society's Chapel, Macclesfield Street, City Road.—Wesleyan Chapel, Aldersgate Street; admission by Tickets only, to be had of Mr. Gilbert, New Basinghall Street; Pasco, 90, Bartholomew Close; Hart, 159, Aldersgate Street.

Friday, December 23rd.—The Chapel, Broker Row, Mint.

Thursday, January 4, 1838. At the Wesleyan Chapel, Aldersgate Street, a JUVENILE FESTIVAL, to commence at 4 o'Clock, after which the Children and Young Persons present will be especially addressed, with a view to the formation, at an early opportunity, of a Youth's Association, in connexion with the North London Auxiliary.

TO CORRESPONDENTS.

Communications have been received from H. E. P.—R. G. Ibbett.—R. R. R.—B. Brown.—J. H.—A Tee-totaler.—and the Rev. G. J. Johnson.

New British and Foreign Temperance Society.

TO AUXILIARIES—MR. THOS. WHITTAKER.

To prevent inconvenience and disappointment, Auxiliaries applying for the Societies' Agent, Mr. Whittaker, are desired to make their Application at least a Fortnight before the period his services are required. Auxiliaries and the Public, are further informed, that Mr. Whittaker is authorised to collect for the Society; and the Committee trust, that the "aboundings of their liberality" will be such, as speedily to enable them to send forth another, and another Missionary Agent, until every Individual in the Land has tasted the blessings of Total Abstinence.

All Communications, for the Society, to be addressed (post paid) to Mr. John Meredith, 3, Durham Place, Lambeth.

All Communications, for the Intelligencer, to be addressed (post paid) to the Editor, 90, Bartholomew Close.

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THE WEEKLY
London Temperance Intelligencer.

UNDER THE DIRECTION AND SUPERINTENDENCE OF THE NEW BRITISH AND FOREIGN TEMPERANCE SOCIETY.

No. 59.] SATURDAY, DECEMBER 30, 1837. [PRICE TWOPENCE.

"Far from thinking this cause a *sole* means of converting sinners from the error of their ways, we deem it to be but an *auxiliary* to the great cause of religious truth; it is intended *not to supersede*, but to *make way* for other means."
Rev. J. A. James.

SOUTH LONDON AUXILIARY.

The Anniversary of the formation of this Auxiliary has recently been celebrated by a series of Meetings. On MONDAY the 11th inst. a public meeting for the purpose of Prayer was held in Surrey Chapel. A number of appropriate Hymns were sung, and the Rev. J. Sherman, the Pastor of the congregation, called in succession upon — Cabel, Esq.; the Rev. E. Parsons, of Bow; J. Meredith, Esq.; and Mr. D. Nasmith to engage in offering praise and prayer to God.

Mr. SHERMAN, in the course of an interesting address, said that it was well to identify every proceeding with the religion of Jesus Christ; and he was happy to find that most of the meetings of that Society were begun and ended with prayer; being conscious that no exertions, however persevering, would avail without the blessing of Him who alone could render means effectual. He spoke at some length of the benefits which he had *personally* derived from the adoption of the Total Abstinence principle, and urged it upon all present to give it a fair trial. He wished that all *Ministers of the Gospel* would adopt the principle; being fully assured that their ability to labour, and their success in labour, would be abundantly promoted thereby. He recommended it also *to the young*, by a variety of appropriate arguments. He next adverted to the dreadful evils of intemperance and the great extent to which those evils prevailed, and to the benefits of Total Abstinence from all intoxicating drinks as the only efficient remedy. He felt attached to the Society, he said, as one which was promoting extensively the cause of universal benevolence and love. He had a firm conviction that it was of God, and that it would eventually triumph over all opposition. Prejudices were strong against the system recommended by the Society; but what prejudices could be stronger than those formerly entertained against the practice of *vaccination*? When his revered friend and predecessor, now in heaven, first introduced that system, almost every old woman cried out against it; but he persevered, and the consequences had been most beneficial: the system obtained the approbation, and sanction, and co-operation of the Government of the country, and was established beyond all possibility of defeat. He trusted that the Total Abstinence Society would go on and prosper; and there was every encouragement to expect that it would, for no Institution had made so great a progress in so short a period.

The attendance was good, and the whole of the proceedings were of a delightful and encouraging character. Several signatures to the pledge were obtained.

On TUESDAY evening a Meeting of the Committee, together with several Delegates from the various Auxiliaries and Branches in and about the Metropolis, took place at Hockings' Coffee-house, in the Borough. After Tea, J. Meredith, Esq., the Treasurer of the Auxiliary, took the Chair, and gave out an appropriate Hymn, and read the 133rd Psalm. Prayer for the Divine blessing was then offered by Mr. J. W. Green.

The CHAIRMAN stated that the object of the meeting was in the first place, to bring persons to see each other's faces, who were before only known to many by report; and, in the next place, to hold a friendly Conference on subjects intimately connected with the prosperity of the great cause which he believed they all had at heart. It was one peculiar feature of the Society that every man was a respectable member of it who fulfilled his duties according to the ability which God had given him. He had often reflected with pleasure on the fact, that he had been chosen to fill the office of Treasurer to that Auxiliary by a number of working men who crowded around him at a small room in Kent-street, formerly occupied as a Beer-shop. He trusted that meetings like the present would prove highly beneficial. The members would become acquainted with each other, and would learn to sympathize in each others joys and sorrows—successes and disappointments. There should be no suspicion, no envy: against all such feeling they should set their faces with as much determination as they did against intoxication. If they acted in accordance with New Testament principles, carefully avoiding all by-ends, and applying themselves courageously and steadily to the accomplishment of their one grand object, Drunkenness would soon fall before them. Some might object and others might cavil and question, but let them reply to all, in the words of Nehemiah, "I am doing a great work, so that I cannot come down: why should the work cease, while I leave it, and come down to you?"

Some conversation then ensued on two or three topics which were proposed by the Chairman. First, as to *the best method of obtaining correct lists of the numbers of drunkards in any given District, together with the number of drunkards who die yearly.* It had been stated by the majority of public speakers that the number of persons who died annually in consequence of the use of intoxicating drinks amounted to about 60,000, and it was highly desirable to ascertain how far that statement was borne out by facts. Several useful suggestions were made by the various speakers; the greater portion of whom gave it as their opinion, founded upon what they conceived to be sufficient data, that the numbers usually given were by no means overrated. The division of Auxiliaries and Branches into Districts, and a systematic plan of Visitation, accompanied by the distribution of Tracts, either gratuitously, or in the way of loan, was generally considered to be the most eligible mode of obtaining the information desired.

The best mode of dividing Districts and Branches, and of

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ascertaining the population of such; as also the best mode of preserving order in the meetings, of obtaining signatures to the pledge, &c. &c. occupied the attention of the meeting during the remainder of the evening. As to the preservation of order in the meetings it was thought that order would be most effectually maintained by the members placing themselves in various parts of the meeting, and forming a sort of *Tee-total police*. One of the speakers urged the importance of having the assistance of constables or police officers to preserve the peace; but the majority deprecated appeals to the civil force, on the ground that it might tend to make the cause unpopular.

The CHAIRMAN in conclusion remarked on the onerous duties of Chairman at the public meetings, and on the wisdom, courage, discrimination, patience, and, above all, great forbearance, which was necessary to the right discharge of those duties. A Chairman of Tee-total meetings had to bear not only with the interruption of drunkards and publicans, but with many of their own members, and with mistaken Christian professors. He bore testimony to the zeal and ability with which their friends of the labouring classes advocated the cause at the public meetings, and trusted that such arrangements would be made from time to time as would ensure the harmony and efficiency of their meetings, and the prosperity of the cause at large. He sincerely believed that though the conversation of that evening had necessarily been somewhat desultory, yet that abundant materials for thinking had been furnished; much that would tend to make them more watchful over themselves, and more active in the promotion of the general good.

The FESTIVAL and ANNUAL Meeting of the Auxiliary was held on THURSDAY evening, at Brunswick Chapel, Great Dover Road. A large company assembled to take tea in the School Rooms adjoining the Chapel. At six o'clock the Chapel was well filled, and the Chair was taken by the Rev. J. Sherman. After the 117th psalm had been sung, and the Rev. W. Balls had offered prayer,

The CHAIRMAN said he was happy to meet that audience on so interesting an occasion. His views were not altered as to the principles of that Society, nor was his zeal in the promotion of those principles at all abated. (Cheers.) It was the lot of those who held public stations to encounter ridicule and opposition when embarked in a cause so unpopular; but he had no disposition to relax on that account. As he had now adopted the principle of the Society for one year, he was, perhaps, expected to report progress *as to himself*. (Hear.) He would state, then, that he was not at all weaker than he was twelve months ago. He had six, ten, twelve, and sometimes fourteen services to perform in one week; he frequently preached three sermons, and sometimes four sermons in one Sabbath; and he retired to rest with his cold water after service, and rose the next morning, without head-ache, to resume his regular duties. The past had been a year of peculiar labour to him, but he had passed through those labours with greater bodily ease and comfort than in any year preceding. (Cheering.) The objects of the Society had made some progress, also, *in his Congregation*. (Cheers.) At first some asserted that he was mad; and others that he would soon repent of the determination he had formed. He was not mad, neither had he repented. (Hear.) But some of the persons he had referred to had repented, and that repentance had issued in their conversion. Four of the superintendents of the Sunday Schools had become regular, downright, systematic Tee-totalers. (Cheers.) One of the strongest opponents they had told him that morning that he was trying the system, and that if it suited him, and he found his asthma relieved in consequence, he should adopt it. (Hear.) It was pleasing also to know that many young persons had joined; and though his pledge-book might not present a very long list, yet it contained names of much importance. Several teachers in the Sunday Schools, and in one School, nearly the whole of the Teachers had become Tee-totalers. (Cheers.) Such a Society had, of course, many difficulties to encounter, few of which were more formidable than the habit of taking *a little drop*. But there was every encouragement to perseverance. By the diffusion of their principles, by public meetings, by the circulation of tracts, if they were very diligent, very patient, and very liberal,—he had no doubt great progress would be made. Some persons pretended that they could not understand their system, but he believed the majority *would not* understand it. Mothers would not let their children understand it, and told them that a little drop would do them good. Such parents would themselves, in many cases, have to rue the consequences. He feared, too, that the cause was sometimes injured by the indiscretion of its advocates. The way to convince an opponent was, not to knock off his head, but to anoint his eyes. (Hear.) They should not unchristianize every person who did not, in a moment, fall in with their views. It ill became a man who had himself but just burst the shell to say to another, You are not yet in existence. The reason perhaps was that the man saw such a delightful change in his home and in all about him, that he wondered others did not see things in the same light with himself. If they used hard arguments and soft words, they might hope that their cause would spread eminently and extensively, till it prevailed throughout the world. (Cheers.)

Mr. ELLIS then read some extracts from the Report. Honourable mention was made of the exertions of the Rev. J. Sherman, and the Rev. G. Clayton, who had become a Vice President of the Society; of some medical gentlemen, who had testified of the value of the system, and of Messrs. Teare, Whittaker, and T. A. Smith, who by their advocacy had advanced the prosperity of the Society. The Auxiliary had been divided into seven Branches, and there were many cheering indications of success.

J. MEREDITH, Esq., the Treasurer, presented his accounts; and remarked that what had hitherto been done was only of the nature of sowing seed. The Auxiliary had been formed into Branches which presented a healthy and vigorous appearance; but in order to ensure success to any extent it would be necessary to employ a great number of agents, on the plan of the London City Mission, and similar Societies. Ten at least, would be required for that Auxiliary. From that statement the audience would readily perceive that augmented funds were required. (Hear.)

Dr. OXLEY moved the adoption of the Report. He bore testimony, on the ground of his own experience since he was fifteen years of age, to the excellence of the system recommended by the Society. He had been in various climates, and exposed to numerous dangers and hardships, by sea and land, by night and day; but he never found the want of those drinks to the use of which so many resorted under such circumstances. He believed all such liquors, even beer, to be highly injurious, especially to persons afflicted with asthma, or spasmodic affections of the chest. He accounted it high honour to belong to such an Institution, and could only express his astonishment that benevolent Christians had not thought of that plan of doing good before, or that, when it was recommended to them, they should make any objection against it. (Hear, hear.) He urged all the members of the Society to act with consistency and firmness, and to urge the adoption of their principle wherever a suitable opportunity presented itself. They might safely recommend the Society upon physical, social, benevolent, moral, and religious grounds. (Much cheering.)

The Rev. EDWARD PARSONS, of Bow, was greatly cheered. Peculiar engagements connected with the pastoral office which he sustained had prevented him for some time past from devoting that attention to the concerns of the Society which their importance might seem to demand, but his sympathies had recently been roused by a very affecting

circumstance. He had been called to visit an excellent female who was rapidly approaching the termination of her days. She was enabled to rejoice in communion with God, and sustained her Christian character with consistency in the prospect of dissolution. But she owed her premature decay to the conduct of a husband who by intemperance had proved the suicide of his own happiness and of her prospects; and that, not by the use of alcoholic drinks in the form of ardent spirits, but in that form in which so many suppose them to be nutritious and beneficial in their ordinary use, namely, malt liquors. (Hear.) Again and again had he warned that man, and urged him to adopt the principles of the Society as his only refuge and cure; but he had obstinately refused. He thought that a little was necessary: that little had led to excess; and he had destroyed his own peace, and had become a monument of intellectual wretchedness and moral degradation. (Hear.) He would not however lose sight of him; he should be visited and prayed over, in the hope that he might yet be restored to his duty and his God. (Cheers.) That was the circumstance which had roused him (Mr. Parsons) and had induced him to come forward and plead the cause of that Society. (Hear.) Mr. Parsons then adverted to the various sections of the Report which had been read. He congratulated the audience that it contained no allusion to politics, nor to sectarian peculiarities, but that it stated the great principles of the Society, and the suitableness and efficiency of those principles, both as to the prevention of drunkenness, and the reclamation of drunkards. It dwelt also on the importance of example, and on the influence which example would not fail to exert. He rejoiced in the reference made in the Report to the exertions of the working classes in its behalf. With them it originated, and with its success their true prosperity was identified. Such a Society would not operate, as some stupidly pretended, to lower the rates of wages, but to raise men above the cruel slavery by which both their bodies and minds were held down, and confer true physical and intellectual freedom. (Cheers.) It proposed to elevate them in the scale of society by enlightening their minds; for ignorance and intemperance were spawned together, and flourished in each other's company. (Hear.) Mr. Parsons then alluded to the influence which the operations of the Society were likely to exert in reference to females, whose peace was so often disturbed, and whose hearts were so frequently broken by the intemperance of those who ought to be their comforters and guides. He then instanced many pleasing cases in which by the introduction of the principle of the Society comfort and happiness had been restored to families from whom by intemperance they had long been banished. And all the good which had been done was effected by the force of persuasion, and the power of Christian love. The Report referred to the exertions of Medical Men, and of Ministers of the Gospel. As to the first, the audience might be assured that such exertions were disinterested, for if the principles of that Society prevailed, Medical Men would be deprived of one half of their sources of profit. (Hear.) As to Ministers of the Gospel, the exertions of the Society must be regarded as intimately connected with the spread of religion and the prosperity of the Church. (Hear.) Then, intemperance was taking away at least 75 millions of property annually, which might be profitably employed for the diffusion of truth, and the promotion of human happiness. (Hear.) In many cases it had been seen how intimately that cause was connected with the revival of religion in places in which it had for a long season languished (Hear.) Mr. Parsons concluded an address of great eloquence by expressing his wish that the life of the Rev. Chairman might long be spared, that his labours might be increasingly useful, and be followed by the most pleasing effects; and that at the last great day he might be surrounded by multitudes who should be his joy and crown of rejoicing. (Much cheering.)

Captain Hudson, of the Hartlepool, who has recently returned from Montreal, came forward with pleasure to bear his testimony to the excellence of the Tee-total system. He had sailed 13,000 miles; he had been in hot and cold climates; among icebergs, and almost under a tropical sun; and had found the system answer perfectly well in every respect. And his crew were like minded with himself. One man who had drank his bottle of rum before breakfast, now did altogether without it. (Cheers.) The people at Hamburgh were astonished to find British seamen refusing to touch ardent spirits; but they were compelled, at the same time, to admire their orderly and peaceable behaviour. (Cheers.) Captain Hudson then related the success with which he had met in his efforts to establish the system at Montreal, for the particulars of which we refer our readers to No. 50 of the *Intelligencer*.

R. R. Moore, Esq., from Dublin, observed that some would perhaps think it impossible that the cause of Total Abstinence could flourish in Ireland; but, without any wish to give undue praise to his own country, he must say that the people of Ireland were not greater drinkers than the people of England or Scotland. They drank freely while they were at it, but they neither spent so much time nor so much money over it as enlightened England. The cause, however, was prospering in Ireland beyond expectation. They began with moderation: the benevolent and Christian portion of the population saw the mischiefs which were done by the use of whiskey, and they thought that if they could put down whiskey, they should do a great thing. But the people whose good they sought were sufficiently shrewd to see that there was a great inconsistency in crying down whiskey, and yet using wines and other liquors themselves. (Hear.) The Total Abstinence Societies would accomplish all that the moderation people aimed at, in a much shorter space of time; but they had reason to be thankful that the way had thus been prepared for a work which might not have succeeded so well if they had not gone first. (Hear.) He then took a rapid review of the innumerable mischiefs physical, social, and moral, which the introduction of Alcohol had occasioned; how it had wasted immense property; introduced domestic misery; steeled the heart against the feelings of honesty, affection, and honour; filled dungeons and hospitals with wretched victims, and carried the mind far away from God and goodness. The bottom of the ocean was strewed with human bones and with immense property, which neither rocks nor winds would have plunged there but for the influence of drunkenness. Strong drink had done the mischief, and then sat like a fiend grinning over the havoc it had made. Mr. Moore then referred to the success which had attended the exertions of the Society. It had excited the attention, and secured the patronage, of men of all ranks and professions; and he had seen the Chair filled at three successive meetings by a Judge, a Physician, and a Clergyman. He was glad to find that the list of Ministers of the Gospel was daily swelling, and believed that they had held back so long, only because they thought that if the love and fear of God did not keep the people from drunkenness, nothing else would. (Hear.) They now began to see that Providence worked by means, and employed instruments; and that the means and instruments employed by that Society were such as were admirably calculated, with the Divine blessing, to the accomplishment of the end proposed. The principle on which the Society was founded was, that the only possible means of breaking off the habit was to keep out of the way of that which caused the habit. Hence arose the importance of attending to the young. Mr. Moore then referred to the vast sums expended annually in intoxicating drinks, amounting to, at least, ONE MILLION STERLING PER WEEK! A sum which if the consumers of those drinks could only be induced to lay by for one week, would afford, by its mere

interest, a sufficient sum to establish the Society with funds for ever. (Hear.) The advocates of that cause were the poor man's friend, and they were the friends of England, and would, by the blessing of heaven on their exertions, cause England to become indeed the glory of all lands. (Cheers.) They were aiming to build a bridge across the river of strong drink, over which all might walk, and march to peace, to prosperity, to joy. (Cheers.) They called upon the audience to assist them in keeping that bridge in repair. He trusted such contributions would be made to the funds that evening that on his return to Ireland he might hold out to them the example and liberality set by the people of England. (Cheers.)

The collection was then made.

W. JANSON, Esq. briefly remarked on the importance of advocating that good cause in the spirit and temper of the religion of Jesus Christ. If they pursued their course on the principles which were inculcated in the Gospel, and which were illustrated in the life and actions of the Saviour, they might confidently hope for the success of their exertions. (Cheers.)

Mr. T. WHITTAKER said that of all the schemes devised for the destruction of intemperance, none had proved half so efficient as that of Total Abstinence. (Hear.) Thousands of drunkards had been reformed; wives had been made happy; children had become clean, well clothed, fed, and educated; and homes, once the abodes of wretchedness and sin, were now scenes of comfort and joy; and all in consequence of the blessing of Almighty God upon the labours of that Society. (Cheers.) He felt assured that its principles would ultimately triumph, and that the shouts of victory would be raised amidst the death throes of the monster Intemperance. (Cheers.)

Mr. T. A. SMITH observed that it was common at that season of the year for persons *to take stock*; and if they could prevail on the *Legislature* to take stock in reference to intemperance it might answer a valuable end. (Hear.) What had drunkenness cost, on the one hand, and what had drunkenness done, on the other hand? What had drunkenness done for the country? What had it done for the people? How many had it furnished for jails, and hospitals, and lunatic asylums? (Hear.) How many aching hearts, and disordered minds, and miserable firesides, and wretched wives and children, and gloomy suicides, had it produced? (Hear.) The Society had to encounter the prejudices of education, of fashion, of habit; and it had, to some considerable extent, effected a change in all. (Hear.) It had established the medical fact that intoxicating liquors were not necessary, and that in their common use they were injurious, and thousands of witnesses were ready to prove that they could live, eat, drink, sleep, and labour without them. (Cheers.) *Let the Drunkard take stock also.* (Hear.) Let him seriously enquire what drunkenness had cost him, and what he had gained or lost by it. And let *the Temperate take Stock.* Let them calculate how much they contributed by their example, and by their money to promote that which was evil, instead of promoting the cause of human happiness and the Divine glory. (Hear.) And let *the Tee-totalers take stock.* What tracts had they distributed—what speeches had they made—what drunkards had they visited and aimed to reclaim—what friends had they brought to the meetings—what prayers had they presented to heaven for success? (Hear, hear.)

A Resolution of Thanks to the Chairman was moved by Mr. GREEN, and seconded by Mr. GROSJEAN, and was carried with acclamations.

The CHAIRMAN briefly returned thanks, assuring the audience that the Society might at all reasonable times command his services.

The Meeting concluded by singing a Doxology, when several signatures to the pledge were obtained.

LIVESEY'S MORAL REFORMER.

On the 1st Saturday in January, 1838, it is intended to commence a WEEKLY PERIODICAL, with the above title, exactly the same size and price as the Penny Magazine. By exposing the prevailing errors and vices of the age and tracing them to their causes—by enforcing the precepts, and exhibiting the examples of piety and virtue—and by a variety of interesting and entertaining articles, all decidedly of a moral tendency—it is intended to make an energetic effort to promote, on correct principles, the improvement and happiness of the people. To be had through any Bookseller in the Kingdom. Agents will be wanted in all the large Towns, but none need apply unless favoured with the most unexceptionable testimonials. Office, 28, Church Street, Preston.

STEREOTYPING.—Wanted, a Person to Stereotype the above Work. Any Gentleman desirous of starting the business in the populous County of Lancashire, (where no such Establishment at present exists) will find this a most favourable opportunity.

PRESTON TEMPERANCE ADVOCATE.—To be Disposed of, about 60,000 back Numbers of the Preston Temperance Advocate for circulation in £5. Orders, at the sacrificed price of 30s. per 1000. Part of them may be had in Sets if required. Any proportion of these may be included at the above Price in £5. Orders for Tracts, Standard Works, or any other kind of Temperance Publication. Apply, direct to the Office, 28, Church Street, Preston, with a Remittance or a respectable Reference.

To the Members of the New British and Foreign Temperance Society.

THE LONDON UNITED BRETHREN BENEFIT SOCIETY, upon the Birmingham Principle, established at Mr. Smith's Coffee House, Old Bailey, has Removed to Mr. Hart's Hotel, 159, Aldersgate Street, where eligible Persons desirous of becoming Members may see the Rules, by applying at the Bar; at Mr. Hockings, Coffee House, 74, Blackman Street, Borough; or at Mr. Pasco's, 90, Bartholomew Close.

BENEFITS.	£.	s.	d.
In Sickness, per Week - -	0	16	0
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*** Meeting Night, the First Monday in January.

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TO CORRESPONDENTS

Several valuable communications have been made to us during the past week from J. Meredith, Esq.—H. N. R.—A Wesleyan Minister.—J. S. Herbert.—Mary Giles.—J. Harris—W. W. Player.—W. Beale.—Rev. H. Dixon.—E. Radley.—A lover of plain and simple truth.

New British and Foreign Temperance Society.

TO AUXILIARIES.—MR. T. WHITTAKER.

To prevent inconvenience and disappointment, Auxiliaries applying for the Societies' Agent, Mr. Whittaker, are desired to make their Application at least a Fortnight before the period his services are required. Auxiliaries and the Public, are further informed, that Mr. Whittaker is authorised to collect for the Society; and the Committee trust, that the "aboundings of their liberality" will be such, as speedily to enable them to send forth another, and another Missionary Agent, until every Individual in the Land has tasted the blessings of Total Abstinence.

J. MEREDITH, }
J. E. HOWARD, } *Secretaries.*

All Communications, for the Society, to be addressed (post paid) to Mr. John Meredith, 3, Durham Place, Lambeth.

All Communications, for the Intelligencer, to be addressed (post paid) to the Editor, 90, Bartholomew Close.

All Letters for Mr. WHITTAKER, to be directed 90, Bartholomew Close; or 29, New Gloucester Street, Hoxton. (Post Paid.)

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