

indifferent to the progress of the society, not only taking the chair, but declaring themselves "out-and-out Teetotalers." He found also that there was an under-current at work in favor of the principles of the society. And that was done without the least compulsion (for he would not give a rush for those who became members merely from compulsion); and then again, many who were not teetotalers did honor to the principle by not introducing liquors at their tables. Even the body of commercial travellers was becoming far more moderate; and he was engaged in forming an association against the compulsory drinking usages of that body, in which he had succeeded in obtaining signatures far beyond his expectations. He believed that if an act were passed to-morrow to prevent public meetings, the principle was so far sown, that it would greatly spread. He was fully convinced that the Divine blessing rested upon the work, and that in due time they should reap, if they fainted not. As patriots, as philanthropists, and as Christians, they must see that their work was one of paramount importance. He agreed with his friend Ball, that it was not a political or a religious society, but it was distinctly a society which was making good subjects for the community here, at the same time that it was preparing them for the performance of the duties connected with the life to come. He entreated all present to join them: no sacrifice would be required, and great gain would be secured. To the members of the society he would say. Up and be doing. The whole country was looking to them; and it would be their fault if the nation was not soon delivered from its bitterest curse.

Mr. J. Macarthy called the attention of the audience to the subject of Teetotalism in connexion with the Irish and Ireland.—Few persons, he said, were acquainted with the character of the Irish but must acknowledge that they generally went to the extreme in every passion and in every feeling. Their love was the intensity of affection—their hatred was fierce and bitter. If they were intemperate, they were very intemperate; and now teetotalism was introduced amongst them, they took it in by wholesale. During the period of the French war, and about its conclusion, habits of intemperance prevailed to a very great extent. Not a meeting was held without large portions of whiskey; and club fights and rioting and disorder were things of constant occurrence. Even the course of the Judges, through Ireland, became dangerous in the extreme. In 1826 one of the Supreme Judges declared that his life would not be safe, if he attempted to pass through Tipperary; and scarcely any Judge cared to go into the Munster Circuit. Thus Ireland became a by-word among the nations. But within the last eighteen months teetotalism had flourished in Ireland. Mr. R. McCurdy, of Belfast, and Mr. Carr, of Ross, laboured in the cause of temperance for some time, and with some degree of success; but drunkenness had taken such deep root in the land that the success was not very rapid or visible. That, however, was not the first time that the principle of Total Abstinence had been introduced into Ireland. About fifty years ago a society was raised up amongst the Nailers of Munster. They had been dreadfully robbed and plundered by some publicans, and fifty of them resolved never more to touch or taste intoxicating drinks. They called no public meetings, but they and their wives and children kept their pledge inviolate to the end of their lives.—Formerly, the state of the Sheriffs' books was such that they blushed as they presented them; but in 1839 and 1840 the case was most wonderfully altered. Mr. Macarthy then read of a number of instances which had occurred within the last twelve months, either of "Maiden Assizes," or of calendars so light as to require no remark from the Judge to the Grand Juries.—Such tidings must be matter of joy, he said, to all, but especially to him who was a native of Ireland. It was something to be able to say that in Ireland there were jails to let, and that in one case where the jailer had died, his wife was thought a sufficient person to take his office. Those who had formerly been so foolish and so mad, showed what they were capable of now that they were delivered from the influence

of strong drink. Donnybrook fair, which formerly seemed like the precincts of hell, now consisted of a quiet assemblage of ladies and gentlemen. Thus the system of teetotalism was working miracles amongst Cockneys, Paddys, Sawneys, and Yankee Doodles. Mr. Macarthy then stated that he had visited London principally with the object of doing good to his countrymen. He was told however, by some, that if he went to St. Giles's, he should first be measured for a coffin. But he went, backed on by Mr. McCurdy and Mr. Giles, and he found that the people in St. Giles's were much the same as other people, only perhaps a trifle milder. They took teetotalism, however, very well; and as a proof of their gratitude those people of St. Giles's had presented a very handsome medal to Mr. Giles.—Mr. Macarthy exhibited the medal, amidst the repeated cheers of the audience. That medal was valuable, as it contained a fragment of the earnings of many an Irish teetotaler. In Ireland itself Mr. Mathew was going on gloriously. Mr. William Martin, of Cork, tried long to persuade Mr. Mathew to join: he had at length done so, and was making converts by thousands. He earnestly exhorted all his members to have nothing to do with swearing or with secret oaths—to know no religious differences—and to acknowledge all around them as brethren. The result was that instead of whiskey-houses, they had houses for the sale of beef, mutton, bread, grocery, and other necessaries of life. Some persons said that it was a temporary excitement, and that it would soon be over: he believed however that it would prove a ruling passion, strong even in death. Ireland was now rising like a Phoenix from the ashes. Three hundred and sixty priests and curates in various parts of the country were taking up the cause, and it was not likely that it would soon come to an end.

Mr. H. Freeman next addressed the meeting, on the necessity of united and vigorous exertions in the cause of temperance.—He observed, that the knowledge of facts led to accuracy and precision of language. When persons became acquainted with the consequences and tendencies of things, they called them by their proper names. The astronomer who first declared that the earth moved round the sun was branded as a fool; and the inventor of printing was declared to be in league with Satan. But in process of time people began to admit that the things stated were probable, and afterwards they admitted that they were true. So it was with Total Abstinence. The doctrine was announced; its advocates suggested that it was possible for men to do without intoxicating drinks. Facts had since been brought forward in succession, and there was now reason to believe that the truth of the system would before long be fully established. In order, however, to hasten that period, great exertions would be necessary. By the regular working of the truth men might be brought to the acknowledgment and to the adoption of that truth. But as to the precise time when that would be universally or generally accomplished, that would very much depend upon the zeal and activity of its friends. If the legitimate means were carefully and perseveringly employed, every friend to the cause had the power of doing much. To show the force of plain and simple truth, Mr. Freeman cited the case of a child in Lincolnshire, who, by steadily adhering to his pledge, notwithstanding strong temptations to break it, had been the means of inducing an aged relative and a whole family to adopt his own principles; and thus, instead of becoming a victim to the adversary, he bound that whole family as captives to his chariot-wheels, and made teetotalers of them all. While they knew that there was an agency abroad which in one year maddened six hundred thousand of their fellow-subjects, and spread desolation and ruin all around, surely they could not but spring forward, using all their powers to rescue the unhappy victims. Truth and sincerity would bear them out. They said that they desired to see drunkards reclaimed; let them prove their sincerity by acting consistently. Let them possess themselves of all the information they could obtain on the subject, and do all they could to diffuse that information, and to assist others in

its diffusion. The *Temperance Intelligencer*, the first work on the Total Abstinence principle which was published in London—which has stood its ground, and which has increased in respectability as in talent, would furnish them with ample information both for themselves and for those whom they might aim to benefit.

Mr. J. W. Green called attention to the encouragements to persevering exertion in promoting the Temperance cause.—Enough had been advanced, he said, to show that the object of the society was great and noble. It had also been intimated that its opponents were many and powerful. It would be his object to show, very briefly, that the encouragements to persevering exertion were numerous and constantly increasing. In the first place, the advocates of the total abstinence principle had the encouragement arising from the testimony of their consciences, that they were aiming at what was right and good: that which would materially benefit themselves—that which would greatly improve the character and condition of those around them. Many were aiming to do mischief; others were reckless as to the influence of their conduct and example upon their fellow men; but every total abstinence had the assurance in his own mind that his principles could do no harm, and that they were likely to be productive of great and lasting good. A celebrated moralist had said, "He who has invented, disclosed, and is practising a method of increasing the sum of human virtue and happiness, and of diminishing the ills of life, is by far a more excellent genius than the conqueror of a new world or the discoverer of an unknown planet." *Secondly*, they might take encouragement from the very nature of the principle which they had themselves adopted, and which they were anxious to propagate. It was a rational principle; for they proposed to reclaim the intemperate and to preserve the sober; and what could be a more rational mode of accomplishing their object, than inducing both to abstain from every liquor which could intoxicate? It was a very simple and intelligible principle; so simple that a child, or even a man whose faculties were greatly blunted by excess, could clearly comprehend it. It was a practicable system; every man might determine that moment to put into practice; and those who did so would, from that moment, become sober men. And it was, also, a portable system. A man could carry the principle with him wherever he went; and whether he was in a hot or cold climate—whether he was engaged in a laborious or sedentary employment—whatever was the name of the liquor presented to him, or the size of the glass which contained it, or the rank of the person who offered it; the rule—the standing, the unerring, the unalterable rule was ever ready and always applicable—"Touch not, taste not, any thing which can intoxicate." Ample encouragement might be derived, *thirdly*, from the principles and motives of their opponents.—These were, chiefly, Appetite—Custom—Prejudice—and Interest. But that Appetite was not natural but artificial and acquired; and it could not be that appetite would much longer be allowed to triumph over reason, and over the dictates of the first law of nature, self-preservation. And Custom, though it might have dominated for ages and generations, must yield to modern discoveries and improvements; as the miry road had been superseded by that which was firm and hard, and as the snail-like travelling of our ancestors had given place to the velocity of railroads and of steam. It did not follow that, because for centuries the nation had been debased and impaired by drinking habits and customs, plunging sixty thousand annually into a drunkard's grave, that therefore we should never become a sober race. And Prejudice, though strong, would be overcome by superior information and intelligence, and would be made to operate in favour of that which was good. Interests, powerful interests, were opposed to us. But even those interests must be made to yield to the public good; and men must be told that they cannot longer be allowed to amass princely fortunes by the manufacture and sale of that which begets and perpetuates disease and poverty, crime and misery. *Fourthly*, Encouragement

was to be derived from a consideration of the character, the union, and the zeal of their friends and associates. "Not many wise men after the flesh, not many mighty, not many noble" had been connected with them—had rendered them assistance in the early period of their labours. Men comparatively "weak, and foolish, and base," and despised, had originated, and for a long period had carried on the work. But they had now to rejoice in the accession of some noble friends and associates—including the noble Earl, in whose presence and presidency they that even rejoiced, and who had so efficiently benefited that society by his counsels, by his presence, and by his purse. And the principles of the Society were daily approving themselves more and more to the understandings and the hearts of the great, the wise—the philanthropic—the Christian portion of the community. It was now seen and acknowledged, both in England and in Ireland, that they were aiming at the promotion of objects well calculated to raise the country to its truest dignity and glory. Medical professors and practitioners were now bearing testimony to the utility and importance of the principles advocated by the society; while ministers of religion found in the advocates of true sobriety, zealous coadjutors and useful fellow-labourers. And it was encouraging to know that while the number and the influence of their opponents were daily lessening, that the number and influence of their friends and supporters was most rapidly increasing. Then, finally, the success with which they had been blessed furnished abundant encouragement. There were many kindred institutions in England, Scotland, Ireland, and America. And in every place in which societies had been formed success had followed. Many of the more sober classes of the community had been preserved from falling into intemperance, and many confirmed drunkards had been wholly reclaimed. And all who had been benefited by the system, while they tendered their grateful thanks to those who had been instrumental in benefiting them, were, in effect cheering them on to renewed exertions. It was surely something to have the grateful thanks of the reclaimed inebriate, and the thanks, cordial and sincere, of his wife and children—of his relations and acquaintances, all of whom profited more or less by his reformation. His health improved—his intellects invigorated—his reputation restored—his property and comforts increased—his family made happy;—the neighbourhood delivered from a pest; a useful citizen restored to the nation; and the world blessed with an inhabitant who was now aiming to answer the design of his creation. To know that there were thousands who had been thus benefited, and to know that for the thousands, who yet remained in misery, there was an ample and efficient remedy, was surely enough to induce fervent gratitude—generous sacrifice—and persevering zeal.

Mr. J. Giles, who on his appearance was most warmly greeted, moved a resolution of thanks to J. T. Barber Beaumont, Esq., the munificent founder of that splendid establishment, for the use of that Hall in which to explain and recommend the principles of that society. As his humble name had been mentioned that evening in connexion with the Roman Catholics, he would just observe that the Catholic Association was formed on the 28th of January last—and that it now numbered six Auxiliaries, including between four and five thousand men and women, who had pledged themselves to abide by the principles of total abstinence. The character of the inhabitants of St. Giles's had been alluded to; nearly the same might be said of the inhabitants of Shadwell and of Wapping. Many, however, in those districts had been greatly improved by the system. Coal-porters, ballast-heavers, and others, had declared themselves well able to perform their labour without the use of intoxicating drinks. It was gratifying also to find that many shipowners gave the preference to teetotallers, as men in whose industry and care they could place dependence.

Mr. T. Hockings seconded the resolution; and stated that he could conscientiously recommend the system of total abstinence, having tried it with success for six years.

The Noble President said he was convinced that the sentiment of the meeting was most unanimous. He should think it a waste of words to ask them to signify their assent by a show of hands. His lordship referred to the exertions made by the mover of the resolution, Mr. J. Giles, of which, he said, all present must be aware. He sincerely wished Mr. Giles long life, in which to extend his sphere of usefulness, and in which to enjoy the gratification of having abundantly promoted the benefit of those around him.

The audience signified their approval of the resolution by repeated cheers.

The Rev. G. Evans, of Brunswick Chapel, then proposed a resolution of thanks to the Noble Chairman. He approved of what had been said by one of the Secretaries as to the society not being a religious society; but he must observe that when persons who were members of Christian societies become teetotallers, they did not break off their connexion with those societies. But he was happy to know that to whatever section of the Christian church they might belong, they might advance whatever was good, either as to benevolence or morals; and he found, for himself, that it was a great advantage to be an Episcopalian-Methodist-Baptist-Congregational member of the Total Abstinence Society. One principle all were agreed upon, namely, the duty of gratitude to those from whom favours were received. They were under great obligations to their excellent and noble President, and on no occasion more than the present.

S. M. Gilbert, Esq., seconded the resolution. Not only, he said, were the society indebted to his lordship for his kindness in taking the chair on the present occasion, but because his lordship as a Peer of the realm had come forward and given his influence at a period when it was most serviceable. He had not only given the society his gold, but he had, as it were, laid his coronet at the feet of the poor drunkard, if he might by any means benefit him by his example. Indeed, through his whole life his object had been to ameliorate the condition of the poorer classes of the community.

The resolution was carried by the audience standing with repeated cheers.

The Noble Chairman said he was not conscious that he had in any degree deserved the flattering commendation which had been bestowed upon him. He was however deeply sensible of their kindness. As long as his life should be spared, he should be happy to render the society every possible service. It was his sincere desire that Providence who had thus far smiled upon their path would continue to bless the cause in the promotion of which, with his friends around him, he had the honour and the happiness to co-operate.

The meeting broke up soon after ten o'clock. The whole proceedings appeared to give great satisfaction.

MR. BUCKINGHAM.

The sure way to bring a book into notoriety is to attempt to write it down; and the best way of calling a man into notice is to revile him. The garbled report of the *Times*, to which we referred in our last number, has revived the name of Buckingham; and, having attempted to do him justice in our last notice, we are happy to have it in our power to present part of his valuable speech. This, on perusal, will be found to substantiate all we have advanced.

Extract from Mr. Buckingham's Speech at Exeter Hall.

In this subject I think the ladies have even a deeper interest than the gentlemen, because, according to the fashion of England, a fashion certainly "more honoured in the breach, than in the observance," it is customary—I know it was, at least when I left it three years ago—for gentlemen to sit sometimes half an hour, some-

times an hour, sometimes an hour and a half, and sometimes two hours after the ladies have retired; and owing to the fashion having come, like many other absurd things, from our ancestors, many men want the courage to break through it, fearing, perhaps, that they would be thought wanting in hospitality to their male guests, if they did not observe this custom, and sit for so long a time over the wine bottle. But I ask the ladies, whether they do not think that the one hour, or two hours, that the gentlemen keep them in the drawing room, would be much better spent in their society, and whether, when they come among them, they do not find them not quite so agreeable as they would have been, if they had come at an earlier hour. The ladies, I think, have a very strong inducement to effect a change in this barbarous custom. While we copy so much of our fashions from France, it is strange that we have not copied them in this respect. In Paris, where I have had the honour of being present at the table of the King, of the principal Ministers of State, as well as many of the principal characters of the old nobility of the country, I never remember any occasion on which the gentleman did not rise from table with the ladies; for they are there held to be, and ought to be considered in our estimation, the principal charm of the dinner table, and therefore a polite well-bred Frenchman, would be quite horrified at the notion, that the ladies were to go away, and he not to accompany them. This, however, is very different from the practice in our own country, where I remember once to have been present at the table of an opulent and distinguished person, when, the ladies having retired, the host exclaimed, as if he was relieved from the embarrassment of their presence, "Come gentlemen, now, the ladies are gone, let us make ourselves comfortable." It is clear that, in his estimation at least, the presence of these ladies operated as a restraint, and he wished them to go away, in order that the company might be more "free and easy" as the phrase is, than they could be while the ladies remained. For my own part, I think the French plan of both ladies and gentlemen leaving the table together, is very much better; I remember well, during my residence in Calcutta, when the late Marquis of Hastings first came out to India, though as chivalrous and polished a nobleman as any in the peerage roll of England, he first introduced the fashion of rising from the table at the same time with his Marchioness and the ladies; and I never met with any gentleman there who did not think it a very great improvement on the former practice of the Governor General's table. But wine and strong drinks were banished from our entertainments, and water only was drank at them, this change would be universally introduced as a necessary result; if when the ladies retired, and nothing but water were left to be drank by those who remained behind, the gentlemen would not be likely to remain long after them at the table; you see, then, what good effects follow, in the train of a mere change of customs; and how important it is to effect this change whenever we can.

It was not to temperance alone, however, that my efforts were given in New York, as I there attended several public and private meetings for other kindred purposes. The motto with which I set out in my voyage from England was, "Temperance, Education, Benevolence, and Peace," and these four objects I kept continually in view; so that wherever any thing was to be said or done in favour of temperance, in favour of education, in favour of objects of benevolence, in favour of those principles by the diffusion of which peace might be consolidated and war abolished, I never ceased to render my services to the best of my ability.

After leaving New York—in which city I remained four months—I went to Philadelphia, where the inhabitants of that "City of Brotherly Love," did me the honour to project an entertainment, which passed off very agreeably. The Arch-street Theatre was engaged for the occasion. The pit was boarded over, so as to be on a level with the stage. An abundant supply of elegant refreshments was provided, including a great variety of all that the culinary and confectionary arts could furnish; and the Americans know well,

how to prepare such entertainments as these, in which they appear to be not inferior to the French. The admission ticket to the "Temperance Festival," as it was called, was a dollar for each person. On the fourth day after the announcement, every ticket had been sold, the whole number being 2000; and such was the demand after they had all been disposed of, that first five dollars premium, and then ten, were paid to others, who had bought their tickets for one, to be present on that occasion. This circumstance of itself attracted considerable notice. People enquired what it was about, in which so many appeared to be interested. This led to conversation and argument on the subject; and in this way alone much good was produced. As no wine (which is generally the most costly element in any public entertainment) was used on this occasion, the whole expense did not exceed 500 dollars; so that, with the 2000 dollars received for tickets, and the donations given to the cause, at least £500 sterling were added to the funds of the Temperance Society by this festival. Now this was a very agreeable way of entertaining a stranger like myself, and at the same time of giving great publicity to the sentiments in which we were all united, and providing means for future operations.

From Philadelphia I passed on to Washington, the legislative capital of the United States. The Congress happened to be then in session; the members were all assembled from the different States of the Union; and it was an interesting task to me, to watch the proceedings of the American Parliament, and to compare them with those of our own. One of the gentlemen who preceded me in addressing the meeting, spoke at some length of my labours in the House of Commons, where he said that, out of the 653 members who composed that body, few, if any sympathised with me in my views of Temperance. That, I believe, is so much matter of public notoriety, that it is only necessary for me to re-assert and corroborate it here: it does not need to be proved by any evidence whatever. In Washington, however, there is a Temperance Society, formed entirely of members of Congress, or persons connected with the two houses in some official capacity. No private individual can be a member: it is as much an order by itself, as the order of the Rechabites, or any other exclusive society. This is certainly a great contrast to what we see here. If you were to try to form a Temperance Society out of the Members of the British House of Commons, on the principle of total Abstinence from wine and all other strong drinks, I do not know how many you would get to join it, but I believe not more than twenty. I did not hear, while I was in the House of Commons, more than two or three members declare themselves in favour of temperance to this extent, and who in practice were water-drinkers only; but at Washington, the society composed of members and officers of Congress is very numerous, and their influence over the rest of the body was sufficient to enable them to carry a resolution through both houses, that "no spirits, wine, or intoxicating drink, should be sold within the precincts of the capitol;" that is to say, a resolution equivalent to a declaration of the British House of Commons, that no wines or spirits should be sold within a few hundred yards of that house. I believe, if you were to draw a circle of a few hundred yards in diameter around the House of Commons, you would find a great many places where strong drinks are sold. Nay, it is not necessary to go round the House of Commons; you may keep within the building itself, and ascending only to Mr. Bellamy's coffee-house (as it is inappropriately called), above stairs, and you will find plenty of wine, plenty of brandy, plenty of whiskey, and plenty of people unfortunately to drink them all. But the contrast exhibited in the capitol of Washington, in this respect, was most agreeable to witness. Such was the respect in which the temperance cause was held, that they conferred upon me here an honour which had never been shewn to any stranger or foreigner before:—they freely granted the use of the House of Representative for a public temperance meeting; and on that occasion

I had the pleasure to deliver, from the Speaker's chair in the American House of Parliament, an address on the subject of temperance, which was largely attended, and fully reported in the public papers of the Union.

Let me mention here, however, lest I should forget it hereafter, that though it would be difficult, perhaps, to obtain the use of the British House of Commons and the speaker's chair for such a purpose as this; yet, not more than three months ago, I had the pleasure to receive from Lord Sydenham, the Governor General of Canada, his permission to occupy the House of Assembly in Quebec—and from the chair of that Assembly which was last occupied by Mr. Papineau, as Speaker of the House, I delivered my last Temperance Address in Canada. What has been done in a colony of Great Britain, may, perhaps, some years hence, be done in Great Britain itself; and therefore we ought not to despair of seeing the House of Lords, and House of Commons also, some day or other, placed at our disposal for an occasional Temperance Meeting.

After spending some time agreeably at Washington, I traversed the State of New York, visited the Falls of Niagara, and journeyed from thence to Boston. In this city, I had the pleasure to form an acquaintance with a worthy minister of the Gospel, named Father Taylor; just as we have in Ireland a Father Mathew, whose name is honoured wherever it is known, so they have in America a Father Taylor, as an Apostle of Temperance. He had been a seaman in earlier life, but having become religiously impressed, he felt it his duty to employ himself as a preacher to mariners, and certainly a more eloquent and effective advocate of the Gospel I have never yet heard. I went with him at Boston, to assist in the formation of a Sailor's Home; in other words, a place where seamen could be provided with every necessary and comfort, in board and lodging, without intoxicating drinks. It happened soon after my arrival in Boston, that a squadron had just returned from the Mediterranean after an absence of three years, to be paid off: the total number of the united crews, was about 1000 men and boys. The average amount received by each of these, was about 100 dollars. The sailors of America are not impressed, they enter voluntarily for a limited period, they have liberal pay and good treatment, and therefore their ships of war are never detained for want of men; there are more applicants to enter, than there are ships to receive them; and none but the best are therefore taken. These men were not only fine looking men, but well dressed, orderly, and well behaved, and it was a pleasure to see them, on their ship's decks, when they had received their pay, they came on shore. They had not been on shore, however, three hours, before half of them at least, were drunk. There lay in wait for them upon the wharfs, a set of men called significantly and appropriately, "land sharks," because of their peculiar skill in preying upon sailors; and these would come up to the men, with a look of kindness, and say, "Ah, Jack, I am so glad to see you, give us your hand, my fine fellow; come, let us have a glass of grog together, to welcome you home," and so, one by one, they inveigled their unsuspecting victims into their houses. The first glass being taken for good fellowship, a second followed for the good of the house: with the second the reason began to be dimmed, and the passions inflamed, and a third was demanded for appetite; after the third glass, they were no longer their own masters, but their kidnappers' slave. Before the sun had set, some two or three hundred of these men were seen staggering in the streets. But the sequel is still more fearful. On the second day, scarcely one of them was sober; but on the third, they were seen lying about the streets, almost senseless, the watch-houses or police stations, being hardly sufficient to contain them. From all these men, who received so large a sum, 100,000 dollars at least, but a day or two before, you would not have been able on the third day, to collect 100 dollars altogether. If you asked them where it was, they answered they did not know; they had spent some, but no doubt the greater part of

them had been robbed of the rest; for it is the well known practice of the keepers of dram shops and brothels in the seaport towns, to decoy sailors into their houses, and make them drunk, and while they are insensible from intoxication, to pilfer from them whatever they possess. The daily habit of doing this, so sears their consciences, and so hardens their hearts, that they can rob the sailors at last without compunction, without mercy, and without shame. Having no sense of religion, they do not think that the eye of God sees them; all they seek is to escape the punishment of man, and for them this is sufficient. This scene occurred in Boston, and I leave you to judge what impression a description of it was likely to produce upon an assemblage of the respectable and philanthropic inhabitants of that city. Large sums were cheerfully subscribed by them in a few hours, to support the Sailor's Home, founded and superintended by Father Taylor, where they might be received, and their money placed in a Saving's Bank, where they might have every comfort, but especially be protected against those harpies, the keepers of brothels, and dram shops, who preyed and fattened upon their hard earned gains.

Many of you whom I address, may not know perhaps as I do from being an old seaman myself, having commanded various ships for many years, that precisely the same scenes what I have detailed to you, as taking place in America, take place every day in England; that at Wapping, and Rotherhithe, and Deptford, and Portsmouth, and Plymouth, and in the large seaports of Liverpool, Bristol, and many others round this beautiful island, there are men so seared in conscience, and hardened in heart, as to live, and even acquire fortunes by the plunder of sailors. Instead of these gallant tars being received, after fighting the battles, or protecting the commerce of their country, as they ought to be received, with a hearty welcome, and with open arms, they are robbed in the most shameful manner; and these men who decoy them into their houses, and intoxicate them with spirits, are the plunderers who enrich themselves by the spoils. That the governments of both England and America, still continue to license such places, for the sale of poisonous drinks, and to derive a large revenue from this polluted source, docs, to my mind, argue a degree of blindness or indifference, which is most incredible.

QUICK REPLY.—A person being asked what could possibly be more diminutive than a mite? promptly answered—"It's mouth, if it has one."

Calling at a shop in Kendal, on the 22nd, to transact business, the proprietor of it, a female, remembered me again, having met me whilst residing with another customer, and was much interested in hearing my accounts of the progress we were making at that time. She had recently succeeded to the business (her predecessors being customers of ours) and therefore could not give me much account of the progress of tectotalism in Kendal, and I had no opportunity to call on the Secretary. But she mentioned one important fact, related to her by a very respectable inhabitant, quite a temperate individual, but no tectotaller. He is very fond of music, and told her, that at a public-house in Kendal, there has lately been introduced a splendid pianoforte, and he was invited to go and see and hear it. On expressing his surprize at such an expensive outlay, the publican said, "that the trade was decidedly falling off, therefore he adopted, this means to endeavour to regain it." Just the same principle as our dens of iniquity the gin-palaces, of London, are adopting, and I hope it is but the expiring struggles of the demon of intemperance, and that we shall yet live to see his death.

IMPROVED PRINTING PRESS.—M. Le Normand, a celebrated mechanic, has discovered the means of printing on one cylinder both sides of the same sheet, which enables his mechanical press to act with a quickness double any hitherto known, and can produce 4000 copies in an hour.—*Moniteur Industriel.*

PACIFIC SYMPTOM.—Saltpetre, which was "looking up," is now coming down in the market, there being little prospect of its 'going off.'

LADIES' CORNER.

THE DRUNKARD'S DOOM.

BY MRS. HANNAH FISHER.

Is there a spot on earth so drear,
An eye that never shed a tear.
From innocence apart;
To nought alive save guilty dread,
Alike to joy and sorrow dead?—
It is the drunkard's heart.

Is there a place where virtue mourns,
Where anger's fire unquenched burns,
Where pity never comes;
Places where grief and misery meet,
With twice ten thousand ills replete?—
They are the drunkard's homes.

Is there a place where maniacs dwell,
Where prisoners lie within the cell,
Unpitied and unknown;
Is there a place where Satan reigns,
And holds his captive fast in chains?—
It is the drunkard's doom.

Is there a death that never dies,
A soul within the gulf that lies,
And burns in liquid fire?
That is the drunkard's fearful doom!
That is his long—his ceaseless home;
He never can expire!

WHO WOULD NOT BE AN ENTHUSIAST?

BY THE REV. H. JEFFREYS, A. M.

(Continued.)

THE time is fast approaching that all other changes and reforms will be utterly insignificant, except so far as they have a bearing upon another world; whereas this reform prepares the way for the Gospel, and will prove the happiness of millions in eternity. And yet, strange to say, there are multitudes so occupied with puny objections, that they cannot see the moral grandeur of the deed. But some men have such microscopic souls that they cannot grasp any thing great; that requires a "field of view" to see its beauty, and its bearings upon human happiness and character. The temperance reform has arisen in all its brightness and its glory, upon the moral world, like the sun upon the natural; gladdening the face of nature after the long darkness of a polar night; and there are those who, instead of being filled with joy and wonder at the beauty of the moral dawn, would fain stop it with lilliputian objections!!! But as easily will they stop the sun itself from rising; for the blessing of God is upon it. It is evidently a ministering angel sent from heaven to stop the mightiest sluices of human misery and crime, and to dry up millions of human tears. Its success is a moral miracle, carried forward by the power and mercy of God in compassion to miserable men; and every one who has a head to understand, or a heart to feel, or a mind capable of grasping what is truly great and sublime, in opposition to the poor, paltry, pitiful things that men call great, must behold it, and look up to God with wonder, gratitude, and praise.

It is a great and glorious cause; and let who will oppose it, I hope to be an enthusiast in this cause to the latest hour of my life. And I am quite sure that if the friends of Bible, and tract, and missionary societies, and teachers in Sunday schools, saw the principle of temperance societies in the light that I do, and which I can prove to be the correct and true light, they would be enthusiasts too. It should be remembered that all these societies are but means and instruments, under the blessing of God. They are none of them propounded in the Gospel. And I am prepared to show that temperance societies, no less than these, are in the very spirit of the Gospel. They are nothing else than the principles of the Gospel—charity and self-denying love for the good of our neighbour, brought into practical operation. Indeed, considering their peculiar suitability to the present state of society among the lower orders, there is a sense in which they

ought, in order of time, though not in order of importance, to take the lead of all these societies; and are, just at the present time, by far the most useful of them all! Here, perhaps, the reader will say—What! Is not the first thing to be done, to preach the Gospel? I reply—No! The first thing to be done is to get a congregation; and then preach the Gospel to them. The best Gospel sermon in the world is of no use to the man who is sitting drunk in the ale-house while it is delivered, and far away from the sound of it. But temperance societies will bring thousands of families, once naked, ragged, and miserable, "now clothed, and in their right minds," to sit and hear the Gospel. And the voice of the preacher may then be blessed to the man who is brought under the sound of it. Again, do you ask what will temperance societies do for the Bible Society? I answer—They will rescue hundreds of Bibles from the pawn shop. They will cause thousands of Bibles to be read and valued, which would have lain neglected on the shelf; and which the drunkard, or even the sober spirit-drinker, would have never opened. Again, how many religious tracts will they rescue from lighting the drunkard's candle, when he has come reeling home, hours after his poor wife, tired of waiting for him, has retired to rest. Perhaps, under the influence of temperance societies he may be induced to spend the evening at home with his wife, and read this very tract to his family. Again, how many thousand pennies of the poor rescued from the gin-shop, will be brought as the poor man's mite to help the cause of Bible and missionary societies? But temperance societies will subserve the cause of missionary societies in a far more important way than this. When the drunken seaman, bearing the Christian name, would be seen staggering in the bazars in India, by this single spectacle, unpreaching in an hour what the labouring missionary has been all his life in preaching; temperance societies, by the blessing of God, may prevent this disgraceful scene; may raise the Christian character, in the eyes of the natives, in every port where the British flag is seen; may remove this foul stain from our national escutcheon, and strengthen the hands of the missionaries in every quarter of the globe. And lastly, Teachers in Sunday schools! I love and honour your disinterested labours for the good of the rising generation! But how can you expect the drunkard's family to be up and dressed, and clean, ready to attend your schools? His Sabbath morning will be wasted in idleness and sloth, in recovering from Saturday night's debauch; and his children will be ragged and dirty, and ashamed to appear among the other decent children of the school. But temperance societies will (humanly speaking) have the effect of bringing thousands of these poor neglected children to attend your schools, while they certainly will not diminish the attendance even of a single scholar, who would otherwise have attended without them. For the above reasons, and in the view of the subject now given, I am prepared to assert, that there is a department of the good cause in which it may be said that temperance societies (just at the present time) will do more for the Bible Society, than the Bible Society will do for itself; in which they will do more for missionary and tract societies, than missionary and tract societies will do for themselves; in which they will do more for preachers of the Gospel, and teachers in Sunday schools, than these beloved and revered labourers can do in their own cause. The temperance society is not to be looked upon as a society working upon a different and a rival principle, but a brother and a fellow-labourer, and a helper, of all these societies: working upon the same Gospel principle, and labouring in the same holy cause. The fact is, that all these different societies are only so many different parts of one great machinery constructed upon Gospel principles, and set to work by the energy of Gospel motives. And that particular part of the machinery is the most important for the time which is best adapted for the raw material in the state in which it then is. Thus it is possible that one Bible rescued from the pawn-shop by a temperance society, may do more good than hundreds distributed among a gin-drinking population that know not their value. The Bible Society does well to distribute

Bibles (and the blessing of God will prosper that noble institution;) but temperance societies will cause them to be read. The Bible Society may give away Bibles, but the temperance society will cause thousands of Bibles to be bought with money rescued from the gin-shop. And the Bible which the poor man buys with his own money, he values and he reads. Again, by the influence of temperance societies, each individual preacher of the Gospel may have his congregation multiplied many fold, in consequence of these societies stripping the ale-houses of their congregations. But even supposing the great body of the people should not be what is called intemperate, so as to absent themselves from public worship; yet preaching to a sober spirit-drinking congregation is much the same as preaching to the stone walls of the building. With God all things are possible; but with man the case seems nearly as hopeless. But there is no end to the important views in which this subject may be placed; and the friends of religion and piety, the subjects of Christ's kingdom, would hail the temperance society, if they rightly understood its bearings and connections, as their best friend and auxiliary, and become enthusiasts in the cause.

"I appeal then to professing Christians; to the ministers of religion; to the officers and members of the pure Church of God. The pulpit should speak, in tones deep, and solemn, and constant, and reverberating through the land. The watchmen should see eye to eye. Of every officer and member of a church it should be known where he may be found. We want no vacillating counsels; no time-serving apologies; no coldness, no reluctance, no shrinking back in this cause. Every Church of Christ, the world over, should be in very deed, an organization of pure temperance under the headship and patronage of Jesus Christ, the friend and the model of purity. Members of the Church of God most pure! bear it in mind, that intemperance in our land, and the world over, stands in the way of the Gospel. It opposes the progress of the reign of Christ in every village and hamlet; in every city; and at every corner of the street. It stands in the way of revivals of religion, and of the glories of the millennial morn. Every drunkard opposes the millennium; every dram-drinker stands in the way of it; every dram-seller stands in the way of it. Let the sentiment be heard, and echoed, and re-echoed, all along the hills, and vales, and streams of the land, that the conversion of a man who habitually uses ardent spirits is all but hopeless. And let this sentiment be followed up with that other melancholy truth, that the money wasted in this business—now a curse to all nations—may, the money wasted in one year in this land for it, would place a Bible in every family on the earth, and establish a school in every village; and that the talent which intemperance consigns each year to infamy and eternal perdition, would be sufficient to bear the Gospel over sea and land—to polar snows, and to the sands of a burning sun! The pulpit must speak out. And the press must speak. And you, fellow Christians, are summoned by the God of purity to take your stand, and cause your influence to be felt."

(To be continued.)

RESULTS OF THE TEMPERANCE MOVEMENT IN IRELAND.

(From the British and Foreign Temperance Intelligencer, Nov. 28.)

We believe that, sanguine as were the early promoters of temperance, they little expected that ten years would have produced such a change in the morals and habits of the people as we have now daily evidence of—that when Doctor Harvey, in 1829, put forth the astounding statement in a morning paper that the American people lost annually one hundred and eighty millions of dollars by intemperance—when Geo. Carr formed his little Society in New Ross—Professor Edgar thundered forth his powerful denunciations against strong drink—the Right Rev. Doctor Doyle penned his two admirable letters in support of the temperance cause—Doctor Cheyne wrote, and added the testimony of twenty year's high professional experience as a guarantee for his