

THE TEETOTALLER,

AND GENERAL NEWSPAPER.

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.—Rom. c. 14, v. 21.

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TO CORRESPONDENTS.

We feel obliged to Tyro for his communication, but defer it for the present.

On due reflection, we think, the Gentleman who signs himself A Subscriber, will perceive that we cannot with propriety make ourselves parties to the publication of his letter. We allowed the one to appear, to which he refers, merely with the view of presenting to our readers a further illustration of the excellence of the principles of Total Abstinence.

A Citizen, in our next.

ERRATUM.—In our last Number, 14th line 2nd column, first page, for "been the production of," read been productive of.

WHO CAN CALCULATE IT?

OUR licensing Magistrates having, at least for the present, completed their onerous task of giving to this city, its due measure of legalized retailers of alcoholic poison for this current year, it becomes us as teetotallers, to chronicle the event, and to take a serious view of this appalling subject. From the circumstances connected with their proceedings which have found their way into the public Press, it appears that there were more than 200 persons who applied for legal permission to carry on this traffic in ruin and death. This number, however, seems to have been considered too large for the purposes intended; a selection was therefore made, and 155 persons, considered the best qualified for attaining the ends in view, were selected out of the whole, to whom was legally committed the fearful responsibility of carrying on this traffic for another year. This number too, great though it is, yet judging of the future by their past proceedings in similar circumstances, there is great reason to fear will be considerably augmented before these conservators of the public weal, will have finished their licensing labours for this present year. But, who can calculate the amount of responsibility to society, and to God the final Judge of all, which these gentlemen have thus again, in their respective spheres, taken upon themselves! For a city containing, say about 33,000 people of all ages, they have given a legal sanction to the continuance of 155 Temples, which have been erected within her boundaries, in honour of the Drunkard's God, Bacchus; and, by doing this, they have involved themselves as sharers in all the consequences that may ensue from them, at least for a year to come! And what is a Grog Temple? But a place where reason is debased—the heart is polluted—and every evil passion is inflamed; where habits of extravagance, of idleness and of dissipation are formed and gratified; where health and character are often sacrificed on the altar of licentiousness; where poverty, and disease in its worst forms are produced; where crimes of the foulest stain are often committed, and criminals are formed on the largest scale; a place indeed, in which sin in all its forms runs riot, and from which a stream of liquid fire is constantly flowing, that scorches up every thing that is fair and lovely around it—and that is hurrying to never ending woe more souls than any other engine of destruction, which Satan at present wields in this fallen world! Yes, Britain! my native land, in whose destiny my heart shall ever take the deepest interest, by thy Grog System thou art accessory to more misery, and more crimes, and more soul destruction than language can well describe; and by legalizing this monstrous traffic, thou art subjecting thy Justices and Magistrates to the degrading employment of giving a legal sanction to that which every one of them knows, or might know, is sapping the foundation of the public weal. Rather than perform this degrading task, however, were they of our way of thinking, they would to a man resign their office, and sooner allow even their right hand to be struck off by the axe of the public executioner, than that it should sign a license to make or vend intoxicating liquors as common drinks.

The system of Sutte, it is well known, was a legalized system of murder in the British dominions in India; and before any instance of it could take place, a warrant, or permit for it, had to be signed by the acting Magistrate of the district. The conscience, however, of many an Indian Magistrate be-

came so enlightened and alarmed in consequence of their official connexion with these horrid deeds, that, if it had not been abolished, it would have been difficult to have found a sufficient number of respectable persons to have discharged the duties of the office. But, the Sutte system, repulsive though it was to every right feeling of religion and humanity, was not one whit worse than the Grog System of Great Britain. Indeed, if the two systems are accurately compared, we hesitate not to say, that, in the influence which it exerts on the human character, and on the general happiness of man; and in the number of its self-immolated victims, the latter exceeds the former in enormity, to an incalculable extent. It becomes, then, our licensing Magistrates to enlighten their conscience, on this subject, and to listen to its voice when they are required to sign a license either for the manufacturing or vending of intoxicating liquors. But,—the deed is done! and Sydney now possesses 155 licensed dealers in grog, alias, in ruin and death! But who can calculate the amount of responsibility which has been incurred by this act? The judgment of the great day, and the ever increasing and never ending woes of the souls that may be lost through it, alone can fully illustrate it! Licensing Magistrates of Sydney, our heart trembles for you whilst we think of it; for the plea which is usually urged in order to free you from all share in this responsibility, namely, that in discharging this office, you are only carrying into execution the laws of the land—will, we greatly fear, not be sustained by Him who has declared, that He will bring every work into judgment, and that every man shall receive from Him according to his deeds. In contrast with your doings, how much more noble and morally illustrious is the reply of a Chief in the Sandwich Islands—a man too just emerging from the long night of Pagan barbarism and ignorance—when applied to by some foreigners to grant them Licenses to sell intoxicating liquors, not to the natives, but to their own countrymen:—"No;" said he, "to horses, cattle, and hogs you may sell rum, but, to real men, you shall not on these shores!" If, at the close of this Licensed year, "real men" should appear before you soliciting your sanction to sell intoxicating liquors, we would seriously advise you, if you would be free from the responsibility connected with the traffic, to insert in all your future Licenses, "To horses, cattle, and hogs you may sell rum and other intoxicating liquors, but to real men, you shall not." This will effectually put a stop to the traffic; for, you may rest assured, it will be a long time before that horses, cattle, or hogs act so foolish a part as to find their way to the grog shop to buy them.

AUSTRALIAN TOTAL ABSTINENCE SOCIETY.

N. B.—The following report should have appeared in our last number, but was omitted for want of space:—

The weekly meeting of the above Society was held as usual, on Thursday evening, the 4th instant, in the School of Arts, which, during a great part of the evening, was crowded to excess. The speakers were, Messrs. Dunsdon, Clark, a Gentleman from America, Hughes, and Garrett. After a short address from the President,

Mr. Dunsdon introduced the advocacy of the cause for the evening, by a few plain and good observations addressed to the Mechanics present, with the view of pointing out the benefit which would be sure to follow to them from embracing the principle of the Society.

Mr. Clark gave us a very interesting account of the progress and present state of the cause of Total Abstinence in America, which he left only a few months ago. Its progress there has indeed been great, and its march, among all classes of the community, from the President down to the most degraded drunkard in the land, is still onward, never to stop till the whole land is effectually delivered from the means of intemperance.

Mr. Hughes, being on the eve of leaving the Colony to return to England, gave a farewell

address to the members of the Society. In this he referred particularly to the election of Members for the new Legislative Assembly, which may be expected soon to take place, and pointed out in a very clear and forcible manner the evils which proceed from the Grog-treating system that commonly prevails on such occasions, and earnestly entreated all Teetotallers to avoid any participation in such practices, or in any way giving their support, if they can help it—to any Candidate who employs them as traps to get voters. After fervently wishing the most abundant success to the Society, he bade the Assembly—at least for a season—Farewell, and sat down amid a universal burst of applause. We are sorry to lose the valuable services of Mr. Hughes; but, as he visits his Native Land with the view of returning, we shall cherish the hope of again seeing him among us, and in the mean time, we fervently wish him a safe and prosperous voyage, and a happy meeting with his family.

Mr. Garrett, in a powerful speech, refuted some erroneous representations of Teetotalism which had appeared in a contemporary journal, which gave rise to some interruption from some parties apparently connected with it. One man was permitted to address the meeting in reply; but he had so little to say that bore on the points referred to, that he was respectfully requested to desist, and after a little while, quietly resumed his seat.

The Australian Total Abstinence Band was in attendance during the evening, and enlivened the proceedings by playing a number of the most favorite Airs between the speeches, and at the close of the meeting, concluding with the National Anthem; thereby affording a very gratifying demonstration that mankind need no intoxicating liquors in order to promote the pleasures of social intercourse.

At the close of the meeting, 13 new pledges were obtained.

The above Society held its usual weekly meeting last Thursday evening, in the School of Arts, which was again crowded to excess, and hundreds of persons are said to have gone away from the door, not being able to gain admittance. The chair was occupied by the Rev. Mr. Adam, who introduced the business of the meeting by a few appropriate remarks. The meeting was then addressed by Messrs. Morton, Curry, sen., Gowland, solicitor, Garrett, and Professor Rennie. Mr. Rennie, it seems, attended principally as a Member of the Committee of the School of Arts, that he might hear with his own ears the speeches which are delivered on these occasions. Some person, he informed the meeting, had written a letter to one of the Committee, stating that Chartism, and Socialism, were advocated at these meetings, in place of teetotalism, and he had attended with the view of satisfying himself as to the truth or falsehood of this charge. He then bore testimony in the most decided manner, founded on what he had heard, against the charge—passed a high encomium on the character of the chairman, as placing him beyond all suspicion of countenancing any such things, and referred to the fifth rule of the Society, which prohibits the introduction of "politics, or sectarian peculiarities in religion, or unchaste, blasphemous, impious, or seditious language, either into the publications, or any of the speeches at the Society's meetings," and expressed the most decided conviction that this rule was strictly adhered to. The truth is, that a more malicious and groundless calumny than that which he referred to cannot be invented or circulated against anything. It is now going on three years since the writer of this became connected with this Society, and during all that time he has rarely been absent from any of its meetings, and, with the strictest regard to truth, he can say that he has never yet heard that rule violated at any of its meetings. The mind that could originate and circulate such a calumny as that which Professor Rennie referred to, must be lost to all right regard to truth.

At the close of the meeting sixteen pledges were obtained.

NEWS FROM INDIA.

We yesterday received Calcutta newspapers to the middle of January, and a Madras Athenæum of the 4th February, but the news they contain is not important. The Afghanistan army had returned to India Proper, and been received with great honours,—the divisions commanded by Generals Pollock, Nott, and Sale, (the latter, by-the-bye, held the rank of Major-General in Afghanistan only, and is now only a Colonel,) marched into the camp of the grand army on different days, and were met at the head of their respective divisions by the Governor-General and Commander-in-Chief, in a sort of tent erected on a temporary bridge over the Sutlege, and were saluted by upwards of forty regiments as they marched to the quarters assigned to them. One feature which must have had a most imposing effect was, a brigade of two hundred and fifty elephants, stationed on the right flank of the army. There were great feasting and rejoicings in the camp, extra rations being served out to the Europeans, and large quantities of sweetmeats to the natives. Lengthy furloughs were given to the whole of Jellalabad garrison.

Courts Marshal were held on seven officers for "conduct disgraceful to the character of an officer, in having at Khoord Cabool, on the 9th January, 1842, during the retreat of the British from Cabool towards Hindoostan, in presence of the enemy, abandoned the said force, and sought personal protection in the camp of Sirdar Mahomed Akbar Khan, the leader of the enemy." They were all acquitted, on the ground that they acted under the orders of General Elphinstone. Courts Marshal were ordered on Colonel Palmer and General Shelton.—From Monday's Herald.

TAHITI.

We were yesterday favoured with the perusal of some private letters from Tahiti, from which we gather the following particulars:—So soon as Queen Pomare ascertained that, during her absence at Raiatea, some of the chiefs had been induced to request the French to take possession of Tahiti, she wrote to the French Government, repudiating their act, and to the Queen of England, soliciting her interference. Queen Victoria's answer to Pomare's letter was sent by H. M. S. 'Talbot,' Captain Sir T. Thompson, which arrived at Tahiti in January last; it contained an assurance of good will and respect, and a hope that she might long continue to wield the sceptre of Tahiti without interruption. When Pomare, (who, since the French outrage, has been residing at Eimeo), heard of the arrival of the 'Talbot,' she went to Tahiti—her boat bearing the old Tahitian flag (she has always refused to wear the fanciful union of the French and Tahitian flag, which the protectorial government have hoisted,)—and as soon as she entered the harbour the 'Talbot' saluted her with a royal salute of twenty-one guns; and on her going on board that ship the Queen's flag was hoisted and saluted, and upon her leaving the vessel, a salute was again fired. In reply to the Queen of England's letter, Pomare wrote a letter to her "very dear friend and sister Victoria, Queen of England," praying her to send her assistance, declaring that she signed the treaty under the threat of the gallant Admiral Du Petit Thouars, that if she did not do so, he would commence hostilities the next day, at two o'clock; and that she and all her people were averse to the French rule, and wished to live under the protection of the British. She also wrote to the Admiral on the coast of America, requesting him to send a large ship to her assistance. The arrival of the 'Vindictive' gave great satisfaction to the Tahitians, and Captain Nicholas appears to have exactly followed in the steps of Sir T. Thompson, by paying every possible respect to the old Tahitian flag, and refusing to acknowledge the authority of the French. A public meeting of all the principal men in the island was held, at which it was resolved to solicit the formal protection of Great Britain; even the renegade chiefs, who were induced to request the French to take the island, were averse to live under their rule. Of course, nothing definite can be done until advices are received from England, which cannot take place until the end of the year; but there will be no fear of any more forced levies, alias robberies, while the 'Vindictive' is at anchor in the Bay.—Herald, May 13.

EMIGRATION IN 1840.—The following data will show the number of emigrants from the United Kingdom, with their destination, during the year 1840—derived from official sources;—To North American Colonies, 27,025; to United States, 38,499; to West Indies, 1,938; to Cape of Good Hope, 513; to Sydney, 7811; to Van Diemen's Land, 281; to Western Australia, 233; to Port Phillip, 3,201; to South Australia, 2,911; to New Zealand, 1,338. Total—83,746.

POETRY.

THE LAST DROP OF LIQUOR.

For the last drop of liquor The toper may moan, And breathe his regret For the spirit that's gone;

E. F. G.—e.

THE STAGE COACH CONTINUED.

"Och, dear sir," cried the poor Irish woman, "it's no moor nor a poor widdy, that I am, a lone wuman, sir, lift dissolute, and this same has happened to me four times already. It's not for me like o' me to prate afor quality."

gie to me, in black and white.—"Black and white it is?" cried Pether, as he sprang up in a rage;

"I thought I had had enough o' matrimony and temperance to boot; so I resolved to be my own woman for the rist o' my dees. But how it happunt I niver was able to tell, in a year or something liss it was, after Pether O'Keefe was pit under board, I was ower-persuaded by Phelim M'Carthy, a swaat young mon it was. Afor we was married, I toutl Phelim o' all the troubles myself had had, wid John Dory and Pether O'Keefe, and how I was detarmint never to be married agin to any mon, what tuk shpirt or the like o' that. Daar Polly, said he, 'ye've found your own mon, and its Phelim M'Carthy, at your service. It's mysilf it is, that's signed the plidge o' the Temperance Society.'—'Sowl o' me', said I, 'how I wish I'd jist mit ye, Phelim, afor. A mumber o' the Temperance Society ye are!'—'It's aven so, Polly,' said he, 'ye'll not be after finding more jontee and reasonable people, to be sure. I lost no time in being married to Phelim, but I repinted at my lasure, inadaa I did. He was a bigger drunkard nor John nor Pether. He laid in three berrils o' outl sour cider in the beginning, and he kip himsilf drunk dee and night. Och, sirs, whin John Dory, my first husband, daar mon,—whin he was drunk wid the raal crathur, he bate me, to be sure, but after a little bating fro' mysilf, wid the poker or some sich convaniant machine, he'd lay aisy, he would, till the next dee. It wasn't jist that same wid Pether. The broon shout and the porther was moor slaapier for his nathur, it was; and though, if I didn't clear out o' his way, whin he was raal befuddled, he'd be sure to gie me a click in the chaps, or a teest o' his great showther of mutton fist in the ribs, yet if I kipt a look-out, whin he was taking his short tacks and bating into the door way, I could na fail to manage him nately wid the outl mop, ye see. The handle was jist o' the length to kaap him aff, and the outl rags, whin I pit 'em in his face, saamed to confuse him pretty considerably entirely. It was an aisy thing it was, to pish Pether ower on the bid or maybe the floor, and 'twas aasier for him to get slaasp, than to clamber up on his ligs agin. Och, sirs, these here was a moor peaceable sort o' a way o' baaing drunk nor Phelim M'Carthy's on his outl cider. He was iver a jowering, and niver so raal drunk as to be aisy. He kipt his ligs he did, and had three fraa use o' his arms, whin he was the drunkest. He made nathing at all o' drubbing me, wid a hull gallon o' cider aboard. I tried to kaap the outl woolf in order, one dee, wid dee mop, jist as I did Pether so aisy. He whisked it all away in a jiffy. 'I'll gie ye a ride,' said he, 'ye Killkeny devil's bird,—an ondacent reflection that same upon my birthplace,—so he saazed me by the hair, and dragged me a half quarter o' a mile, and I crying for marray the hull way. Whiniver I toutl him he was drunk, as I did pretty riglar iver dee; 'It's yourself that's an ignorant baast,' he would say; 'how can Phelim M'Carthy be drunk, whin it's known for a univarsal thing that he's a mumber o' the Temperance Society, and niver touches nor tastes a drahop o' the raal fiery crathur!' We was married about two years, when Phelim died o' the colic. He said, wid his last brith, it was the cider, that had gi'n him his gruel; and that he didn't belave there was a doctor in the hull world, no moor nor a potecary, that could take the twist out o' his bowels jist thin. So ye see, sirs, I was lift alone in the world, a poor widdy, and a lone wuman entirely. But I'm fear'd ye'll be thinking I had the luck o' being coorted, for it wasn't moor nor a waak arter Phelim's birril, that Patrick M'Clannigan made me an offer of his own silf. He was five years younger nor me; maybe there didn't saame that differ, for I was wonderfully departed under my troubles, to be sure. I was moor detarmint nor iver, niver to be nobody's wife any moor. Patrick was not the liss detarmint himsilf in his own way. It was not the aisiest thing in the world to resist the lad that he was. I lit him see jist how I had been desaveed and chated; and I toutl him I'd not be the wife o' the man alive, who would take a drahop o' any thing, that would be the maans o' gitting him drunk. 'Polly,' said he, 'I'll not desavee ye, by the powers. I'll confiss the whole truth to ye now. I've taken a chaaring drahop now and thin, to be sure, but it's mysilf that'll do a'most any thing to plase the like o' you. Now, an it's your wull and plisure, we can fix in this way: haars a Temperance Society, that goes the hull as they say, none o' your half-way societies it is. Ivery mumber o' it is boond fast, sowl and buddy, not to take a drahop o' any fuddlesome liquor, ye see, saving as a medicine. Now it's Patrick M'Clannigan, that'll sign the plidge o' that same society.'—'Do it, Patrick,' said I, 'and I'll be Mrs. M'Clannigan right away.'—He shprang upon his faat and wint off like a sbut. In liss nor an hour he kim back wid a certificate, that he had plidged himsilf to abstain from ivery intoxicating liquor saving as a medicine. We was married, and I'm tilling ye the truth whin I say, that he niver had a wail day after that. He drinkt whisy like a sponge, he did, and iver as a medicine. Whin he got drunk, as he did, at Billy O'Finnigall's birril, I toutl him he had drukken his plidge.—'No, Polly daar,' said he, 'isn't it midicine for the sowl o' me?' But he is did and gane, poor lad, and I gm lift a dissolute widdy once moore. I've no great opinion o' temperance, ye may belave."

(To be continued.)

"Within the bounds of the Long Island Presbytery there is not a single spot where intoxicating drinks are licensed to be sold." Happy district! that is thus free from the aggressions of this foe to human happiness.

ON THE ORIGIN OF TOTAL ABSTINENCE SOCIETIES.

Owing to the vast and beneficial changes which Teetotal Societies seem destined to effect in the habits and general well-being of the human family, every thing connected with their rise and progress, as one of the great movements of the age, is justly worthy of being carefully marked and dated, that posterity may be at no loss to know the period of their origin, and who their founders were.

We begin with the British; and here we have little else to do than to quote from the interesting letters of Mr. John Finch, which appeared in the Liverpool Albion, of July and August, 1836:—

About the year 1830, a short time before the dock labourers' societies were formed, (of which societies I gave some account in my evidence before Mr. Buckingham's Parliamentary Committee on Drunkenness,) and long before the Preston Society, a Moderation Temperance Society was formed in Liverpool. I was an early member, and, agreeably to the maxim, "Whatsoever thy hand findeth to do, do it with all thy might," became, according to the light I then had, a zealous advocate of Temperance, and exercising the influence I possessed among the dock labourers, and others, procured the signatures of more than 160 individuals to the moderation pledge, principally working men.

In the Autumn of this year, Mather, Roscoe, and Finch, sold to Thomas Swindlehurst, of Preston, (King of the Reformed Drunkards of Great Britain,) roller iron to the amount of about £110, for which he paid an acceptance, suffered it to come back, and I went to Preston to try to get the money. After seeking him all day, he was found at last in a public-house, but tolerably sober. I invited his Majesty to my inn, the "Crown," (under the Crown he was born to the Temperance cause, and the crown he is well entitled to wear,) and, consistently with my pledge, treated him with a glass of sherry and water, in great moderation, whilst we had the following conversation.

F.—"Mr. Swindlehurst, you know my business here, can you take up your returned bill?" S.—"I have been so much disappointed lately that I cannot do it at present, but no man shall lose a farthing by me if my creditors will only have a little patience, for though I have had many losses, I have still more than will pay every one 20s. in the pound."

F.—"Mr. S. I wish to have a little serious conversation with you, and I hope you will hear with the same friendly feeling with which I speak. And, first of all, I must tell you candidly, that I have no hopes that you will ever be able to pay our account whilst you continue your present course of conduct. How many children have you?" S.—"I have a large family, nine children."

F.—"Then do you not think that it is the duty of every parent to set a good example before his children; I know how you are going on, and can you expect, or have you any right to expect, that your children will grow up wise, virtuous and good, whilst they have such an example continually before them? You know that precept without example is of very little use. The situation of a parent, and especially of so large a family as yours, is one of awful responsibility, and he ought to be every thing himself that he wishes his children to be. I know you love your children, and, if necessary, would sacrifice your life for them."

S.—"I do love my children, and would lay down my life for the least child I have." F.—"Then, are you not willing to abandon a worse than beastly habit for them? Consider; in a few years, your children will be of age to go out to situations and employments; important and trustworthy places may offer, but before parties engage children, they naturally inquire the character of their parents. The answer that must be given in your case is, 'He is one of the most drunken men in the town;' the reply will be, 'We will not have a child out of a drunken family.' Your children will be discouraged, and say 'It is of no use for me to strive, my father is depriving us of every chance of doing well,' in despair they may fall into the same course of vice and folly as yourself, and ruin and destroy themselves both here and hereafter; and would it not be better for you to cut their throats now, than this should happen? If, therefore, you have no regard for your own character, well-being, and happiness, surely you ought to give up this vile practice for the sake of your children."

S.—"Mr. Finch, I know I have done wrong, and am doing wrong to my family continually, and it makes my life miserable to think of it. But what can I do? I owe a number of little paltry debts; if I go into my shop one or other is always calling, teasing, dunning, and threatening me; I can neither pay them, nor bear to be dunned. I never was used to it when I was a sober man, (for I was sober, religious, and happy, many years.) To avoid this dunning I leave my business, sometimes go to the public-house, but oftener saunter in the fields, or walk into the country, as wretched as man can be; I am often tempted to put an end to my existence, though I always put on a smiling countenance with my pot companions."

F.—"You ask my advice, there is a remedy. We have a Temperance Society in Liverpool, our members sign a pledge to abstain altogether from spirituous liquors, to take ale, wine, and other drinks in moderation, and to discountenance the causes and practices of intemperance. No money is required; all that is wanted is to sign the pledge and to keep it; and the first thing I would have you to do is to become a member; you will easily get through all your difficulties when you are a sober man."

S.—"I will be a member now, I wish I had been one twenty years ago." I wrote the pledge on a sheet of paper, and, with

great difficulty, holding his palsied right hand with his left, he signed his name scarcely readable.

F.—"The next thing let me know honestly and sincerely, as far as you can, the present state of your affairs." He showed me all his books, stock, and tools, and I saw that if he became sober, attended to his business, could be kept on his legs, and every thing made the best of, there would be a surplus after paying every creditor, but that if he were sold up, there would be such a sacrifice of value in his tools and machinery that, probably, there would not be 10s. in the pound.

F.—"Now Mr. S. it only remains for you to consult your other principal creditors, to explain to them the state of your affairs, to beg for time, and above all things, to adhere strictly to the temperance pledge." He promised to do so, and inform us of the result. I left him with about fifty temperance tracts to read and distribute, and returned to Liverpool. At parting he said, "Mr. Finch, I am much obliged to you, no man ever talked to me in this way before; you may depend upon my doing every thing you wish. Oh, if I had been a sober man the last twenty years, what a different situation I should have been in, and how much sin and sorrow it would have saved me from!"

He consulted his creditors: none had any confidence in his reformation, and some were clamorous, and would not wait at all. He wrote to inform us; I advised with Mr. Roscoe, who agreed that, if Swindlehurst would give us a judgment bond on his property, allow my son to receive and pay money, and superintend the business, and I would be responsible for Swindlehurst's conduct; that our firm should furnish him with iron and money till he could turn himself. There was no time to lose: I set out immediately to Preston, proposed these terms to Mr. S. and he consented, on my positive assurance that it was only to save him from litigation, and that no unfair advantage should be taken of it to the detriment of the rest of the creditors. He came with me to Liverpool; Mr. Lace drew out the bond, he signed it; my son went to Preston; the stock was weighed, the tools, &c. valued, and a full statement of his affairs was made out; and we advanced in addition to our debt, iron and money to the amount of about £350. This was in April, 1831. In June, I dissolved partnership with Messrs. Mather and Roscoe, and, finding Swindlehurst an honest, upright man, I proposed joining him in the roller making business, for the purpose of settling my son, and this dubious debt, as it was then justly considered, of about £460, was nearly all that I received from my late partners, or was then worth in the world, but by always preserving character, which is of far more value than capital, I have prospered in business, and increased that money ten-fold; whilst Swindlehurst, by retracing his steps, and becoming a sober man, has been relieved from all his debts and difficulties, acquired some hundred pounds, is highly respected, a comfort to his family, an ornament to society, the pride of Preston, and a blessing to the world.

The tracts I left with Mr. Swindlehurst were put into the hands of Mr. Smith, of Preston, and circulated in the town. Temperance societies now attracted the notice of that best of patriots and philanthropists, that most worthy and excellent man, Mr. Joseph Livesey; and he, Swindlehurst, and a few other friends to temperance, called a public meeting, and formed a Moderation Temperance Society in Preston, I believe in the Spring of 1832. The Committee at first consisted principally of ministers, doctors, and moneyed men, and their meetings, and the Meetings of the society here, as in other places, soon began to be badly attended. Advocates were few, their speeches dull and uninteresting, and the society languished. But Mr. Livesey, our hero, and a few other zealous friends in Preston, determined that so good a cause should not be lost for want of exertion, struck off the names of those members of the Committee who did not regularly attend, and filled their places with working men and zealous reformed drunkards, and the work began to revive a little, but it still wanted a vital principle, and its movements were comparatively slow. It was in this state when I visited Preston to see how my new business-partner and convert were going on, in the autumn of 1832.

On making inquiry at this time, I found that His Majesty had abandoned the worship of the God Bacchus, and in his great temples, the gin palaces and dram shops, but, like some moderately religious Jewish kings, and like myself and other moderately sober people, he had not set himself to serve the God of Israel with all his heart, like David, his father, but continued both to take incense (ale and wine) himself, and to give it to others; to be offered up to the idol on the high hills, in the groves, and under the green trees of public houses, private houses, and Tom and Jerry shops; thus obeying the letter of the first part of his law, "to abstain from distilled spirits, except as medicines," but violating the spirit of the latter part "to discountenance the causes and practices of intemperance," by countenancing attendance in public houses, drinking drunkard's drinks himself, and causing them to be drunk by others.

On my questioning himself he said, "this moderation pledge of yours, Mr. Finch, is nothing but sheer humbug, botheration, and nonsense, for I find that, after I had one glass of ale, I have a greater desire for the second than I had for the first, for the third than I had for the second, for the fourth than the third, &c., and, though I have drunk no spirits since I signed the pledge, nor more ale, on an average, than your moderation allowance of three glasses per day, still, as I am fond of company, and the pledge does not prevent me from going to public houses, and giving drink to others, I have schemed to get drunk on several occasions, sometimes I have taken all my allowance together in the evening or at one sitting, at other times, one or two glasses, or none at all, for several days, and then I had eight, ten, or twelve glasses due, this made me a good fuddle, and a less quantity makes me drunk now than when I was constantly taking it. Finding that I was getting back into my old habits, I made a resolution "that I would never take any more than my three glasses in any one day;" your son said, 'Swindlehurst, keep that resolution six months and I will give you a twenty shillings new hat, if you agree to forfeit one if you break it, the proof to be your own word and honour;' I consented. One evening, soon after, I had had my three glasses at the Plough Inn, had called for the fourth, and was just going to drink once, when I bethought me of my resolution and new hat. Holding the glass in my hand, I hesitated, and began to talk to it—"Pretty sparkling thing, may I taste thee?—then I am undone for ever, for this is my last chance of reform! I will not, cheat, deceiver, liar, thief, devil thou art, I will not taste thee again for