

The proceedings of the World's Temperance Convention, held in London, August 4th, and four following days : with the papers laid before the convention, letters read, statistics and general information presented, &c., &c.;

Contributors

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THE

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P R O C E E D I N G S

OF THE

WORLD'S TEMPERANCE CONVENTION,

HELD IN LONDON,

AUGUST 4TH, AND FOUR FOLLOWING DAYS,

WITH

THE PAPERS LAID BEFORE THE CONVENTION, LETTERS READ, STATISTICS
AND GENERAL INFORMATION PRESENTED,
&c., &c.

L O N D O N :

CHARLES GILPIN, 5, BISHOPSGATE STREET;

AND

HOULSTON & STONEMAN, PATERNOSTER ROW.

1846.

LONDON :

RICHARD BARRETT, JUN., PRINTER,

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P R E F A C E.

Having been appointed by the Publication Committee to prepare the Report of the Convention, I have discharged that duty to the best of my ability. A verbatim report was placed in my hands, from which to select all that might be of permanent interest, with instructions that I should make it as brief and practical as possible. All the resolutions and business are given. The rule I adopted with regard to the speeches, was this,—to give such portions as referred to events in the history of the Temperance movement worthy of remembrance—facts connected with its present position, or suggestions as to its future working and success. This seemed to me the best course. It, however, imposed upon me the unpleasant duty of omitting much of beautiful sentiment and encouraging illustration, but which could not be admitted without swelling the Report to an inconvenient bulk, and rendering selection next to impossible. How far I have exercised a sound discretion others must judge. I have been influenced only by a desire to place upon record that which would be of value in the future.

The Committee have themselves decided upon the papers which were read at the Convention, and those submitted to the Committee but which were not read for want of time, and have given all from the numerous statistics sent to them that seemed worthy of preservation ; and they hope that the friends of temperance will be cheered in their labour of love, to carry out the various objects recommended at the Convention.

THOMAS BEGGS.

11, *Tokenhouse Yard, London.*

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THE

WORLD'S TEMPERANCE CONVENTION.

The recent World's Temperance Convention in London constitutes a great fact and forerunner in the social history of human nature, and of the human race. Every circumstance connected with the event is full of interest, and wide-reaching significance. The time, the place, the men; the principle of association, the moral basis and social necessity; the spirit, object, argument, influence, and end of the Convention,—each and all conspire to give it an importance, of the first rank, among the events of this hopeful age. We repeat, each of these circumstances enhanced the interest of the occasion, and pointed its significance. Each of them deserves a passing notice as a material element of the event.

The very time was at an unusual tide of human affairs, which seemed to set in, with all its social elements and tendencies, toward such a World's Convention. The "Oregon Question" had been settled; and the stormy thoughts it had aroused had settled down into something better than a calm. The clouds that trailed their portentous shadows through our heaven of peace and broke the quiet of its blue depths with angry mutterings, were not only passing away, but were retiring into the still oblivion of the past, with the brow they turned toward humanity spanned with a new rainbow of peace and promise. Two great nations, planted in the two hemispheres that they might move the world with their progress, and pervade it with their peace, had been newly united by the very ocean that had divided them. They were daily approaching each other, and, by their increasing mutual proximity, were drawing all men, and tribes, and tongues into one compact family circle, within the compass of a common civilization and Christianity. The great Father of the human family had made them *one* by every attribute and element of their physical constitution. He had divided them locally by the ocean merely to fill the earth with their *unity*, and to fuse the gentiles in their fulness, and to make, in a sense outreaching the apperception of many, "of *one* blood all nations of men." All that the short-sighted policy or narrow selfishness of national ambition could do, had been tried in the attempt to "put asunder what God had joined." But it had been tried in vain. They spoke the same language; they belonged to the same race; they were one by all the consanguinity and social affinities that can unite two countries. They could not dissolve this relationship; they could not dilute it. It

existed in blood, religion, language, and literature. Whilst endeavouring to bleed out the qualities of this consanguinity by the sword of fratricidal war, they were reading out of the same Bible, and singing from the same psalm-book. Whilst the men of Old England and the men of New England were engaged in deadly strife on Bunker-hill and Monmouth, the wives, and mothers, and fathers of the latter were, perhaps, reading by firelight in their humble homes, the works of Baxter and Bunyan, and feeding their souls and the spirit of their religious devotions with the words that burned on the lips, and the thoughts that breathed in the lines, of the old English divines. Since that day of darkness and trial, the young scion of the Anglo-Saxon race had proved the constitutional capacity of its parent stock to fill the whole earth with its genus and genius, with its language, literature, and religion, and the influence of its institutions. Sixty years had scarcely elapsed since the whole number who spoke the English language in the western hemisphere fell short of four millions. And now there were more speaking that language on the American continent and in its adjacent islands, than on the continent of Europe. This had been but one direction and development of the self-diffusive tendency and capacity of the English race. To "go out into all the world," was a law inherent in their constitution, a natural revelation, to which they had ever yielded an impulsive obedience. To "preach the gospel to every creature," as they went, was a command of more direct divinity; and after an experience like that of the persecuting Saul, they had not been entirely and hopelessly "disobedient to the heavenly vision." At the time when delegates from the European and American branches of that race came up to London, many of the islands of the far off ocean and the uttermost corners of the earth, had been converted from habitations of cruelty and pagan darkness to dwelling places of righteousness and Christian enlightenment. Christianity had hung out from the canvass wings of commerce the *Magna Charta* of eternal life, and the globe was dotted over with missionary stations; and millions of all tribes, tongues and complexions of the heathen world were now learning the first great facts of Divine revelation, either in the English language or from English or American teachers.

But, as "when the sons of God came together, Satan came also with them," so one sweeping fiery curse had followed in the wake of Christian missions and Christian commerce. Where the elevating and saving spirit of the gospel reached thousands of the poor Pagans with its life-giving influence, the spirit of intemperance, malignant ghost of the bottomless pit before unknown to them, slew its tens of thousands, and involved whole nations in a maelstrom of crime and misery. The very ships that bore the missionaries and messengers of salvation to heathen lands had been often freighted with intoxicating liquors, which, like some of the plague unvalled in the apocalypse, were let loose to drown in their burning deluge every grain of Christianity before it could germinate in the heart of the half-enlightened heathen. They fired his nature with lusts foreign to the brute, and which never raged in his appetites or infuriated his passion before his contact with the vices of civilization. Nations had melted away under that contact. The North American continent had been nearly depopulated of its aboriginal inhabitants by it. It was a melancholy subject of contemplation, and few could dwell upon it without sorrow

hart. Intemperance was the death-cloud by day and the Red Sea of fire by night, that preceded and succeeded the Anglo-Saxon race at every step of their progress around the earth. It was the premonitory shadow and the residuary substance of the civilization they had diffused over the wild lands of humanity. No country or clime of the benighted world had escaped this condition of Christian enlightenment. From the Yellow Sea to Hudson's Bay, from ocean-isles to their insular antipodes, no tribe of man visited by the civilization of that race had escaped the ravages and the ruin of intemperance. The sombre, austere red men of North America fell before the irresistible firewater, as easy victims as the less vigorous aborigines of the West and East Indies, and of the islands of the Pacific and Indian Oceans.

But if the penumbra of English civilization were such a shadow of death to the heathen lands upon which it rested, what must have been that shadow within the compass of its deepest eclipse? If the Anglo-Saxon race had not been endowed with a constitutional vigour of existence, beyond a parallel in organic life, it must have been nearly extinguished, ere this, by the over-spreading vice which it has colonized at every station of its commerce and Christianity on the face of the earth. The authentic statistics of intemperance reach back but a little way in the annals of human misery. They will scarcely authorize any comparisons between the different epochs of that desolating vice. But, we think, it may be safely asserted that no region of the earth has been so burnt over with this fiery bomb as that which has laid under the light of English civilization. No race that ever peopled the earth had done more to propagate the vice and aggravate the ruin of intemperance, than the English race. None had suffered more by it. If they had sown the wind, they had reaped the whirlwind in sweeping simooms of vengeance.

There were some chapters in the history of this malignant propagandism, which even the bravest of the advocates of temperance seldom ventured to open. These relate to the social affinities and commercial relations of the curse to another, which has been justly denominated, "the sin of all villanies." The history of rum and African slavery might be out of place here; but, perhaps, it may be proper to advert merely to the simultaneous nuptials and issue of two monstrous vices, twins by birth. The fearful impulse and extent given to both by their wedlock deserve a passing notice, in glancing at the history of intemperance in America and Great Britain, up to the time of the recent World's Convention. Among the first articles of export, produced by the first ship-load of enslaved Africans in America, was the raw material of *rum*. It seems an evident compensation of Divine Justice, that the first product of the slave's labour should conceal a curse that should "bite like a serpent, and sting like an adder" those who enslaved him. From that moment *rum*—the product of slave-labour—became the circulating medium of all human flesh markets, the currency which, above all the lucre in Mammon's purse, would buy of African fathers and mothers their own offspring, when they would scarcely sell a kid for gold. The "magnetic circuit" of *rum* was now established. Distilleries began to redden the night with their Moloch fires, throughout the United States; and the work of desolation and death commenced. At the time of the Convention, it is doubtful whether a single family circle in that country had been passed by in the visitation of the destroyer.

Scarcely a house had escaped, which could not reckon its victim—a father, husband, first-born, or last-born slain, as the destroying angel never slept in Egypt. But this was the *home* department of the curse, embracing domestic incidents; its ministration at one of the way-stations in the magnetic circuit of *rum*. The electric fluid passed on. It fired the fiercest lusts of the Africans, from one end of the continent to the other, with craving which their own slow liquors could not kindle. “*Rum! rum!*” was the cry of these poor imbruted savages—rum to cool their parched appetites, burning with new passions. “Flesh! flesh!—your prisoners, your neighbours, your fathers, your wives, daughters, and sons—any, and all—give us living flesh of your flesh, and bone of your bone!” was the cold, smiling, measured reply of the men of Anglo-Saxon civilization; and this mess of red pottage, which Satan would have scarcely given to him who asked a stone, men, women, and children were bought, and borne away to the cane-fields of the West Indies; and there they planted, and tilled, and trod out the curse in a wine-press of fiery indignation to the Christian enslavers. The American distilleries burned fiercer by day and night. Their worm died not on the holy Sabbath. On the hallowed day, when all other things, with any quality of goodness or salvation in them, rest, the still-worm—twin-born reptile with the worm that never dies!—the American still-worm worked on, with the infernal energy of its kind. It worked on, whilst the people who lived by its profits were singing psalms in the house of God! That still-worm worked on like sin, and for the wages of sin. It worked whilst all honest things were still, and night hung heavy on the world. It worked on, to feed the appetites it had kindled into life—appetites which would wake on the morrow, and cry, “*give! give!*” A cry of rum came from the African shore. Rum had a better market than gold abroad; and the still-worm worked on under the stimulus of new fire. Its issues were at a premium over minted gold in the slave-factories on the African coast. There was a grand amnesty of all restrictive duties, a ubiquitous dispensation of grace in favour of rum. Any American product, with a grain of health or nutrition in it, was taxed moderately at all the British ports; but rum, to buy slaves with, from Africa, was entitled to the most liberal debenture; and American distilleries coined slave-money for British slave-traders as well as their own. Liverpool and Bristol become ports of transshipment, the seat of the traffic, the grand junction in the circuit of rum and slavery. The flags of the two nations, with their stars, stripes, and crosses, became the living symbols of slave-stealers, and slave-traders. Every cargo of rum landed in Africa made more slavery in America; more slavery made more rum to enslave the enslavers on its way to Africa to buy more slaves. Thus intemperance spread with the virulence of the other plagues which it unvalled up the earth at the same time.

There was an auspicious propriety in the place fixed upon for the Convention. It was the heart of English civilization, the metropolis of the world, and of the world's intemperance. It had come to be the centre of the social system of humanity, toward which all the societies for the promotion of civilization and Christianity seem to gravitate. Physically it had become the heart of the world; and it was capable of sustaining the same moral relation. Through the veins of its commercial communication,

it could reach the extremest members of the human family. Here the whole race might be reached by associated philanthropy. It was the point of rest for the Archimedean lever of moral power ; and to this centre, the man who had lifted up a standard against intemperance, at its flood-tide, had come. From beyond the seas they came ; from the frontiers, centre, and sea-board of young America. Men, grey-headed, and full of years, all of the experience of years of doing, and enduring in the ministry of temperance, crossed the ocean, with all its stormy peril, to give in their testimony before the earnest and true-hearted. Men, of all professions, one up from the people—the representatives of fifty millions scattered over the earth, speaking the same language, and united by the same sympathies : ministers of the gospel, physicians, lawyers, editors, merchants, mechanics, and farmers—men, of all religious denominations, and political parties, met in that Convention, in a unity of spirit, and an earnest singleness of purpose, which the cause of temperance must feel throughout the world. Witnesses were they all, of the Galillean order, of moral courage ; not statesmen, nor mighty, nor noble by the stale virtue of genealogy ; nor the orators or aspirants of the political forum. They were the earnest men of the times, of that energetic philanthropy which is abroad, in this hopeful day, searching the lowest aisles and avenues of human wretchedness with lighted candles ; letting the sunlight of salvation and human sympathy into the windowless hovels of sick poverty ; men, of great hearts and lowly minds, who ride—if ride they may—on the beast of the good Samaritan, with his oil and anodynes at their saddle-bows, and lift up the retching victim of his own appetite, however deep and murky the ditch of degradation in which he lies. They were witnesses assembled, as it were, from the four quarters of the globe, to arraign a vice, entrenched in the strongest habits of human nature and society ; to indict the great prime minister of sin and death on earth, to which, as unto the beast in the apocalypse, everything honoured of men had given its power and honour ; to which religion had bowed, and the best graces of civilization and refinement, of poetry, and the prose of common hospitality. If any person lack demonstration of the faith of these men, and of the courage which braced up their hearts for the stoutest doings of benevolence, let him count the gin and beer-shops in every thoroughfare of London, of one mile in length ; or let him go up to the high places of Power, Fashion, or Religion, and thence descend to the lowest lane and life of London poverty and crime ;—let him do this, or, if it be too long a walk, let him but go and look into the crater of one of the huge beer breweries, which deluge in brain-adding death, more Englishmen, in ten years, than Vesuvius ever destroyed, with its red lava, since its subterranean fires were first kindled. Let him go to either of these points of evidence, and he will understand the exigency of this high court of errors, convened in London, for the social necessities of humanity. He will appreciate the energetic, ever-hoping faith of the witnesses and advocates at that moral tribunal, their attempt to arraign and convict, at the bar of the world's conscience, the world's ruling passion—a custom of immemorial antiquity and universal prevalence ; a custom claiming even divinity of extraction and patronage, and fellowship with the sacred rites of religion ; supplying the table of the Holy Communion from one end of the wine-butt, and the

maddest orgies of the midnight revel from the other, a custom claiming saints and holy prophets as its patrons, from the moderate drinkin minister of the gospel, of the present day, to Noah, who drank immoderately of his home-made wine ; claiming the Son of Man, and his example and the precepts of his apostles, in its favour ; claiming every throne on earth, every human potentate, the great, the good, the wise, to countenance its existence. Such was the custom, arraigned in its own citadel, by the men of whom we have spoken. The evidence and the argument were weighty and powerful, and they plead, "like angels trumpet-tongued against the usurper. Heaven, earth, and sea, and the annals of univers suffering, crime, and poverty, gave in their evidence,—bitter revelation facts of awful consequence. From the most distant regions of the race from islands of the far ocean ; from the four winds of heaven ; from tribes of different tongues and zones ; from the deep mysteries of the human system ; from garrets, hovels, and the homes of new-made widows ; from shipboard ; from river and the mountain, there came a tide of evidence like the voice of many waters, against the GREAT CURSE OF THE ENGLISH RACE.

ELIHU BURRITT.

ERRATA.

[Note.—The reader is particularly requested to correct the following typographical errors, which have escaped detection in revising the proof. In page 3, line 18, from the top, for *from*, read *to*. In page 47, line 37, after *National Temperance Society*, read *on and his amendment*. In page 53, line 26, for *desirable*, read *undesirable*. This latter correction is important, as the error makes the speaker say the very converse of what he really did say.]

PROCEEDINGS

OF THE

WORLD'S TEMPERANCE CONVENTION.

FIRST DAY.

MORNING SITTING.

A FEW minutes after 10 o'clock the Rev. LYMAN BEECHER, D.D. of Cincinnati, Ohio, U.S., moved,—“That SAMUEL BOWLY, Esq. of Gloucester, reside over the deliberations of this Convention.” The motion was seconded by EDWARD SMITH, Esq., of Sheffield, and carried unanimously.

The CHAIRMAN, on taking his seat, said—

“I can honestly say, that it is with a trembling sense of deep responsibility that I accede to the wishes of my friends, in occupying my present position. All the ability I possess I will most cheerfully give to the advocacy of this cause. I beg to state, that the proceedings of this Convention will be brought forward in obedience to the recommendation of a meeting held yesterday by some of the most deeply interested friends of the cause, who gave the most anxious consideration to the arrangement of the business ; and after devoting all the attention they could to the subject, they hope, and I am sure I unite in that hope, that the arrangements they have recommended may not be hastily interfered with by this Convention. Nothing was more satisfactory to my own mind than the spirit of Christian condescension to one another which evinced itself in that assembly. And it devolves upon me to propose, in accordance with the recommendation of the meeting, that, in assembling together, we acknowledge our dependence upon the Divine Being ; and as the best mode of so doing, that we sit for a short time in solemn silence, and endeavour each of us to approach the throne of grace, and receive the divine blessing upon ourselves and this glorious cause.”

A few minutes were then spent in silent meditation and prayer ; after which the Chairman again rose, and said—

“I apprehend it will hardly be expected from the Chairman of this Convention, who has been chosen without much previous opportunity for preparation, to enter very deeply into the subject in his opening address. I shall be best consulting the interests of the association by confining this meeting to matters of business, than by making a long speech. I cannot help saying, however, having taken a somewhat active part in many of those benevolent institutions, which do honour to our country, and having given a full consideration of all their merits, that there is

no one which stands pre-eminent to the Temperance Society, as regards the happiness of man, both for time and eternity. And I believe the time is coming when the community at large will be more prepared to appreciate the importance of this movement. We are assembled at an auspicious moment. The sanitary condition of the people is engaging the attention of the government; and in the examination of that and other important questions, they cannot fail to see, that a very large proportion of the evils which they have to deplore, and which they are attempting to remove by legislative means, would be entirely removed, were the operations of this institution effectually carried out.

"We shall see the very great importance of keeping as much order as possible in conducting our proceedings; and I would repeat what I said just now, that I hope no one will, without due cause, interfere with the arrangements which have been made for conducting the business of this Convention. It is exceedingly important, too, that we should preserve as much unanimity as possible because the eye of the world is upon us; and it should rather see in how many points we are united as brethren, than the points upon which we may differ. I hold in my hand a letter which I shall read to the meeting. I trust it will be an example as to introducing topics for discussion, which will have a greater tendency to disturb its harmony than to forward the great cause we are met to promote. It is from my friend Joseph Sturge.—

"TO THE CHAIRMAN OF THE WORLD'S TEMPERANCE CONVENTION.

"Having placed in the hands of the Committee, who made the arrangement for this Convention, a cheque for £50 to be used towards the expenses, if no slave-holder were a member of it, I am desirous of removing an impression which I believe exists in the minds of some of the friends of the temperance cause, that it was my intention to take the sense of this Convention on the subject.

"Though I unite with those who entertain the opinion, that the slave-holder should be placed on the same footing in our social and public intercourse as the pirate and murderer, I wish thus to regulate my conduct towards them; yet even had slave-holders been appointed delegates, which I believe they have not, I should have rather felt it a duty to have absented myself from the Convention than to have raised a discussion upon the subject on the present occasion.

"Very respectfully,

3rd Eighth Month, 1846.

"JOSEPH STURGE."

"I have no other observations to make except this—and I trust friends will bear with me, while I call attention to its very great importance—that they endeavour as much as possible, both in their verbal and written communications, to be as concise as possible. There is a large number of us assembled together—there are many written documents to come before us, and I think the talent of any man is more shown in his ability to concentrate a large amount of matter into a few words, than in his ability to make long speeches.

JOSEPH STURGE, Esq., of Birmingham moved "That the following persons be desired to act as Vice-presidents to the Convention: Dr. Beecher, Dr. Cox, Rev. W. Reid, James Haughton, Lawrence Heyworth, and Dr. Mussey; and that the following gentlemen be Secretaries:—Thomas Beggs, Henry Clapp, James Haughton, and Edward Chrimes." He said—

"I can hardly avoid expressing, as an abstainer of twenty years, and a pledged teetotaler of many years' standing, the earnest prayer of my heart, that the blessing of the Almighty may rest upon your labours upon the present great occasion. I cannot reflect without emotion on the position in which we now stand. A very few months ago, we were alarmed at the probability of a war betwixt this country and America, and now we see many of our American brethren who have crossed the Atlantic, and who are mingling with us to endeavour to abolish one of the greatest evils which ever afflicted humanity,—the use of intoxicating drinks; and without wishing to introduce any irrelevant matter, I would express my conviction that, in addition to the great good which this Convention will effect, in the promotion of this particular object for which it is assembled, it will be calculated

do away with national prejudices,—to unite mankind in one general feeling of brotherhood, and to hasten the day, when the nations of the earth shall learn no more."

Rev. JOHN MARSH of New York, Secretary to the American Temperance Union, said—

"I feel great pleasure in seconding this resolution, and honoured by having so many of our delegation placed upon this list as Vice-presidents and Secretaries. From the first moment that we heard the call of this nation for a Convention, many of us felt desirous of coming to it, and we determined, God willing, to be here. The clouds of war at that time hung over us, and our wives and children would say, 'You cannot go, there is danger.' But we could not believe that God would permit the 'dogs of war' to come in and prevent this glorious assembly being held. We, therefore, proceeded in preparation, and when the ships were ready to bring us; lo! the news of peace had gone before us; and we now appear, amid the congratulation of friends, that eternal peace has been made between these two great nations. Since this subject has been alluded to, I will remark, that some time ago, it was seriously contemplated sending an address from the teetotalers of England on this very subject, and saying, that by putting our shoulders and hearts together we will stop war. The teetotalers of England and America cannot fight, and they are strong enough to put down war. But instead of sending out an address, we have come to bring it; and it lights my heart to see the faces of men whom we have known for years, some of whom have been in America, spoken to us, aided us, and confirmed and strengthened us, and bid us onward in our glorious work."

The resolution was then put and carried unanimously.

Rev. THOMAS SPENCER, A.M., Perpetual Curate of Hinton Charterhouse, moved, "That the following gentlemen form the Committee for conducting the business of the Convention:—John Rutter, Joseph Sturge, John Meredith, John Dunlop, Rev. John Marsh, Joseph Eaton, and the Rev. Mr. Beecher."

The Rev. E. N. KIRK of Albany, seconded the resolution, and said—

"He could congratulate the friends of the temperance cause, that they had met together under such favourable auspices. In America the cause had gained the ascendancy, but they had not retired from the battle-field. During the last year, the great question had been put to the empire-state of New York, 'License' or 'No License?' so that they had come to the Convention a little flushed with victory, although they had been talking about peace; but their war was with bottles and beer barrels. One feature of the cause in Great Britain had struck him, which he would beg to notice. It appeared to him, that the friends in this country had to go through a long, dark, dreary night of struggle, and he admired nothing more than the steady patience and perseverance with which they had laboured in the cause, and which had brought them together this morning. This showed that considerable progress had been made; that they were in fact coming out of the railway tunnel into daylight."

This resolution was carried unanimously.

The Chairman stated it was usual on such occasions to read letters of condolence and of congratulation; but as this always occupied a good deal of time, and as he was anxious not to waste the time of the Convention, the Secretary would give the names of the parties who had written such letters.

Mr. BEGGS, Secretary of the National Temperance Society, said, he had received letters, intimating unavoidable absence, from the Very Rev. Theobald Mathew, Joseph John Gurney, Esq., Dr. Pye Smith, Dr. Marshall Leamington, John Fothergill, Esq., of Darlington, John Higginbottom,

Esq., of Nottingham, Dr. F. R. Lees, Rev. James Caughey, and others whose names would be hereafter introduced to them in connexion with various recommendations.

The Chairman then called upon the Secretary of the National Temperance Society to read a paper which had been prepared by the Committee, explanatory of the objects of the Convention.

Mr. BEGGS then read the following paper :—

The proposal for a World's Temperance Convention originated in 1843. During the Anti-slavery and Peace Conventions in that year, the Committee of the National Temperance Society had their attention directed to the desirableness of holding a Convention of the principal friends of the temperance cause, at an early period, with a view to promote that movement. And it was first proposed to be held in London, in the month of June, 1844; but, after due consideration of the subject, it appeared to the Committee that it was not desirable for them to attempt to hold a Convention during the year 1844; but, believing it to be of the utmost importance to the cause of humanity and benevolence, that a Convention should take place at as early an opportunity as circumstances would permit, and hearing, soon after, the information that it was intended to hold a Conference of ministers and representatives of the Evangelical Churches from various parts of the world, in the year 1846, a sub-committee was immediately appointed to consider the propriety of taking advantage of that circumstance, and appointing such a time as would render it convenient for the gentlemen who might come over to one conference to attend the other. They recommended "that a Temperance Convention be called forthwith, to be held in London, and to commence its sittings on the 4th of August, 1846." Since then they have been labouring diligently to rouse up a feeling in favour of the Convention;—circulars, setting forth its principles and objects, have been issued to 42 home societies, and thirty foreign; to above 800 individuals in Great Britain, and above fifty in various parts of the world; and a correspondence was immediately commenced with the leading friends of the cause throughout the world.

The committee now turn to the objects they had in view in proposing a World's Temperance Convention, with such suggestions and recommendations as may in their judgment form proper subjects of deliberation in this assembly. They believe, that in the history of the temperance movement, there never was a period more favourable for effort than now, and this conviction is impressed upon them by the state of public opinion—turning as it is to the consideration of the great social evils which surround us on all hands. A mere glance at what is passing will satisfy the observer that a spirit of agitation is abroad, attacking old prejudices, and preparing the way for the reception of new and better principles. Although that agitation may be occasionally wayward and unmanageable, it is better than that stagnation in which the public mind sits down in abject prostration, and unresistingly yields to established forms of error; an ardent spirit of inquiry is not only a marked characteristic of our time in this country and America, but it is developing itself, more or less, over the whole civilized world. In Great Britain it will be seen, in the attention which is now paid to the condition of our population, and in the numerous remedies which are proposed to ameliorate or remove the abuse

which exist, and press down the energies of large masses of the people. Amongst all classes that spirit is manifest. Only a few weeks ago, an admission was made by the head of Her Majesty's government, "that great social improvements are required—that public education is lamentably defective—that the treatment of criminals is a problem yet to be decided—and that the sanitary condition of our large towns has been grossly neglected." Our literature has taken decidedly a new tone from the public sentiment, and is opening up the sources of those social ills which continue to exist amongst the undoubted signs of a flourishing civilization. Although many of the remedies proposed would only be of partial effect in their application, they indicate, at any rate, an interest in the questions which affect so nearly our general as well as our individual welfare. It is also gratifying to find, that this is not confined to any class or party. Good men of all sects are merging their peculiarities, and manifesting a willingness to co-operate in liberal schemes for the general good. They begin to see that men are bound up in one common interest, and that no class can suffer alone. This truth, as plainly written upon the experience of society, as it appears to us an element of our religion, which recognizes all men as brethren, is beginning to be appreciated, and is rendering less distinct the great lines of demarcation which have alienated men from each other and even separated those who lived under the same institutions. Men are beginning to awaken up to a sense of their individual responsibility. Considerations of the highest nature—those which appeal to our justice and benevolence, as well as those which appeal to our more selfish interests—all shew that we cannot throw off the duty imposed upon us, without suffering in our own persons the consequences of such neglect. On all hands it is confessed, that the symptoms are healthy and encouraging. Much may be owing to the advance of science, and the extensive diffusion of the commercial spirit. Nations are now brought near—and the great empires of the earth by the printing-press and the steam-engine are brought into closer communication for all practical purposes, than the different provinces of this little island were in the days of the Saxon heptarchy.

The facilities which enable them to interchange the productions of nature and art for their mutual profit and convenience, enable them also to reciprocate acts of kindness and sentiments of goodwill. They feel the enlightening influence of each others literature, and emulation in contemplating each others institutions, and, by such feelings, are led to see that the arbitrary boundaries which divide country and state, ought not to separate men who are children of one Father, and allied together by one common humanity. This intercourse of people with people awakens hopes and speculations, in which it is delightful to indulge, but on which there is not time to dwell. It will open the way for great and glorious changes; and all their discoveries, aided by the light of christianity, will shed amity amongst men and nations—place the olive-branch in the hands of power—the meteor flag of war will be superseded by the peaceful ensign of freedom—and great empires will see that their true glory is not in adding province to province, and feeding an ambition for dominion, but in making those over whom they rule virtuous and happy—in banishing wretchedness and misery from the poor man's home, and ignorance and vice from his heart. We cannot but encourage the proud satisfaction that this meeting, beginning so auspiciously to-day, will tend, in some degree,

to hasten this great union of mankind, when all rivalry shall cease but that of honourable labour in the cause of good, and when all nations and languages shall realize the prophetic song of the angels, "Glory to God in the highest ; on earth peace, goodwill toward men."

The temperance movement arising from the exigencies of the times and supported by the humblest instrumentalities, has in a few years spread over the face of the earth and actually revolutionized kingdoms. The history of these labours which are accomplishing one of the greatest moral achievements of this or any other time, given from the lips of men who have toiled in the work, will, in itself, be of great value in stimulating others to increased endeavour. A good work will be accomplished in making friends of the distant, and bringing those into closer communion for a season, who have so long known each other by name, who have been identified in heart and feeling, but strangers in person.

In offering suggestions to a body of men, many of greater experience than themselves, the Committee feel considerable diffidence. The inquiries they have made fully satisfy them that there is an immense ignorance still remaining, on the evils and causes of the drinking-system ; and notwithstanding the good which has been effected, that much yet remains to be done, in diffusing knowledge on the subject. They therefore feel it of the greatest importance that a powerful and permanent machinery should be put in motion, to carry among all classes, but more particularly among the higher and wealthier classes, a knowledge of the evil that is wasting the food of the people and pressing heavily upon the condition of their poorer brethren. The drinking-system is laying an inexorable annual tax upon the industry of the country, by the expenditure of its means upon an useless and pernicious beverage. By the disease, crime and pauperism it produces, it is crippling the national energies. The temperance reformation in this country has scarcely ever been fully appreciated, even by its own friends, and has been totally misunderstood by others. Some have supposed that it was merely an association for reclaiming drunkards, while others have admitted its usefulness as an inferior instrumentality for good which they thought it right to recognise, by a patronising word of approval that it was well for the drunkard, but not of sufficient importance for their own adoption. There can be no question that it stands the first in importance amongst the great movements of the day. Every revision of its claims brings it more fully out as an agent in elevating, socially, morally, and intellectually, the character of the population. The politician—the educator—the moral reformer—the christian instructor—all find the intemperance of the people the great barrier to their success. Certain it is, that no legislature have the power to do for the people of this country what they could do for themselves, by surrendering the use of intoxicating liquor. General education finds no greater impediment than strong drink. While those evils which are not actually produced by intemperance are aggravated and rendered inveterate by it, we have want in our streets, wretchedness and vice in our homes, misery stalking abroad in every horrid shape and with every form of loathsomeness we find strong drink associated still its use is encouraged by the good, the pious, and the benevolent, and the truth cannot be concealed, that it is they who support the drinking system. They give respectability to it by continuing its use. In proportion to their usefulness and high character, is the influence of the

example for good or for evil ; no man takes the vicious as his pattern, but the vicious will often plead the practice of the good as an excuse for their own vile habits. The blood of the drunkard is appealing against those who encourage its use, and defend it as an article of diet and symbol of hospitality. In the face of these facts, the Committee feel the great necessity of employing more extensively and more efficiently the press. That is the lever to lift every abuse. Our books and publications should be in every house, every workshop, and every library. The Committee rejoice that so much is doing in this respect ; but feel it right to say that nothing is yet done commensurate with the greatness of the work in which they are engaged. They regret to say that the christian church still stands aloof from the temperance question ; this too, in the face of the most appalling facts, and whilst they have to make the melancholy confession, that religion is declining in this country. Need it excite wonder. The world around them is full of activity, prying into abuses, suggesting and applying remedies. They remain silent, apparently uninterested spectators of the great moral changes which are gradually altering the face of society. Look at strong drink and its brutalizing tendencies, debasing the heart and blighting the intellect, luring the youth who enters the world from the parental roof, or from the Sabbath-school ; and often causing the otherwise consistent christian to stumble. And yet it finds countenance and shelter behind the practices of the religious community. They plead for its use, and give their high sanction to tolerate one of the fiercest enemies of man. We would speak kindly, affectionately, but we must speak plainly and honestly ; and believing the temperance principle must ultimately find its stronghold in the christian church, we are solicitous that this question should meet with the thoughtful and earnest consideration of the assembled delegates. It is a matter of immense importance, to consider how we can best reach the attention of those who occupy so anomalous a position—followers of the Saviour, but supporters of that which, more than any other cause, produces rebellion against his authority and prevents the extension of his kingdom.

We recommend attention to the drinking-customs which waylay our youth in the workshop and at the table of friends, and tempt him in every department of life. Many of these customs are exceedingly absurd ; some of them unquestionably indecent. Whilst the brutal and licentious amusements of a barbarous age have declined, they have been succeeded by drinking revels and public-house entertainments, which are productive of as many evils as those they have superseded. It will be exhibited to this Convention, in how many shapes strong drink offers its allurements, and how insidiously it conceals itself behind the conventional forms of courtesy and the prescriptive rites of hospitality.

The Committee merely advert to one of the more conspicuous forms in which it appears : the crying evils in this country connected with elections. These are, in many instances, saturnalias, where every bad passion is let loose and fed by intoxicating drink ; instances are known where, in one election, £20,000 have been spent, in debasing and debauching the constituency. Is it not the duty of temperance reformers to stand aloof from such scenes of wholesale demoralization ; let them declare that they will not record their votes for any man who will give money or drink to corrupt the electors. This would have a powerful effect in subduing this

great evil. It is of little use condemning the depraved appetite of the poor elector; the appeal must be made against the rich candidate, who tempts him by his gold or his drink. At funerals, too, every decent feeling and proper decorum is outraged by the introduction of strong drink. Our neighbours in Scotland are directing themselves to a special attack upon the funeral drinking-usages, and a specific resolution will be submitted to the Convention at one of its sittings, on the subject of the drinking-customs.

The Committee feel that special attention ought to be paid, and some specific and efficient agency employed, with regard to the rising generation. Their attention has been called, lately, to the amount of juvenile delinquency existing in this country. When we reflect upon the numerous influences for evil existing, we cease to wonder at its extent. In the neglected neighbourhood of our large towns, the juvenile population are trained up to systematic debauchery, and literally educated in crime. Inheriting, in the majority of instances, weak and rickety constitutions, their faculties run to precocious development, and they are found, ignorant of everything else, adepts in fraud and deception. They are made vicious by precept and example. And thus it may be said of thousands in our country, whose young minds are susceptible of good impressions, as readily as bad, that they are trained up to people the workhouse, or the prison with as much certainty as the fruits of the earth are grown to be eaten. It is a field of labour eminently interesting, and one promising the best results. Many of our adult population are so disciplined to vice—they have become so inured, by long habit, to the indulgence in stimulants, that they seem beyond the reach of human instrumentality. But the young might be saved; and what a motive for effort does this present. They are perishing around us, in the greatest animal suffering, moral darkness and spiritual destitution. Their young minds, capable of better things, are left to be corrupted and debased, amidst vicious example and evil precept. They have to become the fathers and mothers, the preceptors for good or evil, of the generation that is to succeed to them. The government commissioners reported that above one million of children, betwixt the ages of three and thirteen, were almost totally neglected, as regards even school education; and yet we continue to waste in a vicious indulgence that which would give education to all. We find, consequently, our police reports giving frightful accounts of juvenile depravity, one-half of the persons passing through our jails, being young persons under twenty-five years of age. Not only do the children of the poorer classes claim no care, but immense mischief results from parents in the middle and higher ranks, injudiciously placing before their children strong drink, and encouraging them in its use by their own example. On the testimony of those who have paid great attention to the subject, many children drink the appetite for intoxicating drink by their mother's milk; whilst others acquire the taste by the false indulgence and ignorance of mothers and nurses. It is impossible to estimate the amount of disease thus induced, but we may arrive at some fair conclusion by looking at the excess of infant mortality; nearly one-half of the children born in our densely populated districts dying off before the age of five years. The moral results are equally appalling, and many a man has to date his first steps in the drunkard's career to his first tasting his father's glass of grog.

There are many other subjects of great importance, as matters of consideration to all temperance reformers, but they will be brought before you, by gentlemen who have given attention to particular branches of the question. The Committee have merely suggested such points as seemed to them of the greatest importance; and would urge upon the Convention, the necessity of increased and more concentrated effort for the dissemination of their principles. They regret to learn, that many of the societies are in a disorganized condition, and that there is scarcely any systematic plan of action pursued. The work is with public opinion—with the general intelligence of the people at large. With a view to gather facts and information, they would recommend, as one great point in their future operations, the appointment of an efficient statistical committee. They believe that the statistics passing current amongst temperance writers and speakers are in many cases imperfect. It is of the greatest importance that the information offered to the public should be correct, and able to bear the strictest scrutiny. This, however, will probably form a component part of a larger machinery, which may be recommended by this Convention.

They might offer much more, but conclude by an expression of their earnest desire, that the blessing of the Giver of all good may guide your proceedings, and unanimity attend your counsels.

The Chairman spoke in flattering terms of the paper just read, which had been prepared in the midst of arduous and pressing duties by the secretary, Mr. Beggs, within a few days; he said—

“I presume the course the Convention will adopt, will be to refer that and all other papers to the business committee.”

LAWRENCE HEYWORTH, Esq. of Liverpool, eulogised the paper, and moved “That the paper just read, together with all other papers, be submitted to the business committee to report thereon to the Convention.”

J. S. BUCKINGHAM, Esq. seconded the resolution, and spoke in high terms of the address just read; he said—

“None had greater cause to rejoice at the progress made than himself. He remembered the cause in its infancy, when odium and ridicule from every portion of society were cast upon it; and he had lived to see the triumphant aspect which it now presented, associating together men from the different corners of the world, who would speak in that Convention, and whose voice would go forth to all the colonies of Great Britain, and to the utter extremities of the earth. In the East, temperance societies were being established. Even upon the very borders of China, in Norway, Denmark, Sweden, and many other parts of the continent of Europe, the people were busily agitating this great question. There was great reason to be grateful to Providence for the blessings with which he had crowned their labours. It was of the utmost importance to obtain more correct statistics than they were in possession of. It was often asked, how do you prove what you assert? It is very easy to say that half the crime, three-fourths of the poverty, and five-ninths of the misery of this country are produced by intoxicating drink. But we want chapter and verse. And as our great aim is not merely to talk, but to carry conviction into the minds of our hearers, it is requisite that our statements should bear the strictest scrutiny. He

hoped that all the statistics proceeding from that Convention would be rather under-stated than over-stated, for even when under-stated it is appalling enough.

The resolution was carried unanimously.

Rev. JOHN MARSH then moved the following resolution :—"That the Convention, in assembling from different and distant parts of the world, for the purpose of promoting the temperance cause, do entertain and express a grateful sense of the goodness of the Ruler of Nations, in the rise, progress and wonderful triumphs of this great enterprise, and do unitedly implore wisdom from above, that all their deliberations may be such as shall be approved by the wise and good of all countries, and be happily instrumental of giving that cause a still wider extension, and a permanent continuance upon the earth."

"This resolution calls for the outpouring of our hearts to God for enabling him to arrest the progress of that vice which was carrying pauperism, vice and wretchedness through all the nations of the earth. About twenty years ago, the attention of the community in this and other countries was called to this great evil. Our fathers suffered under the scourge, and knew not of relief. Generation after generation was suffered to go down to the drunkard's grave. The cry went up from many; cannot the plague be stayed. There was a silent response from every voice under heaven, 'Nothing can be done, we must bow before it.' But there was a curse too great to be borne; and nature would writhe in prayer for help. God put the simple principle of total abstinence from the cause of all this devastating evil into the hearts of a few individuals; and no sooner was it discovered that if men would let the cause of the evil alone, the evil itself would die, than the voice of praise was lifted up to God for making this great truth known. It was with the greatest difficulty that good and sensible men were convinced of the efficacy of the principle; but God blessed the efforts which were put forth in America, and in this country,—in Ireland, in Africa, and in India. It will be expected of me to give some idea of the present state of the cause in America. Thank God, it is in a blessed state. We know not what to say. Our hearts are affected to tears. We look around and see what has been done, what drunkards have been reclaimed, what thousands of men have been made sober and useful, who would have remained drunkards had it not been for this great reformation. We look into our churches, our pulpits, our ships, our navy, our army, and everywhere we see the triumphs of the temperance cause. We have the blessed spectacle of 4,000,000 of children and youth rising up abhorring the drunkard's drink. One of the most delightful spectacles we have in America, is to get 4000 children into one vast building, and to hear their little voices singing temperance songs. A little child who had not signed the pledge, and whose father was a drunkard, and opposed his doing it, came home from one of those meetings, and when his father offered him drink, he said, 'No, father, I will not drink;' 'Why, you have not signed the pledge!' 'No, father, but this morning I sung it.'

"The cause is moving among all classes, but we are all equal in America. Some of the greatest men have been the greatest victims of intemperance. Our noblest spirits, they are the men whom this horrid moloch devours—the men of genius—the men of talent—the men of fire—they are the men who are burnt up by it, and become the victims of sin and death. Many of them have been reclaimed by the temperance reformation, and are astonishing our senators by the vastness of their intellect, and the splendour of their eloquence. Another glorious truth I can tell you on this subject, that men of science and of letters—men whose minds are cultivated to a high degree of polish, and whom the first circles would not be unwilling to mingle with; these are the men who scorn to sit down to table where there are intoxicating liquors. We were gratified with the attention which has been bestowed in this country upon the Hon. Edward Everett. We sent him to England, as we consider him one of our first scholars. That man, after being ambassador at the most noble court in Europe, returned to his own country to devote himself to the training of the young men of America. He is President of our oldest university. As his eye surveyed the young men con-

mitted to his charge, he asked, 'How shall I commence my work?' Shall it be with wine on my table. He determined to begin with teetotalism. And at the inauguration dinner, at which six-hundred of the first citizens of Massachusetts and other states, including Mr. Webster and other eminent individuals—there was not a drop of intoxicating liquor. This took place just before I left America, and shews how the cause is growing up. The greatest enemy we have met with is the license traffic. We lay this down as a fundamental principle, that it is the supply which creates the demand, and that is the principle we want you to feel and understand. You may place a grog-shop in the most temperate community, and it will make drunkards; take away the grog-shops, and the drunkard does not care about the liquor. He went to the man who was selling the liquor, and placed before him, the evil he was doing. The wife of the poor drunkard went to him, and on bended knees, asked him to sell no more rum. 'I have got the license to do so,' he replied, 'and I shall sell your husband rum as long as he will purchase it.' 'But it's wrong.' 'Go and tell the government it is wrong; it is given me the license.' We went to our legislators, and we asked them to take away the license. They said the rum-shops rule the nation, and just as soon as we take away the license they will turn us all out. Very few of them would give up their places for the sake of temperance. We then asked them to let the people say whether they will have these places licensed or not. They decided this in the state of Massachusetts, and carried it; and, with the exception of one small county, there is not a licensed rum-seller in the "old bay state." There may be dealers in spirits, but they do it against the law, which no good man would ever do. A man was recently fined three thousand dollars for selling a few drams to a drunkard. In the state of New York, we have been almost a year working in this affair. We put a tract in every house—lectured in every town, and all our reformed drunkards became speakers; on the other side, their influence was ominous. We were afraid there was a mine preparing which would explode and throw us up. The day of election came, and even the poor drunkard voted 'no license.' Out of 856 towns in the state of New York, we had 780 who voted 'no license.' Brooklyn carried it by 2000 majority; Troy, 1700; Albany, 1500; Buffalo, 900; and so on through the different counties. This was the greatest moral triumph the world ever witnessed. Here was presented the spectacle of a free people, numbering 2,000,000; and amongst whom there is a vast capital of pride, passion and appetite coming up to the poll, and by an overwhelming majority, saying, 'This horrible traffic shall be put down.' When we got the returns, we sat down in silence, and thanked God. Hundreds of women in that state, whose husbands were drunkards, watched the result of that election; for, if the grog-shops were licensed, their husbands would go down to the grave drunkards, and there would seem no hope for their little ones. What have the liquor-sellers done? They got together, and said they could put down 1000 and 2000 dollars, and go to the supreme court and see if they could not prove the vote to be unconstitutional, but the money was never put down. The Washingtonian movement has reclaimed 150,000 drunkards, and the results are delightful. I hope God will smile on this great meeting. I am sorry that Archdeacon Jeffreys of Bombay, is not with us. In a letter addressed by him, to the National Temperance Society, he states his belief that unless the temperance cause progresses in the heathen world, christianity will be a curse instead of a blessing; and that if the Hindoo, when liberated from caste does not come under teetotal influence, the christian church will be the most drunken part of India."

The Rev. Dr. BEECHER was then introduced by the Chairman as the father of the temperance reformation in America; he was received with great applause; he said—

"In 1810, in the state of Connecticut, the prevalence of intemperance was such as has been described. The first effort we made was to brace up the law, to regulate the licensed sale 'according to law.' In this attempt we got thrown over. We were helpless and the stream of fire rolled on. In the year 1811, the General Association of Connecticut, descendants of the old Puritan stock, held their annual Convention, and after learning from various representatives that intemperance was increasing, they appointed a committee to inquire as to what

could be done, and to report next year. Next year that committee reported that they had taken the subject into consideration,—that they had ascertained that the evil was tremendous, and was steadily increasing, but they cannot see that anything can be done. Another committee was appointed on practical measures, and they reported that entire abstinence from distilled spirits be recommended to all individuals, all families, all members of churches, and at all clerical meetings, and this was adopted after a free discussion. It went like an electric shock through the state. Judges adopted it—ministers yielded to it—the most influential lawyers and gentlemen of talent and standing took up the subject. It began in high places. There was no resisting it, and no such thing as laughing at it. That movement produced the American Temperance Society in Massachusetts, whose agent, the Rev. Justin Edwards, was a man of powerful intellect, profound wisdom, unparalleled prudence, and untiring energy; and who carried the cause to as complete a victory as the defective plan would allow. It was soon found it would not move, and then the question was asked, ‘What can be done?’ A large Convention was held at Saratoga Springs, in New York, consisting of delegates from almost every state in the Union; and there the question of teetotalism was discussed and carried. The decision was not entirely unanimous, but it was strong, and again went the electric shock, and the cause went for a number of years, till at length, from some unknown cause, there was stoppage. We knew not what to do, but then our help arose: there were some drunkards associated in a club for social drinking, in the city of Baltimore; and on one occasion, one of them said, ‘suppose we give up drinking our substance, wasting our time, encroaching upon our health, beggaring our families and destroying our morals, and suppose we all sign the temperance pledge.’ We were not the hand of God in it. They thought so; and began to hold secret meetings to which they invited any of their associates. Their meetings were soon crowded. Temperance men, under the old pledge and under the new pledge, came together. Their doings soon spread; they went to Philadelphia, New York and Boston and Pittsburg; and thus the fire crept on from city to city and town to town. The whole continent seemed to feel the inspiring influence; for four years it spread, and 150,000 drunkards were reclaimed, fresh societies were organized and meetings held almost every evening in the week, chiefly by mechanics. But at length the movement flagged. We proved that political disputes had caused men to be voted into the city council who were not teetotalers. We had given the license system under our feet, but politics had set it free; and the result was that after three years, the city was as full of drunkards as it was before. We then turned out the city council and filled their places with teetotalers. We then appealed to the legislature, and you have heard the result. The public sentiment of America is, that alcohol is in every form a curse to humanity; that it is detrimental to the health and morals of the community, and that there is no such thing as temperate drinking.”

Rev. THOMAS SPENCER of Hinton Charterhouse, rose to support the resolution. He observed—

“He preached in several American episcopal churches, and in no instance was there an objection made to the introduction of temperance. Some remarked, ‘We know your principles, and you have perfect liberty to say what you like.’ And another remarked, ‘I have 800 children whom I wish you to address, say just what you like about teetotalism.’ Not a single school did he visit where temperance hymns were not known; and in many, he saw that they formed part of the regular business of the children. At one school, on Mr. Spencer inquiring how many of the children were teetotalers, all but three held up the hands in the affirmative. At Tremont Temple, he found 4000 children assembled, all juvenile teetotalers; and when he thought of that number growing up in ignorance of alcoholic drink, he wished for the prosperity of their city and that that, and every good American institution might be established in the country.”

The Chairman, before he put the resolution, called upon gentlemen who might wish to address the Convention upon it.

MR. THOMAS SWINDLEHURST of Preston, said—

“He perceived Englishmen were very fond of teetotalism, for two minutes ago, I saw the author of the word ‘teetotal’ enter the room, who had walked all the way from Preston. He related at some length his own conversion to the principle.”

RALPH BARNES GRINDROD, Esq. LL.D., of Manchester, said—

“The first subject on which he wished to offer a remark, was the *mode of advocacy*. The Convention ought to take into its consideration the means of creating an improved advocacy, by the establishment in every town of a society for the improvement of speakers, to which a library should be attached. No obstacle to the temperance principle was so grave and important as the injurious mode of advocacy adopted by some speakers. Another subject to which he wished to refer was *medical men*. In every town which he visited he was continually hearing of drunkards having been made such by medical prescription. Many persons who had first taken strong drink had afterwards fallen into the clutches of the drunkard. He did not believe that medical men ever conceived that such would be the result, but such was the effect. It had an influence also in relation to the stability of members. Hundreds, he might almost say thousands, had come under his observation, reclaimed men, who had fallen back into their old habits, in consequence of medical men recommending intoxicating liquor when labouring under temporary indisposition. He could only refer to another subject *that of endeavouring to train up the youth of this country in the principles of total abstinence*. Twelve years ago, he had directed his attention to this subject. He had formed a juvenile institution in his native town. This was of great importance. The children of the present generation were the men and women of the next. He had full confidence in the proverb, ‘train up a child,’ &c. He had known many cases where children had been useful in converting their parents. During his advocacy he had procured the signatures of above 100 medical men.”

HENRY CLAPP, Jun., Esq. of Nantucket, Massachusetts, said—

“This subject has been much discussed in our country. In Boston, out of eighty regular physicians, seventy-five had signed their names to a document that intoxicating liquors were poisons.”

MR. GEORGE JOHNSON, President of the Edinburgh Total Abstinence Society, said—

“The cause was prospering in Edinburgh; they had many reclaimed drunkards. They had paid attention to the young. Weekly meetings had been held, attended on an average by about 400 children; and the influence had been good upon parents. During the last year, they had added to their number 3238; and from January 1st of the present year, 2500 persons. A few clergymen had joined them, and a few medical men.”

EDWARD SMITH, Esq. of Sheffield, said—

“The reports from America had cheered his heart; such accounts were gratifying. He had been startled by the mention of legislative measures. He thought this country had sadly too much legislation; and he was opposed to going to parliament to ask it to do for them what they could do for themselves much better. Much of this difficulty had now disappeared, when he saw what a large portion of the taxes of the nation were laid upon us by the use of intoxicating liquors. It did not appear so unreasonable to allow the community to say whether they would permit the sale of those drinks which are so prolific of crime, the restraining and punishing of which was such an expense to the country. We cannot better the condition of the labourer while he remained a drunkard. He had known instances where bread had been given, and was changed for drink. It was undeniable that the jails, workhouses, and lunatic asylums, all contained men and women, the greater portion of whom had been brought there by intoxicating drink. It did not appear on reflection, as it did at first sight, unreasonable, that the people should be consulted as to whether they

would countenance the sale of drinks, the use of which led to such results. He was much interested in education; but he found it was no use trying to educate the drunkard's family. Sometimes the drunken father kept his children from school and all attempts at diffusing religious instruction would be frustrated by the intemperance at home. Intemperance was the besetting sin of the people, and the removal of this evil must precede any successful effort for the elevation of the people. He had lately witnessed a cheering sight. A number of persons had, instead of spending their money in alcoholic drinks, united together for an excursion. They had about 10,000, not all perhaps teetotalers, but many joined the abstainers who were friendly to the cause. A few policemen were sent; but they did not need them, and it was satisfactory to find that in the park where they met, not a flower was destroyed, or a twig broken, and the owner was much struck by their general appearance. Before concluding, he was desirous of referring to another subject: how far any general plan could be devised, to occupy the leisure time of the reformed drunkard; who, after giving up the stimulatory drink, began to feel a great vacuity, and the danger was, that their time would be no better spent than in visiting coffee-houses, and places of that description. He was quite sensible of the difficulty attending such an undertaking. He knew it was one of the most difficult things in the world for a man who had attained middle life, and brought up in that kind of society which is met with at the public house, to go and sit down, and study to improve his mind and character. He therefore submitted to their consideration how far the persons assembled could recommend any system for adoption, whereby that class might suitably fill up their time. He thought it was highly important to look after the young. It was necessary that there should be a collection of suitable tracts and books put into the hands of children. He again urged the desirableness of some plan to prevent the reformed drunkards from relapsing, from a sense of vacuity and want of employment.

The CHAIRMAN having stated, that the reading of a very important letter from Mr. Delavan, would be the first business of the afternoon sitting, the Convention adjourned to three o'clock, P.M.

FIRST DAY.

AFTERNOON SITTING.

The Convention re-assembled at three o'clock. The Chairman said that previous to the reading of Mr. Delavan's letter, he had to submit to the approval of the Convention the following Rules, which had been prepared for the regulation of its business:—

1. That the Convention sit twice in each day, (unless specially adjourned) commencing at ten o'clock in the morning, and at three o'clock in the afternoon, and closing not later than six o'clock, P.M.

2. That a President and seven Vice-Presidents be appointed by the Convention.

3. That four Secretaries be appointed, and a business committee of seven persons, to arrange the business of each sitting.

4. That all original papers and resolutions be submitted in writing, to the Secretaries, the day before it is proposed to introduce them; and that all amendments and propositions arising out of the business under discussion be submitted to the Chairman, in writing, at the time.

5. That the Secretaries report, at the close of each sitting, to the Chairman, the business for the next sitting, and that such business shall be regularly disposed of before any other matter is introduced.

6. That, as occasions may arise, committees shall be appointed to dra

addresses, prepare resolutions, &c., &c., to be passed through the hands of the Secretaries, to the Chairman.

7. That no member of the Convention be allowed to speak twice on the same subject, except in explanation; or the opener, in conclusion; and that the Chairman keep the speakers to the point in question.

8. That all documents issued by the Convention be signed by the Chairman.

9. That all letters and documents addressed to the Convention, or to the Chairman, be referred to the Secretaries.

10. That no new business be introduced, at the morning sitting, after half-past twelve o'clock, nor in the afternoon after five o'clock.

These resolutions were agreed to *nem. con.*

The Chairman then called upon the Secretary to read the following letter of Mr. Delavan.

“ Ballston Centre, Saratoga County, United States of America,
July 4th, 1846.

“ TO RICHARD POTTER and THOMAS BEGGS, Esquires, London.

GENTLEMEN,—I have the pleasure of acknowledging your kind invitation to attend the World's Temperance Convention, to be held in London on the 4th of August. Until within a few days, I had hoped to attend it, but other pressing duties upon my time compel me very reluctantly to forego that pleasure. Though of my power to be personally present, my whole heart will be with you; and I shall therefore hope to be pardoned for expressing briefly, by letter, my views in relation to the points to which you have called my attention in your letter of invitation.

First.—The state of the temperance cause in this land. With regard to the United States of America, the cause is on the whole evidently progressive. When public attention was first called to the subject, a general belief existed that the moderate use of alcoholic liquors was generally beneficial, and that the excessive use only was to be avoided. To this great fundamental error, it is believed, that most of the intemperance with which our world has been afflicted is to be attributed. It is not known by whom the great discovery was first made, that drunkenness, the world over, was produced by moderate drinking. But, be it by whom it may, it was a discovery which produced a new era in the history of the world. Temperance societies were now formed on the principle of entire abstinence from distilled liquors, which were believed to be the chief, if not the only liquors likely to produce intoxication. Of these societies, some 10,000 were organized; numbering about 400,000 of members. Experience however, soon proved, what was not generally known before, that *fermented* as well as *distilled* liquors contained alcohol, and led to drunkenness. For this vice was found to exist, and to a lamentable extent, among those who had taken and adhered to the ardent spirit pledge. The brew-house and cider-press, (aside from destroying the healthful grain and fruit of the earth), were found to produce the same evils, as had been produced by the worm of the still. Indeed it soon became apparent, that the products of the still, by a process of art, were made to assume the appearance of the products of the vineyard, and, as such, were palmed on community.

While other poisons, more deleterious than even alcohol, were found to have been abundantly mingled with impure waters, dispensed from the brewer's vats, under the imposing name of ale, beer, and porter.

In view of these melancholy facts, the friends of temperance, both in Great Britain and America, came to the conclusion that the only practicable method of freeing the world from the curse of drunkenness, would be by *abstaining from all that can intoxicate as a beverage in health*. Hence, a new organization was commenced, and the TOTAL ABSTINENCE PLEDGE adopted.

A measure so new and so contrary to prevailing opinions, met, as might have been expected, with great opposition, even among the acknowledged friends of temperance. Among those friends, however, opposition was of short duration.

"The discussion which took place in private circles, in public conventions, and in the political and religious journals of the day, and, above all, the *manifest powerlessness* of the ardent spirit pledge, soon brought a vast majority of the friends of temperance on this side of the Atlantic to admit that the only sure method of reclaiming the inebriate, and of preventing the moderate drinker from becoming an inebriate, was the observance of entire abstinence from intoxicating liquors as a beverage.

"And though this movement was deemed at first ultra and fanatical, yet when it was shown by authority indisputable, that about 200,000,000 dollars were annually wasted, directly or indirectly, in alcoholic poisons—that about one-third of the male adults in the United States died inebriates—that even in the city of Albany, from which nearly twenty millions of temperance documents had been distributed throughout the union and the world, of 2,500 cases brought before the police court, it had been ascertained that *ninety-six* per cent. owed their existence, directly or indirectly, to the use of intoxicating poisons, and that of 6 persons received in the alms-house in one year, 616 were brought there from the same cause.

"When these and many similar facts came to be spread before the nation, a very general conviction was produced that the *extreme remedy* which had been proposed was the only remedy suited to the exigencies of the case. And even by those who do not yet feel disposed personally, to unite in the total abstinence enterprise, it is now generally admitted to be a noble enterprise, and to have already accomplished great good. Indeed, it may be doubted, whether any considerable number of the friends of temperance could be found in this country, who are not friends of total abstinence; and it may be questioned, also, whether a single society can be found among a population of 20,000,000, organized, and in operation, on any other principle than that of *entire abstinence from all that can intoxicate*. If any such exist, I am not aware of it. This same tendency in the public mind to advance from the moderate use to entire abstinence from intoxicating poisons is apparent on this side of the Atlantic, is apparent on the other also.

With you, as with us, prejudice has gradually been removed, confidence conciliated, and doctrines and measures once deemed extravagant and fanatical have generally made their way to public favour; so that it no longer seems altogether unreasonable while conceding the temperate use of things nutritive and healthful, to require entire abstinence from whatever is proved to be unnecessary and deleterious; and that intoxicating liquors in all their forms, are so, will, I think be apparent to any one who will compare the state of things, where the use of these liquors has been dispensed with, with the state of things where their use is still continued.

"With us, wherever total abstinence principles and practices have prevailed the consequence has been apparent in increased comforts and diminished taxation, pauperism, and crime. In some instances, the altered condition of the people and the improved aspect of society have been wonderful; and though I have not witnessed the change for the better, I have heard that it has been witnessed by others in many parts of Europe, and especially in Ireland, where the labours of that *great apostle* of this glorious cause, have been so long continued and crowned with such signal success.

"What hero, what statesman is there, who has, within the same period, done so much for his country as Father Mathew—*beloved Father Mathew*—has done for Ireland? Ireland so rich in her soil, and so rich in her physical and intellectual resources, and yet so long and so grievously oppressed by her drunken usages, but now boasting her millions of pledged and true men, women, and children, whose names are enrolled among the names of the members of the continental water army; an army destined, I trust, to advance from victory to victory, till inebriety shall cease and temperance prevail throughout the whole extent of the Emerald Isle.

"Among the collateral subjects which have been discussed here, has been the question in relation to the *kind* of wine to be used at the sacramental supper. And though this discussion has, in some instances, been conducted in a manner less kind and courteous than could have been desired, it has issued in a pretty general admission, that the brandied and drugged wines of commerce are never to be used, if their use can be avoided, and that their avoidance is particularly

esirable at a time like the present, when so many reformed inebriates are brought into the church, to whom the very taste of such a spurious article might prove a temptation; and that the fruit of the vine should always be sought after, and procured as pure and new as practicable. And though discussions of this sort may not befit temperance conventions, in which men of divers opinions meet together on common ground, still it may be regarded as a hopeful circumstance, that the attention of the Christian Church has, of late, been directed to this subject, and that there is a growing tendency, in different communions, to banish from the communion table, those drugged, enforced, spurious, and highly intoxicating fabrications, which, under the name of *wine*, have been so long imposed on community; and under the supposed sanction of the Church, have produced so much evil at private tables and public entertainments.

"It would seem to me, that a Convention assembled for the presentation, discussion and settlement of great temperance principles, for the adoption of the world, is bound to express the opinion:

"That it is the duty of all to avoid the use of intoxicating liquors, as a beverage in health; and to avoid their manufacture and sale for that purpose."

"And though it is not to be denied, that the Bible sanctions the restricted and temperate use of the '*Fruit of the vine*,' the *pure unintoxicating blood of the grape*, that *is, of the wine of the cluster and the vat*. Still, at a time like the present, when intemperance prevails to such an alarming extent, it is believed to be a duty to avoid the use of even *such wine*; in the spirit of that apostle who would neither drink wine or use anything whereby a brother was made weak or caused to offend.

"But because it was allowable to drink, in moderation, the *pure unintoxicating blood of the grape* in Palestine; it no more follows that it is allowable to drink the product of the still or the brew-house, or the drug-shop in England and America, than it follows that because there were a righteous government in Palestine, that therefore *negro-slavery is rightful in America*.

"In all parts of the world intemperance exists, and its existence everywhere is the result of the use of intoxicating poisons. In different countries the *kinds* of poison in use are different, and in adopting measures for preventing inebriety throughout the world, the measures adopted must be adequate. Intoxicating liquors of every kind and quality must be abandoned, or the end in view can never be attained. We can only hope to relieve the world of the curse of drunkenness, by previously bidding it of the use of the drunkard's drink; not in *one form*, or *under one name* only, but in *all its forms* and *under all its names*.

"Having laid down the great principle of *Total Abstinence from all intoxicating poisons*; the next great object of this Convention (as it seems to me) will be to devise and adopt the most effective measures for carrying the great and purifying principle into effect, in every habitable part of the universe. And were it permitted me to cast in my mite into the common stock of propositions, which will be contributed for the general benefit on that occasion, I would most respectfully suggest—

"First—That there should be established in London, an organization, consisting of a

"President,

"Executive Committee,

"Treasurer,

"Recording Secretary,

"Corresponding Secretary, whose duty it shall be to

tend to the concerns of the '*WORLD'S TEMPERANCE UNION*.' The Executive Committee, Treasurer, and Secretaries should reside in London.

"This organization should be authorised to appoint Vice-Presidents in Great Britain and its provinces, in all the states of the United States of America, and in every kingdom and country throughout the world, in which a suitable individual can be found to sign the total abstinence pledge, willing to correspond with the union, act as agent for the same, and in every proper way carry out in practice the great total abstinence principle.

"This organization should be authorised also to establish a *Temperance Journal*, to be placed under the supervision of the Executive Committee, in which should be embodied, information received from, and sent to all parts of the world. So that

to be known in every part of the world, what is doing in every other part of the world for the furtherance of the common cause.

"In the first number of this journal, the acts of the '*World's Temperance Convention*' might be recorded; and all state and national societies throughout the world might be invited to become auxiliary to the '*World's Temperance Union*.'

"In this journal should also be given the names and post-office address of all the delegates to the '*World's Temperance Convention*,' as also the names and post-office address of all the officers of the union, so as to facilitate correspondence, and the transmission of documents, when desired, among the friends of temperance throughout the world.

"To set such a machinery effectually in motion, a large amount of funds must be provided. And it is only by such a provision, in the first instance, that such an impulse can be given as will enable the machinery to continue its subsequent movements with very little additional aid. On this point I can speak advisedly, having been instrumental in issuing the first journal *exclusively* devoted to the furtherance of the temperance cause.

"Major-General Stephen Van Rensselaer, of Albany, state of New York, generously contributed the funds to distribute gratuitously the first 20,000 copies of this journal, and, subsequently, several thousand dollars more for the free circulation of other temperance documents.

"This gratuitous distribution resulted in a subscription list of 200,000 paying subscribers. Subsequently, fifteen gentlemen gave each 1000 dollars for the free distribution of temperance publications, and to support temperance lecturers. It has been found, by experience, that funds thus employed by men of wealth, bring a certain and speedy return, by furthering morals among the masses, and thereby increasing the security of person and property. On one occasion, the undersigned writers in New York gave 1500 dollars, to furnish every seaman belonging to our mercantile navy with a single temperance document. And they did this on mercantile principles, believing it to be a very wise and profitable application of their funds; and so I understand it has proved to be.

"The great wealth and diffusive spirit of charity which prevails in Great Britain, will doubtless afford the ample funds required, as soon as it shall be seen that the end in view is deserving of patronage; and this will be seen as soon as the eye of that quick-sighted and sagacious people is turned towards the subject, and the requisite light is shed upon it, which can hardly fail to be done by the labours of that World's Convention, to be assembled in the metropolis.

"*'Truth is mighty, and must prevail.'*

"We have very recently seen this verified in the state of New York, to the freemen of which has been submitted, by the legislature, the question, Whether the sale of intoxicating liquors should be licensed in the towns in which they severally resided? and the response returned from almost all the towns of the state has been, that those poisons shall not hereafter be sold. So that, in most of our towns, the rendezvous for assembling the vicious and the idle, and the dispensing to them, under the sanction of law, for pay, the drunkard's drink, will be closed, and thus one and a chief source of human guilt and misery removed.

"The inhabitants of Great Britain are as foreseeing, and as much alive to the essential interests as the inhabitants of America, and their parliament is as regardful of public opinion; and it is not forgotten by the American people, that their young Queen has already given her royal countenance to the temperance society in the first stage of its existence. There is, therefore, every reason to hope that the Queen, her Consort, the parliament, and the people of England will ultimately be found in the *van* of this great enterprise; as they have already been in so many other and mighty enterprises of goodness and mercy which are now blessing the world.

"That the World's Temperance Convention may be a blessing to the world, and that there may be sent forth from it, as from some great central source of power, an influence that shall extend and extend, and never cease to operate, till temperance principles are adopted in every land, and the whole earth purified from the sin of drunkenness, is the ardent prayer of your friend and fellow-labourer in this great enterprise.

"EDWARD C. DELAVAN."

LAWRENCE HEYWORTH, Esq., of Liverpool, was then called upon to move the following resolutions founded upon the letter just read:—

“That in the opinion of this Convention, as a means of extending the temperance reformation, the following truths should be spread throughout the world, and that temperance men and temperance organizations be exerted to give them the widest possible extension

“That alcohol, the intoxicating principle, is a subtle poison, at war with the physical, intellectual, social, and religious interests of man.

“That it is generated by the process of fermentation, and is the same, though existing in different degrees, in cider, wines, and malt liquors as in distilled spirits.

“That it is a perpetual fountain of disease, poverty, crime, temporal and spiritual death, never needful or useful to men in health, in any clime or any employment.

“That total abstinence from it, as a beverage, is the only true principle of temperance; the only hope for the drunkard, and security for others.

“That the whole manufacture, sale, and use of intoxicating drinks, as a beverage, though a source of gain to thousands, is a manufacture of human misery, and a traffic in the souls and bodies of men, and should not be licensed more than other moral evils by human governments.

“That the Word of God often prescribes total abstinence to avoid exciting evils, and that the spirit of christian love directs us to shun wine, anything whereby our brother stumbleth, or is offended, or is made weak.

“That a voice comes up from every part of the globe, calling upon kings and all those who are in authority, upon reflecting and influential men of all classes, upon parents, teachers of youth, medical men, ministers of the gospel, and all true lovers of their race, to put forth the hand and stay the plague which is filling our world with woe, and which, unless checked, will continue to sweep thousands of succeeding generations prematurely and wretchedly to eternity.”

“He said, parliamentary documents testified to the truth of the assertion, that less than 60,000 individuals were poisoned by intoxicating drinks annually in this country. If such a number were destroyed by laudanum, who would be sceptical as to its poisonous properties?

Rev. T. SPENCER proposed, before any more observations were made upon the resolutions, that Mr. Delavan's letter should be printed, and put into the hands of the delegates. He incidentally remarked—

“That Mr. Delavan had erected a splendid hotel in Albany for the use of teetotalers.

After a few observations by Mr. HAUGHTON,

Mr. WILLIS of Luton, seconded the proposition. It was supported by W. JABEZ BURNS, and JOSEPH STURGE, Esq., and carried unanimously.

JAMES SILK BUCKINGHAM, Esq., then rose to second the series of resolutions proposed by Mr. Heyworth.

He combatted the prevailing opinions that these intoxicating drinks are either bad nor good. They were decidedly injurious to society. The best way to decide the question is to appeal to scientific men. All we have to do, is to multiply these evidences of medical men, and then men will treat alcoholic drinks as they treat poisons and other deleterious substances. Alcoholic drinks

are like whips to horses and slaves. When it is shown that the whip is good for the slave, that it can effect his improvement as a member of society, then will we believe that these poisons, drunk by the community can be good for men. I may be allowed to refer to the evidence brought before the House of Commons on this subject. A London gin-seller, who made his fortune by the traffic in these drink acknowledged that he knew well, that in proportion to the quantity of the liquors he sold, misery and wretchedness prevailed in society. I am not mistaken, but can clearly prove, that most of the evils which prevail in society are produced by the use of these pernicious beverages. Lord Althorp, when I (Mr. Buckingham) proposed to bring the intemperance of the country before the public, said, he believed Mr. Buckingham to be afflicted with a sort of monomania. I only wish he were alive now, to see the result of this madness. For my own part, I hope to see England filled with such madmen as will taste intoxicating drugs. I draw a distinction betwixt a seller of these drugs and a wealthy brewer who, perhaps, lives far away from his brew-house, and has little opportunity of seeing the wretchedness his drinks occasion. The seller has the effects of his sales constantly before his eyes. He knows almost the full extent of the evil the poisons he retails are creating in society. The brewer as well as the retailer is guilty of immorality, the whole traffic is immoral, but the sin of the two men differs in degree. The one has his eyes open, but the brewer is like the ostrich which hides her head in the sand, and says, 'I can see nobody therefore nobody can see me.' He considered the government ought to come forward on this subject, and interfere to stop the sale of these drinks on the Sabbath-day. These vending-places of deadly drugs ought to be closed, so pernicious as they are to society at large. He was very glad to see, by the papers, an account of the Temperance Convention at Stockholm. At that Convention, the king and queen sat listening with deep interest to the debates and proceedings so that he would not despair, but hope that the time would come, when some members of the royal family would be present at meetings of the British Temperance Society."

The CHAIRMAN, said—

"He should be glad if two or three gentlemen could be selected and appointed a standing committee, to have interviews with the ministers on any point connected with the temperance subject which might arise. Members of the government had very little time for reading, but by having an interview with some intelligent persons, their minds might be enlightened, and a beneficial effect produced through the country at large."

Some warm discussion took place on an expression used by Mr. Pigo of Stoke Ferry, condemnatory of the practice of medical men; Mr. Buckingham, Dr. Grindrod, Rev. W. W. Robinson, Dr. Oxley, Dr. C. H. Love, Mr. Haughton, and Mr. Abbott taking part in it. It merely involved a matter of private opinion.

The Rev. E. N. KIRK, supported the resolution moved by Mr. Heyworth

"He was no new convert to the belief that alcohol was poison. It was a fact, an eternal law that God had written, and they rested upon it without doubt. The chemist said it was poison, and experience and observation confirmed his testimony. The medical man who should say alcohol was not a poison, his moral influence ought to be arrested in society. And if alcohol was wrong to be taken it was wrong to be manufactured—the traffic must be put where gambling was placed. On the point of legislation, he never wished to see a government legislate upon a divine command; but upon matters of public utility, such as the observance of the Sabbath, they had a right to legislate. One business of a Convention like this, was to frame a sentiment for the public as a text and motto."

Mr. CHRIMES, stated—

"The great difficulty was the very moderate use of pernicious drinks. The Wesleyan Conference of New York had decided upon the question of moderate drinking, and agreed that it was full of immorality."

Mr. JAMES TEARE, said—

“I was the first teetotal advocate employed by any temperance society in this kingdom. I am no friend to the principle or doctrine of expediency. The grand question is—Is the principle of total abstinence right, or is it wrong? If wrong, then why are we here? We have no business here. But if total abstinence be right, then *the traffic* in these drugs—these poisonous drugs—and the *practice of* *king them* is wrong. Many persons think the traffic is not wrong. I say it is wrong. It is immoral: therefore I denounce it root and branch. It is a bad thing from beginning to end. It is of no use to advocate these principles on the ground of expediency. Wherever they have been so advocated, the friends of the cause have not succeeded; but wherever these doctrines have been thoroughly advocated, success has crowned their advocacy. I have done so everywhere about the country, and, invariably, wherever I have thoroughly come out on the question, permanent good has been done. I was, I believe, the first to introduce the doctrines of total abstinence into the Isle of Man; and there three breweries have been closed, and a considerable number of public-houses put up. In one place, there is a population of 5000 persons; there are among them 3000 total abstainers. A vast amount of improvement has been there made in the habits of the people. Crime has decreased 80 per cent. In Cornwall they are almost to a man thorough teetotalers; and there a large proportion of the people are pledged teetotalers. Now many good men of a former generation were of our views; John Wesley spoke as strongly as any man among us now do now. Again, I say, we are either right or wrong. If we are right, then all persons who in any way encourage these drinks are wrong. There is no half-way house here—no middle neutral ground. I have no notion that we should bow and truckle to the miserable doctrine of expediency. I do not speak at any time to offend any; but the fact is, none will be offended but those who are guilty. Now those who traffic in these drinks are guilty. Is it right to sell them. There are 100,000 public-houses open for the sale of these poisons. Is that right? There are 600,000 drunkards in these kingdoms, or were a few years ago. Is that right? There are 60,000 of these drunkards dying every year by this. Is that right? It is sometimes said, there is no command from God for abstinence. But there is no command from God to abstain from cock-fighting, and other evil things, and yet is it not right to abstain from them? No man will question this; so, if there is no command from God to abstain from these liquid poisons, it does not follow that it is not right to do so. I then again most solemnly denounce this traffic, and the practices of those who indulge in these drinks. I have no desire to offend any one in the advocacy of this question; but I feel it to be my duty to state what I believe to be the truth. But I now speak, not as an individual, but as the representative of several large towns,—Bath, Exeter, &c., &c., and I speak the sentiments of all the teetotalers in these important places. And I for one shall be grieved if this Convention separates without condemning the entire usages of society with respect to those poisons. I would have the Convention express its opinion, too, on the wine question, that there may be no doubt on the subject hereafter, and as to what should be the conduct of the clergyman in his visits, and at the Lord's supper.”

Mr. HENRY SOLLY of Shepton Mallett, recommended an appeal to the medical men; for to convert them they must be convinced. Did they take means to this?

Some further conversation ensued, after which

Mr. W. LLOYD GARRISON, from America, though not a delegate, requested a hearing, and upon the vote of the Convention, was permitted to speak. “He was an old teetotaler, and had been the editor of a Temperance Magazine. The object of his rising was to remark upon an opinion expressed by Mr. Kirk, as to the charitable feelings that actuated some Christian men in retaining their slaves;” but as it was contrary to the rules, and calculated to destroy the harmony of the meeting by the display of much strong feeling on the subject, it was decided that a discussion was irrelevant and inadmissible.

SECOND DAY.

MORNING SITTING.

The Convention assembled at 10 o'clock.

SAMUEL BOWLY, Esq., again took the Chair. After some observation from the Chairman, Dr. Grindrod and Mr. Henry Clapp, on points of order, the Chairman called upon Mr. Beggs, the Secretary, to introduce the first business, by making a report on the statistics—after which the discussion of the resolutions moved by Mr. Heyworth would be resumed.

Mr. BEGGS stated, that some five or six months ago, nearly 100 blank forms were sent out to be filled up by the various societies. He had spent a whole day in looking over some 70, which had been returned—and he found them so imperfect—the answers, in many instances, so vague that it would be but a waste of time to attempt any analysis of particulars so very unsatisfactory. He proceeded to read a paper on the statistics of intemperance, which will be found in the Appendix (A.)

The Chairman observed—

“Most of the important business which, I believe, will most advance the interests of the cause in this country, creates the least discussion. Abstract questions do little for us but occupy a large portion of our time. As the business committee have received a number of statistical documents, which it is impossible to put in order, during the sittings of the Convention; I recommend the Convention to refer them, with the paper now read, to Messrs. Dunk and Green, to select from them such portions as may be judged most proper for publication.

Mr. JOHN ANDREW of Scarborough, stated—

“This subject was of great importance. During eight years connexion with the British Association, as Secretary, he had, with the Executive Committee felt the necessity of accurate statistical information. For several years, the attempts to procure them, had to a considerable extent failed, and in few cases were the schedules filled up. The results, where care had been taken in filling them up, were gratifying. It gave an average of about one-tenth reformed characters to the whole body of teetotalers; and of these, one-fifth had become members of Christian Churches. So that, supposing, there were one million teetotalers in England, Scotland and Wales, this would give 10,000 individuals reclaimed by the temperance movement.

The Rev. JOHN MARSH

“Characterised the statistical report just read as one of the most valuable documents that had ever been produced, inasmuch as the facts therein set forth were proved by the authority of the most able and distinguished individuals unconnected with any teetotal societies. In the American House of Congress they had recently returned three representatives who, only four years ago, were dragged out of the gutter in a state of the most shocking drunkenness. They now proved themselves to be the most intelligent and upright of that assembly and exhibited the most unwearied industry in the performance of every christian duty, in gratitude for their emancipation from their recent slavery. Facts were stubborn things, and should be broadly stated.

Mr. SEDDON, made some remarks as a reclaimed character.

Mr. THOMAS WHITAKER of London, wished very much that coroners' inquests could be impressed with the necessity of returning “a true and faithful” verdict, respecting persons who had died through intemperance. He thought a tract should be published especially on that subject, and

when an inquest was held, teetotalers should find occasion to present one to the coroner and each of the jury.

Mr. BEAL of Wellingborough, said—

“It was a fact that about three-fourths of the jurors attending inquests were composed of public-house keepers. This accounted, perhaps, for the non-publicity of those facts connected with the deceased’s habits in the way of drink, which were so important in furtherance of their sacred cause to have distinctly stated.”

Mr. W. MELVIN of Paisley, said—

“The question, as to the appointment of a statistical committee, was the first practical question that had been brought before the Convention, and ought instantly to be dispatched. The Scottish Temperance League had adopted the very step now recommended. It was of immense importance that that Convention should do something to strike at the root of the evil, and ought not to separate without approaching Her Majesty’s government. He had reason to know that men in power were open to information on the subject. A memorial on the subject of intemperance, laid before the crown ministers, would go forth to every part of the kingdom; excite discussion, and introduce the subject into quarters where it had never before been introduced.”

Mr. FREDERICK HOPWOOD, Secretary to the British Association for the promotion of Temperance, was glad to say, that—

“At their last conference, it had been recommended to all auxiliaries to form statistical committees. The returns hitherto sent out had only been partially filled up. At present there were forty societies in co-operation with the British Association, in a population of about 1,212,000, including the towns of Manchester, Leeds, Halifax, Huddersfield, Bolton, and nearly all the large towns in the manufacturing districts of Yorkshire and Lancashire. From statistics which had been collected, it appeared, there were 14,300 public-houses; which, giving five persons on an average to a family, would shew that every eventeen families supported a public-house. In that population there were 17,000 pledged teetotalers; out of these, 24,000 were reclaimed characters; and out of these, 4000 were known to have united themselves to christian churches. There were 150 ministers of the gospel pledged members; but only fifteen medical men.”

After some explanatory remarks from Dr. Beecher and Mr. John Rutter of Shaftesbury; the Rev. THOMAS SPENCER referred to some popular statistics, and said—

“He should like to receive some information as to the mortality of beer-shop-keepers and publicans. It appeared to him, that the traffic was absolute punishment and death to all concerned in it. In the parish of which he had been the Incumbent for twenty years, six landlords of the principal public-house had died; and all of them had entered in good health. This was in a small village, of 100 inhabitants. He should like to know, how many following this occupation, died annually all over the kingdom. And how many maltsters and brewers, and others engaged in the traffic, were members of boards of guardians and deacons of churches. There were great facilities for publicans getting on boards of guardians. To be a guardian it was necessary that a man should pay a rent of 35 per year. Farmers were anxious to avoid the office; maltsters, brewers, and innkeepers having large premises, are always qualified, and have generally a good deal of leisure. Of thirty in the board of which he was a member, there were five or six maltsters and brewers; and if any man applied for the office of porter, he would be rejected if he was a teetotaler.”

In conclusion, he named the presence of Dr. Campbell, who was loudly called for.

The Rev. Dr. CAMPBELL rose, and playfully observed, that—

“In the annals of jurisprudence, it was the first time that a witness had been

called upon to make a speech. He came to the meeting as a witness, and present he should tell them what he thought of them and their proceedings. While he rejoiced at very much of what he had heard, he was also pained with some things which had been spoken. He said, there was a 'common' salvation, and what he wanted in reference to the temperance question, was a 'common' platform. If to-day he could obtain the signature of every minister, and every member of a christian church, he would take it on their own terms, either the high or low principle. He urged the members not to fire at each other, but at the common foe. He then noticed the speech of Mr. James Teare, on the afternoon of the day preceding, which he characterised as calculated to damage the cause greatly amongst christian men. For himself, he admired the zeal and honesty of James Teare, and could listen to him from noon till midnight; but he must say that if the principles laid down in his speech were true, then he must go home and excommunicate nine-tenths of his church for immorality. He besought the delegates to weigh well their words, for while these meetings were but for a day, their influence would be perpetuated. For himself, he was but as a boy among them, but he knew well what ministers thought about the teetotalers and about him also. He could do much, but they must not paralyse his efforts by insisting at once upon the adoption of the highest principles. Let such advocacy as that of Dr. Grindrod, and others whom he might name, be adopted, and then success was certain. He approved, in general, of the teetotal literature, but some portions of it required a check."

Mr. JAMES TEARE wished to reply; but it was ruled by the Chairman that as each had only expressed his individual opinion, it was unwise to put it to a discussion.

JOHN DUNLOP, Esq. said, that—

"Accurate statistics would prove England to be the most drunken country in the whole world. In confirmation, he read the following statistics of crimes committed in London and Paris, from the metropolitan reports published in London in 1841, and in Paris, 1842 :—

CRIMES AGAINST THE PERSON.	LONDON WITHOUT CITY.	PARIS.
1. Murder, or attempt to murder	123	21
2. Wounds and blows, followed by death	14
3. Unnatural crime, or attempt	33	...
4. Rape, or attempt	53	33
5. Bigamy	28	...
6. Outrage on public decency	152	119
7. Outrage and violence to police, &c.	2,193	1,581
8. Blows and wounds by common assaults	5,193	1,648
	7,775	
Add for City of London	564	
Total for London	8,339	Total for } 3,416 Paris. }
CRIMES AGAINST PROPERTY.		
1. Thefts and burglaries	277	360
2. Domestic thefts	364	244
3. Petty thefts, cheats, receipt of theft	13,880	3,390
4. Forgery, and passing false money	1,024	82
	15,545	
Add for City of London	2,249	
Total for London	17,794	Total for } 4,076 Paris. }

"It must be borne in mind, that the population of Paris was about 1,200,000 ; while that of London, was nearly 2,000,000 ; remembering this, it would appear that the

PROPORTIONS OF

Crimes against persons 3 to 2 against London

Crimes against property 3 to 1 "

"If these statistics were false, he invited contradiction, but he believed that they were culled from the most authentic information."

MR. CHRIMES, said, that—

"He hoped that an inquiry would be immediately entered upon in respect to a statement made at the last Exeter-hall meeting, to the effect that about one-half of the Sunday-school scholars at Birmingham had turned out drunkards."

After some remarks by the Rev. J. W. Miatt, the Rev. J. Burns and others, the name of Mr. Sinclair was added to the committee, and the resolution was carried unanimously.

JOSEPH STURGE, Esq., said—

"He believed that in this country sufficient attention was not paid to the young ; that great and important part of the community. Some effort should be made to induce them to attach their names to the pledge ; for it was a well ascertained fact, that of those who took the pledge at a very early age, rarely did one ever break it. At Birmingham, the other day, they had given the young folks, to the number of 1000, a railway trip, and he saw that their Bristol friends had had a similar excursion with 1500 juveniles. He considered such excursions most useful, and it was of great importance to connect in young minds the idea of moral reform with something of a pleasurable character."

The Convention then adjourned until three o'clock.

SECOND DAY.

AFTERNOON SITTING.

The Convention re-assembled at three o'clock.—SAMUEL BOWLY, Esq., in the Chair.

The Chairman called upon HENRY CLAPP, Jun., the delegate from the Washingtonians of America, to open the proceedings ; he said—

"The temperance movement in America is divided into two branches, the movement of which my friend and father, the venerable Dr. Beecher, was the first and ablest advocate, and the Washingtonian movement, which commenced in 1840. The principles and labours of the first branch were devoted to the collecting, printing and circulating of statistics, the employment of lecturers, to scatter plentifully information, and to prepare the ground, as it were, for the Washingtonian movement. The commencement of that movement was preceded by a season of calm ; it appeared as if nothing was doing, and that the cause, instead of advancing, was retrograding. It was only a season of calm—the calm and quiet which precedes the seed-time and harvest. When they first commenced the work—labouring in the field, removing the stones and rubbish, ploughing up the land, and sowing the seed—then everything seemed lively and active. When the seed was sown there was a season of rest. That seed, however, was germinating, and produced a very bountiful harvest, in April, 1840. The Washingtonian movement did not spring, great and mighty as it is, full of life and light, from the high places of the earth. It was not like a stream running down from the mountains of society to refresh the vallies, but rather like one of

those bubbling springs which rise from the lower part of the earth, and spread their fertilizing waters over the land. It sprung from those who had been degraded and reduced below the level of the beasts, through the influence of intoxicating liquor. From the very deepest cloud that ever settled upon the American continent, there came forth that electric influence which sent temperance through our land with the speed and effect of light. In April, 1840, a few men met in a grog-shop; and, while drinking, it occurred to one of them that the liquor they were then taking was no benefit to themselves or the community. They discussed it a few evenings, and at last came to the resolution to abstain. They began to preach the doctrine; and the movement, which began in a lower room, at Baltimore, has been the means of reclaiming no less than 150,000 confirmed drunkards. One great reason why the Washingtonian movement succeeded, grew out of a fundamental principle with regard to all reform—that the greatest and most successful enemies of any system must spring out of its victims. Ecclesiastical reform has come from the very bosom of the church itself. Those who have escaped from slavery are, at this moment, doing the most in our country for its abolition. Those who come out of the ranks of war do most for the abolition of war, by the diffusion of the principles of peace; and so those who have left the ranks of the drunkards are the men who are doing the great work for the abolition of drunkenness. Having sincerely repented of their sins, they come out with scarcely the liability of their honesty being suspected. They carry with them the weight of their own lives and experience, which is always greater than any other influence, and more readily commands the attention of the people. These men come forward to tell of their own sins, and not those of their neighbours; and find fault not so much with the community as with themselves. Having reformed themselves, they had entire faith that another man could be reclaimed; and with this faith, as the vital principle of the movement, they went forward to the work, and how did they do it? By showing, in all departments of life, that their work was one of charity and love. For instance, here is a drunkard whom it is wished to reclaim; and what is the first thing to be done towards that man? Not to call him names—not drunkard—not to single him out contemptuously, and point him out before the world—but to go to him with words of kindness and affection, and endeavour, with gentleness, to win him from his evil ways. This, however, was only the first thing. Were his children poorly clad? Was his wife sick? Did they live in a tenement unfit to be occupied by human beings? Was he surrounded by influences unfavourable to the development of moral and physical purity? Then these matters were attended to—food and clothing were supplied—the children were sent to school—and he was taken away from the noxious influences by which he was surrounded. This work of benevolence was freed from any sectarian or political bias. The drunkard was made to feel that this was undertaken really and truly from an interest in him as a fellow-being, and in his family as connected with him. In the town of Boston, there goes from the building called the Washingtonian Hall, a greater amount of moral influence than, perhaps, from any other building in the world. Go to the rich and the learned, those who imagine they are standing at the very head of New England Society, and ask them, with regard to that Hall. They will tell you they never heard its name. And yet, by the means of its members, it has been the salvation of hundreds of souls every year. Within the last year, more than 200 drunkards have been taken into this Hall and treated as I describe. One other thing I have to say—that no moral movement could have succeeded in our country, nor can succeed in any country, unless woman throw into it her whole heart. Neither in Boston, nor in any part of America, could that cause have succeeded, had it not been for her assistance. In such an undertaking, many delicate attentions are required, which the coarse mind of man could not appreciate, much less perform. The wives and daughters of the reformed drunkards spend all the time they can spare in visiting the highways and byeways, and the dark recesses of the community—visiting the home of the intemperate, and ministering to the wants of his family. At a social meeting, held this morning, the sentiment was expressed, ‘England and America against all the world.’ But a still more comprehensive idea was illuminating the heart of another friend, ‘England and America for all the world.’ That is the sentiment of us all, and I hazard the prediction that those mighty steamers, which are

carrying on a communication between the two countries with almost the rapidity of light, will be found, like a weaver's shuttle, to be weaving a triple cord of interest, duty, and affection between both nations, binding them closely together—a cord which all the navies which ever floated upon the waves, and which all the powder which ever polluted the air of heaven will never be able to break."

Mr. JABEZ INWARDS addressed the meeting on the resolutions moved by Mr. Heyworth, urging that the decision of the Convention upon the point, alcohol is a poison, was most important.

HENRY TUSON, Esq., of Ilchester, thought, that—

"The great object of their meeting was to consult as to the best mode of diffusing light and knowledge among the higher and more educated classes. It was requisite that their advocacy should be temperate. It should be shown that moderate drinking was not necessary, and that nine-tenths of the crime committed, arose from drunkenness. They needed to be careful; friends, not enemies, were wanted. The state of society in America was different to that in England; and therefore some difference in advocacy was needed. He highly approved of the suggestions of committees for collecting statistics which would bear parliamentary investigation. These should be published and brought before the upper classes, the government, magistrates, and others; and the truth be read far and wide. Could not the sympathies of the public journals be enlisted in behalf of the temperance cause? The *Times* for instance, would command an immense influence."

Mr. Jones of Manchester, G. W. Alexander, Esq., Rev. John Marsh, Mr. Henry Clapp, the Rev. B. Parsons, Dr. Campbell, and Mr. Cassell, severally addressed the Convention on some verbal alterations in the resolutions; after which it was put and carried, amid great applause, with only one dissentient, in the following form:—

"That in the opinion of this Convention, as a means of extending the temperance reformation, the following truths should be spread throughout the world; and that temperance men and temperance organizations be exerted to give them the widest possible extension. That alcohol, the intoxicating principle, is a subtle poison, at war with the physical, intellectual, social, and religious interests of men.

"That it is generated by the process of fermentation, and is the same, though existing in different degrees, in cider, wines, and malt liquors, as distilled spirits.

"That it is a perpetual fountain of disease, poverty, crime, temporal and spiritual death, never needful or useful to men in health, in any clime or any employment.

"That total abstinence from it as a beverage, is the only true principle of the temperance reformation, the only hope for the drunkard and security for others.

"That the whole manufacture and sale of intoxicating drink as a beverage, though a source of revenue to government, is a manufacture of human misery, and highly injurious to the souls and bodies of men, and should not be licensed more than other moral evils by human governments.

"That the word of God often prescribes total abstinence to avoid existing evils, and that the spirit of christian love directs us to shun wine, or anything whereby our brother stumbleth, or is offended, or is made weak.

"That a voice comes up from every part of the globe, calling upon kings and all who are in authority, upon reflecting and influential men of

all climes, upon parents, teachers of youth, medical men, ministers of religion, and all who love their race, to put forth the hand and stay the plague which is filling our world with woe, and, unless checked, will continue to sweep down thousands of succeeding generations prematurely and wretchedly to eternity."

Mr. BEGGS, the Secretary, then read a letter from the South Indian Temperance Union:—

TO THE SECRETARY OF THE NATIONAL TEMPERANCE SOCIETY.

"Respected and Dear Sir,—Early in the current year, the Committee of the 'South Indian Temperance Union,' received a copy of the circular communicating the resolution of your Society to 'hold a World's Convention,' and soliciting their co-operation in this important undertaking," especially by the appointment of a delegate. As the plan and objects of the Convention met the hearty concurrence of the union, and as I intended to be in London about the time it was expected to be in session, I was honoured by the committee with the appointment of their representative before that body. It is a cause of sincere regret, that circumstances beyond my control prevent me from being present on that important occasion. I leave the city to-day for the continuance of my long voyage. In compliance with your obliging request, I will notice with all possible brevity, a few of those facts and suggestions that would have been the ground work of the remarks I might have made, had I been able to be present and take part in the deliberations of your Convention.

"First, as to the *present state of the temperance cause in Southern India*. It is no doubt that this is steadily and decidedly *on the advance*. The number of those who are pledged to the disuse, as a beverage, of all that tends to intoxicate, is a certain increase, though much smaller than of those who practise abstinence without affixing their names to the pledge. Besides several gentlemen in the higher ranks of the military service, the cause numbers, as its declared friends, the names of all the American authorities in the Madras presidency, a large proportion of those connected with the London Missionary Society, besides many privates in the army, and other members of the community, both European and Native. Connected with the society at Madras are flourishing auxiliaries at Bangalore, Mysore, Bellary, Vizagapatam, Madara, Combaton, and Combaconum. The total number of members connected with the Madras Society, at the close of the last year, was 279, while several hundreds are attached to the above-named auxiliaries.

"Second, the *difficulties* with which the cause has to contend in India, are many, serious, and in some respects *peculiar*. At the head of this list stands the opinion, long entertained and still cherished by many, that the daily use of wine and beer is essential, if not to the preservation of life, at least to the maintenance of bodily health and mental vigour. But this erroneous and destructive sentiment is gradually giving place to the conviction, founded in reason, and corroborated by fact, that not more certainly does the covering of a dwelling with oil, increase its liability to be consumed by the devouring element, than does the introduction into the system of draughts of exciting fluids, render it more obnoxious to fatal attacks, from the sudden and violent diseases, prevalent in that land of pestilence and death. The truth of this position is clearly illustrated in the case of regiments marching from one station to another. The mid-day heat and the midnight dew, together with that too frequent attendant, the *cholera*, find their fewest victims among those who habitually abstain from that which tends to excite and intoxicate. In this respect, the cause is one upon the line, at the poles, on the sea, or the land. Practices that produce certain effects upon the human constitution in one part of the world, may be expected, as a general rule, to produce the like results in any and all others. This fact is beginning to be acknowledged and acted upon in India; and its triumph will be the downfall of a long existing and most formidable barrier, that has opposed the progress of the cause in that eastern world.

"Immediately connected with this opinion is another, the practice of which has greatly retarded the cause, but the falsity of which is being dissipated by the

right of fact. I refer to the sentiment, that mothers, when nursing their infants, must drink something more stimulating than even tea and coffee. I will dwell upon the point no farther than to say, that the experience of a rapidly increasing number, who do not act upon this principle, is against the opinion of its validity. Many mothers habitually abstain, *at all times*, from the use of beer, porter, and all without experiencing any inconvenience themselves, or being deficient in the nutriment required by their infant charges.

"As I said before, many are practical abstinents who will not attach their names to the pledge. Of this class, some oppose such societies, as, in their opinion, assigning to a human institution a work that belongs, by special prerogative, to the gospel. Others imagine, that their influence will go farther by abstaining without signature than by so doing; as in the latter case, the disuse may be attributed to the necessity imposed by a promise, and not to principle or inclination. But I need go no farther, as these objections are not peculiar to India, and are to be met in that land by the same arguments by which they are contracted and overthrown in this. The cause, in its main features, is *one*, both in the difficulties it has to encounter, and as a—

"Third item, in the means proposed for its advancement and triumph.—In this connexion I may appropriately introduce extracts from the letter of instructions, handed to me before leaving India by the secretary of the 'union.' 'In any remarks you may be called to make before the Convention, please to bear in mind the following hints. (1.) That while public advocacy is the most effectual method of promoting the cause, yet, in the present condition of India, in relation to Europeans and others speaking English, much dependence must be placed upon the *press*, for the dissemination of facts and arguments on the subject. (2.) That societies, on the principle of the long, or comprehensive, *pledge*, are by far best adapted for the permanent and thorough establishment of temperance. (3.) *Temperance reading-rooms* are well calculated to promote the cause. They have been found to work well in regiments and elsewhere in this country.'

"The Committee earnestly request that you will do all you can to further the formation of a *Temperance Union for the World*, and, IF POSSIBLE, on the long pledge principle. You may assure the Convention, that their efforts on this point will meet with a hearty response in this country.

"Please to do what you can to promote an interest in England, on behalf of the suffering cause in India. Assure the friends there, that the natives have, to an alarming extent, adopted the christian habits of drinking, and that the greatest mischief to the cause of religion and civilisation, as a consequence, may be anticipated. The exportation of *bad beer* (or beer that becomes bad on the voyage) to this country, and its extensive consumption by the natives, who are becoming maddening fond of it, is a point that should be mentioned with explicitness.'

"These extracts, dear sir, suggest the several points that I was requested to bring to the notice of the Convention, and should have had great pleasure in so doing, had I been permitted to be with you.

"But I must conclude my already too long letter. May the Convention be, in its results, all that its originators designed, and the cause demands. In order to this, may the gracious Jehovah be with you by his Spirit, directing all that may be thought, said, and done; and through the instrumentality of means there devised, may his name be glorified. That such may be the case, and that you may remember in a special manner the cause of temperance in India, is the hearty desire and humble prayers of

"Yours, with the greatest respect,

"F. D. N. WARD,

"Delegate from the South India Temperance Union."

London, July 15th, 1846.

Mr. JOSEPH SPENCE of York, in moving the following resolution, said—

"Not much alcohol was required in the medicine chest. As a chemist, he could assure them that a large ship's company might sail round the world with half-pint bottle.

"That this Convention have heard with much satisfaction of the progress of our cause in various parts of the world among seamen, and of the readiness of many insurance companies to deduct a portion of the premium on such ships as renounce entirely the spirit rations, and confine the intoxicating poison to the medicine chest, and they would earnestly commend the great subject to the more serious attention of ship-owners, marine insurance companies, and commanders of ships, both for the better security of vast amounts of property, of the lives of passengers, and the preservation of seamen in every clime from brutal degradation."

Mr. JOSEPH THORPE of Halifax, in seconding the resolution said—

"He knew instances where insurance directors, although not teetotalers, had charged a much lower rate of premium on vessels where spirits were not used. He would remark, that in Halifax, a town containing a population of 26,000 persons, of whom about one-tenth were members of the temperance society; of 800 men, 100 were reclaimed characters. Of the remaining 1800, a large proportion were children. And he rejoiced exceedingly in that fact. Experience had proved that they seldom relapsed. He wished that something could be done to encourage children more universally throughout the country to take the pledge.

Rev. JOHN MARSH, said,—

"There were now in the United States 60,000 seamen who had signed the pledge, and who kept it better than landmen. He did not know a merchant-ship that sailed from the United States, in which spirit rations were served."

Mr. JOHN ANDREW, said,—

"That a collection of facts and their distribution among seamen and merchants, and the Directors of Insurance Companies would have a good effect. Mr. Wade, late President of the British Association, mentioned the name of a firm, whose head quarters were at Glasgow, and who carried on a great trade with Canada and the United States, and the whole of whose vessels went out on teetotal principles. Mr. Wade also said, that having once pointed out to a merchant the evils of allowing intoxicating drinks on board ship, it was replied, 'We are continually pestered by drunken sailors, but where can we find other men who will go out on temperance principles.'"

Mr. G. C. SMITH adverted to the efforts made to promote temperance among sailors.

Mr. R. G. MASON, said,—

"Vessels sailing on temperance principles were insured at lower rates of premium. As to the practicability of vessels sailing on temperance principles, he had the personal testimony of Sir John Ross. The publication of a tract among seamen would do much good."

Several exceptions were taken to the words "and confine them to the medicine chest." It was agreed that this clause should be omitted, and then the resolution was unanimously agreed to.

A conversation took place on some inaccuracies in the Reports published in the daily press. The Chairman said, that mistakes were inevitable considering the difficult task the reporters had to perform.

The Convention then adjourned to Thursday morning.

THIRD DAY.

MORNING SITTING.

The Convention re-assembled at ten o'clock. SAMUEL BOWLY, Esq. in the Chair; he called upon the Secretary to read a letter from the Canada Temperance Union, giving an account of the progress of the cause in Canada.

Mr. RUTTER read a document from the Young Men's Metropolitan Trappers' Total Abstinence Association, detailing the circumstances attending the formation of their society.

Dr. LOVELL made a few remarks; and in reply to a question by Mr. Cash, Mr. John Rutter stated that the business of the World's Union would come in due time. The business committee had been most industriously engaged in preparing business for the present sitting.

The Rev. Dr. S. H. Cox of Brooklyn, New York, said,—

"That in his late tour through several parts of England, and in the north, and in Roderick Dhu's country, he had some opportunity of inspecting the manners of respectable and excellent individuals in this land, in regard to the temperance cause. Bad as the Americans were in many respects, they were before his country. In using the words of his honoured friend, Dr. Chalmers, in this great enterprise, he believed in universal enfranchisement, not only from physical slavery, but from the bondage of Satan, who was the greatest slaveholder in this world. With sorrow he had witnessed so much perverted hospitality, which had put him under the necessity of justifying his own liberty. He had asked, 'Dear gentlemen, what hurt will it do me to drink of this water?' Our Father Adam had nothing better for his wedding-day, and before the earth was cursed, or sin had entered it, Paradise produced nothing better than this pure element. It was the drink of Adam and Eve when the morning stars sang together, and when the sons of God shouted for joy. He believed that the ministers of this country, were behind the age; as far as he knew, there was scarcely such thing in America, as a clergyman, and that term was applied to ministers of all denominations, who was not orthodox on the temperance question. The resolution maintained a high position. Throughout the whole extent of the British Empire, the circle of which girdled the globe, and through America and all the civilized world, they had an argument of the truth of their principles better than the monuments of granite and marble which ever existed; for hundreds of thousands of men, he might say, had been reclaimed. For three years he was once settled at Auburn, in the centre of Western New York, where there is a great state prison, similar to that of Sing Sing. In Auburn prison there was commonly 100 convicts; but by means of careful regimen and moral instruction, by the cultivation of the noblest feelings of human nature, hundreds went out of that prison praising God and going on their way rejoicing.

He moved the following resolution:—"That this Convention have entire confidence in the practicability of the reformation of the most degraded drunkards, and would earnestly recommend, in view of all that has been accomplished, both in Great Britain and America, and other parts of the world, that no pains be spared to raise this debased class from their deep degradation, and bring them back to be a blessing to their families and the world."

Mr. WILLIAM LOGAN of Rochdale, seconded the resolution,—

"He believed in the principle set forth in the resolution most fully. Proof

had already been afforded them. He would name another. When the most notorious drunkards were committed to prison, they were under the necessity of adopting the abstinence principle, and yet he would authenticate and affirm that 999 out of every 1000 went out in a better state of health than they came in. He had met with many distressing cases of drunkenness in families. He had also conversed with thousands of unfortunate females. And these could not move a single step without lifting up a practical testimony against the drinking customs of our country. He never met with a single instance where it was not readily acknowledged, that their degradation was connected with the use of drink. If all those who practised moderation could be induced to give up, there would not be in the course of twenty years a single drunkard."

The resolution was carried unanimously.

Rev. A. WHEELOCK moved the following resolution :—" That the hope of the temperance reformation is in the rising generation, and that this Convention do earnestly recommend the formation, in every country, of juvenile temperance associations, especially in connexion with Sabbath and day-schools, and the wide circulation of juvenile papers and tracts to interest the youthful mind, and secure the millions which are coming around us from the arts of the destroyer."

" In America they were very much in advance in this kind of effort—to secure the rising generation from the evils of intemperance to which the present ones are so much exposed."

WILLIAM BOLTON, Esq., of Manchester, in seconding the resolution, said—

" There were some difficulties in the way. The christians of this country—the christian world—must be included in the temperance society, if they hoped finally to succeed. This could only be attained by prudence and forbearance, and by avoiding as much as possible debateable ground. Large numbers would unite with them if they would confine themselves to the statement of evident truths. It was capable of the clearest demonstration, that intemperance led to misery and crime ; but when they asserted that it was a sin to take a glass of wine, they were on ground that separated many from them."

Several delegates rose to order and to inquire if they might be allowed to reply.

The Chairman ruled that the speaker was giving his opinion, and submitted whether it was wise to delay the business of the Convention by taking up every sentiment of a speaker with which they did not happen to agree.

" Mr. Bolton concluded by recommending the appointment of a standing committee, to have corresponding members in different parts of the country, for the effectual carrying out the objects contained in the resolution."

Mr. H. C. WRIGHT, formerly of the American Sunday School Union, was next called upon by the Chairman to address the meeting in support of the resolution.

" He thought that, together with the family Bible, every father should have the total abstinence pledge attached to it, as if it formed a portion of it. He should be glad to see even the infant made a pledged teetotaler ; for it was most important that the good seed should be sown at the earliest period, when it would have time to germinate and to bring forth good fruit. If children were permitted to see the drunkard's cup before them, they would assuredly grow up with it."

runkard's appetite. He hoped that they would exert themselves in changing the present system of holiday-keeping. Instead of being occasions of abominable conduct, the holidays should be dedicated to those rational enjoyments which total abstinence would assuredly suggest. He had been a children's minister for three years, and often addressed 2000 children. He wished Dr. Campbell would set up a temperance celebration for children."

Mr. JOHN BRUMBY, President of the Bath Temperance Society, said,—

"The first efforts of temperance reformers should be directed to the rising generation; unless those who were growing up could be brought to embrace the principle of abstinence, it could not reasonably be expected that the cause could become either universal or permanent. The Bath Juvenile Temperance Society commenced with fifteen persons, and the first committee consisted of young men of eighteen, nineteen and twenty, all Sunday-school teachers. They had now enlisted under the banner of youthful temperance upwards of 2500 children; and the vast majority had remained faithful. It was gratifying to state, that though juvenile delinquency was rather on the increase in the city of Bath, yet not one member of the temperance society had ever been brought before the magistrates for any crime or misdeed. He would recommend the friends to interest the Sabbath-school teachers in this movement, and to get a supply of proper tracts for young minds."

Mr. E. LLOYD, said,—

"That the Conference of the Welch Calvinistic Methodists had acted in a way which did them honour. They had passed a resolution that no person should be appointed to teach in their schools who was not an abstainer; and another, that no person should be received into their churches who was not a teetotaler."

Mr. G. E. LOMAX of Manchester, related several anecdotes in connexion with his experience of Sabbath-schools. He strongly recommended an effort to lay hold of the teachers, and reprobated in strong terms the music-saloons and other temptations for youth.

The CHAIRMAN recommended that all these practical suggestions should be put in writing, and supplied to the business committee.

Mr. JOYNSON of Runcorn, Mr. JAMES BOTTRELL, and Mr. T. HUDSON, offered some remarks on the subject.

Mr. JONES of Manchester, stated,—

"That at a meeting held in Manchester, over which Dr. Fletcher presided, he addressed upwards of 600 teetotalers upon this very important subject; and with only one dissenting voice, it was unanimously recommended that a temperance society should be formed in connexion with every Sabbath-school. He would not say that Mr. Lloyd had made an error. The body to which he referred, had merely passed a resolution, that teetotalers should be appointed wherever practicable; and it was also agreed, that an address should be prepared to all branches of the church—ministers, deacons, members, and teachers."

The resolution was then carried unanimously.

The Rev. E. N. KIRK moved the following resolution:—"That the exportation of intoxicating liquors from christian to pagan countries, especially in ships which carry out christian missionaries, spreading, as it unavoidably must, drunkenness among the poor pagans, to the serious hinderance of gospel influences, is to be deeply deprecated by every friend of humanity and religion, and calls at once for universal condemnation."

"There must be a clear line drawn between Christians and christianity—between the divinely instituted rules of the church, and any individual member of that church. Christianity is one; pure, perfect, and entire, God's precious gift by his beloved Son; but christians are like invalids, who have just begun to feel its remedial influences. If there is blame, it rests on man, and not on christianity. I have experienced some difficulty in my mind about the abstract question, whether christianity is the absolute, the total, the universal enemy of all forms of intoxicating drinks; but christianity has impressed this conviction upon me—that I must do all I can to save this miserable world from the fearful plague under which it suffers—the use of intoxicating liquors. I do not now state the unqualified proposition, that christianity is universally opposed to every form of fermented liquors, but I come to ground where there is no subterfuge. Look at England, and tell us if christianity approves of the gin-palaces of London. If it sanctions, in the remotest degree, the manufacture and traffic in fermented and distilled liquor, with all the tremendous consequences which follow from their use. God has opened the pagan world—but oh! how painful is the thought, that in carrying christianity and its institutions, we carry intemperance with them. I would call the attention of good men to what Archdeacon Jeffreys has said. The Mahomedans are forbidden the use of intoxicating drink; and, I believe, the greater part of India is under the same prohibition. Christianity goes among them—they fly from the false systems—they begin to despise Mahomedism and caste—they fly to European customs, and, released from former prohibitions resort to intoxicating drinks. Many of them become confirmed inebriates, and it becomes doubtful whether the missionaries do more harm than good. Did I yield to any person in zeal for the missionary cause, I would tremble to speak so; but if I know my own heart, it is true to the cause of missions. I do not think that temperance is going to save the world. It is only a negative good—only removing a great stumbling-block out of the way of man's happiness and salvation, and then the positive influences come in. (Mr. Kirk here quoted a letter from Archdeacon Jeffreys of Bombay, which will be found entire in the Appendix.) We send out missionaries with the habits of christians at home. They are in the habit of having strong drink upon their tables; cargoes of liquor are brought out for their use. Thinking men are looking on—men who are not to be caught in a hurry—they observe this going on, and cannot fail to observe the effect of the free cargo of brandy and wine. They begin to contrast the village thus christianized, with a Mahomedan or Hindoo village. And when they see the moral degradation and physical wretchedness accompanying the introduction of strong drink, they will not take pains to discriminate between christianity and the conduct of christians, but will say, 'These men have brought us the christianity which they tell us will give us a hope of heaven, but it begins by making a hell upon earth.' The effect upon young converts will be equally disastrous. I will only add, that it will be a shame to the christians of England and America if they cannot send out a pure christianity, free from all noxious influence, altogether separated from all that would lead to intemperance. Oh! send out the pure simple gospel, and send it by men who are patterns of sobriety!

Mr. T. B. SMITHIES of York, seconded the resolution.

J. S. BUCKINGHAM, Esq., spoke briefly on this resolution, and said—

"From personal knowledge, he had no doubt of the accuracy of the statement made by Archdeacon Jeffreys."

The resolution was carried unanimously.

Mr. RUTTER read an address from the Annual Conference of British Christians.

A conversation took place, in which Dr. Campbell recommended an address to ministers of all denominations; and Mr. Chrimes suggested that the Doctor should be requested to draw up such an address.

THIRD DAY.

AFTERNOON SITTING.

SAMUEL BOWLY, Esq., in the Chair.

JOHN DUNLOP, Esq., read a paper on medical testimonies.

"Before reading the paper he held in his hand, he wished to offer a few remarks. A large portion of the medical profession had been, and still were, to great extent, ignorant on this subject; and this statement he made with the greatest respect to the medical profession. A fact struck him, eighteen years ago, as very extraordinary, that while the medical profession were at fault upon this subject, there was a certain class of persons who might be considered as assembling them, in some manner, who possessed more accurate principles and practice upon the point: he referred to those individuals, denominated trainers, who were employed to prepare and train men who intended to engage in pugilistic encounters and foot races; and the intention of this training was, to fit the frame of these boxers and racers into the most vigorous and active condition possible. Such men, when sent into the country to undergo a course of training, had to submit to a regimen, of which alcohol formed no part; they might be said to be following the example of the ancient *athletæ* in the olympic games; for their diet consisted of beef-steaks, bread, and water. All kinds of so-called strong and strengthening drinks were excluded. Another important fact was, that as far as could be gathered from historical evidence, culled from the writings of ancient authors, it was clear that in wine consumed by eastern nations, and by the Greeks and Romans, fully as much unfermented as fermented wine was used. The illustrations of Mr. Delavan of America, had afforded satisfactory evidence that this was extensively the case at the present moment, in Spain, Italy, and part of France. And judging from the habits prevailing among the different races of men, now existing upon the earth, making a population of about 800,000,000, he gave it as his firm conviction, that but a fractional portion were addicted to the *daily* use of intoxicating liquors, while the great mass of mankind, even at the present day, to say nothing of those of ancient times, were abstainers, as regards daily use.

"To this our own country was an exception. Out of twenty men and women, probably nineteen would be found who conscientiously believed that they could not do their work without a certain quantity of alcoholic liquor. To this error, the great majority of the medical profession were attached; the reason was, that they had absolutely not thought upon the subject, and were therefore greatly ignorant of the nature and effects of alcohol upon the system. It was now intended to procure, if possible, the names of the most intelligent and eminent physicians in the country, and eminent professors, to a fresh teetotal certificate, the third which had been procured. The weight of their names would rest upon every medical man in the kingdom; and each medical man, in his own sphere, would act upon a variety of persons. The publication of these medical opinions would force the temperance question upon the profession and the country."—Appendix (B.)

Dr. GRINDROD moved the following resolutions:—

1. That the thanks of the Convention be given to John Dunlop, Esq., for the very laborious exertions which, for several years past, he has made in collecting signatures to medical certificates against the use of alcoholic drinks.
2. That means be taken to publish in the most extensive manner, through the press, the latest of the above certificates.
3. That this Convention, aware of the very frequent medical prescription of alcoholic drinks, cannot but think it matter for further and serious

consideration, whether such drinks cannot entirely be dispensed with, and appropriate substitutes be found, in accordance with a considerable amount of evidence on the subject. On moral as well as physical grounds this inquiry is of the utmost importance. Numerous proofs have been laid before this Convention that drunkenness results from the continuous use of intoxicating drinks after they have been prescribed medicinally.

"4. That Messrs. Beaumont, Higginbottom, and Fothergill, be a committee to get and collect evidence, and to prepare an address on the subject to medical practitioners, under the sanction of this Convention."

HENRY MUDGE, Esq., surgeon, of Bodmin, seconded the resolution. I defended medical men, and said—

"The youth is apprenticed, and, during the whole time of his apprenticeship, he hears his master prescribing intoxicating drinks on every occasion; he comes initiated in the practice—for fashions prevail in medicine as in other things. In 1837, his attention was directed to this subject; and seeing how commonly intoxicating liquors were taken under medical prescription, he began to investigate the advantages of its continuance. This led him to dismiss them, and he now passed on as if no such thing ever existed. His plan was to go recommending diet and medicine; but sometimes the patients would say, 'I do not think such a thing is necessary.' I say, no; and then proceed to tell them why I think so, and the matter is dropped. If they take it then, they take it upon their own responsibility. After having fully considered the subject, I had come to the conclusion that they might be safely banished from the lying-in room—he had put them aside—although nothing was more common, than alcoholic drinks to be taken under such circumstances. And it was a very rare thing for him to meet with intoxicating drinks in the lying-in room. He had attended seventeen cases in one month, and in fourteen, no intoxicating drinks were used. With regard to cases of hæmorrhage, &c., he entertained somewhat peculiar notions—the inquiries of the German chemists had proved contrary to what used to be thought, that some portion of the alcohol drank was decomposed. But the system was not benefited thereby. For when life was reduced to its lowest ebb, the alcohol thus introduced would further carbonise the blood, converting the arterial into venous blood, and reducing life lower than it was before. He had been called in to attend an old lady of upwards of seventy years of age, under a disease in which 99 out of every 100 medical men would have prescribed porter and wine; but he had never made an allusion to these things, and in three weeks she left her bed, and was able to walk on crutches. A year ago last Monday, he was appointed surgeon to the union house of his new parish; and his first act was to sweep away all the porter and gin, and all kinds of intoxicating drinks. For twelve months he had attended that house—and he had received a certificate from the master, the relieving officer, and the guardians, that no complaint had been made on that score either by the guardians or the poor; and that the patients had not been under his treatment longer, if as long, as under the medical man who had previously attended. He had negative, if not positive evidence, that strong drink was doing harm and not good; he found twenty children, between the ages of two and five years, had died within twelve months; and all of them had wine and liquors prescribed to them. Medical men, like others, would be influenced by evidence. Instead of crying down doctors, let them open a London hospital, where diseases would be treated without wine or intoxicating drink; and let a small body of surgeons and physicians attend that hospital for twelve months, and they would have abundant proof that strong drink could be done without. He hoped that every practitioner in the United Kingdom would be supplied with a copy of the document to be drawn up; and if that were done, he was sure the teetotalers would have no longer an occasion to complain of the medical profession."

It was then proposed that Messrs. Grindrod and Mudge should be added to the committee, both of whom declined. The resolution was then passed unanimously.

The Rev. Dr. PATTON moved the next resolution :—" Resolved that the late signal triumphs on the license question in the state of New York, America, wherein, by a trial at the ballot-box, an overwhelming vote of the electors of this state have decided that no license for the sale of intoxicating liquors shall be granted in five-sixths of the towns of that state, calls for our grateful acknowledgments, and affords an assurance that civil society is in a state of progression towards an entire relief from the great burden of taxation, pauperism, and crime, now imposed by intemperance upon society."

"In the state of New York, the towns had been divided on this question. It was submitted to the ballot-box. This movement began in 1804, by the inquiries instituted by Dr. Rush into the effects of ardent spirits upon the body and mind. These he published, and they were made the foundation of all subsequent experiments. In 1805, the Rev. Dr. Ebenezer Porter preached a sermon on the effects of ardent spirits. In 1808, a society was formed which embodied total abstinence principles. In 1813, the Rev. Dr. Memphrey published a series of publications on the causes, effects, and remedies of intemperance. The Massachusetts Society for the suppression of intemperance was then formed at Boston; and various ministers of religion were holding up the matter in their various circles as a subject of inquiry. The next step was organisation, in 1826. The American Society was formed, having for its object abstinence from distilled spirits. At this time, Dr. Beecher's celebrated sermons, the substance of which had been preached at Boston, were published. His mind had been training, and he came at a critical moment. Many complained we were going on too fast; but on we went, and in 1833, we called a Convention; 440 delegates attended, and the question to be decided was, that the traffic in ardent spirits was morally wrong, and ought to be abandoned. It was again said, we were going too fast. However we adopted the principle. Then we found that men were getting drunk on wine and beer, and were compelled to take up the new position of total abstinence from all intoxicating liquor. In 1835, a year remarkable, as being the year when a prosecution was commenced against Mr. Delavan; damages laid at 10,000 dollars, for publishing in the papers that the water they used for making porter, was obtained from a stagnant pool filled with the carcasses of dead animals, and into which the drainings of the burial-grounds ran. Just about such stuff as is used by the London brewers, to make their brown stout. In 1840, the action was decided against them; and the costs were put on the brewers. In 1835, at another Convention at Saratoga, the license-system was agitated. The pulpit spoke, medical men came forward, and we went to the legislature and got permission to refer the decision to the people. We went to work, resolved to give ourselves no rest until the ballot-day, and you know the result."

Mr. FREDERICK DOUGLASS, seconded the resolution.

Mr. FREDERICK HOPWOOD of York, would suggest to the mover and seconder of the resolution, that—

"They should leave out the latter part of it, and insert the following words after grateful acknowledgments:—"And ought to stimulate the friends of society in England to imitate the example of their brethren in America, in bringing the license question before the legislature of the country; and this Convention recommends, as an introduction to a more comprehensive measure, that strenuous efforts be made for obtaining the entire prohibition of the Sunday traffic in intoxicating drinks."

After some remarks by Drs. BEECHER and COX, Mr. HOPWOOD said, that—

He supported very heartily the resolution, and he rejoiced at the triumph achieved in America; but he thought, that every resolution passed at that Convention should be of such a character as would send every one away with something to do; not only that they should feel thankful for what had been done in

America, but determined to effect, if able, some glorious results in this country. He was well aware that difference of opinion existed, as to the propriety of petitioning the legislature to abolish the sale of strong drink on the Sabbath. When this was agitated, they were met by the cry that it was unsound ground, but he had never seen any force in the reasoning. He believed that the sale of drink on every day was a dire immorality, but not that it was equally mischievous on every day. He could prove that the mischief from Sunday-drinking was greater than on any other day, and that public opinion was ripe for such a measure. Such a measure would no doubt have opposition in the House of Commons because of the interests of merchants and brewers at elections. In 1839, the Metropolitan Improvement Act was obtained, by means of which public-houses were shut up from twelve o'clock on Saturday night, to one o'clock on Sunday noon. The provisions of that act had been extended to Liverpool and Manchester, and drunkenness in London and those places, had diminished one-half. If a law could be obtained, compelling all public-houses to close from nine o'clock on Saturday night to nine o'clock on Sunday night, he believed one-half of the national intemperance would be swept away. Youth and working men had more leisure on that day; and receiving money on the Saturday night, it afforded them opportunities of drinking that did not occur during the week."

Rev. W. WIGHT, A.M., of Newcastle-upon-Tyne, said, that—

"In Newcastle, so beneficial had the closing of public-houses until one o'clock on the Sabbath been, that instead of forty persons being taken up on that day, the number was not more than eight. The magistrates had publicly expressed their satisfaction at the improvement."

WILLIAM CASH, Esq., suggested, that as all seemed agreed in the original resolution, they had better take that, and entertain F. Hopwood's proposed amendment as a distinct resolution.

After a short desultory conversation, the Chairman suggested, that the original resolution should be put to the vote, and F. Hopwood's amendment be referred back to the business committee.

This was agreed to, and the resolution was carried unanimously.

Mr. H. CLAPP said, that—

"That portion of the temperance movement which he had the honour to represent, the Washingtonians, was of the decided opinion, that the temperance question could never be carried to the ballot-box without resulting in a serious injury."

The Chairman then called upon the Rev. W. R. BAKER, who read a very valuable paper on the Temperance Provident Institution. As this paper had been put into extensive circulation by the directors of that Institution, the publishing Committee have not thought it necessary to print it in the report, but would strongly recommend it to the attention of the public, containing facts proving the superiority of temperance in promoting health and longevity.

The Rev. JABEZ BURNS moved the following resolution:—"That the experience of the Temperance Provident Institution, during five years and a half, affords a most interesting and important confirmation of the soundness of the medical testimony just produced; and the Convention strongly recommends that Institution to the attention of the public, not only for the benefits it is calculated to secure to its members, but also for the scientific information which its experience can alone furnish on the effects of intoxicating liquors on the duration of life." He said,—

"There was an inseparable connexion betwixt certain causes and effects. There was a connexion betwixt drinking and disease, and premature death; and

on the other hand, as the present motion most clearly indicated, there was an annexion between sobriety and health; physical energy and long life. Man was a creature of motives, he must be addressed as a rational, intelligent being; and conceivable proper motives should be therefore urged, and what could be more powerful than that which connected abstinence from intoxicating drinks with long life. With thousands of persons in this country this was a consideration more valued than others of far more real importance; those relating to the temporal and to eternity. The strongest appeal which could be made to such persons was, that which had respect to the prolongation of the present state of existence. This strong feeling prevailed more or less in every breast, and therefore to move to the adoption of temperance principles would lead to the attainment of so great a blessing, was everywhere one of the most influential motives which could be brought forward in their favour."

Rev. J. V. HIMES, seconded the resolution,—

"Had been greatly impressed by the testimonies of both the American and English friends on the subject of temperance. The question now before them, regarded with great interest, and in the present resolution they had the testimonies of physicians, backed up and sustained by facts in the case of the Temperance Provident Institution."

This resolution was carried unanimously.

The CHAIRMAN then said,—

"That in withdrawing from his present position, he must express his gratitude to those who had so kindly supported him in it. As a warm friend of the temperance cause, he had marked the progress of events connected with the Convention, with much anxiety. He might be permitted to advise that they should avoid the introduction of any disputable matter; so large and comprehensive was the ground upon which they could agree, that he should exceedingly regret to hear divisions upon minor questions. He trusted the friends would not depend too much upon what the resolutions of the Convention would do for them; for, after all, the success of the temperance cause must depend upon personal and individual exertion; and he believed that one great advantage of this meeting would be, that they would all go home with renewed zeal, to devote all their energies to the carrying forward this glorious work."

A resolution of thanks to SAMUEL BOWLY, Esq. was carried by acclamation, and the Convention adjourned to ten o'clock, on Friday morning.

FOURTH DAY.

MORNING SITTING.

The Convention assembled at ten o'clock, P.M.—WILLIAM CASH, Esq. was called to the Chair.

JOHN DUNLOP, Esq. was then called upon to read a paper on the drinking-usages of Great Britain; he said—

"In the last eighteen years, since it first occurred to him to introduce the temperance movement into England and Scotland, this subject had appeared to him of the first importance; he had stood single-handed hitherto, of which he greatly complained."—Appendix (C.)

The Rev. JABEZ BURNS moved :—"That direct, systematic, and peculiar means, be used by the friends of temperance to draw public attention to the

artificial and compulsory drinking-usages of society, and to obtain the entire abrogation throughout the world."

G. S. KENRICK, Esq., of West Bromwich, seconded the resolution.

"From being much connected with the working-classes, he could state the difficulties which the drinking-usages threw in the way of the temperance reformation. They were the greatest obstructions, in the course of his experience he had met with. About 1000 people depended upon colliery operations in his district; and one of the customs was, that every collier should have two quarts of beer per day, for his work, which was given him as part of his wages. This was an important means of preventing people from signing the pledge; and the feeling was so strong in favour of this custom, that when he had conversed with a number of colliers, and proposed, that if they desired a change, he would endeavour to see their masters, and get them to abrogate the custom, and institute some fixed principle of paying them compensation-money, instead of beer. The men themselves objected to such a course. Nearly all the work in his neighbourhood was carried on by under employers, who almost always kept public-houses, from which the men received their drink, and if they would not drink they were discharged. In the present state of trade, when the work was plentiful, and when there was a great demand for colliers, this did not matter much; but in slack times it was a very serious thing. As might be expected, pledge-breaking was very frequent from this cause. The other day, a collier told him that he had signed the pledge, and in less than twelve months he was discharged from three places, for being a teetotaler. Another great evil was the payment of the men's wages at the public-house. This was greatly conducive to intemperance. He thought it of great importance that some means should be taken to break down the drinking-usages."

Mr. T. A. SMITH, said—

"That the coal-whippers on the Thames had formerly been in the same situation, but measures of a remedial character had been adopted, so that they could now receive their wages without going to the public-house. Commissioners had been appointed to guard their interests.

Mr. THOMAS IRVING WHITE of Glasgow, said—

"What he would recommend was, that all the teetotalers belonging to the same trade, should unite for mutual protection. A society of this kind had been formed in Glasgow, under the name of the 'Commercial Travellers' Total Abstinence Society.' Each trade should have its own union."

The resolution was carried unanimously.

The Rev. J. MARSH, next introduced the subject of a *World's Temperance Union*.

"As by Divine Providence a plan had been discovered for remedying the plague which had afflicted the world for 4000 years, it was of importance that that remedy should be extensively and permanently established. The principle had been agreed upon, and societies had been established; but the want of a common centre was felt, and that centre ought to be London. Then a publication was needed, which should contain not merely reports of meetings, but principles and facts which might be put into the hands of the Peels and Russels and other statesmen, with effect; and which might be sent to all parts of the world, to men of all ranks. Men that could write like Macaulay or Jerrold should be employed and duly remunerated. For those purposes ample funds would be required; but as the cause had been, and would be still more, the means of saving much money, the funds would be surely forthcoming."

Mr. MARSH, concluded by reading the following plan:—

"Whereas it is considered as desirable by the friends of temperance in various parts of the world, that there be a more perfect concentration

their energies, some greater bond of union, which shall result in a wider dissemination of their principles ; therefore,

“ Resolved, That there be organized by this Convention a general association, under the following constitution :—

“ Article 1. The name of the association shall be the World's Temperance Union.

“ Art. 2. The seat of the union shall be the city of London.

“ Art. 3. The basis of the union shall be, total abstinence from the manufacture, sale and use of all intoxicating drinks as a beverage.

“ Art. 4. The officers of this Convention shall be a president, vice-presidents, an executive committee of thirteen, recording secretary, corresponding secretary, and treasurer. The committee, secretary, and treasurer reside in London. The president, vice-presidents, executive committee, recording secretary, and treasurer, to be appointed by this Convention. The corresponding secretary shall be appointed by the committee at their pleasure.

“ Art. 5. The executive committee, with the treasurer, shall constitute finance committee, to carry out the objects of the union, and shall annually report to the public all receipts and expenditure.

“ Art. 6. It shall be the duty of the recording secretary to keep a record of all the proceedings of the union, and of the corresponding secretary, whenever funds are secured for his support, to maintain a correspondence, as far as possible, with temperance organisations and friends throughout the globe ; to publish under the direction of the committee, a monthly periodical of a high order, and annual report of the state and progress of the cause among all nations.

“ Art. 7. All temperance associations throughout the world, which adopt the total abstinence principle, and send in their adhesions, with consent to correspond, shall be considered auxiliaries of the union and entitled to copies of its reports.

“ Art. 8. This union shall hold a triennial meeting, at such time and place as shall be considered best by the executive committee, the meeting to be composed of delegates from the auxiliaries, not exceeding ten from each auxiliary ; when the officers may be re-elected, and the constitution altered by a vote of two-thirds present.”

Dr. PATTON moved—“ That it is expedient to establish a World's Temperance Union.”

The Rev. WILLIAM REID—

“ Could not see a single end to be gained by this proposed union which could not be gained by existing societies, provided they were vigorously wrought. What was required was rather to concentrate than to diffuse their energies. He did not believe the cause in London was what it ought to be ; but a vigorous metropolitan association worthy of the cause would do all that was required. What should hinder such an association from having a publication of the character spoken of ? He would rather that they made the most of the instruments they already possessed, than attempt to wield an instrument which would appear beyond their power and control.”

The Rev. JOHN MATTHEWS of Aldborough, said—

“ He thought that the formation of a great World's Union, the centre of which should be the world's metropolis, would materially strengthen small associations in this country.”

Rev. C. GALPIN of Michigan, U.S., thought—

“A World's Union would be the balance-wheel to regulate all the little wheels. He came from one of the most extensive of the United States, and the people there were ready and willing for union.”

JOSEPH RUTTER, Esq., of Shaftesbury, was—

“More than ever persuaded that this union was desirable. The action of the union would be the very means of diffusing information at home and abroad. It would be specially beneficial to the London societies.”

Mr. P. W. PERFITT of Lancaster, thought that—

“Such a society, if established in London, would form a code of laws for the regulation of all smaller societies. And this would tend to heal the divisions now existing.”

THOMAS BEAUMONT, Esq., said, after urging the importance of union—

“Were this plan carried out, the temperance cause would become consolidated throughout the country and the world generally. For his own part, he would be proud to be most humbly associated with an union as was now proposed.”

Mr. JONES of Manchester, said—

“There would be a difficulty in carrying out an union such as proposed. I had another plan by which he thought the work could be carried on with efficiency. It was by forming a central committee from the Scottish Temperance League, the British Association, and the National Temperance Society, and various other large societies, which committee should collect statistics and disseminate them to the world. He was afraid the present project, if carried out, would go in opposition to the large societies at present existing.”

Rev. HENRY SOLLY of Shepton Mallett—

“Believed that one advantage of such an union would be that of bringing the influence of the temperance body to bear with considerable effect on the divisions existing in the societies.”

Mr. CLAPP, said—

“That union and organization were quite distinct. Those who supposed the sects were the most united who were the most organized, made a fundamental error. His private opinion was, that if the plan proposed could be realized which it could not, it would only be a lifeless corporation. The great want of the age was not organic but individual action, of organization they had already too much. It had retarded the temperance cause in America. The Washingtonian movement had been carried on, not by organization but by individual exertion. Father Mathew, in Ireland, had done more than any organization could effect and Elihu Burritt, by the private purity and excellence of his life, had done more to advance the principles of peace than all the societies which had been established in his time. They had no need to increase their faith in organization there was rather a necessity for diminishing it; but more faith should be placed in individual effort.”

Dr. Oxley was in favour of union :—

“For want of union among the societies in London, the Emperor of Russia and other distinguished individuals, had visited this metropolis without having deputation from the temperance body to present addresses. He believed that deputations from a ‘World's Temperance Union,’ would always be received with respect.”

Rev. Dr. PATTON, argued for union.

"Some of the speakers who had addressed the Convention, as though there were no other place but England, and referred to their own little societies, forgetting that there was a world of 650,000,000 of human beings to be benefited by its union. This was the greatest question brought before the Convention. The executive of such an union would have no legislative power, but would be in the very best position for collecting statistics. And when a man of intellect was appointed as corresponding secretary, a correspondence would be carried on all over the world."

Mr. JOHN ASHTON of Ashton, approved of union, but they must know the principles upon which it was to be based.

Hon. H. M. GRANT, from St. Vincent, West Indies, said—

"Mr. Reid did not see the necessity of such an union. Mr. Reid lived in the capital of a country, and might not feel the want of it; but they who lived at the extremities of the world feel they wanted an impelling power. They should not destroy individual exertion by organization, but rather confirm it."

Mr JOHN ANDREW, felt—

"The question was surrounded with difficulties. He did not think it would all tend to retard the improvement of local societies. Great advantages were, he conceived, likely to accrue from such an union, and the establishment of such a publication as Mr. Marsh recommended. It would produce an influence upon the continent."

Mr. LUKE SEDDON, thought the plan proposed was admirable.

Mr. G. FARRINGTON of Boston, thought every object contemplated by the proposed union, could be secured by societies now in existence.

Mr. BEGGS rose, and said, that—

"He had hitherto confined himself strictly to matters relating to his mere social duties. But he felt it to be a duty he owed to the temperance cause, to move an amendment to the resolution. He had been connected with the movement above eight years; he thought he knew something of the wants of the population, and also something of the means which were in operation, and could be made available to supply those wants. He knew something of the working of the various associations now in existence, and the means they employed to diffuse information on the temperance question. It was his duty to state his honest conviction, that the temperance body was not in a position to undertake the machinery proposed in the plan of a World's Temperance Union. He suggested the following as the only effort, in his humble judgment, they could attempt to carry out with effect at the present time."

"That, in the opinion of this Convention, it would be premature to form a 'World's Union' at present, but that it be represented to the states' societies in America, the British Association in England, the Scottish Temperance League, the National Temperance Society, and other associations, to appoint corresponding officers, with a central committee in London, to collect information, interchange it, and take efficient steps to diffuse it over the world; and that they also be recommended to take steps to call another Convention in two years from this time, when the state of public opinion, and the position of temperance societies, may render the formation of a 'World's Union' more practicable."

Mr. EVAN JONES from Wales, stated his conviction, that—

"The proposal of a World's Union would be hailed with delight by the teetotalers in Wales."

Mr. JOHN DYER of Northampton, saw

"Another advantage in the World's Union, in addition to improving our temperance literature, viz., in the weight which would be thrown into the temperance question before parliament and the country."

Mr. E. P. HOOD, would

"Throw the whole weight of his support to Mr. Beggs' amendment. He agreed with Elihu Burritt, that the true principle of union was diffused through nature, binding planet to planet, and constellation to constellation; and that influences now at work in the moral world, would all nations be united, and the men of the world bound in one bond of brotherhood. He believed such union to be impracticable, and if attempted would retard the operation of the principles. He felt that they were more united in this principle than man supposed."

HENRY MUDGE, Esq. dissented from the opinion—

"That organization prevented individual exertion. Was it reasonable to ask their American friends to come over in two years' time to attempt that which they might do now. It was true there was a union among teetotalers, but I wanted to give it a visible development."

Mr. MELVIN of Paisley, opposed—

"Any plan which contemplated the union of societies. Not later than three weeks ago, the last shred of such an organization in Scotland was destroyed. An union of societies had been found utterly insufficient and incompetent to effect the purposes for which they had been originally organized. Nothing could do but an union of individuals in all parts of the country. He conceived the proposal Mr. Beggs the most likely to effect the greatest amount of good."

Mr. WILLIAM GRIMSHAW of Manchester, supported the amendment,—

"He was fully persuaded that the organizations throughout the country were not prepared for carrying out the resolution. From some of the sentiments advocated; that the influence and character of the proposed union was misunderstood by supposing that it would interfere with local societies. If the subject were allowed to stand over for two years; the various societies might consider the matter fully and be then prepared to carry it out. He could not say that the contemplated objects could be obtained at present."

The Rev. Dr. CAMPBELL, said—

"The present day was emphatically the day of scheming. The tendency of the age was in favour of striving to work wonders by very easy methods. I could speak from experience of the issue of many of these plans. Had they counted the cost of their undertaking? He wanted to know where the money was to come from. They proposed a machinery, which, on the closest calculation would cost £1100 a year. He could tell them the history of similar confederations in which he had been engaged, and he should not be honest did he not tell the result. He remembered the Anti-State Church Association, and he knew the result. Then there was the Christian Voluntary Church Association, whose debts at this time amounted to £400 or £500. He therefore counselled them to count the cost of their grand project before they went on."

The CHAIRMAN thought that 100 individuals might be found to put down their names for £100 each. He had no objection to be one.

Mr. JESSE AINSWORTH of Oldham, hoped the plan would be carried out and he would be another £100.

Mr. JAMES BUCKLE of London, began to make some observation on the National Temperance Society ; but the Chairman ruled, that as that society was not the subject of discussion, Mr. Buckle was out of order.

Rev. JOHN MARSH, spoke in explanation.

"When the National Temperance Society had called the Convention, they proposed a 'World's Union,' and he and his American friends had come over to assist their British brethren in achieving that object. He thought it was a very simple organization, and believed it would aid and strengthen the cause."

Mr. THOMAS REID, spoke on the necessity

"Of securing a good solid foundation. Many great and important affairs were now engaging their attention, which must be settled before they entered upon great an undertaking."

The Convention then adjourned to 3 o'clock, P.M.

FOURTH DAY.

AFTERNOON SITTING.

The Convention re-assembled at 3 o'clock, WILLIAM CASH, Esq., took the Chair.

Mr. CHRIMES, thought—

"In reference to money, that it could be obtained if the subject were laid before their wealthy friends. This subject recommended itself to their consciences. The idea of a World's Union was a grand one, and if embodied, would be an adequate expression of the importance of the great principle they had met to promote."

Mr. D. G. PAINE spoke strongly in favour of the original motion.

Mr. JOHN GUEST of Rotherham, was for the World's Union.

"He believed it would be the means of diffusing information in circles, which otherwise might remain in utter darkness on the subject. He was for union, because it would connect teetotalers over every part of the world—carrying out the old Cornish motto, 'one and all.' A very simple machinery would answer the purpose."

Mr. GEORGE BERRY of Bingham, believed

"That a World's Union would do a great amount of good."

JOHN DUNLOP, Esq., said

"There was a difference betwixt the word union—and the thing union. If begun it would contain within itself the elements of disunion. He was of opinion that this beautiful project would take their minds from practical subjects—and if formed, and afterwards tumbled to ruins, it would have a very serious effect upon the temperance reformation."

Mr. PIGOTT of Stoke Ferry, spoke in favour of union.

Mr. THOMAS WHITE, believed

"That the union, now sought to be accomplished, was one of those things which could not be attained in their present state. In the working of the union

insuperable difficulties would arise. The amendment proposed would meet every difficulty. Each large association might have its statistical committee, and carry on communications with each other, and with the friends on the other side of the Atlantic."

GEORGE W. ANSTIE, Esq. of Devizes, suggested that—

"They should make the formation of this union conditional upon the raising of a certain sum of money."

ROBERT CHARLTON, Esq. of Bristol, rose to say—

"That Joseph Eaton and Samuel Bowly were decidedly of opinion, that the practical advantages sought by the proposed organizations would be secured by the carrying out the motion made by Thomas Beggs. They thought that a distinct and new organization of that kind would come before the world with very much greater pretensions than it would be likely to justify; and that effecting very little, it would, instead of doing any good, infallibly do harm to the temperance cause."

Rev. JABEZ BURNS, spoke in favour of the union :—

"It was desirable that there should be a great comprehensive union, by which all societies, and all associations of all kinds should be united together. He had no doubt means could be procured."

Rev. S. L. POMROY, from Bangor, state of Maine, U.S., said—

"That if they were ready for an 'Union,' the Americans would respond. Did their meeting represent the movement of Ireland—or the movement on the continent? He doubted if the times and the Convention were ripe. He regretted it, for the future 'great brotherhood of man' was an idea which he loved and adored."

Mr. PASSMORE EDWARDS, was opposed to the original motion.

J. S. BUCKINGHAM, Esq.—

"Urged that if the arguments had any weight against the 'World's Union,' they would have availed against the formation of any society at all. If similar overcautious views of early difficulties had prevailed, the anti-slavery movement, the catholic, the reform, and the league movements would have failed. He doubted not that money would be supplied if society were impressed with the importance and popularity of the cause. If ripe, as they demonstrated they were, for the World's Convention, why were they not ripe for the World's Union."

Mr. GEORGE JOYNSON, thought—

"That they ought not to be deterred by difficulties; for those trained human energies. He thought the union could be accomplished."

G. W. ALEXANDER, Esq.—

"Expressed his opinion that the projected union was inexpedient and injurious. That was the opinion, also, of liberal judicious friends who were not present. It must produce division among them, as the forthcoming division in voting would practically prove; and he should be compelled to hold up his hand against the original motion. Judging practically also, as treasurer of the Convention, and the trivial supply of pecuniary means, he felt assured that the project would financially fail, for he had been very much surprised at the smallness of the sums given even for this object from very important places. First shut up those avenues of temptation, the gin-shops, the public-houses—the sources of misery and crime. That was their first duty; while that remained unaccomplished, they were not ripe for more ambitious measures."

Mr. MEREDITH, spoke in favour of union.

Mr. THOMAS BEAUMONT, thought—

‘That unanimity was desirable, and proposed that a committee should be appointed, who would take the subject into their consideration, and introduce a resolution in which they could all agree.’

This proposition was seconded.

Rev. A. TURNER, A.M., of Banwell, thought—

‘It might be uncourteous to our American friends, who had come over anticipating union.’

Mr. HOPWOOD, spoke in favour of the amendment.

Mr. CASSELL, thought—

‘It was not desirable to attempt the formation of a World’s Union.’

Mr. E. G. LOMAX of Manchester, was opposed to the motion.

Mr. COLLINGS, expressed his anxiety that the question should be decided unanimously.

Mr. KENDALL, spoke in favour of the motion.

Mr. W. LOGAN, said—

‘The principal idea impressed upon his mind at that moment was, that the friends in America were ready for union; but he was quite convinced that the totalers of England and Scotland were not.’

The CHAIRMAN, suggested that as unanimity could not be secured, that both propositions should be withdrawn:—

The time will certainly not have been spent in vain. The good feeling which has been manifested, and the general information which has been brought before us cannot fail to produce a very good effect. Perhaps, before long, something better digested may be prepared, with which, when it comes before us, we may be disposed to agree.’

The Rev. JOHN MARSH, said—

I simply presented the resolution at the request of the business committee. I now withdraw it, expressing the conviction that our hearts and our actions are one throughout the world.’

Rev. J. BURNS, retaining his former views,—

Still thought, that as unanimity could not be secured, the resolution had better be withdrawn.’

Mr. BEGGS, said—

He had great pleasure in submitting to the recommendation of the Chairman. The anomalous position in which he had stood in the morning, in relation to the National Temperance Society. His amendment might favour the inference, that the original motion was introduced by the American delegates, and the amendment by the Society of which he was now the Secretary. He would say, that he had brought it forward on his own responsibility entirely. It was induced by his knowledge and experience of the temperance movement. No man in that Convention, however zealous he might be, would rejoice more to see an union carried out. He would have been willing to share any labour, however great, if he had thought it could have been commenced with advantage. The motion being withdrawn, he withdrew his amendment.’

Both motion and amendment were now withdrawn, and the discussion terminated.

Mr. CLAPP, said—

“As they were all interested in the state of Ireland, and had come to the country with a hope to hear of the progress of the cause in that country, I should propose that the remainder of that sitting should be devoted to hearing the Irish delegates.”

Mr. HAUGHTON, said—

“That for several years, he had adopted the plan of writing occasional articles on temperance for the Dublin papers, and getting them reprinted and circulated by thousands in the shape of tracts. The temperance cause in Ireland was almost entirely in the hands of the poor and supported by them.”

Mr. Haughton read an address from the Irish Temperance Union to the World's Convention.—Appendix.

FIFTH DAY.

MORNING SITTING.

There was a very diminished attendance of delegates.

WILLIAM CASH, Esq., by the recommendation of the business committee again presided over the proceedings.

R. R. MUSSEY, Esq., M.D., of Cincinnati, U.S., said—

“For myself, as a practitioner of the healing art of thirty years' standing, have discouraged altogether the use of intoxicating drinks in the sick chamber and I verily believe that my success has been greater since I have adopted the course, than it was before. I came with the hope, that a World's Union would be formed; but during the discussions of yesterday, I was convinced that the time had not yet come, and I was prepared to vote against it. I thank you, on behalf of the American delegation, for the great kindness you have shown us and for the politeness and attention we have received. I believe that the time will come, when this ‘World's Union’ may take place. For myself, I should be bound to do something by my pen, and by devoting some portion of my earnings to promote this important enterprise.”

JONATHAN PRIESTMAN, Esq. of Newcastle, spoke of the influence of mothers:—

“Every one knew that ladies were most influential. In the town where I resided, they had set the men an example in this matter. They had employed a missionary, who was carrying into effect, that most successful plan of domiciliary visitation. He suggested whether some strong opinion, or declaration of the approval of the Convention, could not be set forth, which would encourage the female friends in their labour of love.”

Rev. JABEZ BURNS, stated, that a valuable paper had been prepared in reference to mothers and children.

RICHARD ALLEN, Esq. of Dublin, said—

“There were four millions of persons in Ireland partakers of the blessed effects of the temperance reformation; but they were nearly all belonging to the working-classes. Even the Roman Catholic class are far from being in any considerable number teetotalers. Thus hundreds of thousands of reclaimed drunkards, especially those who were in the capacity of servants, were obliged to stand behind their master's chairs and see wine drunk at table; and were

us exposed to numerous temptations. They had not a periodical in Ireland devoted to the temperance cause. That want, however, was about to be supplied. He rose for the purpose of urging upon his teetotal friends the importance of employing more fully the press. This agent could be employed in two ways—printing tracts, and by endeavouring to get articles in the newspapers. In Dublin, they did this, but did not bother them with long reports; but took care to give some impressive fact. He did not wish to undervalue the temperance press, but he thought that they had depended on that too much, and on the public press too little. Very important facts might be contained in small paragraphs; and might be constantly appearing in the *Times*, *Daily News*, *Morning Chronicle*, &c., the plan might be carried out with the provincial press. Another matter to which he desired to refer, was the visiting of prisons. For years, the Dublin Bridewell had been visited every week. They went and addressed the prisoners in a simple manner. Nine-tenths of those who enter the walls of a prison are brought there through intemperance; opportunities were afforded of collecting statistics; governors of prisons would generally give facilities for such inquiries. Three months after Father Mathew paid his first visit to Dublin, even tens of thousands became pledged, he (Mr. Allen) went to visit Richmond Bridewell. He looked at the large wing, and when he saw wards, which were full, twelve months before, now entirely empty, he thought of the wonderful transformation which a year had effected. He then went to the savings' banks, and compared the receipts with former years. Having collected these facts from authentic sources, they were published, and would go down to posterity as a proof of what temperance had done for Ireland. He urged all diligence in collecting statistics. The success of the temperance reformation depended upon moral power. It was a waste of time to be engaged on half measures. He could not take hold of any principle that did not go to the fullest extent; and he would have them consider well how they spent their strength in appeals to the legislature, in endeavouring to abolish, on one day, what they were attempting, a temperance men, to abolish on every day of the week. Care should be taken that men should never ask for less than they wanted."

Rev. EMERSON ANDREWS from Reading, Pennsylvania, U.S., moved the following resolution:—"That the papers which have been sent into the business committee, but which it has been found impossible to overtake by the Convention, be referred to a committee to inspect, arrange, and select therefrom what may be fitted for publication, and to consist of the following gentlemen:—Messrs. John Dunlop, W. R. Baker, Charles Gilpin, Jabez Burns, G. W. Atwood, and Thomas Beggs."

He moved the resolution with great pleasure; if those which had been read were to be taken as specimens of those which had not been presented to the Convention, they were of great value. He had no opportunity hitherto of addressing the English friends of the temperance cause, and wished not to quit them till he had said a few words. He came from the land of William Penn, the special land of peace and temperance. Their only warfare there was moral. It was against slavery in all its forms—the chains of the slave-dealer; the fetter of the poison-dealer and manufacturer. With regard to negro slavery, he would declare that they had nailed their flag to the mast, and there it should remain till they had swept from American society every vestige of southern bondage. The World's Union had failed for the present, but it existed in their hearts. Come among us, and judge for yourselves of the strong bonds of family sympathy which unite Americans with Englishmen. You are welcome to our cities, to our public buildings, to our private dwellings. You already dwell in our hearts with the sacred impulse of weaving this fraternal union. Bless you, and bless the noble enterprise to which we have been reciprocally called."

Rev. R. TABRAHAM of Wainfleet, seconded the resolution.

He believed he was the only itinerant Wesleyan minister; and he did his

duty in remarking, that a very considerable number of his brethren were pledged and devoted teetotalers."

Dr. OXLEY, moved that the name of Mr. J. W. Green, be added to the gentlemen named in the resolution.

Rev. J. BURNS, seconded the proposition.

The name was added to the resolution, which was, after some desultory conversation on the state of the temperance cause in London, carried unanimously.

Rev. JABEZ BURNS, then moved the following resolution:—"That the Convention acknowledges with devout gratitude to the Author of all good the kindness of his providence in bringing so many brethren in safety from various and distant parts of the world, to deliberate on the subject of the deliverance of our race from the curse of inebriation; and sincere hope that the time is not far distant when all the friends of teetotalism through the earth, will be found united in one distinct, harmonious, and determined confederacy, for the attainment of this noble, benevolent, and sublime object."

T. BEAUMONT, Esq., seconded the resolution:—

"He recommended mutual concession, forbearance and affection. He rejoiced in having had the opportunity of associating with so many distinguished friends of the temperance cause, and in the noble expression of manly christian feeling displayed in Covent Garden Theatre. He united in the congratulations, and in thanks to Divine Providence for bringing their American brethren among them. He hoped that all differences would be merged, and that the friends of the cause would bring all their best feelings to the organization of a plan for such an union as might promote the great and glorious objects of the temperance movement."

An irrelevant discussion then arose, relative to some observations made the previous evening, at the Covent Garden meeting, by Mr. Douglass. Several suggestions were made by Mr. Chrimes, Mr. R. G. Mason, Mr. Rendall, and others, not bearing, however, upon the subject of the resolution, which was carried unanimously.

Dr. PATTON, responded to it:—

"In 1828, he had thrown out the idea, that the very existence of benevolent societies was destined to carry out and secure peace between England and America; not simply by direct action, but by incidentally causing a deep and mutual sympathy to spring up between the two countries. He had now seen that the existence of these benevolent societies, in promoting the exchange of sympathies towards common objects, had been the means of preventing the violation of peace. He hoped that the time was not far distant, when the lion of England would roar for the defence of the tents of Judah; and when the eagle of America would rise, and soar, and flutter her wings over them; and that all nations would unite to promote the peace and happiness of the world, and thus place the crown at his feet on whose head were 'many crowns.'"

Rev. W. MORTON, Missionary from India, moved the following resolution:—"That this Convention fully impressed with the great value and importance of *Domiciliary Visitation*, and having good reason to believe that this instrumentality has been signally blessed in snatching thousands from misery, vice, and degradation, strongly recommend to every teetotaler, and to every temperance society, the necessity and advantage of employing home missionary effort, both by regular agents and individual members of teetotal societies."

"Some of the most respectable, and otherwise enlightened—yea, christianized

inds!—among their fellow-countrymen, needed a larger amount of information than they had hitherto attained on this subject. This was peculiarly the case in India. He had lived there for twenty-nine years. Intemperance had so increased within the last ten or twelve years that he was amazed, and could scarcely credit he was in the same country where he was twenty years before. The missionaries sent out from England wanted enlightenment on the claims of the temperance reformation. There were about thirty ministers and missionaries in Calcutta; and out of that number, there were only four, including Mr. Duff, of the Free Church of Scotland, and himself, who had laboured to promote the teetotal cause; but they were looked down upon by their friends, not because these friends were not interested in the amelioration of the physical, moral, and spiritual state of India, but because they wanted information. During the years he laboured in India, he was ignorant of the existence of a teetotal community in Great Britain."

Mr. JOHN MEREDITH, Superintendent of the Metropolitan Mission, seconded the resolution, and presented the following abstract of the Missionaries' Report:—

VISITS.

Families visited	30,608
Drunkards visited at home	2047
Re-visits to persons and families	17,179

STREET LABOURS.

Drunkards spoken to and accompanied home	4170
Gentlemen's servants addressed	1742
Drovers " "	677
Cabmen " "	1175
Groups congregated in the streets, addressed	9913

SIGNATURES.

Drunkards who have signed	1350
Re-signed	437
Others who have signed	3206
Re-signed	472

TRACTS.

Tracts distributed	77,669
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Mr. PERFIT of Lancaster, suggested the propriety of having a new series of tracts, explaining the effects of alcohol on the human system.

Mr. TEARE, approved of the resolution:—

"He did not believe in working by proxy. Every teetotaler ought to be a missionary; and what he wished to urge, was the necessity of individual exertion. In Preston, they had visited the homes of the people, and he hoped the remarks made this morning about London, would stir the teetotalers to exert themselves."

Mr. KAYE of Huddersfield, supported the resolution, which was carried unanimously.

THOMAS BEAUMONT, Esq., said—

"It is very uncertain when a World's Temperance Convention and a Wesleyan Conference may be sitting again at the same time. I should very deeply regret, if this golden opportunity were lost of presenting an address to the latter—expressing the opinion of the Convention on the subject of temperance—important, not only to the Wesleyan Church, but to the whole public. He believed that such a document would necessarily lead to discussion and inquiry, and as an individual had once said, 'If people will only talk about me, I don't care what they say.'"

Mr. BEAUMONT, here read an address, which he proposed should be sent to the Wesleyan Conference, then sitting at Bristol. Several verbal alterations were suggested, and it was ultimately agreed, that the address should be returned to Mr. Beaumont to revise, and put in shape for the afternoon sitting.

The Convention then adjourned, until 3 o'clock, P.M.

FIFTH DAY.

AFTERNOON, AND CONCLUDING SITTING.

The Convention re-assembled at 3 o'clock. The number was still smaller, there being not fifty delegates present.

Mr. DUNLOP, approved of the various plans brought forward and adopted by the Convention.

"One thing, however, he thought of great importance—the cultivation of sound medical knowledge. This would be attained to some extent by the medical certificate he was now procuring. It would be requisite to circulate it extensively in the various magazines and newspapers of the day. The second point of importance was, the abrogation of all the compulsory, artificial, and conventional drinking-usages. And his opinion was, that the long pledge, as it called, had produced a very considerable effect in that direction. The non-taking and non-giving and offering-pledge, was, he believed, of great value in the present state of British society, where intoxicating liquors was the almost universal symbol of courtesy, civility and hospitality. This being the case, he wished that the long-pledge should have the preference over that known as the short pledge. He did not wish to drive out of the pale of teetotalism all those excellent men who had only signed the short pledge, but who in course of time would, he doubted not, be brought up to the long-pledge; but he wished, notwithstanding that the long pledge should be preferred, especially among the working classes.

He moved the following resolution, which had been agreed to by the business committee:—Resolved, "That the Convention are of opinion that in order to advance the cause of temperance, those engagements ought to be preferred, which, agreeing to personal abstinence from alcoholic liquors, also tend to restrain the parties from giving or offering these liquors as beverages."

Mr. JOHN SCOTT of Topsham, seconded the resolution, and spoke in favour of the long pledge.

Mr. THOMAS REID of Glasgow, said,—

"That consistency demanded that what a man did not take himself, he should not give to others. There was a strong feeling in Scotland on this subject, and they would not admit into their pulpits or platforms, men, however distinguished, who were not advocates of the long pledge principles. They would be glad to see a good teetotaler and true; but they wanted no short pledge Englishmen; as the conclusion they had come to, was, that a man who held the principles of the short pledge was of no practical use whatever."

He moved the following amendment:—"Resolved, That it is the opinion of this Convention, that it is imperatively required of all those who would take part in the temperance reformation, that they should abstain from giving, as well as taking, intoxicating liquors, as essentially

necessary to the present success and ultimate triumph of the great cause of genuine temperance."

Mr. CHRIMES, supported the amendment :—

"He believed that if there was a bolder enunciation of temperance principles, they would see greater fruits of their labours. It was their duty to teach the world, and not the duty of the world to teach them. Consistency demanded the adoption of the long pledge."

Dr. LOVELL, said,—

"He had first adopted and had continued the long pledge principles ; but he was sorry that the subject of the pledges had been introduced. He had not forgotten the injury done to the temperance cause in 1839, by the introduction of the subject of the pledges, which had then, and ever since had continued to produce a feeling of ill-will among some of the warmest and best friends of teetotalism. He hoped the Convention would not be divided upon it."

Rev. R. TABRAHAM, hoped they would not pass any resolution opposed to the long pledge.

Mr. JAMES TEARE, supported the amendment,—

"If the long pledge had been introduced into many places in England, much unpleasantness would have been prevented. He wished therefore to get rid of the short pledge principle as quickly as possible."

Rev. JABEZ BURNS, declared his devotion to long pledge principles, but thought it unwise to introduce a discussion on the pledges :—

"He believed since the division which had been referred to, most of the short pledge men had become long pledge in principle and action. But he also believed there were individuals, who, though personal abstainers, could not carry out the long pledge, and therefore he thought it very desirable that in a Convention, where all teetotalers had been invited, it should be said, that no pledge but the long pledge should be adopted. It was their opinion that the long pledge was the best ; he concurred in that opinion, but was not prepared to say, that no man was a teetotaler but he who signed a long pledge. He believed it would be extremely detrimental to that Convention to legislate upon the subject of the pledges. Their legislation could not make men adopt either one course or the other. He especially thought it unfit when they had called upon all classes of teetotalers to meet on one common platform."

Mr. WHITE, spoke in favour of a long pledge,—

"He ascribed the success of the men in America to their far-seeing, and declaring they would have nothing to do with strong drink. Example was better than precept ; but those who set liquor upon their tables, were they not setting example to their children, which would induce them to adopt a similar practice."

Mr. MEREDITH remarked, that—

"The observations made, respecting the Americans, were founded on a mistake. Mr. Delavan had said, that no question was asked, as to what pledge people signed. They were considered teetotalers, whatever pledge they signed. The great aim was to get individuals to sign the pledge, and then they could go from step to step, until they went the full length."

JAMES S. BUCKINGHAM, Esq.,—

"Hoped both propositions would be withdrawn. He was a long pledge man, but he had found it well, in trying to accomplish any object, not to demand more

than was absolutely necessary. If they asked all men personally to abstain, and attained that end, their object was gained. But if they passed this bound, and asked for more, they were immediately surrounded by difficulties. He trusted that mutual forbearance would be exercised, and that their friends, who were favourable to the long pledge, would endeavour not by legislation, but by moral suasion, to prevail upon everybody to adopt it."

The Rev. WILLIAM REID, said—

"I am a long pledged man, and I would that all were as I am,—but twelve years' experience in the movement has taught me to take all I can get, and look for more. If a man said he had shut up a public-house, I thank him for it; if he personally abstain, I regard him as weakening the system against which we are contending, and hail him as a fellow-labourer; if he also withholds drink from others, I view him as a more efficient auxiliary; but if, in addition to all he gives money and effort to the cause, I place him at the top of temperance reformers. Though I therefore regard the *long pledged* man, as the most efficient co-operator, I do not decline to recognise those also as fellow-labourers who can give only *personal* example."

Dr. BEECHER thought—

"There was some misapprehension, as to the state of things in America. The pledge there included the non-giving as well as the non-taking; and he never knew that any who signed the pledge had reserved to himself the right of buying and selling. In the whole course of his knowledge, he never met with such a circumstance. He did not think the question belonged to the Convention. Each society should attend to this subject; what had a World's Convention to do with legislating for pledges for the world. The American delegates could not hold themselves bound, by any decision which might be arrived at on this point. They in Britain and in America, should do all that was practicable in their several circumstances."

Mr. THOMAS BEAUMONT, observed—

"As far as his own experience went, he really did not know of any active member of the temperance body who merely personally abstained, and introduced wine upon his table, or gave it to his friends. He believed he carried out the long pledge system to the utmost extent; but he felt satisfied that the strongest advocacy of the long pledge could do no good to the Convention; and he did trust they would at once decide not to prosecute the agitation of this subject, seeing it could not be done with advantage."

Mr. THOMAS WHITAKER, would,—

"Ask, if they knew if any short pledged man had become long pledged, in consequence of legislation on the subject; or did they recollect an instance of a long pledge man becoming short pledge from the same cause. The cause of teetotalism had sustained damage by agitation of the pledge question; for, instead of their minds being intent on devising plans by which the cause could be forwarded, they had been occupied in defending their own particular notions on this subject. He was as long-pledged a teetotaler as ever lived, but they could not bind men's consciences by passing resolutions. He advised them to preach as long and as strong a pledge as possible; but when they had done that, to leave it with the people, to do what they considered right in the sight of God. The truth, if preached, would produce its effects."

Mr. THOMAS WHITLEY of Brighouse,—

"Was a teetotaler many years before teetotal societies were known. He believed that on this subject, as well as on all others, it was desirable to take as broad ground as was consistent with principle. If all were teetotalers, there would be need of nothing more; therefore personal abstinence was a platform

sufficiently broad to answer every purpose, so that the only question then turned upon one of expediency, as to how they could best bring about the end they desired to be attained. He believed the effect of passing the amendment would be to drive away many active and zealous friends of the cause."

Mr. DUNLOP, rose to reply—

He could not conscientiously withdraw his resolution. The long pledge was adopted in America, in Scotland, and in the north of England, and, as far as he knew, had been adopted by every individual association, which had succeeded. When he arrived in London, in 1838—long before the meeting in Exeter Hall—he found the committee of the great society, about thirty in number, not only divided on the pledge question but on a variety of other questions. But were they after eight years' agitation not to be permitted to agitate it further. He did not ask the Convention to legislate on the subject of the long pledge, but that it should recommend its adoption as far as possible; and in the advanced stage of the temperance movement, it was not an unreasonable request."

The CHAIRMAN doubted whether they had power to take the question at all. It appeared to him a matter for the local societies, and not for a World's Convention.

Dr. BEECHER trusted, for the sake of order, that the subject would be allowed to go quietly to the vote. On behalf of the whole American delegation, he protested against any recommendation of a short or long pledge. It was not a question which came within the province of the Convention.

A delegate then moved the previous question, which was promptly seconded—and carried by a large majority. This removed both the resolution and the amendment. Mr. THOMAS REID, entering his protest against the decision.

The address to the Wesleyan Conference was then read by the Secretary. Mr. BEAUMONT made a motion for its adoption and transmission that evening, which was seconded by Mr. BUCKINGHAM, and carried unanimously. (A copy of the document and letter of Dr. Newton in reply, see Appendix D.)

JAMES HAUGHTON, Esq., said—

He conceived the great end of the Convention to be the enunciation of great principles. He therefore proposed the following resolution :—

That in view of all the information given to this Convention, our conviction of the immorality of the manufacture and sale of intoxicating drinks, as a common beverage, is deepened and strengthened, and we desire boldly to enunciate to the world this strong conviction. Whether men may or may not be prepared to receive this great truth, this Convention is unable to determine, neither are they anxious on that point. They dare faithfully to do their duty, and to impress upon the consciences of all men who are engaged in the demoralizing practices referred to, that it is their bounden duty to renounce them at once and for ever."

Mr. SOLLY here proposed to read an address to those engaged in the traffic.

A desultory conversation then followed on the propriety of its being read. It was at last agreed that it should be read.

Mr. W. ALEXANDER, Esq., opposed the passing of Mr. Haughton's resolution :—

It was important that nothing should be done they could not individually defend, or which might be turned as a handle against them. The resolution

stated, that the manufacture and sale of intoxicating drinks, as a common beverage, was an immorality. He could not go further than say, he believed to be opposed to christian expediency."

Mr. W. T. TEMPLETON of Glasgow, observed—

"That it was a direct violation of the command, 'Thou shalt love thy neighbour as thyself.'"

Mr. MELVIN, proposed that the resolution do not pass :—

"Were the members of the Convention prepared to declare before the world that the manufacture and sale of an article was immoral, when they refused to declare it was immoral to give and to take it. He could not be a party to a resolution which would stultify the whole of their proceedings."

Mr. THOMAS REID, seconded Mr. Melvin's amendment :—

"He believed that if the Convention passed the present resolution, it would be decidedly inconsistent. A question had been brought before the Convention and it was resolved to leave it an open question, not to come to any decision upon it. If the giving were an open question, why should not the making also be."

Mr. HOPWOOD, supported the resolution, and said—

"He would be better satisfied with the passing that resolution, than with the whole proceedings of the Convention. It contained a truth which required to be impressed on the minds of the people."

Mr. CHRIMES, also supported the resolution.

Mr. MELVIN, withdrew his amendment, declaring he would take no part in the voting.

Rev. S. WILLIAMSON, supported the resolution.

The resolution was then read, and with the addition of the words "and use," after "sale," was put to the vote and carried.

Mr. BEGGS, expressed his opinion,—

"That the address read by Mr. Solly was hardly, in its present shape, the kind of appeal likely to be useful to the class for whom it was intended. More facts of a statistical character were required to be embodied; and he was quite sure, that if Mr. Solly sat down coolly for a few hours after the Convention was over, he could make it more effective, if, after all, it was expedient to address those engaged in the traffic, when other important interests had been neglected. He proposed it should be referred to the committee which had the care of the other documents."

There being no dissent to this, it was submitted by Mr. Solly to the care of the Secretaries.

The following resolution was then moved by Mr. CHRIMES and seconded by Mr. JOHN GUEST :—"That a very general feeling having been manifested, during the sittings of this Convention, in favour of one of the principal objects for which it was called together, namely, the formation of a World's Temperance Union, as soon as measures could be taken to ensure proper organization and support, it is desirable to form a special committee for the purpose of opening a correspondence with the State Temperance Societies of America, as well as with the National and other principal temperance societies of the British dominions, and other parts of the world,

in order to ascertain how far such a union would meet their approbation, and to what extent they might be disposed to contribute for its support. And that the following gentlemen be appointed a committee, with power to add to their numbers, and to appoint a secretary, if necessary, to report, at due time, the result of their correspondence to such public meeting or convention as may be called together for that purpose:—John Dunlop, William Cash, Dr. Lovell, Rev. Jabez Burns, T. Beaumont."

This resolution was seconded by Mr. BUCKINGHAM. Some objections were raised to it, as reviving a subject already disposed of. It was ultimately carried, 27 voting for it, and 7 against it.

Mr. BEGGS then stated that a great many things yet remained to be brought before the Convention, but the business committee had thought it expedient not to recommend any other matter for their consideration. They thought that after five days exhausting labour it was time to close. The various documents and addresses which had been prepared would be referred to the committee, appointed by the Convention at this morning's sitting.

Mr. J. W. GREEN moved, "That this meeting rejoices most sincerely that the World's Temperance Convention has been held, and tenders its grateful thanks to the Committee of the National Temperance Society for the judicious arrangements they have made in reference to this Convention, and for the measures they have adopted to secure the permanency and efficiency of its proceedings."

This resolution was seconded, and carried unanimously.

The following resolution was then moved:—"That the Committee of the National Temperance Society be requested to co-operate with the Committee appointed by this Convention, to carry out its various decisions, to receive all monies for said Convention, and dispose of such funds as they shall consider proper."

This resolution being seconded, was carried unanimously.

A resolution of thanks was carried to the Secretaries, and to the gentlemen of the business committee.

Mr. BEGGS returned thanks. With regard to the business committee, he had witnessed much self-denial. They had been placed under circumstances of much difficulty and perplexity, in selecting from a mass of documents, enough to occupy a parliamentary session, and every item of which the various proposers thought to be *the most important* business of the Convention. He could cheerfully accord his testimony, that they had been guided by a sincere desire to promote the objects for which they had met.

Mr. CHRIMES also returned thanks.

Resolutions of thanks were unanimously passed to SAMUEL BOWLY, Esq., and W. CASH, Esq., as Chairmen of the Convention.

W. CASH, Esq., returned thanks, and congratulated the friends present

on having brought the business of the Convention to a conclusion. It suggested, that as they had opened, so they should conclude, in solemn silence, offering up the thanksgivings of their hearts to the beneficent Creator, for his great condescension and kindness on this as well as on other occasions.

A few minutes were spent in silent prayer, and the Convention finally dissolved.

(APPENDIX A.)

PAPER ON THE

STATISTICS OF TEMPERANCE AND INTEMPERANCE,

BY MR. THOMAS BEGGS,

SECRETARY OF THE NATIONAL TEMPERANCE SOCIETY.

It has been frequently remarked, that many of the statements passing current in temperance literature were so glaringly erroneous as to do essential harm to the cause they were intended to serve. There are great difficulties in the way of obtaining correct data, and perhaps very little of what we advance would stand the test of mathematical analysis ; but such investigation would, no doubt, prove our facts to be much understated. This defect does not belong to temperance statistics alone. There are wide discrepancies on matters where much more industry, research, and talent have been employed,—where scientific inquiry has been instituted,—and where everything has combined to render accuracy comparatively easy. Yet with better data, and more labour employed upon them, we find serious differences in the results. On the simple question of mortality, there are as many different statements as there are authorities giving them. For instance, Mr. Porter, in his *Progress of the Nation*, gives the mortality of those townships, which, a century ago, was 1 in 25, in 1830, as 1 in 49. Mr. Chadwick, in his Sanitary Report, makes it 1 in 28. The Fifth Annual Report of the Registrar-General, gives 1 in 34, while another calculation brings out 1 in 41. These contradictions occurring where there are greater facilities for acquiring facts, is very perplexing. A similar difference exists among the tables of expectation of life, adopted by different Insurance Companies. The Northampton, Carlisle, Government, Swedish, and other tables, all exhibit various results.

The inquirer who wants to ascertain the actual state of society, finds himself baffled whenever he seeks the aid of the Statistician, for he finds little that he can depend upon with perfect confidence. Important as this kind of knowledge would be to the political economist, as well as to the statesman ; they have in a great measure to blunder on in the dark, whilst the legislator, is often engaged in preparing measures, which must exert a very powerful influence upon the affairs of the country, with a very limited field of observation : perhaps a few isolated facts hastily collected, or some plausible conjecture founded upon mere accident. An acute writer in one of our journals states, that “up to this moment we have in the United Kingdom no returns of our internal productions from year to year, to enable the executive government to form a prospective judgment of the

condition of the people, or the amount of our available means of subsistence." Every one who has made these subjects a matter of inquiry, will acknowledge the defect here referred to.

Of late years, however, particularly since the passing of the Registration Act, we have been enabled to give greater precision to our calculations of Vital Statistics, but yet they are deplorably deficient and contradictory. It need not therefore surprise us, that on a question engaging a very small degree of attention from scientific minds, and one on which many look down with contempt, there should occasionally have been published conflicting statements; and many which startle those who have not paid even a cursory attention to the temperance question. It is highly desirable that we should be careful in collecting statistics, more particularly those affecting the chances of disease and probabilities of life.

Most of the friendly societies existing in this country have been proved to be founded on a very imperfect basis, and instances are not uncommon, where men having paid in for years, are deprived of the aid which they had contributed to others, by the failure of the club, this not unfrequently occurring at the moment of their greatest need. As there are now a great many Rechabite Tents, and as these and similar institutions, originating in the better feelings of the working classes, are calculated to exert a very powerful influence upon their habits, it is of great moment that they should be based upon sound calculations.

It may be useful to allude to the difference of opinion which exists as to the security of such institutions. Many of their conductors contend that they are exempt from the effects of intemperate habits, whilst others, quite competent to decide upon general questions of this sort, hold that they present unfavourable features, from the fact of having amongst their members so many whose constitutions have been seriously affected by previous intemperance. Without dwelling on this difference of opinion, I may remark, that it shews, at any rate, the necessity of due inquiry, in order that institutions of so valuable a character, having for their object the independent provision of the labourer and mechanic against the exigencies of sickness and death, should be guided by proper tables, particularly as that class have been notorious for their improvidence and want of forethought.

Efforts have been made to obtain the statistics of temperance, with very little success. The last returns given by our societies, in reply to a series of inquiries, present a very unsatisfactory result. The results will be found in the improved habits of the people. In the mean time, we have a sphere of labour before us which may be cultivated with success. The immense cost of intemperance has never yet been fully exhibited. This paper has been prepared with a view of suggesting to officers and active members of temperance societies the propriety of carrying out one important recommendation contained in the address submitted at the opening of this Convention—the formation of statistical committees. I have endeavoured to delineate the several points which, in my humble judgment, are the most important; and if every local society would diligently to work, to gather facts, and give them to the public, it would tell powerfully upon them. General statements do not impress the mind so much as those which come home to the business and bosom of the individual. A single murder or accident at our own door will affect more than the loss of a thousand lives at a great distance; and the

stead of giving a round statement that £60,000,000 is spent in intoxicating drinks in the country, it would be well to shew how much is spent in the locality in which the individual is interested by ties of kindred and neighbourhood.

On the cost of intemperance, many very striking statements have gone forth. Some portions may, probably, be overstated, as others are unquestionably understated. In fact, in drawing these conclusions, so much has to depend upon mere conjecture, that they ought to be given and received with caution, as some harm must always result from exaggerated details. On this one question, the account submitted to the Committee in inquiry into the extent and causes of drunkenness, has been generally accepted. But these statements were drawn together some years ago, and although generally correct, do not, however, apply to the present time. We want statistics, if possible, every year, which would be applicable to our changing circumstances, and shew whether our course is one of progress.

It is a somewhat difficult matter to ascertain the national cost of intemperance. It requires a careful investigation into so many questions of trade, disease and mortality, and pauperism and crime, that some years may elapse before the whole can be fairly represented, with anything like accuracy, at one view; but an approximation to it, gathering the facts from particular towns and districts, is not so difficult. Statements, approaching very closely to what I mean, have been made, as relates to the town of Salford, a manufacturing town, with a population of 25,000 inhabitants, and extending to the extent of above £54,000 in the single articles of beer and spirits.

In the reports published by the Total Abstinence Society of that town, there are many very valuable and exceedingly interesting calculations, shewing what that money would do if applied to purposes of public utility. It would be well for every temperance advocate to make himself conversant with the powerful arguments thus furnished; and every society to copy so excellent an example of setting forth in their annual reports the loss sustained by the community in the single article of intoxicating drinks. From another authority, Mr. Chadwick's *Sanitary Report*, it appears, that "the sum spent by the people of this town, is £2. 3s. 4d. per head for each man, woman, and child;" and, "that this sum would pay the rent and rates of upwards of 6770 new cottages, at £8. per annum."

He gives an abstract of a report made by the Manchester Statistical Society, after an active and careful examination, from house to house, by one of their agents. To use the words of the report, "with such an expenditure on one source of dissipation and ill-health, it appeared that, of 2755 of their dwellings examined, only 1661 were decidedly comfortable; that a smaller number were well furnished; that the number of families in which there were less than two persons sleeping in one bed, was only 413; that the number in which, on the average, there were more than two persons in a bed, was 1512; that the number of families who had not less than three persons, and less than four, was 773; that the number of families in which there were at least four persons, but less than five persons to one bed, was 207. There were sixty-three families where there were at least five persons to one bed; and there were some in which six persons were packed in one bed."

In the comments made by Mr. Chadwick, he observes, "that the great

difficulty is with the habits of the adult population, who prefer the gin the best accommodation that can be offered them. The experience of France is precisely similar. In a work of great authority, on the lower classes of that country, it is stated, that the secret of the existence of many filthy, infected, and miserable habitations is, simply, that the persons who pay two sous for their lodgings at night, spend ten sous on brandy by day."

I have had an opportunity of examining rather minutely some valuable documents in relation to Dundee, a manufacturing town in North Britain, as well as seeing the state of the population as to dwellings and general habits. It is remarkable, from being one of the three towns all situated in that country, which produce more fever cases than any other towns in the empire, those are Edinburgh, Glasgow, and Dundee. In Dundee, there are certain districts from which fever is never absent, the inhabitants of one district dying off, at the average age of thirteen years. The filth and wretchedness is indescribable, there is no drainage in the town, and a very imperfect water supply. In 1841, the population spent £180,000. on strong drink; a powerful and intelligent writer proceeds to follow the matter into detail, he is here speaking of one parish, St. David's. "The baker's shops were found to be 11; the publicans or places having licenses to sell spirits 108. Though many of these licensed places sell provisions as well as spirits, it is not extravagant to suppose, that they make on an average over the year, great and small, by the sale of spirits, a profit of 2s. a day. If this profit be taken at 20 per cent. of the sales, this gives sales 10 times the profits or 10s. per day—£3. 10s. per week, and £182. 10s. per year; and to the 108 houses, a sum, I am almost afraid to set down, £19,700., more than a fourth part of the entire earnings of the working classes; by a previous calculation put forth, he makes the whole earnings by wages, throughout the year, to amount to £73,190.; 108 publicans, 11 bread shops, *a fourth part of the bread of the people turned into whisky*. Who shall tell the moral arithmetic of this monstrous expenditure—the deep degradation of which it is the index—the physical wretchedness implied under these figures—the riot and profligacy of the Saturday night and Sunday morning—the publicans' harvest days—the weeks of starvation that follow—the domestic bitterness and brawls—the squalid bare naked children—the hell at home, and fearful looking for of future judgment, wrapped up in this parish tavern bill of £19,710. per annum."

"The quantity of spirits entered for home consumption over all Scotland, says Sheriff Alison, is 6,620,000 gallons. The population of Scotland is 2,555,000, which gives $2\frac{3}{4}$ gallons, or 16 bottles, per head to the whole Scottish population. The sheriff of Lanarkshire estimates the consumption of Glasgow, per head, so high as 6 gallons. If the proportion then, for Scotland, be $2\frac{3}{4}$ gallons, and for Glasgow, 6 gallons, we are safe in taking the consumption of Dundee at 4 gallons per head. This gives to a population of 60,000 souls, 240,000 gallons; which, as most of it is retailed at 15s. a gallon, gives £180,000. a year as the tavern bill of Dundee, £27,792. as the tavern bill of St David's parish, the parish in which the writer lived."

"By a calculation made by Mr. J. C. Symons, one of the witnesses before the committee, it appears that the quantity of spirits consumed in England is $7\frac{1}{2}$ pints per head, in Ireland rather more than 13 pints, and in Scotland 23 pints per head per annum." This statement was made in 1841.

Quoting from the same authority, the present sheriff of Glasgow :— declares that he believes 30,000 persons go to bed drunk in the city of Glasgow every Saturday night ; and the late respected Professor of Divinity Glasgow College, who died last year, said, a short time before his death, a clerical friend, “ Such is the condition of Glasgow, that I cannot pass from my own house in the College, to any place of worship in the city, on Sabbath morning, without having every organ and faculty of body and mind offended.”

Granted that Dundee stands lower in the scale than any other town in Great Britain ; yet, we shall find many approximating very closely to it, and in looking at the mere money loss alone, it will appear enormous, and most to exceed the bounds of credibility. The loss is not comprised, however, in the sums spent on liquor, but embraces the cost of crime and pauperism, and also the burdens of destitute widowhood and orphanage. If they were carried out, as the reports have been, in relation to the town of Bury, it would be found, that the people of Dundee spend, annually, a sum that would thoroughly drain every street, bring water into every house, build commodious cottages for its population, erect schools for its young, and mechanics’ institutions for its adult population, and form public walks and gardens for recreation and rational enjoyment, and by improving in the means of comfort, banish four-fifths of the disease and poverty which afflict its people. This we may enforce by shewing, in Edinburgh, similar results from the same causes. Mr. Baillie Duncan, in a speech on the spirit licenses, makes the following remarks :—“ Now I will not pretend to explain the cause of all these, but I am persuaded that the measure of protection, which the property of the citizens receives from the police, is seriously diminished, by their time and attention being occupied with drunk and disorderly persons. The interests of the community are all affected in another way. In reply to an inquiry, Captain Lining has written me, ‘ It is impossible for me to give you a note of the expense incurred to the establishment connected with the apprehension of drunkards. The time of the officers employed is considerable. The average number of drunken cases for the last four years in that city, was 490, occupying the time of the officers, to an extent of 781 days, or the whole time of two officers for the year ; there must of course be occasioned an expense of at least £90. per annum, and, upon a moderate calculation, the number of officers attending in these cases at the police-court, will average twenty men per day, and occupy not less than two hours each man, making forty hours per diem, or the whole time of three men for the year ; but this being necessary duty, no expense is incurred.’ ” He remarks further, “ The annual cost to the police, for the maintenance of drunkards at the main office, will average about £40., being nearly the half of the expense in maintaining the whole number of prisoners.” In addition therefore to all the other evils connected with drunkenness ; we have it increasing our police-assessments, though certainly not to the great extent to which it affects the prison-tax. From a tabular statement prepared by Mr. Smith, the Governor of the prison of Edinburgh, and now before me, it appears that the number of separate prisoners committed for being drunk and disorderly, to that prison during the year, ending June, 1834, was no less than in 1816. This is a large number, and the facts connected with it are very distressing. The statement gives the respective ages of 332 males,

and 582 females of the number, and I have endeavoured to classify the ages of these individuals; the following is the result:—

Age.				Males.	Females.
At and under 20 years	.	.	.	73	155
"	"	30	" . . .	110	284
"	"	40	" . . .	79	80
"	"	50	" . . .	46	44
Above	50	"	. . .	24	19
				332	582
Age unknown	.	.	.	567	335
				899	917

How lamentable a picture of juvenile delinquency is here unveiled.

Rev. John Clay of Preston, gives a calculation of part of the cost of the prison of which he is the chaplain:—

"Four hundred and fifty drunkards were committed to the Preston House of Correction in the last year, each of these, at a low estimate, spent five shillings weekly in liquor. To this add the loss of wages during imprisonment (average of the former fifteen shillings, and of the latter six weeks,) and the cost of prosecuting 125 felons at £8. each, and of hearing 325 minor offences at £1. each. Twenty-five drunkards were transported last year, at an expense of between £70. and £80. each. Six weeks maintenance in prison for 450 prisoners, (including interest of money sunk in buildings, &c.,) may be taken at £1650. The proportion of the annual charge for county and borough police appertaining to these 450 prisoners may be considered £2500., and the cost to the union for destitute families about £300. or £400."

The Chaplain of the Stirling prison, states:—"So far as my experience has at present gone, I think that drunkenness is the main cause of crime. The Police Register of Dunfermline shows, "that out of 250 cases which were investigated, nearly 200 were either the direct results of intoxication or immediately connected with it." The return from another prison says: 'The offences for which these persons have been imprisoned, have generally been paltry thefts, committed under the influence of drink; of the ninety-two persons committed, sixty-seven voluntarily admitted that it was through the effects of intemperance.'

It is admitted on all hands, that intemperance, disease, crime and filth are always associated; and it is found in Edinburgh, and elsewhere, and in the lowest and most miserable neighbourhoods of our densely populated towns, where disease most abounds, there are the greatest number of spirit-shops. We are indebted to the Health of Towns Commission for opening up many of our social ills. We find now that destitution and intemperance are continually acting and re-acting upon each other, so as to create a difficulty in discriminating which is cause, and which is effect; but it is enough for our present purpose that they are invariable companions; intemperance aggravating the evils it does not actually produce, and we find as a necessary consequence, that fever, a disease attacking the

ads of families, and one originating almost entirely from removable causes, is fearfully prevalent in Dundee, as well as in the neglected neighbourhoods of our manufacturing towns. It is ascertained on good authority, at fever costs this town an annual sum of £25,096; and this will have to be added to the cost of the liquor, the £180,000. It will be seen at once, that, although much of the fever so prevalent, undoubtedly arises from the overcrowding, bad drainage, imperfect ventilation, and other causes which embitter the condition of poverty; yet all these are aggravated by habits of intemperance, whilst the expenditure of a sum of money that would drain the streets and build better habitations for the people is annually going on. It is clear that the fever-bill of Dundee must be charged to the drinking-system. But of the direct influence of strong drink in producing disease, we have ample evidence. Dr. Davidson, in remarking on the influence of intemperance on fever, adduces a table to show the proportion of temperate and intemperate individuals who were admitted into the Glasgow Fever Hospital, from November 1st, 1838, to November 1st, 1839:—

	Temperate.	A little intemperate.	Intemperate.
Typhus (Males) . .	125	51	73
Ditto (Females) . .	76	8	80

It appears that those were classed as “temperate,” who never indulged in strong drink to the extent of inebriety; those “a little intemperate,” who now and again, perhaps at long intervals, drank to intoxication, and those “intemperate,” who were habitually so, who drank whenever they could get ardent spirits. Dr. Davidson adds:—“In the Glasgow Fever Hospital, there occurred 81 deaths from eruptive typhus in individuals whose habits were ascertained, and 34 of these were reputed as intemperate, 19 a little intemperate, and 28 temperate. In Dr. Craigie’s table of the deaths, in 31 cases of fever that occurred in the Edinburgh Royal Infirmary, there were 15 stated to be irregular or dissipated, only 2 regular; the habits of the remainder are not stated.” This involves a most momentous question. The authority quoted in a previous instance, says, “that the annual slaughter in England and Wales, from preventible causes of typhus which attacks persons in the vigour of life, appears to be double the amount of what was suffered by the allied armies in the battle of Waterloo.” No doubt the accumulations of filth, and the want of proper sanitary regulations, induce a great amount of this fever; but a vast amount is attributable, both directly and indirectly, to the prevailing intemperance. Fever costs Glasgow, £46,000 per annum, and you will find in the description of its population, a perfect explanation of this. Dr. Cowan, in the *Vital Statistics of Glasgow*, says, “Glasgow exhibits a frightful state of mortality, unequalled, perhaps, by any city in Great Britain. The prevalence of fever presents obstacles to the promotion of social improvement among the lower classes, and is productive of an amount of human misery, credible to those only who have witnessed it.”

Mr. Symonds, the Government Commissioner, gives the following description:—“The Wynds of Glasgow comprise a fluctuating population of from 15,000 to 30,000 persons; this quarter consists of a labyrinth of

lanes, out of which numberless entrances lead into small square courts, each with a dunghill in the centre. Revolting as was the outward appearance of these places, I was little prepared for the filth and destitution within. In some of these lodging-rooms (visited at night) we found a whole lair of human beings littered along the floor, sometimes fifteen or twenty together, some clothed and some naked; men, women, and children huddled promiscuously together. Their bed consisted of a layer of mud and straw, intermixed with rags. There was generally little or no furniture in these places; the sole article of comfort was a fire. Thieving and prostitution constitute the main sources of the revenue of this population." A description like this would create amazement in any man who had never examined the subject, and who had merely looked at the large squares and splendid streets, and other marks of wealth and splendour, found in the manufacturing capital of Scotland. A solution to the whole is found in the following statement, taken from Mr. Alison, in 1840:—"In Glasgow, among 290,000 persons, included in 58,000 families, there are 3000 houses for the sale of intoxicating drinks, being nearly one public-house for every twenty families, the number of inhabited houses is about 30,000, so that every tenth house is appropriated to the sale of spirits, a proportion unexampled, it is believed, in any other part of the globe. This number, 3010, has risen from 1600 since the year 1821, though more than 140,000 souls have been added to the population."

These questions have never been felt by the community, and scarcely ever presented to them; but go where we will, we find people complaining of the public burdens, but neglecting the causes which produce them. To new evils they are duly sensitive, but to those with which they have every day acquaintance, they feel an apathy or indifference. Amidst great callousness on the subject of war, still there would be many who would mourn the destruction of human life at the field of Waterloo; but it is scarcely ever remarked, that twice that number are slain every year by fever, arising from preventible causes in this country, and that a still greater number are slain by the drinking-system. There is general alarm when the cholera makes its appearance, and ravages the neglected districts of our large towns, whilst disease is always present with us, and decimating the population, in a great measure unnoticed. Familiarity with suffering deadens its effect upon us. If a man hang or drown himself, it excites some compassion; but, if he drink himself to death, it excites little. In the Registrar-General's Report, for 1841, we find that fifteen persons died of hydrophobia; no doubt every one of these deaths would excite a sensation, and pass through the papers, with the usual flourish of horror, death, &c.; but we find, in the same year, 206 recorded deaths from *delirium tremens*, and 218 from intemperance, *i. e.*, of persons dying from the immediate effects of drink, known to the authorities, and where the fact was admitted by coroners' juries. And it has been shewn, by a high authority, that in the construction of one of the longer lines of railway the number killed and wounded exceeded, in proportion to the number employed, those engaged in the four great battles, Talavera, Vittoria, Salamanca, and Waterloo. The deaths (according to the official returns) in these four battles, were only 2.11 per cent. of privates; and in the forty-one months of the Peninsular war, the mortality in battle was 1.4 per cent.; of disease, 11.9 per cent. The concurrent testimony of a number of gentlemen who offered evidence before a parliamentary com-

Committee on the condition of the railway labourers, went to prove, that the main cause of disease and accident among these men, was drunkenness. At the same degree, we find that communities will murmur at any addition to a rate for manifest improvements, while it is obvious, on inquiry, that such outlay would save, in some other direction, a much larger sum than that expended; and it does not admit of doubt that the largest amount that could be asked to carry out necessary improvements in our large towns, would be far less than the expenditure now rendered necessary by the pressure of sickness and disease, and the cost of pauperism and crime fairly attributable to the general neglect of sanitary measures, and the prevalence of drinking-habits, which, unfortunately, are more prevalent, the lower the population is sunk in physical and moral condition. Sometimes a whole town will be distracted about the expenditure of a few hundred pounds in a proposed improvement, that will lay some penny per head on the inhabitants, whilst they turn a deaf ear, when you inform them, that at a very moderate computation, the drinking-system they encourage leaves a tax upon each member of £5. or £6. per head, per annum. How often do we hear in this country of an overtaxed population, and popular declaimers talk themselves into frenzy on the subject, but do not hesitate to animate their patriotism, and stimulate it to the necessary height, by the drink which is imposing a heavier burden than our annual taxation. The whole revenue of the country, is from fifty-two to fifty-eight millions, five millions of which are raised from duty on British spirits, nearly as much from the duty on malt, three millions from foreign spirits, nearly two from wine, and nearly one and a half from tobacco. Most of this revenue goes back to fructify in the pockets of the people, whilst to the £60,000,000. spent in intoxicating drinks, must be added immense money losses arising from disease, poverty and crime. It is ascertained with tolerable correctness, that the sum spent by the working classes alone in spirits, cannot be less than £24,000,000. But leaving that field of inquiry, we may conclude this part of the subject by adducing one or two other cases, shewing the connexion betwixt the habits of drinking and disease. In Dumfries, where cholera attacked one-eleventh, and swept away one-eighteenth part of the population, there were found to be 12 bread-shops, and 79 whiskey-shops; and in the Wynds of Edinburgh, it was calculated that the expenditure in spirits, bore a like proportion to the quantity of solid food.

These facts speak for themselves, and to this may be added the improvement in health and the diminished mortality of the prisoners in our jails, owing, unquestionably, to the superior cleanliness, regularity and treatment, but more especially to the total abstinence from strong drink and tobacco, which is enforced. It cannot be owing to the increased quantity of food; for the whole cost of our prisoners to the state, is 2s. 6d. per head, per week, for food, clothing and lodging; and the diet of the prisoners, mainly vegetable, at Salford, did not exceed 1s. 6d. per week; at Edinburgh, 1s. 9d.; and at Glasgow, 1s. 7d. Another fact may be mentioned, the inquiries of the sanitary commission have fully proved that there is more sickness in times of commercial prosperity, than when trade is dull. This opens up an astounding inquiry. If there is an increased mortality when trade is good; it can only arise from an excess of deaths, arising from the cases of disease which result from the indulgence of vicious propensities. There was ample evidence to prove that the late distress did

not increase the mortality. Paisley and Glasgow shewed a diminished mortality. In Manchester, Salford, and Stockport, in 1838, there were 11,323 deaths; and in 1842, a year of severe distress, there were only 10,201 deaths, shewing a decrease of 1122. At any rate, no apparent cause exists for this difference, but the one named. And the gentlemen whose evidence has furnished this material, and not likely to be biased in favour of total abstinence principles, concur in attributing it to the diminished means of the operative classes, and the compulsory temperance to which periods of distress subjects them. A table is given by a committee of operatives, in Ashton-under-Lyne, who had the assistance of Mr. Coulthart, one of the principal bankers in that town. This table gives the expenditure of one year by the *cotton operatives* of that town.

Food.	Clothing.	Fuel.	House Rent.	Sundries.	Education.	Ale and Spirits.	Medicine and Medical Advice.	Savings' Banks.	Total.
£	£	£	£	£	£	£	£	£	£
185,720	26,410	9,350	33,870	8,180	2,220	14,430	6,160	2,410	288,730

We find, that with an annual expenditure of £14,000. in intoxicating drinks, by the operative classes, they only spend £2000. in the education of their children, and deposit £2,410. in the savings bank. That more than one-half of the sum spent in clothing, is spent in the means of dissipation; from which it will appear that they have within themselves, at a moment they choose to surrender this pernicious habit, a power to give one-half more employment to all the useful branches of industry in the town.

It may be instructive to give one of Mr. Clay's tables, which shews the drunkenness and the indulgence of unbridled passions, and not dissipation, are the causes of crime.

	SESSIONS.		SUMMARY.	
	M.	F.	M.	F.
1. Profligacy	202	50	422	93
2. Ignorance	90	16	265	30
3. Distress	10	7	96	17
4. Comparative respectability	35	6	96	6
	337	79	879	146

The Rev. J. Clay, gives intemperance as the great cause of destitution and crime. "Persons," says he, "who in hard times are led into criminality by destitution, are in better times led into it by drunkenness." In his report for 1845, he says, "the practice of excessive drinking diminishes or increases with the fall and rise of employment. When, in 1842 the operative was suffering most severely from want of employment, intoxication, as a cause of crime, was, compared to other causes, less than 17 per cent.; while now that labour and skill are in the greatest demand, and wages are unusually high, the criminality attributable to this debasing propensity has swollen to 41 per cent. It is a melancholy reflection, that

when reviving trade succeeds one of those periods of gloom, which ever and anon darken our commerce, that the people should have learnt so little from their previous distresses, and feel so little what is due to themselves and their families, as to waste their increased means in the debaucheries of the gin and the beer-shop."

This testimony receives a strong confirmation from evidence recently published. In Mr. Tremmenheere's Report on the operation of Lord Ashley's Act, a fearful picture is given of the intemperance of the miners in Monmouthshire and Brecon.

"It is desirable," he says, "to direct especial attention to the fact of the great and general increase of intemperance since the return of high wages and prosperity, in the autumn of 1844. The fact is notorious throughout the entire district, comprising a population of at least 140,000 souls. At the works, it was stated to me, that although the wages of colliers now ranged from £1. 1s. to £1. 5s. per week, and the earnings of the men employed about the furnaces and rolling mills from £2. to £4. per week, with a corresponding high rate in every other species of employment, the great majority of the work-people, men, women, and boys, spent the whole of their earnings within the week, principally in eating, and were often in debt besides. On Sunday nights, as at other convenient times, the public-houses are generally full. Among the statements made to me on this subject, were the following:—The Rev. T. Davies, incumbent of Pitypool, informed me, 'that he estimated, that on Sunday evenings, there were now from 1,200 to 1,500 people in the public-houses and beer-shops of his parish, containing a population of 7,000.' As beer-houses, &c. abound among all the adjoining masses of population, it would appear that not far short of the entire adult working population frequent those places on Sunday evenings. A highly-respectable dissenting minister, in another part of the district, thus expressed himself to me on this subject:—'The people began to drink away all their earnings as soon as the good times returned. I have laboured among them many years, and I am sorry to say I see no improvement in their habits in this respect, and but little, if any, in their general morals. Teetotalism has declined; for every twenty whom I induced to join it a few years ago, I have not now five who have remained. My chapel is attended by at least 400 people every Sunday evening, and it is shocking to think, after so many years of my ministry, that immediately after the service is over they all flock to the beer-shops and public-houses.' The general state of things seems to be summed up in the expression frequently used in answer to my inquiries on this point, 'the more wages they get, the more they spend in drink;' and, unfortunately, it is also added, 'the less they spend in the education of their children;' for, notwithstanding their own ample earnings, the moment there is the least demand for their children's labour, they take them from school at the earliest age at which they can earn anything, whereas, when employment is slack, they are content that they should be left at school, provided it cost them little. *Females, in many cases frequent the public-houses and beer-shops with the men;* or, if they remain at home, they often sell their daughters for spirits. With the participation of the female part of the population in these demoralising habits, the prospect of amendment in this particular seems remote."

We see the evil connected with disease and crime. Let us now

look at the question of pauperism, as connected with this immense expenditure in intoxicating drinks. The great bulk of the sum expended on pauperism, must be added to the amount. We find, that in 1842, the paupers relieved were 1,429,356, at a cost of £4,911,498, and the criminals were one million more, making nearly 2,500,000, out of a population of 15,000,000. There have been many attempts to trace the amount of pauperism and crime to various causes, and it has been usually attributed by political agitators to unavoidable poverty. I have no disposition to deny that the fluctuations in our commercial system produce much misery. In the course of many inquiries, I have had some favourable opportunities of judging of the truth of these allegations, and am free to say that I have found very little poverty but what has been self-induced, which the abrogation of the drinking habits would remove; but, however, I would rather submit the evidence of others than my own.

In the reports of the Poor Law Commission, we find this corroborated—"It is a popular opinion, that 'poverty is the mother of crime,' or, in other words, that our gaols are filled by 'the distress of the times,' and not unfrequently by the difficulty of obtaining parochial relief. Previous to and subsequently to my acceptance of the post of assistant commissioner, I have paid much attention to the subject of the connexion of pauperism with crime, and I can state that evidence is at variance with the popular opinion."

The following is an extract from the evidence of Mr. Wontner, the benevolent governor of Newgate:—"Of the criminals who came under your care, what proportion, so far as your experience will enable you to state, were by the immediate pressure of want impelled to the commission of crime? By want is meant the absence of the means of subsistence, and not the want arising from indolence and an impatience of steady labour.—According to the best of my observation, scarcely one-eighth. This is my conclusion, not only from my observations in the office of governor of this gaol, where we see more than can be seen in court of the state of each case, but from six years' experience as one of the marshals of the city, having the direction of a large body of the police, and seeing more than can be seen by the governor of a prison."

"When we inquire into the class of cases to which the last answer refers, we generally find that the criminals have had situations and profitable labour, but have lost them in consequence of indolence, inattention, or dissipation, or habitual drunkenness, or association with bad females."

"If we could thoroughly examine the whole of this class of cases, I am confident that we should find that not one-thirtieth of the whole are free from imputation of misconduct, or can be said to result entirely from blameless want. The cases of juvenile offenders, from 9 to 13 years of age, arise partly from the difficulty of obtaining employment for children at those ages, partly from the want of the power of superintendence by parents, who, being in employment themselves, have not the power to look after their children, and in a far greater proportion from the criminal neglect and example of parents."

Another series of inquiries may be useful and instructive;—to examine the cost of strong drink, as connected with the benefit societies. In an article I have lately furnished to one of our temperance journals, there is the following passage, for the facts of which I am indebted to Mr. Cha

ck's Sanitary Report :—" When will working men be wise enough to manage their own affairs? It is difficult at all times to ascertain the expenditure in drink, but the most reasonable calculation gives a great amount. We will select one instance at Walsall, where there are ninety societies. The sum compelled to be spent, by rule, varies from 2*d.* to 3*d.* per month, and, supposing no more than this to be spent, it would make a sum of £981. per annum. The annual feasts, at 2*s.* 3*d.* and 3*s.* 6*d.* per member, amount to an annual sum of £257., making a total of £1238. Every one at all acquainted with these annual feasting, well know that they tend to some days of intemperance, and they will see that the sum allowed by rule would form only a small portion of the whole. But, besides the expenses enumerated, there were those entailed by expensive decorations; one society expending £70., and another £80.; several societies had lost more; seventeen societies had lost £1500., and one £600, entirely attributable to defective management. If these amounts had been placed out at the savings' bank—that is, one year's expenditure in drink, feasting, and decoration money, together with the losses arising from mismanagement—in ten years it would have amounted to the sum of £5328. 19*s.* 3*d.* If this calculation was carried out, in connexion with other localities, it would be found, that on the part of working men, there is a profligate waste of means that, if carefully husbanded, would surround them with comforts and independence; but which, spent as it now is, only renders their condition more precarious, and neutralises the good effects of those institutions originating in their better feelings. So long as a man is the slave of drink, so long will he be the dupe of the designing and the selfish. The only condition on which the working man can rise up from his present position, is by becoming worthy of a better. Strong drink inflames his passions, and elevates the animal over the spiritual being. Gradation is as necessary to this condition as disease and suffering. The means are in his own hands, and he must be urged again and again to adopt the only alternative in his power—the abandonment of alcoholic drinks. The highest as well as the lowest motives impel him to do this; not only the consideration, which ought to be influential in moving him as a moral agent, as an intellectual being, but that which forms the lowest, an appeal to his mere pecuniary interest."

The following extract from the evidence of gentlemen on the Poor Law question may be suggestive of other inquiries :—" I have often regretted the extreme facility with which the means of gratifying the propensities to drink, and other indulgences, are afforded by the system on which the pawnbroker's business is at present carried on. In the course of my experience and investigations, I have had many thousands of duplicates of articles pledged by the poor; and I have found that nearly all the articles pledged by these classes are at sums from 3*d.* to 1*s.*, and not exceeding 1*s.* 6*d.* each pledge. It is notorious to those acquainted with the habits of the people; and it is indeed admitted by the paupers themselves, that nine out of ten of them are pledged for liquor. The immense proportion of these pawnings were by women, and chiefly of articles usually deemed essential to their use and comfort, such as handkerchiefs, flannel-petticoats, shifts, or household articles, such as tea-kettles, flat-irons, and such things; these articles being always in requisition, they are usually redeemed in a few days, and frequently on the same day. I made a calculation of

the interest paid by them for their trifling loans, and found it to be follows :—

			per cent.		per cent.
A loan of 3 <i>d.</i> ,	if redeemed same day,	pays interest at the rate of	5200	if weekly	866
" 4 <i>d.</i>	"	"	3900	"	640
" 6 <i>d.</i>	"	"	2600	"	433
" 9 <i>d.</i>	"	"	1733	"	288
" 1 <i>s.</i>	"	"	1300	"	216

Operation of Poor Laws, p. 321, ch. xiv.

This paper does not profess to be a disquisition on the subjects which it treats. It has been compiled with a humble design to indicate the various points to which statistical committees might devote their inquiries. If, in every town in the kingdom, a statement of facts, relation to that locality, and properly authenticated, were laid before the people (similar to those here given), it would have a powerful effect in cultivating an opinion in our favour, and show, more powerfully than any other class of arguments could, that all have to suffer from the continuance of the drinking-system—that Providence has united us together by common ties of affection, duty, and interest—and that no man can exempt himself from the losses entailed upon the community by its vicious habits.

In conclusion, I may urge the great importance of this course of action. In a few years we might be enabled to furnish a mass of evidence of an irresistible kind. As many of our friends are anxious to go to the legislature, it may be well to remind them that we have scarcely any statistics that would stand parliamentary investigation; and, in addition, it is of great consequence that our advocates should have their attention called to the imperfect character of those now in common use. Sometimes a random statement throws doubt over a very valuable address. With the hope that this paper might be suggestive of a course of action that would receive the sanction of the Convention, and be by them recommended to the various societies throughout the world, I have thrown these facts together. I am not prepared to affirm, in every instance, their correctness, but they will, no doubt, receive additional value from the fact, that they have been taken from official, and other accredited documents. In every instance have I taken any mere temperance authority, and, had time permitted, they might have been multiplied to a much larger extent.

(APPENDIX B.)

MEMORANDUM AS TO CERTAIN MEDICAL CERTIFICATES WHICH HAVE BEEN OBTAINED BY THE FRIENDS OF TEMPERANCE IN GREAT BRITAIN.

*Drawn up for the use of the World's Temperance Convention, for
August, 1846.*

BY JOHN DUNLOP.

In the year 1839, Mr. Julius Jeffreys conceived the idea of procuring from eminent medical men in the metropolis, and elsewhere, in Great Britain, a certificate, or written opinion, vindicating the practice of total abstinence from all intoxicating liquors.

The testimony is as follows:—"An opinion, handed down from rude and ignorant times, and imbibed by Englishmen from their youth, has become very general, that the habitual use of some portion of alcoholic drink, as of wine, beer, or spirit, is beneficial to health, and even necessary for those subjected to habitual labour.

"Anatomy, physiology, and the experience of all ages and countries, when properly examined, must satisfy every mind well informed in medical science, that the above opinion is altogether erroneous. Man, in ordinary health, like other animals, requires not any such stimulants, and cannot be benefited by the *habitual* employment of any quantity of them, large or small; nor will their use during his lifetime increase the aggregate amount of his labour. In whatever quantity they are employed, they will rather tend to diminish it.

"When he is in a state of temporary debility from illness, or other causes, a temporary use of them, as of other stimulant medicines, may be desirable; but as soon as he is raised to his natural standard of health, a continuance of their use can do no good to him, even in the most moderate quantities, while larger quantities (yet such as by many persons are thought moderate) do sooner or later prove injurious to the human constitution, without any exceptions.

"It is my opinion, that the above statement is substantially correct."

This certificate was signed by about eighty first-rate medical practitioners, including professors in universities, eminent medical authors, and the Queen's physicians and surgeons.

Although the obtaining of this document was a matter of high importance to the advancement of the cause at the aforesaid period, it circulated greatly to encourage its friends and silence its enemies, yet it

was much limited in its benefit and operations from the following circumstance. It seems that, at the period in question, total abstinence views were so unpopular in this country, that any medical man, who should be known publicly to advocate such a principle, was in great danger of losing an important portion of his practice. And, accordingly, from a feeling of deference to the position of those gentlemen who had signed the certificate, and, to the expressed desire of some of them, the friends of temperance found themselves confined in the publication of it, to works and periodicals exclusively of a temperance character.

In the year 1844, Mr. Dunlop, supposing that the time had arrived for the progress of the cause, when a certificate of a similar character, and containing additional positions and clauses, might be obtained, and free circulated, put himself into correspondence with a number of medical men known to be favourable to the cause of total abstinence from alcohol; and having combined and arranged their various sentiments, he drew up the following certificate, which received the concurrence of about 160 medical men, in all parts of Great Britain :—

“ We are of opinion that there is no principle of strength or nourishment for the human frame in alcohol, as is commonly supposed; generally, in drinks of which it forms a part, such as ardent spirits, fermented wines, cider, ale, beer, porter, and others. That any trifling portion of nourishment contained in the last three, is greatly exceeded by that in barley-water, porridge, or gruel, made from an equal quantity of grain. That the use of alcoholic beverages generates ultimate weakness instead of strength, and tends to cause subsequent debility in the frame. That the above-mentioned intoxicating fluids are in no way necessary to persons in ordinary health, nor are they required for any particular constitution. That the daily or habitual use of any portion of them is prejudicial to health. That the excitement, or cordial feeling they create, is mere stimulation, which departs in a short time, and is unproductive of any element of real strength; and that, contrary to ordinary opinion, the health and average comfort of the nation would be greatly promoted by their entire disuse as beverages.”

This certificate having been lately submitted to several medical practitioners of influence, in London, they stated that there were one or two points in it to which they could scarcely give an absolute and unqualified assent; but that, if Mr. Dunlop chose, they thought they could furnish him with a form which might show out the total abstinence principle, and be likely to receive signatures, almost universally, among those who truly understood the medical nature of alcohol.

Observing that a variation in the form of the testimony, and a retrenchment of one or two debateable points, might enable a large number of influential medical men to concur, without essentially injuring the stringent nature of the document, Mr. Dunlop agreed to this proposal, and accepted the new certificate, No. 3.

Having then made application, he obtained to it the concurrence of most of the first medical authorities in the empire. This third certificate has been signed at the present date by about 300 medical men, both of the metropolis and elsewhere, throughout the three British kingdoms, and is as follows :—

“ We, the undersigned, are of opinion,

"1. That a very large portion of human misery, including poverty, disease, and crime, is induced by the use of alcoholic or fermented liquors, as beverages.

"2. That the most perfect health is compatible with total abstinence from all such intoxicating beverages, whether in the form of ardent spirits, or as wine, beer, ale, porter, cider, &c., &c.

"3. That persons accustomed to such drinks, may, with perfect safety, discontinue them entirely, either at once, or gradually after a short time.

"4. That total and universal abstinence from alcoholic liquors and intoxicating beverages of all sorts, would greatly contribute to the health, the prosperity, the morality, and the happiness of the human race."

The general ignorance of our inhabitants upon this question—their obstinate adherence to the opinion, that the daily use of a certain quantity of alcoholic liquor is necessary to health and strength, has always proved a chief obstacle to the advancement of our principle. It is probable that the flat denial contained in the above certificate, of such dangerous views, will work well among the population. But it is not the un-degree'd and unlicensed public only which is in a state of pernicious ignorance on these mighty topics. The great numerical majority of medical practitioners, throughout the land, are equally uninformed. And it is hoped, that the weight of metropolitan and university authority, exhibited in the above testimony, will have large effect in inducing a general medical change of view on the subject of alcohol.

But as the enemies to the cause have, at the present period, ceased to give positive contradiction, and to offer direct hostility to our principles, and endeavour to procure equivalent results by striving to have our claims and pretensions, as much as possible, passed unnoticed, and use all efforts to produce a general apathy, try to prevent persons from reading our publications and attending our meetings, it will be necessary to force the new medical views upon the public, by means of very extensive and reiterated advertisements in the newspapers, by which method, thousands, who have no opportunity of knowing what may be stated in our favour, may be reached and influenced.

(APPENDIX C.)

MEMORANDUM

ON THE

ARTIFICIAL AND COMPULSORY DRINKING USAGES OF THE BRITISH ;

TO SERVE AS MATERIALS FOR SUGGESTION BY THE

WORLD'S TEMPERANCE CONVENTION, AUGUST 1846

By JOHN DUNLOP.

The subject of artificial and compulsory drinking-usage, is one which may be important for a World's Convention on temperance, to entertain and examine ; since there seems to exist in all mankind a tendency to connect courtesy, civility or complaisance, with the offer and reception of strong drink ; and not only so, but to involve all important events, anniversaries, and many of the ordinary affairs of business life, in the same noxious and dangerous alliance.

Doubtless, it may be admitted, that it is in Great Britain and her colonies, chiefly, that the mischievous system of drinking-custom and usage, has been perniciously wrought up and composed into a scheme of extraordinary regularity, detriment and malignity. But as all nations are implicated in the principle of drinking-usage, and may eventually fall into similar circumstances as the British have sunk in this respect, it is trusted that our respected brethren of other nations, will bear a little with the enforcement of attention to a subject of such unhappy and general importance.

In addition to these considerations, it is a matter of interesting inquiry to investigate the various modes of inebriation as they exist in different countries ; and the investigation becomes serious and important, when it is undertaken with a view to address a cure to the intemperance of any given community. There are strong shades of difference in the occasions on which intoxicating liquors are used in various nations ; so much so, as to make it manifest that the mode of cure of national intemperance, must, in the nature of things, vary with these circumstances ; and to those who are habituated to attend to the power of peculiar customs on the morals of a people, these considerations will appear of no mean importance.

The system of rule and regulation, as to times and occasions of drinking, pervades all branches of society in Great Britain, at markets, fairs,

meals, baptisms, funerals, and other occasions. But besides this, almost every trade and profession has its own code of strict and well-observed laws on this subject. There are numerous opportunities, when general custom makes the offer and reception of liquor as imperative as the law of the land. Most other countries have, upon the whole, only one general motive to use liquor, viz., natural thirst, or the desires of a vitiated appetite. But in Great Britain, there exists a large plurality of motives to drink alcoholic liquors, derived from etiquette and rule alone.

There has been constituted in Great Britain a conventional and artificial connexion between liquor and courtesy, and business ; and this unnatural and hurtful conjunction is not, as in some other places, occasional, but nearly universal ; and it has become a perfect science to know its multiplied modifications in every department of civil and domestic life. The drinking-usages in question, are not voluntary, but compulsory. Men are forced to drink, or give money for drink ; and this, whether they will or no. Every trade in the kingdom has drinking rules, that dare not be dispensed with, under penalties of extraordinary severity. We cannot in this place specify and detail the whole of these, as they probably amount to four hundred distinct usages. But in order to enable the Convention to obtain some view of the subject, we shall specify a very few of them.

The *apprentice footing*, is a sum varying from half-a-crown to £5. sterling, which is imposed at the entry of apprentices into the great bulk of the workshops of Great Britain. It is the compulsory commencement of a long series of drinking, which may end in personal and family ruin, disease and death. Moral and pious parents, after, it may be, reiterated admonitions to their sons to avoid the public-house, are notwithstanding, forced under horrible penalties to their child, to advance money for this unreasonable and insane usage. We shall advert in another place to the penalties and persecution instituted to enforce and maintain the usage.

The *journeyman's footing*, is a payment varying from two shillings to twenty shillings, demanded by the men in workshops, factories, foundries, ship-building yards, and other places of business, on the arrival of every fresh journeyman. If a man take a fever, and be reduced to extremities ; on recovery he get work in a different shop or factory from his former employer, he must, in general, pay journeyman's drink-footing before he can take his first wages home to his starving family. A respectable man, having a family, going some time ago to work in a blacksmith's shop, refused to pay entry drink-footing ; disagreements and altercation ensued ; he was maltreated ; and finally knocked down and wounded ; on the aggressors being summoned, they actually pleaded in bar of judgment, before a magistrate, the custom of the shop having been infringed.

It is necessary to mention that in the two footings we have stated, and most others, besides the payment which is expected from the principal, each man in the shop, or in the department of the factory to which the principal is attached, is obliged also to pay a certain sum for a general drink upon the occasion. This is denominated "backing ;" and a proportion is maintained between the chief footing and the backing ; this is generally a fifth part of the footing. Thus, a five shilling footing will be backed by each other workman with one shilling ; a half-crown footing with sixpence. The whole amount is clubbed together and drunk : but it does not stop here. After a drinking-match once begins in com-

pulsion, it is carried on voluntarily ; and ten or twenty times the regular constituted sum is often drunk. The debauch at a footing sometimes lasts several days ; so dangerous are those forced and systematic commencement of drunkenness.

Drink-footings and fines must be paid in all directions on account of the marriage of a workman, and the birth and the baptism of a child with the accompanying backings. The details of these, and of required proffers of liquor incidental to courtship, proclamation of banns, and registration of marriages ; as also the drink-usages at funerals, at lyke wakes, and for some weeks after funerals, are all so various and complicated that it would occupy much more time than can be afforded here to enter into any account of them. Besides their hurtful character as leading to and perpetuating habits of inebriation, they are quite unreasonable in their nature, as subjecting the poorer classes to a baneful expense, at periods when a necessary and additional call is made on their slender finances which has ultimately very grievous effects.

A workman's obtaining a new set of wheels in a cotton-factory, or changing colour in the calico printfields, subjects the principal to a drink-fine, and his fellow-workmen to a backing. When a man quits the workshop, and thus leaves vacant a favoured bench, vice, or lathe, or a commodious situation of any kind, this station is set up to auction, and the proceeds are the foundation and commencement of a debauch.

When a clergyman in Scotland obtains a new manse or vicarage, he is not unusually fined in a bottle of wine to the presbytery. Being newly-married he is subjected to the same penalty. Having a child, costs one bottle, and the publication of a sermon another. Others are fined in drink for not getting married, and others for being in the married state without family. There are a variety of other drink-usages of an artificial and conventional nature among ministers and clergy in all the British churches. These churches are by far the most drunken in Europe.

When a workman's birth-day, or the anniversary of his joining a trade can be discovered, he may be lawfully subjected to a drink-fine, when these come round.

The rearing-pot and foundation-pint, is a treat of liquor expected and received from the proprietor, on laying the foundation, or finishing a house or building.

The launch-bowl, is a similar bonus in drink, on the launching of a vessel. These usages are accompanied often with flagrant outrage and disgraceful circumstances.

There are a variety of conventional drinking-usages among domestic servants. And these persons having often considerable power in reference to family patronage, and employment of tradesmen ; great part of the requital of favours consists in a reward of beer, spirits, or something alcoholic.

Foremen throughout the empire, are much bribed in liquor, by men asking for work.

Most workmen, on obtaining new tools, or new clothes, must pay a drink fine, which is denominated "wetting" the new article.

Teaching another workman to do some peculiarly nice or difficult work, is remunerated with drink ; this is sometimes called "paying Smyrna."

Among the military,—when an officer is promoted, in many cases, he is

understood to treat with wine his brother officers. Bumper toasts are frequent at military dinners, as well as on civic occasions. The enlistment bounty of a private is expected to be spent in drink to his fellow-soldiers. The plain clothes of a recruit must, according to drinking-rule, be sold; and the price spent in drink. Drink-fines are usual at first drill, and first mounting guard. When a private is promoted to be lance corporal, corporal, or sergeant, he has to pay a certain sum for drink, which is backed by the rest. An officer, on joining, is expected to treat his own troop or company: the men get drunk, and are flogged and disgraced next day.

The very general custom of connecting liquor with buying and selling, with auctions, settling of business accounts, and giving of orders, among dealers of every kind, induces a most pernicious order of things, and debases the springs of common business at their source: it is impossible to calculate the extent of the deterioration of morals this usage occasions; for it infers not only the ordinary and manifold evils that are incident to intemperance, but frequently an element of treachery, in endeavouring to produce better prices or bargains, in this manner.

It constitutes a great national calamity, that in a vast majority of cases, clubs, friendly societies, and other occasions of joint business, are held in public-houses, where liquor must be ordered, and drunk according to established rules.

Publicans, with a view to the increase and steady attendance of their customers, procure the establishment in their own premises, of money, ale, clothes, hat, lottery, raffle, furniture, clock and watch, clubs. Much is drunk here, and elsewhere, for what is called the "good of the house." A regular routine of vice, misery, and anarchy, among heads and members of families, is consequent on this unhappy system.

The usages connected with the payment of men's wages on Saturday night, are of a most detrimental and frightful character. By this fatal custom, also, the leisure of the coming Sabbath is made instrumental in inducing habits of drinking, and rivetting them on the inhabitants. Many employers pay wages regularly in a public-house. The foreman is not unfrequently connected in some way, and interested in the liquor establishment, or receives a money commission for his drink patronage: and the foreman's power, to force and attract men to the house, is often so awfully extensive.

Not unfrequently this interested individual mercilessly defers the hour of payment till late; keeping the men meantime waiting and drinking, and by degrees preparing them to spend a ruinous portion of their wages with his co-partner, the publican.

Many masters, to save the trouble of procuring change, give large notes among a number of men, who are thus linked together, and who are, in some degree, forced to adjourn to a tavern, in order to procure change, and divide the wages. The public-houses are provided with change on the pay nights: and the ordinary regulation in some quarters is, that so much must be drunk per pound sterling of change given. But as drinking is but a beginning, this plan of paying wages involves a most cruel neglect, and inexcusable mal-arrangement on the part of employers. The wives of the poor workmen scold and weep, and spend inclement, wet nights, long past midnight sometimes, in searching up and down desolate

streets for their husbands, sometimes necessarily accompanied by wailing children, who starve till a fraction of the husband's wages can be snatched from the grasp of the publican. The police-office is filled, and the catalogue of crime quadrupled from other nights of the week. A large harvest is hereby afforded to thieves and pickpockets of both sexes, accompanying home drunken workmen from the public-houses. And mass of Sabbath desecration, family quarrels, mismanagement of children and a host of other evils ensue.

In a town, consisting of 33,000 inhabitants, the following has been estimated as the annual expense of only seven drink usages :—

	£.
Apprentice footings	170
Journeymen ditto	450
Launch and graving bowls	250
Fines and bets	550
Foundation pints	160
Drinking at sales, orders, settlement of accounts	9,000
Pay-night usages	16,250
	<hr/>
	£26,830

The total annual amount of the consumption of the town in remaining usages, and otherways, was, by the excise-officers, stated at £110,000.

To save time with other usages, we shall merely give a list of them.

A.

Abroad, going or returning, drink fine :

MEM. Fines are not objected to in themselves, but as connected with drinking.

Accuser failing to substantiate a charge.
Age, coming of
Apron stamping.

B.

Baillie days.
Baptism, drams previous to
Beams of lower deck, laying
Bean-feast drink.
Bets, in drink.
Black pot.
Boots, fine for buying
Breakfast dram.
Bridewell, drink fine for being sent to
Brothering, drink at
Bull shilling.
Buttoning work, drink fine.

C.

Cab, stationing first
Candle, leaving burning, drink fine.
Do. snuffing out do.

Ergoes, discharging, drink at
 ert, cast in a, drink at
 allenge to fight, drink fine.
 ristmas boxes, so far as spent in drink.
 llop-money.
 lt.
 nnexion between joyful occasions and liquor.
 nsultation drams.
 roner's jury, drink fines.
 urtesy, connexion of drink, &c.
 urtship, treating to drink in
 urts of law, mock, to establish drink fines.
 w, buying one, drink fine.
 eeling.
 owing, among colliers.

D.

lay, persecution for, in paying drink fines.
 ck, taking vessel in or out, drink at

F.

hirings in drink.
 rm servants, hiring of, drink at
 ult-finding, do.
 ighting, drink fine.
 re, letting out, do.
 icker.
 reman, one made a, drink fine.
 rnishers of raw materials,—drink gifts from
 rniture, moving of, drink at

G.

eneral Assembly, Church of Scotland, drink usages.
 l-stoup, lid unclosed.
 od luck, any, drink fine.
 od of public-house, drinking for
 wn sealing.
 aving bowl.

H.

rbour, drinking uses.
 tters, buying a father, &c., &c.
 y, weighing of, liquor at
 alths, drinking of
 rse-shoeing, liquor at

I.

roducing a friend, drink fine.

J.

Joist money.

Journey, going a, drink fine.

K.

Keel of vessels, laying down

Kicking.

Kirns.

L.

Leeches, applying, drink gift.

Letter writing, drink at

Line, crossing the, drink at

Loom, getting on, in a factory, drink at

M.

Markets, drink at public

May-day drinks.

Measurement drinks.

Meetings, friendly, drink usages at

Messenger's dram.

Milling grain, drink at

Minister's clerical visits, drink at

Do. parting glass.

Monday, idle, drink usages.

Mornings.

Mugging, or drink bribe on various occasions.

N.

New machinery, starting of, drink at

New Year's-day treats and gifts in drink.

Notice giving to leave, drink fine.

O.

Operatives' work, others trying, drink fine.

Orders, commercial, drink at

Over moderation, fine.

P.

Peat carts, loan of, drink at

Pig, buying a, drink fine.

Pit, man falling into a, drink fine.

Plank pint.

Ploughshare sharpening dram.

Pole, riding on, drink penalty.

Public dinners, drink and toasts.

Q.

Quarrels, making up, by drinking together.

R.

Ring, drink usage at
 R; feast.
 Riprocaction gill.
 Rt, payment of, drink at
 R kings, drink at
 R fing pint.
 Rms, changing in manufactories.
 R bargains.

S.

Sac money.
 Sas unbending.
 Sats, national, days, drink fines at
 Shving first of beard, drink fine.
 Shf, last cutting of, do.
 Sht, dirty, fine for in drink.
 Shs, uncleaned, do.
 Side sharpening.
 So et money.
 Spking ill of neighbour, drink fine.
 Staes at various games in drink.
 Stenboat jaunts, drink treat at
 Str animals, finders of, drink to
 String a man, drink fine.
 String beer act.
 Suing master, drink fine.

T.

Ternts, drink usages with
 Toas, drinking of
 Toc, using, breaking, mislaying, as drink penalties.
 Trap drink.
 Treing, various kinds of, in drink.
 Traes, the multifarious drinking usages of all, in the three kingdoms.

V.

esls, unlading, liquor at
 is, drinking at

W.

ars, in drink.
 asing out.
 aoose, in drink.
 eers' harness, tying of, drink at
 h all round, for drink.
 hping the herring.
 if drink at, on her coming into workshop, &c.
 in, raising of
 inow, leaving open, drink fine.

Woman, youth first speaking to, drink fine.

Woollen factory, driving a nail in do.

Do. changing room in do.

Work first, drink at

Do. spoiling, drink fine.

Working at service time.

The system of pains and penalties in use, and generally permitted and adopted by the great body of British workmen, to maintain and enforce the drinking-usages, has hitherto proved quite competent for the purpose, and it is sometimes of a ludicrous, sometimes of a painful, and not uncommonly of a terrific complexion.

Of the first, general ridicule forms a prominent part. All kinds of tricks are played upon the unfortunate nonconformist. He is systematically shut out of the pale of friendship, kindness, and protection, a position which not but an inveterate criminal ought to be placed in. Coals and lime are rubbed into his hat ; his coat is inked, tarred, ripped up ; his slippers are nailed to the floor ; his other garments are wetted, dirtied, sometimes exploded by gunpowder. As a very serious penalty, apprentice boys are refused to be taught the business ; they are kicked about, and sometimes severely struck and maltreated.

If such things fail to compel the drink-fine, the individual man or woman is sent to coventry. No one now dares to assist him in his work, or even to speak with him. In some cases, this is sufficient to drive him from a workshop ; his business may require the assistance of other men, and the master neither will nor can give him relief. If the man still continues firm, his clothes are stolen, cut, and mangled ; his tools are secreted, gaped, knotted, and destroyed ; they are finally sent to the pawnbroker's shop, and mortgaged for the amount of the regulation drink fine. In many cases, a strike of work has been threatened to the master, and put into execution, to force him to drive the innocent nonconformist from his premises.

In consequence of these savage and imperious proceedings, quarrels, fightings, blows and blood, injuries and sickness, take place. A man has been known to be pressed down naked on the teeth of a coal rake ; another to be hung up by the middle in chains, for a considerable time ; one to be suspended from a beam, by the neck, till he was black in the face ; and another to be partially subjected to the process of drowning. In short, contemplating Russian, Turkish, Papal, or Chinese tyranny, probably the inflictions of British workmen on one another, on account of the drinking-usages, constitute a despotism as arbitrary as any other among mankind.

It is with pleasure that we announce, that through the influence of the temperance reformation, some improvement has taken place in these matters ; yet a prodigious change is still requisite throughout the length and breadth of the British islands.

From the above deduction, it seems, that there is, in the United Kingdom, besides the physical craving of appetite, a vast mental engine at work, in favour of intemperance ; and, it appears, that the whole social rules of British life, and its etiquettes, courtesies, and complimentary usages, are impregnated with the give and take of spirituous liquors. Here, in addition to the provocatives to intemperance, that arise from the

an stomachic desire, we have superinduced a great metaphysical agency general in its diffusion, energetic in its power. The indulgence of a craving appetite may be attacked with some degree of success, because the public possesses so far a moral sense, which argues against inordinate gratification of sensual pleasure ; but when courtesy and complaisance are brought into the connexion, and the symbols of compliment and civility constituted in various kinds of strong drink, a mighty array is thus surreptitiously obtained against the cause of temperance, of some of the best feelings of our nature.

REMEDIES FOR THE DRINKING-USAGES, WHICH HAVE
BEEN FOUND USEFUL.

An individual to take a given factory or workshop ; to talk seriously in private, both to masters and men. Care must be taken not to offend, and not to cause any dictation on the part of the master. If ten per hundred of the men can be prevailed on to stand out against the usage, my experience is that this will abrogate it.

Keeping up fines in some cases, but instead of drinking these, instituting a fund for books, periodicals, and having a boy to read to the men. This has been found quite successful among tailors, whose employment is noiseless.

If the drinking-usages of the pay-night were omitted throughout, and a proper system of payment were adopted by employers, about one-third of national intemperance would be done away by this one stroke. The friends of the Sabbath would help against Saturday-night payments.

Much might be done by the sober members of clubs and friendly societies, in procuring these to be disconnected with public-houses.

As to general drink-fines, challenge meetings have been found useful. In these, the public are firmly but respectfully challenged, in bills and placards, to debate the tyranny of the drinking-usages ; to discuss who is the "slave ;" is it the teetotaler or the moderate drinker who submits to the injustice and daily oppression of the compulsory drinking usages ? Such meetings have been found very attractive and suggestive among the work-shops. Pains should be taken here by the Chairman, to keep the speakers exclusively to the "usage" department of the temperance question.

(APPENDIX D.)

ADDRESS TO THE PRESIDENT AND MEMBERS OF THE CONFERENCE OF THE WESLEYAN CHURCH, NOW HOLDING IN BRISTOL.

REVEREND AND DEAR SIRS,—We take this opportunity of stating, the information of your body, that a “*World’s Convention for the Promotion of Temperance*,” has been sitting in London, during this week, which has been attended not only by delegates from all parts of the British empire but also, by a considerable number of the most pious and talented ministers, medical professors, and distinguished philanthropists of America and other parts of the world ; at which, the claims of the *temperance cause upon all classes of the community*, have been most fully and affectionately considered. The attention of the Convention has been particularly directed to the vast importance of obtaining, at least, the candid and kind consideration of all christian churches, seeing that the interests of religion and morals, throughout the world, are so essentially connected with the temperance cause ; and that to a far greater extent than can be imagined by those who have not yet taken into their most serious and pious consideration, the enormous evils which accrue to society, not only from what is popularly termed, the *abuse* of intoxicating liquors, but also, that the *fons et origo* of all the evils which afflict society on this head, are attributable to the general and even “moderate” use of such drinks. And that since it has been triumphantly demonstrated, not only that the most perfect health is compatible with the total abstinence from all intoxicating liquors, but that the moral, social, and religious interests of the community are immensely promoted thereby, the claims of humanity urgently require not only that there should be no indifference (not to say hostility) to the great cause of temperance, but that it should receive from christian churches, and more especially from all christian ministers, the most unequivocal marks of sympathy and support. On this subject, the delicacy of which is only equalled by its *importance*, the Convention cannot omit to state the feeling which is entertained by all present, of the immense moral power which is wielded by your distinguished and venerable body. Nor can we conceal from you, the intense anxiety, and the disappointment which has been felt throughout the *temperance community*, on the subject of a feeling which has existed on the part of the *Methodist Conference* towards the temperance cause. And in referring to this part of the subject we feel it our duty to apprise you, that we have reason to believe that more than thirty thousand English teetotalers, are at this moment members of the Wesleyan church, and hence we feel that they have a strong claim upon us, to state on their behalf, the anxious feeling which is universally entertained by them, that, although it is too much to assume that every member of your body shall become identified with us ; yet,

humbly presume, the time has gone by, when *the cause of temperance* shall be treated with feelings of disesteem and repudiation : and we now respectfully and confidently appeal to you, on behalf of a cause, which has been instrumental, under God, in rescuing from misery and vice, thousands of men, who are at this moment in the strictest fellowship with christian churches, and an honour to the christian name. Under these feelings and convictions, this "Convention" expresses a confident hope, that you will confer upon the temperance cause that consideration and support which it so eminently deserves at your hands. Wishing, and fervently praying, that every blessing may attend your sittings, and that you may long continue to advance the interests of christianity.

We are yours most respectfully,

Signed on behalf of the World's Convention for the promotion of temperance,

WILLIAM CASH, *Chairman.*

THOMAS BEGGS, *Secretary.*

The Convention deeply regret, that any feelings of alienation or dissatisfaction to the temperance cause should ever have been occasioned by liberty and unwarrantable expressions, on the part of the advocates of the societies, and are by no means prepared to justify the slightest departure from the most becoming and kind language ; at the same time, a hope is strongly entertained, that in future, no feelings or expressions but those of kindness and respect shall be exercised on either side.

The following letter has been received by the Secretary of the National Temperance Society :—

Bristol, August 11th, 1846.

SIR,—I am directed respectfully to acknowledge the receipt of the communication forwarded by you to the Wesleyan Conference, now assembled in this city, from the "World's Convention for the promotion of temperance."

The memorial has this morning been laid before the Conference, and the subject to which it refers will receive due attention.

I am, Sir, yours faithfully,

ROBERT NEWTON,

Secretary of Conference.

Thomas Beggs, Esq., Secretary, &c.

The following paragraph appeared in the newspapers, but no notice is made of the reception of the address in the official minutes of the Conference :—

The President stated, that he had received an address from the Temperance Convention, assembled in London. He observed, that it came from an assembly of respectable persons, and was worded in a very respectable manner ; it was, therefore, deserving of respectful attention. He said, that altho other temperance addresses and memorials which he, as President, had received, (and they had been very numerous) were very impudent and very tyrannical, and therefore did not merit attention. But this from "the Convention," merited respectful treatment from the Conference. It was then read at length, and attentively listened to ; and, after a few remarks from two or three preachers, it was unanimously resolved that a respectful answer be returned to the address of "the World's Convention."

APPENDIX (E.)

STATISTICAL AND MISCELLANEOUS INFORMATION,

HANDED IN TO

THE WORLD'S TEMPERANCE CONVENTION ASSEMBLED IN LONDON,

DURING TUESDAY, WEDNESDAY, THURSDAY, FRIDAY AND SATURDAY,

THE 4TH, 5TH, 6TH, 7TH AND 8TH OF AUGUST, 1846.

The number of statistical papers and statements which have been given by societies to the World's Temperance Convention, amount to eighty-three; and each of these in general professes to offer an account of one individual society only: a few contain notices of districts. It is, however, evident that the information given presents but a very small fraction of the statistics of temperance societies, even in Great Britain, much less those of the whole world. The statements which have been furnished are in general extremely meagre and imperfect; and were the whole published, would afford but a very defective view of the temperance reformation. The Committee beg to explain, that they by no means complain of the deficient state of the details. Nothing would be more difficult than to collect accurate accounts of all the temperance societies in the world. Few hamlets, even in Britain, are without some small association, and the separate societies in large towns are numerous. It is besides almost impossible to give an accurate account of any one society; the number of several are continually on the increase; some of the large associations augmenting at the rate of hundreds per month, while in various cases defalcations and changes take place by the falling away of members. The materials had afforded it, and if the Committee were to proceed in the most regular manner, perhaps the best division of the subject would be to take first the statistics of general intemperance, and then those of temperance societies. In the first department, might be noticed, among other matter, the amount of consumption of intoxicating liquors, the amount of manufacture, and manufacturers and retail dealers, the sum of the general population, number of drinking-usages, including the various compulsory and conventional occasions of drinking. In the second department, might enter the number of societies and pledged individuals, number of tracts and periodicals issued, the effects of these operations in reducing the demand and traffic, and in abrogating drinking-usages; the number of members added to christian churches, in consequence of temperance agitation and association; the number in different professions who ha

ned ; the effects on the education of children, comfort of families, health of individuals, diminution of crime ; with other details. The committee, however, have not found it expedient to divide the subject formally in this manner ; and, therefore, in the following papers will be found some description of miscellaneous information, with no pretensions to regular arrangement ; and only professing to give an imperfect glance at the existing state of the temperance movement.

No. 1. KINROSS REPORT.—Population, 2500 ; pledged teetotalers, 175. Full of life and energy, though labouring in the midst of much opposition, and that principally from professing christians, ministers, elders, officers of churches, as well as of private members, many of whom keep liquor stores in connexion with their groceries ; and by their christian courtesy (else so called) induce many of their younger brethren especially, to think the accursed thing, who would shudder at the idea of going into the more public places where these intoxicating drinks are sold, but who can be supplied with it in a snug quiet back parlour of an elder's house ; and many of these young men have become drunkards as a necessary consequence of such a dangerous practice. They also feel the drinking-usages and customs of society, prevalent at births, baptisms, marriages, funerals, &c., and workshops, a sore impediment in their way.

No. 2. HALIFAX REPORT.—Pledged teetotalers, adults, 1100 ; juveniles, 70 ; total, 1800 ; reclaimed drunkards, 35 ; joined christian churches, 7. Roundhill branch.—Pledged teetotalers, adults, 128 ; juveniles, 96 ; total, 224 ; reclaimed drunkards, 10 ; joined christian churches, 4. Old Dolin branch.—Pledged teetotalers, adults, 76 ; juveniles, 47 ; total, 123 ; reclaimed drunkards, 15 ; joined christian churches, 1. Ovenden branch.—Pledged teetotalers, adults, 237 ; juveniles, 263 ; total, 500 ; reclaimed drunkards, 29 : several belonging to this society have become pious, and a few have united with the church of Christ ; others are laudably engaged in subscribing themselves, and pressing the duty upon others to help in building a temperance hall and mechanics' institute, which they have commenced ; determined to improve the minds of the rising generation, as recompense for the injuries they have done to society. Each of the above societies feel grieved to have to complain of the apathy, indifference, and even opposition and persecution, they have to endure from the professing church, both pastors and people.

No. 3. PRESTON REPORT.—Diminution of crime ; assaults on police, decreased in 1845, from 24 to 6 ; housebreaking, from 17 to 9 ; fowl-stealing, from 18 to 3 ; larceny in shops, from 75 to 28 ; robberies by operatives from their employers, from 48 to 31 ; total decrease, 105.

No. 4. BURY REPORT.—Population, 25,000 ; annual cost of 37 public-houses and 75 beer-shops, £13,547. 11s. ; annual expenditure of each individual, £2. 3s. 4d. in intoxicating drinks.

No. 5. BATH JUVENILE COMMITTEE'S ADDRESS.—Remark of Mr. Wakley, coroner for Middlesex : "Gin causes me to have annually 1000 more requests than I should otherwise hold : a very startling announcement."

No. 6. EDINBURGH REPORT, 1845.—Statement of the chaplain of Stirling prison : drunkenness is the main cause of crime ; out of 92 persons committed, 67 voluntarily confessed it was through drink. The police register of Dunfermline remarks, out of 250 cases investigated, 200 were the result of intoxication.

No. 8. EAST CORNWALL REPORT.—Of a gloomy character ; chiefly complaints against professing christians, both ministers and people.

No. 10. COLE STREET (LONDON) REPORT.—Commencement of society September, 1845 ; 703 addresses and lectures delivered, and 416 consistent members.

No. 11. LYNCOMBE AND WIDCOMBE REPORT.—Pledged members, 400, in a healthy and flourishing condition.

No. 12. OHIO (AMERICA) REPORT.—The Governor president of the society ; population of the state 2,000,000 ; number of pledged teetotalers adults and juveniles, 600,000 ; reclaimed drunkards, 4000 ; in the state prisons, 471 convicts, 300 from intemperance, 150 had been engaged in the traffic ; Hamilton county prison, 870 convicts, 790 of whom, by the report of the sheriff, were there through intemperance.

No. 13. ASHFORD REPORT.—About 175 members ; pleasing instances in some having become members of the christian churches in the place. Ministers and private christians' objections to joining the society, viz., the infidel principles of many of the public lecturers—infidelity springing up as the result ; 2nd, the rude manners and bitter language of many more entirely repulsive to a christian mind.

No. 14. RUNCORN REPORT.—Population 7000 ; places for the sale of intoxicating drinks, 34 ; £80,000. paid annually as wages to the working classes, £15,000 of it spent in intoxicating drink ; pledged-teetotalers adults, 280 ; juveniles, 240 ; total, 520 ; reclaimed drunkards, 32 ; decrease of crime, 25 per cent.

No. 15. WOBURN REPORT.—Population, 2000 ; 18 houses for the sale of intoxicating drinks ; pledged teetotalers, adults, 46 ; juveniles, 33 ; total, 79 ; His Grace the Duke of Bedford, a patron, and the Right Hon. Lord C. J. F. Russell an annual subscriber to the society : desire to inculcate the paramount importance of special attention to the young.

No. 16. KING STREET, ST. GILES'S (LONDON) REPORT.—Commenced March 1845 ; 150 meetings held ; 1100 signatures taken, subscriptions and donations received, £220. ; 2 teetotal benefit societies established.

No. 17. ALDBOROUGH REPORT.—Pledged teetotalers, adults, 60 ; juveniles, 50 ; total, 110 ; reclaimed drunkards, 10 ; population, 1700 ; number attending places of worship, 800 ; 6 schools, number of children taught, 180 ; 2 Sabbath-schools, number of children taught, 190 ; places for the sale of intoxicating drinks, 12 ; decrease during the past year, 1.

No. 18. BATH JUVENILE REPORT (see also No. 5.)—Commenced 1838 ; number of pledged members, 2500. The system of treating the children belonging to the public-schools with intoxicating drinks discontinued ; all the male Sabbath-school teachers teetotalers ; out of the whole 2500 juvenile teetotalers, not one has been charged with any crime or misdemeanor. Places for the sale of intoxicating drinks in the city, 271 ; decrease of convictions for drunkenness, in 1843-4, 461 ; in 1845-6, 189 ; decrease, 272.—*Police Report.*

No. 19. WAINFLEET REPORT.—Number of places for the sale of intoxicating drinks, 19 ; number of drunkards, 100 ; pledged teetotalers, 300 ; members of Wesleyan churches pledged, 30 ; Sabbath-school teachers, 16 ; Wesleyan chapel, Baptist chapel, and public grammar-school, all open for the advocacy of teetotalism.

No. 20. NORTH SHIELDS REPORT.—Population, 20,000 ; places for the

sale of intoxicating drinks, 150 ; pledged teetotalers, adults, 540 ; juveniles, 540 ; total, 1080 ; reclaimed drunkards, 50 ; pledged ministers, 1 Baptist, 3 Primitive Methodists ; the Baptist minister president of the society.

No. 21. PENZANCE REPORT.—Population, 8500 ; places for the sale of intoxicating drinks, 47 ; pledged teetotalers, adults, 1500 ; juveniles, 300 ; total, 800 ; have experienced a great decrease in consequence of the sanction given to the drinking customs by the professing church, and the opposition manifested against our principle.

No. 22. ST. JUST REPORT.—Population, 8000 ; pledged teetotalers, 600, amongst whom are 3 ministers, 24 local preachers, 60 class leaders, 60 prayer leaders, 220 Sabbath-school teachers, 40 reclaimed drunkards, 5 of whom have joined christian churches. A most heart-cheering report ; if in every place the christian church came out as above, our work would soon be done, and the jubilee of man's redemption from the slavery of intoxicating drinks would soon be ushered in.

No. 23. SOUTH PETHERTON REPORT.—Population, 2500 ; places for the sale of intoxicating drinks, 11 ; pledged teetotalers, adults, 48 ; juveniles, 1 ; total, 89 ; reclaimed drunkards, 10. Drunkenness very prevalent, owing to, first, the cheapness of cider, and second, the common practice of paying for labour in part with liquor.

No. 24. SUFFOLK UNION REPORT.—Pledged teetotalers, 2800, (reclaimed drunkards, 260,) of which number, 510 have signed the pledge within the last six months, during which time, 118 public meetings have been held ; there are 20 stations in the union, all in a healthy state.

No. 25. STALYBRIDGE REPORT.—Places for the sale of intoxicating drinks, 103 ; average yearly sum necessary to each house, 48 public-houses, at £223. 14s., amount, £11,217. 12s. ; 55 beer-houses at £64. 18s. each, amount, £3764. 4s. ; total yearly sum for the 103 houses, £14,981. 16s. ; number of pledged teetotalers, 500 ; reclaimed drunkards, 100 ; population, 20,000 ; 2 pledged ministers, and 20 Sabbath-school teachers.

No. 26. MARAZION REPORT.—Population, 1680 ; places for the sale of intoxicating drinks, 6 ; 8 beer-shops having been closed by the influence of teetotalism ; pledged teetotalers, adults, 171 ; juveniles, 94 ; total, 265 ; notwithstanding the good that has been done, and the blessing of God which has evidently rested upon our labours, we have to complain of the apathy and even opposition of professing christians, which has occasioned a decrease in our numbers during the past year ; reclaimed drunkards, 20, several of whom have joined christian churches.

No. 27. NEWCASTLE-ON-TYNE REPORT.—Population 90,000 ; pledged teetotalers, adults, 2500 ; juveniles, 1000 ; total, 3500 ; reclaimed drunkards, 200 ; places for the sale of intoxicating drinks, 400 ; pledged ministers—Established Church, 1 ; Baptist ditto, 1 ; Independent ditto, 1 ; Wesleyan ditto, 1 ; Methodists, several ; ordinary police charges reduced from 40 per day to 10.

No. 28. MALMESBURY REPORT.—Population, 5500 ; places for the sale of intoxicating drinks, 34 ; pledged teetotalers, adults, 35 ; juveniles, 12 ; total, 47 ; pledged ministers, 1.

No. 29. ALTON REPORT.—Population, 3145 ; places for the sale of intoxicating drinks, 27 ; pledged teetotalers, adults, 172 ; juveniles, 148 ; total, 320 ; reclaimed drunkards, 25.

No. 30. EALING REPORT.—Population, 3000 ; places for the sale of intoxicating drinks, 28 ; a benefit society held in the Temperance Hall, 60 members.

No. 31. DARTMOUTH REPORT.—Pledged teetotalers, 100.

No. 32. PERTH REPORT.—Population, 20,000 ; places for the sale of intoxicating drinks, 230 ; pledged teetotalers, 500, amongst whom are 2 ministers and 2 medical men.

No. 33. SUNDERLAND REPORT.—Pledged teetotalers, 2000 ; recommends particular attention to the juvenile portion of society, through Sabbath-school and other teachers of youth ; also, a teetotal catechism for general school use ; also, that particular attention be paid to the drinking-usages of society, with a view to their abolition as speedily as possible ; also, to the pertinacity of medical men in prescribing intoxicating drinks ; also, to the indifference and opposition of ministers of the gospel. 60 public-houses in the borough, visited by a deputation, in nine of which were found 450 individuals, chiefly young persons, both male and female, from 15 to 20 years of age, exhibiting the most disgusting immorality and debauchery.

No. 34. COLCHESTER REPORT.—Population, 18,000 ; places for the sale of intoxicating drinks, 127 ; (closed through the influence of teetotalism distilleries, 1 ; hotels, 1 ; beer-shops, 1 ;) pledged teetotalers, 442. An apparent diminution of crime ; churches, chapels and schools much better attended.

No. 35. PLAISTOW REPORT.—Nothing of more recent date than 1840.

No. 36. OLDHAM REPORT.—Population, 60,513 ; places for the sale of intoxicating drinks, 250 ; from 1841 to 1846, 3000 petty offences committed, directly traceable to intemperance, and fifty violent deaths.

No. 37. LYNN ASSOCIATION REPORT.—Pledged teetotalers, adults, 3559 ; juveniles, 390 ; total, 3949 ; reclaimed drunkards, 443 ; joined christian churches, 120.

No. 39. BRISTOL JUVENILE REPORT.—3000 members, consisting of the scholars of British and Sabbath-schools and teachers.

No. 40. GATESHEAD REPORT.—Places for the sale of intoxicating drinks, 117 ; pledged teetotalers, adults, 73 ; juveniles, 49 ; total, 122 ; pledged ministers, 4 ; surgeons, 2 ; crime considerably diminished ; places of worship much better attended ; likewise, Sabbath and day-schools ; teetotal tract distributors, 10, who visit 40 families each week, making 400 families under regular visitation weekly.

No. 41. UXBRIDGE REPORT.—Population, 4000 ; pledged teetotalers, adults, 200 ; juveniles, 250 ; total, 450.

No. 42. ST. JOHN'S, NEW BRUNSWICK, REPORT.—Pledged teetotalers, Protestant and Catholic societies combined, 10,000.

No. 43. ABERDEEN REPORT.—Contains nothing of general interest.

No. 44. ROSEMARY-LANE (LONDON) REPORT.—pledged members, during the last three months, 800 ; a Sabbath-school, in connexion with the society, numbering 120 children, the instructions imparted have been blessed not only to the children but also to many of their parents, who have signed the pledge, and become useful members of the society, and attend religious worship in the hall.

No. 45. EXETER REPORT.—Population, 40,000 ; places for the sale of intoxicating drinks, 268 ; 8 public-houses and 2 breweries have been closed, since 1843, though the population has much increased ; pledged teetotalers, 1900 ; 2 teetotal benefit societies, 180 members.

No. 46. DEVIZES REPORT.—Population, 6700 ; places for the sale of intoxicating drinks, 41 ; 2 public-houses, 4 beer-shops, and 1 brewery has been closed ; pledged teetotalers, adults, 400 ; juveniles, 70 ; total, 470 ; reclaimed drunkards, 30 ; a very marked decrease in crime in the borough, the drinking-usages much improved, attendance at places of worship, day, infant, and Sunday-schools much better ; a literary and scientific institution established, in connexion with the society ; pledged medical men, 1 ; ditto ministers, 1.

No. 47. CALNE REPORT.—Population, 6,000 ; places for the sale of intoxicating drinks, 11 ; 2 public-houses and 2 beer-shops closed ; pledged teetotalers ; adults, 95 ; juveniles, 85 ; total, 180 ; state of crime much reduced, and a disposition to break through the drinking-usages.

No. 48. BOLTON REPORT.—Pledged teetotalers, 3,500 ; reclaimed drunkards, 350, of which number 80 have joined the different sections of the christian church ; pledged ministers of the gospel, 5 ; ditto, magistrates, 4 ; solicitors, 1 (the Borough Coroner) ; pledged Sabbath-school teachers, 150 ; and 1 medical man abstaining on trial.

No. 49. THAME REPORT.—Population, 3,000 ; places for the sale of intoxicating drinks, 35 ; pledged teetotalers, 130 ; reclaimed drunkards, 6 ; pledged ministers, Baptist, 1 ; Independent, 1.

No. 50. MONMOUTH AND GLAMORGAN REPORT.—Population, 87,154 ; places for the sale of intoxicating drinks, 549 ; pledged teetotalers, 3,188. At Merthyr Tydvil £70,000 is annually spent in intoxicating drinks ; at Rumney, £25,000 ; and at Tredegar, £25,000 ; sums amply sufficient to give a good education to all the children in Wales. We regret to say, the indifference and hostility of professors of religion, both ministers and people, are the most formidable barriers in our way. The companies, too, in many instances, in these localities, derive an additional ground rent from every house licensed to sell intoxicating drinks. In these dens of infamy their workmen are paid ; there clubs are held, and thousands annually squandered, and, as a consequence, the Sabbath is desecrated in a most awful manner.

No. 51. NEWPORT, MONMOUTHSHIRE, REPORT.—Population, 17,500 ; places for the sale of intoxicating drinks, 241, many of which are of the worst character imaginable ; attending no place of worship, 8,980 ; pledged teetotalers, about 250. For the last eight or nine years, from three to four companies of soldiers have been quartered on the town and barrack, which has caused an immense increase of crime and prostitution, there being at this time no less than 700 common street prostitutes, which has materially retarded our efforts.

No. 52. BRISTOL REPORT.—Population, 148,000 ; places for the sale of intoxicating drinks, 740 ; sum annually spent in this city in intoxicating drinks, £300,000, or £2. per annum for every individual ; pledged teetotalers, adults, 6,500 ; juveniles, 4,000 ; total 10,500 ; pledged Sabbath-school teachers, 100 ; reclaimed drunkards, 300.

No. 53. HASTINGS REPORT.—Pledged teetotalers, 160 ; several reclaimed drunkards have joined christian churches.

No. 54. OVENDEN REPORT.—Pledged teetotalers, adults, 240 ; juveniles, 50 ; total, 490. Many of the adults were drunkards, some of whom have, since their reclamation by teetotalism, joined christian churches. A library has been formed, comprising 154 volumes ; likewise, a school in

connexion with the society, taught gratuitously by the members, three nights in the week ; also, a mechanics' institute of 70 members ; and preparing to erect a temperance hall. Many families have been made happy by the adoption of our principle—it has fed the hungry, clothed the naked, and made many children's hearts, and worse than widows, too, to leap for joy.

No. 55. MONTREAL (CANADA) REPORT.—Pledged teetotalers, 150,000. The custom of making intoxicating drinks the medium of expressing courtesy, has, to a great extent, been abolished, especially in the religious circles amongst us, in fact, drinking is now so unpopular here, that but few ministers are found indulging in the use of intoxicating drinks. The general use, in laborious occupations, has, also, in a great measure disappeared. The lumbermen and boatmen now use tea and coffee instead of whiskey, with immediate advantage, both to themselves, and also to their employers. The custom, also, of supplying artisans (by their employers), with intoxicating drinks, is almost banished from all society. In many parts of the country, temperance public-houses have been established, and, candidates for parliament take particular pains to ingratiate themselves with teetotalers. The temperance reformation, as it regards, particularly, the Montreal society, has been prosecuted in subordination to the christian religion, especial care being taken to guard against the idea that teetotalism can save the soul.

No. 56. BRITISH ASSOCIATION REPORT.—Population, 1,212,194 ; places for the sale of intoxicating drinks, 14,300 ; pledged teetotalers, 117,000 ; reclaimed drunkards, 24,000 ; pledged medical men, 15 ; ditto ministers, 105.

No. 57. TRURO REPORT.—Pledged teetotalers, adults, 700 ; juveniles, 350 ; total, 1,050 ; joined christian churches, 150 ; reclaimed drunkards, 50 ; pledged ministers, 5.

No. 58. RAMSGATE REPORT.—Population, 11,000 ; places for the sale of intoxicating drinks, 66 ; pledged teetotalers, 1,000 ; reclaimed drunkards, 150 ; 40 sail of fishing boats on teetotal principles.

No. 59. HUDDERSFIELD REPORT.—Population, 25,068 ; places for the sale of intoxicating drinks, 132 ; pledged teetotalers, 1700 ; reclaimed drunkards, 180 ; pledged medical men, 2 ; ditto ministers, 4.

No. 60. LEEDS REPORT.—Population, 168,669 ; places for the sale of intoxicating drinks, 465 ; pledged teetotalers, no report ; drinking-usages, some of them abolished ; increased attendance at places of religious worship and schools ; 2 reading rooms in connexion with the society ; pledged medical men, 1 ; ditto ministers, 3.

No. 61. PETERS ST. (BISHOPSGATE, LONDON,) REPORT.—Pledged teetotalers, 1800, 1000 of whom belong to a gift-fund ; a widow and orphans' fund in full operation ; loan societies, capital, £3000 ; and 3 building societies, capital £1400.

No. 62. ST. ALBAN'S REPORT.—Pledged teetotalers, 190.

No. 63. CIRENCESTER REPORT.—Population, 6000 ; places for the sale of intoxicating drinks, 50 ; pledged teetotalers, adults, 240 ; juveniles, 155 ; total, 395 ; drinking customs much diminished ; better attendance at places of worship ; a teetotal tract society in full operation, and a teetotal benefit society, adults, 20 ; juveniles, 15 ; pledged ministers, 1.

No. 64. SHEPTON MALLETT REPORT.—Population, 5625 ; places for the

se of intoxicating drinks, 33 ; ditto closed, 16 ; pledged teetotalers, 693 ; pledged ministers, 1 ; medical men, 1 ; members of board of guardians, 1 ; and master of union workhouse.

No. 65. WELLINGBOROUGH REPORT.—Population, 5040 ; places for the sale of intoxicating drinks, 45 ; pledged teetotalers, 126 ; reclaimed drunkards, 15 ; chief hinderances in the way of our progress, the indifference, and in many instances, even the opposition of ministers and members of christian churches ; and also medical men, by whose advice many happy reclaimed drunkards have again fallen deeper than before.

No. 66. NORWICH REPORT.—Population, 67,000 ; places for the sale of intoxicating drinks, 600 ; pledged teetotalers, no statement ; reclaimed drunkards, 200, now attending places of worship, 35 ; teetotal benefit society, adults, 100 ; juveniles, 90, (from the inspector of City Gaol report) ; prostitutes reside in many of the public-houses, which are at the same time bothels of the worst descriptions, no less than 33 of these houses being receptacles for women of the town.

No. 67. DUNDEE REPORT.—Population, 70,000 ; places for the sale of intoxicating drinks, 625 ; pledged teetotalers, 300 ; pledged ministers, 4 ; from societies in the neighbourhood, amidst a population of 400,000, there are pledged teetotalers, 18,000 ; connected with 300 churches, are 43 pledged ministers ; with about 300 schools, are 38 pledged teachers ; 24 mechanics' and other institutes, in connexion with the societies. On the other side, within these localities, there are places for the sale of intoxicating drinks, to the number of 5055 ; but the demand for teetotal literature is evidently considerably on the increase ; the newspapers, too, generally report the teetotal meetings. In Edinburgh, one of the largest hotels is now conducted on teetotal principles, intoxicating drinks being entirely excluded. In Glasgow, also within the last few months, the Elie Hotel has been changed from the old system to that of pure teetotalism ; and the Lord Provost of Glasgow, with the sheriffs, attended a dinner commemorating its opening. In this town also is established a very important society called the Commercial Total Abstinence Society, embracing all the departments of business—town and country travellers, bakers' assistants, clerks, and salesmen, and is abundantly prosperous, being liberally supported. The returns of money spent in Glasgow for intoxicating drinks, during the current year, from May 1845 to May 1846, was £1,200,000.

No. 69. WATFORD REPORT.—Population, 7000 ; places for the sale of intoxicating drinks, 59 ; pledged teetotalers, adults, 150 ; juveniles, 130 ; total, 280 ; reclaimed drunkards, 20 ; pledged ministers, 1 ; number who have joined christian churches, 60 ; pledged Sabbath-school teachers, 20 ; also class-leaders and local preachers, 4 ; a marked increase in the domestic comforts of the poor ; better observance of the Sabbath ; children better fed, clothed, and educated ; more thoughtfulness in reference to the claims of christianity. The great obstacles in the way of our good cause, are the drinking-usages of society, and the great indifference, and, in some instances, decided hostility of the professing church ; also the recommendation of intoxicating drinks by medical men.

No. 70. CITY OF EDINBURGH.—Population, 169,450 ; places for the sale of intoxicating drinks, 1087 ; average sale per week of each, 15 gallons of potent spirits ; annual sale, 847,860 gallons, value at 8s. per gallon, £9,144 ; average quantity consumed by each individual, 5 gallons.

No. 71. BOSTON (LINCOLNSHIRE) REPORT.—Pledged teetotalers, 250. The great impediment here, which has caused many to go back from the principle (as we numbered at one time upwards of 400), has been the immoral, licentious, and dishonest conduct of some of our leading members: we are grieved to say it, but feel it our duty to do so.

No. 72. STREET, GLASTONBURY, REPORT.—Pledged teetotalers, 383; reclaimed drunkards, 35.

No. 73. PARLIAMENTARY SPIRIT RETURN, for the year ending January 1846, for England, Ireland, and Scotland.—Number of gallons distilled for England, 5,866,593; for Ireland, 8,397,459; for Scotland, 9,418,663; total, 23,682,715. Duty paid for consumption, during same date, in England, 9,076,381 gallons; rate, 7s. 10d. per gallon; amount, £3,554,915. 17s. 10d. In Ireland, 7,605,196 gallons; rate, 2s. 8d. per gallon; amount, £1,014,026. 2s. 8d. In Scotland, 6,441,011 gallons; rate, 3s. 8d. per gallon; amount, £1,180,852. 0s. 4d.; total, in the United Kingdom, 23,122,588 gallons; amount of duty, £5,749,794. 0s. 10d.

No. 74. KIRKALDY ASSOCIATION REPORT.—Population, Kirkaldy, 5275; Linktown, 4100; Pathead, 2946; total, 12,321. Places for the sale of intoxicating drinks, Kirkaldy, 64; Linktown, 22; Pathead, 21; total, 107. Annual sale, Kirkaldy, 22,406 gallons; Linktown, 8226 gallons; Pathead, 8027 gallons; total, 38,659 gallons; rate, 8s. per gallon; amount, £15,463. 12s.; giving for Kirkaldy an average of $4\frac{1}{4}$ gallons for every man, woman, and child, at a cost of £1. 14s.; for Linktown, an average of 2 gallons, cost 16s.; for Pathead, $2\frac{3}{4}$ gallons, cost £1. 2s. each for ardent spirits only. Annual amount for wine, porter, ale, &c., £23,195 8s.; giving an average for every person of £1. 17s. 6d. per year. The amount thus worse than thrown away, would procure no less than 3,711,264 pounds of bread, or a supply of one pound per day, for every man, woman, and child for ten months; or were the amount of £1. 17s. 6d. the average spent by each individual during the year, put into the Temperance Provident Institution, No. 39, Moorgate-street, London, commencing at the age of 18, it would secure at the age of 65, £100, to be paid to such individual; or if he should die, even immediately after paying the first premium, his relation would receive the amount. Decrease in the number of public-houses and beer-shops in the above localities since 1843, 8; the number, in 1843, being 115.

No. 75. HUDDERSFIELD REPORT.—(See also 59.)—Many reclaimed drunkards in this place have joined christian churches. The authorities of the town have also been stirred up on this subject; the state of the public-houses and beer-shops have been much improved; printed notices have been issued and posted on the walls of the town to the effect, that any public-house or beer-house keeper, allowing any gambling, or harbouring any prostitutes, or other disorderly characters, are to be forthwith brought before the magistrates. Lockwood Auxiliary:—population, 418; pledged teetotalers, 270; reclaimed drunkards, 15; joined christian churches, 3. Honley Auxiliary:—population, 5383; pledged teetotalers, 110. Mold Green Auxiliary:—pledged teetotalers, 145. Linthwaite Auxiliary:—population, 3310; pledged teetotalers, 176; reclaimed drunkards, 20; in christian communion, 5. Paddock Auxiliary:—places for the sale of intoxicating drinks, 9; pledged teetotalers, 70; reclaimed drunkards, 10.

No. 76. KEIGHLEY REPORT.—Population, 8840; places for the sale

intoxicating drinks, 36 ; pledged teetotalers, adults, 945 ; juveniles, 338 ; total, 1283. Reclaimed drunkards, 95 ; members of christian churches, pledged, 191 ; ditto ministers, 18. This is matter for great rejoicing, and for much thankfulness to Almighty God, who has thus blessed the efforts of his society.

No. 77. DERBY REPORT.—Population, 36,000 ; places for the sale of intoxicating drinks, 280 ; pledged teetotalers, adults, 1000 ; juveniles, 100 ; total, 2000. This society has to lament that the great majority of pressing christians stand aloof ; this is the great impediment in our way, only 1 minister out of 20 being with us in this good cause.

No. 78. RADCLIFFE AND PILKINGTON REPORT.—Population, Pilkington, 11,26 ; Radcliffe, 5,058 ; total, 16,184 ; places for the sale of intoxicating drinks, public-houses, 26 ; beer-shops, 58 ; total, 84 ; average yearly sum necessary to support each public-house, £233. 13s. ; total for the 26, £6074. 18s. ; for each beer-shop, £64. 18s. ; total for the 58, £3764. 4s. ; making the annual cost of the 26 public-houses and 58 beer-shops, £9839. 2s. These necessary expenses have to be paid out of the profits arising from the sale of drinks, allowing nothing for savings ; taking the profit at 25 per cent., it will require £39,356. 8s. to support these places, and adding to this £8450. for wine and domestic brewing, it appears that the enormous sum of £47,806. 8s. is annually spent by the inhabitants of Radcliffe and Pilkington in intoxicating drinks ; whilst, during the same period, not more than £3760. (not one-twelfth part of that spent in intoxicating drinks) was raised for the support of all the places of worship, Sabbath and day-schools, bible, missionary and tract societies, and all other benevolent institutions. How long will christians allow this awful state of things to continue ? Number of pledged teetotalers, 750 ; reclaimed drunkards, 70, 30 of whom have united with christian churches ; 300 public meetings have been held during the past year ; a teetotal benefit society has been established, and a Sabbath-school adult class, for bible instruction ; a day-school, reading-room and library are also about commencing ; 14 teachers of day-schools, 125 of Sabbath-schools, including 9 superintendents (3 of whom are reclaimed drunkards) are pledged members with us, for which we would praise God and take courage.

No. 79. A MEMORANDUM BY MR. CHADWICK.—In his evidence before the parliamentary committee on the condition of railway labourers, he states, that full £26,000,000 are spent in intoxicating drinks annually, 4 or 5 times the annual poor's rate, and nearly as much in one year on a pernicious and destructive article of indulgence, as the accumulated savings in the whole of the savings' banks during 18 years that they have been in existence.

No. 80.—EXTRACTS FROM THE REPORT OF THE IRISH TEMPERANCE UNION TO THE WORLD'S TEMPERANCE CONVENTION.—To a great extent the people have voluntarily pledged themselves to abandon for ever the use of intoxicating drinks, and the results of this determination, on the part of the working classes, has been that a habit of sobriety prevails throughout the population, particularly in the provinces of Leinster, Munster, and Connaught. Of Ulster the committee cannot speak with so much confidence, as they are not so well acquainted with the condition of that province as of the three others ; yet they know that zealous men are actively engaged there in this work of human improvement, and they would not, a considerable amount of success has attended their labours.

A taste for the comforts and elegancies of life is being created ; this observable in many places, in the greater cleanliness of the houses of the artisan and labouring classes, and in the more decent and respectable appearance, as regards dress, which they present on the Sunday. But should be stated that, in these respects, particularly as regards the habitations of the people in many parts of the country, and the clothing of the children in almost all, there is still great room for improvement.

The tradesmen now generally work the entire six days of the week so that the waste of time which the loss of Monday, and not unfrequently of Tuesday also, by these classes, involved, is now avoided, and a important addition made to the productive industry of the land. The committee do not mean to convey the idea that this important reformation is universal, (for they know that in many cases the ancient bad habit prevails,) but that a very happy and very general change for the better has taken place. This is not by any means an unimportant incident in the history of the temperance reform in Ireland.

The people now attend fairs and markets, and transact their business at these places of public resort, in peacefulness and concord ; and the faction fights, which, previously to the temperance reformation, were such a disgrace to the national character, are almost unknown ; and the scenes of drunken riot and disorder, so common in former days, are seldom witnessed. Some attribute this improvement to the efficient police system now in existence ; but the committee have no doubt that teetotalism is the great peace-preserver, and they believe that the magistracy willingly accepts a large meed of credit to it, as a valuable auxiliary to their labours.

That a greater spirit of independence possesses the minds of the people, is indicated by the numerous benefit societies which exist, and which are constantly being formed. These institutions are so constituted as to embrace all the working classes (men and women,) who are able and willing to avail themselves of their advantages. The subscription ranges from 1*d.* to 6*d.* per week, and benefit, in proportion to the contribution each member, is given in case of sickness ; or in case of death, his funeral expenses are defrayed. The funds remaining, after discharging the liabilities of each society, are annually divided among the members at Christmas, reserving a small sum for contingent expenses ; and subscriptions are immediately recommenced. Thus, each bank is always kept supplied with funds more than ample to meet all demands upon it. Sick members receive a weekly sum during illness, and on the death of a member, his widow (if he have one), is given a sum of money to enable her to get into some small business. This mode of co-operation may perhaps be the most economical that could be devised, but it is simple, and well adapted to the feelings and wishes of the people, and there is no danger of its resulting in bankruptcy. The greater number of these benefit societies require their members to be teetotalers.

The committee might name many other advantages and blessings the result of the temperance reformation in Ireland, but they content themselves with the foregoing, and conclude their remarks on this branch of their subject by saying, that the clergy, who take an interest in the matter, state, that the different places of worship are much better attended than was formerly the case. The committee also beg to add, that so many juvenile societies are in existence, which afford good aid to the cause.

It may be asked, by what agency have the happy results here hastily added to been produced in Ireland? The two men, whose names deserve to be enrolled first on this glorious page of Ireland's history, are Father Mathew, and Father Spratt. The former has been the great regenerator of this country, from north to south, and from east to west.

The committee regret being obliged to state that active measures for promotion of the cause are, in a great degree, confined to the poor, and to a very small number of the Roman Catholic clergy.

The Irish Temperance Union comprises a mere handful of members, but their efforts are rather directed to promote the good cause, than to swell the numbers of their association. For many years past, with little intermission, they have held a meeting in the Royal Exchange, Dublin, every Wednesday evening; and in order to sustain an interest in their proceedings, and to create a healthy public sentiment on behalf of various moral reforms, they lecture alternate weeks upon temperance, peace, anti-slavery, and the condition and claims of British India. They are happy in believing that good has resulted from their efforts—good to themselves as well as to their hearers, by keeping alive in their hearts an interest in questions which have an intimate relation to the happiness and progress of the human family.

The committee are unable to offer any voluminous statistics on the subject of temperance. Some time since they circulated pretty generally a series of queries, with a view of collecting facts in relation to the movement. The replies were, with one or two trifling exceptions, of an exceedingly gratifying character. More recently, they obtained from two of the city prisons, in which persons taken up for drunkenness are confined, returns for the past five years. These present the following pleasing result:—

				Males.			Females.
Year ending 31st December,	1841	...	3457	...	4786		
“	“	1842	...	2610	...	4147	
“	“	1843	...	2554	...	4246	
“	“	1844	...	2507	...	4520	
“	“	1845	...	2059	...	3883	

These numbers comprise a great number of re-committals, particularly among the females, and are chiefly made up from that class of unfortunate creatures, who are first made the victims of man's heartlessness and baseness, and are then left to wear out a few miserable years in crime and misery.

In spite of all the exertions of Father Mathew, and of those tried friends of temperance who have laboured in past years for the spread and maintenance of the cause, our brewers, distillers, and wine-merchants still actively ply their demoralizing traffic. By the excise returns of the two last years, ending in January of the present year, it appears that the Irish distillers manufactured a considerably increased quantity of whiskey, amounting to about a million and a half of gallons over the preceding year. It is true that the quantity manufactured is not now a great deal more than one-half what it was seven or eight years ago, but it is lamentable to witness an increase instead of a continued decrease in this baneful manufacture. Public-houses still abound amongst us, scattering desolation and woe in all directions. The advocates of "moderate" potations

are still numerous, and are, for the most part, regardless of the misery and sorrow they are instrumental in creating in their own families, and in society at large. When we add to this enumeration of the hinderance which beset the path and mar the labours of the friends of peace and good order, the deplorable fact that the clergy, the gentry, the merchants, and all the professions, with a very few honourable exceptions in each, are passively our unceasing opponents, the wonder is not that so many of the people of Ireland are still willing to ruin themselves in body and soul by the use of alcohol, but that such a number should be found faithful in the midst of the temptations which beset them.

This improved state of public opinion exists in Ireland among the working classes. Drunkenness amongst them is now disgraceful. But the drinking habits of the rich are a constant temptation in the way of the poor, and a continued cause of uneasiness to the advocates of teetotalism.

Signed by order,

JAMES HAUGHTON, *Chairman.*

RICHARD D. WEBB, *Secretary.*

Dublin, 29th July, 1846.

81. ENNISCORTHY, (Co. WEXFORD.)—Second teetotal society, founded by Father Mathew, in January, 1840.

The Enniscorthy Temperance Reading-room was founded in September 1841, by John Gibbs. It opened with 120 members, fell off to 60, and now numbers 120 again. It is not confined to teetotalers, knowledge being considered open to all; but one-half of the Committee must be pledged teetotalers.

Amongst the results of the movement in Enniscorthy should be mentioned the closing of the only distillery, and of two out of the three breweries; but the third brewery still remains open, and is doing increased business.

Those who have taken the pledge generally remain faithful; but there are, nevertheless, many backsliders. This may, in great measure, result from the countenance still given to the drinking-usages by the middle and upper classes, and, in many instances, to the positive discouragement given to the movement by the same classes, so that, altogether, it is to be feared that the drinking-usages are on the increase.

(APPENDIX F.)

PAPERS SUBMITTED TO THE CONVENTION BUT NOT READ.

THE

EVILS OF MODERATE DRINKING.

BY B. PARSONS.

Hitherto the operations of many of the friends of temperance have been especially directed to the reformation and salvation of immoderate drinkers; and to accomplish this noble object, facts deduced from the physical, social, mental and moral statistics of drunkenness have been laid before the public in large profusion. We have submitted the body of the drunkard to medical scrutiny,—have registered his diseases, and have calculated the annual mortality arising therefrom. We have entered his house, and taken an inventory of his furniture and clothing; we have in vivid colours portrayed the woes of his wife, and the sorrows of his children; we have traced the subtle influence of alcohol on his mental and moral powers; we have seen the immortal spirit poisoned by this material poison, and as a consequence, reason dethroned and passion inflamed, and by the light of revelation we have followed this unhappy victim to the bar of the Eternal, and the abodes of perpetual darkness. With these mournful, solemn, direful facts, we have caused the lands to resound on either side of the Atlantic. Here American and British hearts have vied with each other in sympathy, in benevolence and in zeal, and the Convention of this day, composed as it is of philanthropists from so many countries, climes and religious denominations, demonstrates that we have not laboured in vain.

But while so much attention has been bestowed on the woes attendant on drunkenness, we fear there is another and much larger class of evils, inevitably connected with the drinking of alcoholic beverages, which have been to some extent passed over. The history of *moderate drinkers*, as they term themselves, and wished to be termed by others, unfold to us a very dark and melancholy page, which we cannot neglect without being chargeable with the guilt of refusing to undertake one of the most important branches of our philanthropic enterprise.

Every person knows that the term moderation is one of the most ambiguous and undefinable words in our language. Under its protection not a small number of immoderate drinkers take refuge; for moderation is said to range from a glass to three bottles, and from a pint to a gallon. A gentleman who has long since signed our pledge, assured me that he never

was intoxicated in his life, and yet on public occasions, he never took less than three bottles of wine, besides a proportion of brandy and water. I have seen ladies drink, during the period of nursing, three or four glasses of spirits and water, besides beer and wine, and yet never betraying the least symptom of inebriation ; and it is well known that many labourers will consume from two to three gallons of beer or cider per day. And not only have we here an asylum for tipplers, but if the subject be duly investigated, we have also a tale of disease, misery, crime, and death, which cannot be surpassed by any of the woeful revelations of drunkenness ; and finally, it is from this class that we see annually emerging a race of drunkards, more than equal to the number of those whom total abstinence has reclaimed. It is therefore next to impossible that the cause of true temperance should succeed, so long as moderation is allowed to spread its net, and, by its insidious or open opposition, to impede our movement. For it cannot be concealed, indeed, concealment is rarely sought, and therefore the statement can give offence to no one, that our most accomplished, most determined, and most successful antagonists are to be found, not in the haunts of the drunkard, but in the ranks of moderation.

In laying this subject before the Convention, we will, *First*, offer a few brief remarks on the abuse of the scriptural terms, moderation and temperance ; and *Secondly*, adduce several facts to exhibit the evils arising from drinking in moderation.

I. THE ABUSE AND MISINTERPRETATION OF THE SCRIPTURE WORDS, “MODERATION” AND TEMPERANCE.”

1. The first text of scripture which we notice, and which is continually employed in favour of moderate drinking, is Phil. iv. 5 : “ Let your moderation be known unto all men.” That an illiterate and thoughtless reader of the scriptures should sometimes mistake the meaning of the passage, may not awaken much surprise ; but that studious men and scholars should ever produce it as a license for drinking poisons, is a painful fact which we are sorry to have forced on our attention. Every scholar knows that the Greek term, *ἐπιεικής*, signifies mildness, gentleness, submission, clemency. The root from which it springs means *to yield* because a person who is mild or gentle is of a yielding disposition and instead of being impatient or revengeful, patiently submits to his afflictions he may be called on to endure. To suppose that the apostle meant that the Philippians should drink a moderate portion of poison because “ the Lord was at hand,” is one of the most outrageous interpretations that was ever given to a passage of holy writ. The whole context shows, that he only intended to say, “ Let your gentleness and meekness be known to all men, the Lord is at hand.”

2. The word *temperance* is continually quoted as a reason why alcoholic beverages should be taken in moderate quantities, or rather to as large an amount as any person can drink them without endangering the equilibrium of his walk, the wavering of his reason, or the faltering of his tongue. As the scriptures command, “ Add to your faith virtue, to virtue knowledge, and to knowledge *temperance* ;” we are told that temperance means moderation, and, therefore, that the bible directs that we should “ add to our virtue and knowledge,” the daily use of some undefinable

quantity of liquid fire ! We need not add, that the people who thus misinterpret God's word have little cause to charge total abstinents with the want of sound judgment in construing the sacred oracles. The Greek word for *temperance*, used by the sacred writer, signifies *self-government* ; and, consequently, implies the moderate use of what would do us good, and total abstinence from everything that would be attended with any bodily or mental injury. The Latin word *tempero*, whence *temperance* is derived, is frequently used in the sense of total abstinence. Virgil introduces Æneas, as saying, "What soldier of the unfeeling Ulysses, in hearing such a tale of woe, could *abstain* from tears?" his word for *abstain* is *imperet*.

Had we time to examine all the portions of scripture which are quoted in favour of what is called moderate drinking, we could easily prove that there is not a single text which sanctions this pernicious practice. But leaving this subject, we will now advance a few arguments and facts to exhibit the evils arising from the moderate use of these destructive beverages, and which, we trust, will demonstrate that, as far as these drinks are concerned, the only true temperance is total abstinence.

II. THE EVILS ARISING FROM THE MODERATE USE OF INTOXICATING DRINKS.

1. It is now universally allowed that ALCOHOL is A POISON ; and, consequently, every liquor containing that ingredient, in whatever degree, must be proportionably *poisonous*. Now, every one knows that a poison that which not only cannot support life, but which, whenever taken into the body, wages war with its healthy functions. Alcohol is allowed to be one of the most subtle of all poisons. It is lighter and thinner than water, and, therefore, as soon as it enters the stomach, is taken up by the absorbents, and circulates throughout the whole frame. It has been found in the blood and the brain, and, doubtless, to the latter circumstance, may be traced its influence in exhilarating the spirits, dethroning reason, and inflaming the passions. It is well known, that if there be a sore or a wound in any part of the body, this fiery visitant invariably seeks it out, increases its inflammation, and impedes the curative efforts of nature or art.

Of course, in judging of a question like this, we must take into consideration the constitution of the individual, and the quantity he drinks. Some persons may, from the natural vigour of their frames, be able for a much longer period than others to take these poisons without the injury coming apparent. And, further, a thousand safety-valves have been provided by the benevolence of our Creator, to save us from the ills which our own folly would inflict on ourselves, and hence the baneful influence of poison may for awhile be resisted or counteracted. But though nature, the Eternal himself, may bear long, she will not bear always, and, therefore, without a miracle, which no one under such circumstances has any right to expect, no drinker of alcoholic drink can possibly live out all his days. The process of destruction may be slower in one person than in another. The natural vigour of the frame, and the quantity drunk, may modify the effect, and prolong or shorten the crisis, but the catastrophe is certain ; for science and history have now written, as with a sunbeam,

that no individual of the human race can persevere in what is called the moderate use of these baneful beverages, and yet live out all his day. We grant that what would kill one person in ten years, may take sixty to kill another: we allow that the smaller the quantity taken, the longer may be the seeming impunity; but still, in every case, the result will eventually be the same. As long as human life depends upon vital functions, as long as digestive organs, lungs, blood vessels, muscles, nerves, and nervous matter, constitute so large and so essential a portion of the body of man, so long must it be dangerous for any of the sons or daughters of Adam to continue the daily use of an intoxicating beverage. To resist the ravages of such a subtle fiend, we must have frames impervious to injury, and therefore composed of more durable materials than iron or adamant.

The benevolence that made us sentient beings, that gave to the nerves and the brain the most exquisite sensibility and sympathy, and, for the daily renovation of our strength, ordained the mysterious process of circulation, respiration, and nutrition, of necessity exposed us to injury, disease, and death. To be liable to these ills is the tax we have to pay for our corporeal vitality, and the fine sensibility, which enables us to sympathise with all we see, or hear, or taste, or smell, or feel. Destroy human susceptibility, render the body invulnerable to injury, make it proof against the ravages of alcohol or any other deadly poison, and the supposed favour you confer, is death and not life. The very blessing is a curse; for that which renders me impervious to evil, at the same time makes me insensible to all that is pleasurable or thrilling to the senses; and therefore, in shielding me from the ills of life, most effectually excludes me from all its joys, by changing me into a stone.

Here, perhaps, we might close all we have to say; for if alcohol, whether taken moderately or immoderately, is a poison, if *premature death* must be the consequence of even the moderate use, then what an awful fact presents itself before us! We have millions of our fellow-creatures shortening their days, and rushing uncalled for, and before their work is done, into the presence of their Judge. Life, the longest life is short, alas! too short to accomplish all that devolves upon us as rational and responsible beings; then what language can duly express the folly and wickedness of those who unnecessarily abridge their days? Among those who are guilty of this crime, we have some of the most distinguished patriots and philanthropists of the day. We have seen citizens whose removal was wept by all; we have seen ministers of religion whose zeal and devotion were seraphic, drop into the grave long before their time; and the cause of their death was the moderate use of alcohol. They were not drunkards; their characters never stood charged with the crime of intoxication; they were always drunk in moderation, and yet their very moderation was the cause of their death, because they drank a poison. One of the medical men examined before the parliamentary committee on drunkenness, stated, that forty years ago, he had been struck with the fact, that the bodies of many moderate drinkers, moral and religious men, which he had examined after death, contained incontestible proofs that they died from the use of intoxicating drinks. He adds, that not a few of them fell victims to the same liquors before they were forty.

Premature death is not the only evil. It is often boasted that if alcohol

be a poison, it is a *slow* one. We grant it ; but with the admission, we assert that the slowness of the poison is one of its greatest curses. We knew a family cured of drinking porter, in consequence of one of its members being suddenly brought to death's door by its use. Were men to die as rapidly of alcohol as of prussic acid, our Convention might at once close its sittings, for the whole world would stand ready to take the pledge. Solomon says, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men are fully set in them to do evil." God's mercy has always been abused, and his long-suffering towards the drinkers of alcohol, furnishes no exception. Because the poisonous cup does not produce *instant* death, men persevere in the draught until enough has been taken to exhaust the energies of nature, and consign them to the tomb.

But this is not all ; the path to the moderate drinker's grave is not strewn with roses ; for however exhilarating and oblivious the draught may be, yet no sooner has its strength evaporated from his frame, than his spirits sink, and all his woes return with redoubled malignity. There is, perhaps, hardly a pain which alcohol, by inspiriting the mind, may not momentarily relieve ; but then the very cup which seems to gladden the heart feeds the disease, and often renders it altogether incurable. We cannot stay now to enumerate all the diseases which spring from moderate drinking, suffice it to say, that indigestion and all the pains proceeding from that prolific source ; liver and bilious complaints ; fevers and inflammations in all their forms ; rheumatism, gout and ulcers ; nervousness, with its thousand horrors of real or imagined woe ; dropsy, palsy, paralysis and apoplexy, are among the evils that moderate drinkers groan under, and from which they die. Almost every person who drinks these liquors tells us that he is ill, and that he takes them as medicine. The world is rapidly becoming one vast hospital, and almost every man and woman we meet is an invalid ; and what is more strange than all, the poison that has thus prostrated us, is taken every day, and in many instances, several times a day, to remove the diseases which it at first produced, and the dose is increased and the practice continued for years, after the unhappy patient has had abundant proofs, that instead of being bettered by its regimen, he is constantly getting worse.

Our lives are not our own, and no one has a right to sacrifice his health to his appetite or his folly ; and yet we see thousands inoculating themselves with disease and premature death by the use of this pernicious beverage.

We have seen the christian, and the deacon, whose praise was in all the churches, become a paralytic, his features distorted, his senses to a great degree sealed, and his strong, masculine mind, reduced to second childhood, through the use of stimulants, and, as a consequence, drop into the grave years before his time ; and yet the man was never drunk in his life. His wife wept over a fond husband, his children over the best of fathers, the church over one of her choicest members, and a large circle of acquaintances over one of the most hospitable and faithful of friends.

We have seen the son, whose bodily symmetry and countenance might have been a study for the painter or the statuary, smitten by what is called the moderate use of alcohol, and die long before his thirtieth year of a brain fever. We have seen his sister, the very image of innocence

and beauty, become sallow, bloated, dropsical, and a spectacle offensive herself and her dearest friends; and, as if ashamed to be seen, shrinks away from life, that she might hide her deformity in the grave. Her sun which might have shone gloriously till the evening of life, went down long before noon, clouded, eclipsed, and lost in the fumes of alcohol; and yet she was a moderate drinker.

We have seen the father of these unfortunate offspring, the man who taught them to drink, who loved them doatingly, whose heart bled profusely at their death—we have seen him—indeed, those who saw him and knew him, will never forget his comely stature, his healthful appearance, his manly bearing, his powerful mind, his exalted piety, his eloquence as a preacher—we have seen this man, whose words fed many for thousands had hung on his lips, become helpless as an infant, the prey of nervous affections, and, long before death, a burden to himself and others—we have seen him, years before his glass should have dropped its last sand, sink into the grave from moderate drinking. Here, nearly a whole family was wrecked, youth, beauty, talent, piety, usefulness, were all sacrificed at the shrine of intoxicating drinks, and yet none of them were drunkards—all were the friends and the advocates of moderation. In these facts we have introduced nothing imaginary; alas! the reality was far darker than the picture! and, did we choose, we could prolong the tale and show, that if drunkenness kills its thousands, moderation kills, in the most horrible manner, its tens of thousands.

2. The *mental* and *moral* evils are still more appalling. This insidious poison is so subtle and energetic that it can penetrate to the soul. The brain, that rendezvous of all that constitutes the greatness and glory of humanity—that town of “Mansoul,” as Bunyan would call it—the *sanctum sanctorum* of intellect, of reason, of affection, of benevolence and devotion—is the temple which this material fiend especially seeks to pollute. Hither it flies with the rapidity of lightning, and, alas! with deadly aim. How many thousands of minds have been scathed, not it is true, with the electric fluid, but with the withering blasts of alcohol. Our madhouses present us with multitudes of the victims of strong drink, and yet the majority of them were only moderate drinkers. Were all stimulants abandoned, we have reason to believe that lunatic asylums might soon be closed.

But madness or lunacy, arising from moderate drinking, shows us only a small portion of the injury done to the mind and the brain by these fatal liquors. Not a few tradesmen are driven from their counters, not a few scholars from their books, not a few pastors from their flocks, because their brain has become too feeble to bear the soft, the sweet, the gentle, the soothing exercise of thinking. We have reason to believe that the contact of matter and mind, effected through the union of the soul and the nervous system, is the most exquisite of all the works of the Almighty. The wise man compares our nerves to “a silver cord,” and the asylum of this organ of mind and sensibility to “a golden bowl.” Through its medium, the divine Spirit holds intercourse with earth and with the skies. It is by means of thinking that we become acquainted with earth and with heaven; but without the brain, in the present incarcerated state of the soul, we could not think. Take away this “silver cord,” and the spirit has fled. In the sensorium, mind operates on matter, and matter on mind, with all the delicate softness of

graph's touch. Here sympathy and sensibility are complete. Whatever agitates the soul spreads consternation through the body, and whatever affects the nerves thrills through the whole soul. These divinely sensitive companions leave sigh for sigh, and shed tear for tear, and constantly rejoice or weep together. A diseased mind will produce a diseased brain, and a diseased brain a diseased mind. Anatomists tell us, that to prevent the least disturbance here, the very blood-vessels are of a far finer tissue than in any other part of the body, so that the vital stream visits this part of our frame with a softness and silence which intimates that it has entered on sacred ground where the great spirit dwells, and where thought and feeling have their sanctuary.

Now, it is allowed by all, that the brain, more than any other organ of the body, is affected by intoxicating drinks. Hence, to produce great mental fort or to repair great mental exhaustion, the bottle is resorted to; but it is well known that such practices are invariably fatal in their issue. A stimulated brain is a diseased brain, and a diseased brain produces a diseased mind; consequently some cannot read, or study, or think. Mental effort, which to a healthy brain, would be one of the most healthful of all exercises, is abandoned, and perhaps abandoned for life, long before the unhappy sufferer has reached the meridian of his days. Works of benevolence cannot be pursued, because of the excitement they induce. And, what is worse than all, the individual may be so far beyond self-control that his passions have become ungovernable, and his irritations past the endurance of his most faithful and attached friends. Here then we have the sacrifice of mind, of talent, of usefulness and enjoyment, and to what an extent the country and the world are now suffering from this source, only the Searcher of hearts can fully comprehend; but the thought is enough to make us shudder at the mention of moderate drinking.

But even this is not all; these liquors can produce a *morbid* or a *callous* conscience. We have long felt convinced, that the enemy of mankind rarely sees the conversion of a single individual who takes the intoxicating draught, either before or after he attends the ministration of the word. Some are too thoughtless and trifling, and others too dull and drowsy, to listen to the exhortations of heaven; and the awakened conscience, which ought to have found relief nowhere but in penitence and pardon, cheers itself with alcohol, and again hardens itself in guilt.

Not a few, also, inspire themselves for *crime* by the moderate draught. The street-walker must not drink to intoxication, or even her degraded associates would be disgusted, and yet she must drink moderately that she may have boldness enough to pursue her avocation. The thief purchases courage to steal, at the pot-house or the gin-palace, and the murderer nerves his arm and his mind with a moderate glass. Were any of these to drink *too much*, they would unfit themselves for their work. Is a bubble needed for any factious purpose? The brewer and distiller have prepared the materials, and you may get them next door. There is not a crime which pollutes the page of history, but has been committed under the inspirations derived from moderate drinking. Hence the physical, mental, and moral evils, arising from this source, throw all the horrors of drunkenness into the shade; and if the state of the immoderate drinker calls for our efforts, that of the temperance people, as they term themselves, demands still greater sympathy and exertion.

3. The baneful *example* of moderate drinkers must not be passed by. The liquor drunk is fascinating in itself, hence the caution of the wise man that we should not even "*look at the wine when it is red and move aright in the cup.*" And if the beverage is thus captivating in itself, how much more enchanting must it become, when recommended by an affectionate parent, by an eminent christian, or a beloved minister of the gospel. Surely that tender mother cannot offer a poison to her offspring, whom she loves better than her own life! That distinguished philanthropist who hardly drink himself, or solicit others to drink a destructive beverage, and can that man of God, who first led me to the cross for life, now put into my hand the chalice of death? It cannot be, responds many a hearer. My parents loved me too well to destroy me, says the child; my pastor was too kind, exclaims the convert, too holy, too wise, to lead me astray; and therefore, as they drank and recommended the beverage, we will follow their example and drink too. Thus millions drink and die, actually led to perdition by those who loved them and professed to conduct them to happiness. "None of us liveth to himself," and moderate drinkers are a awful proof of the propriety of this divine sentiment. They give a sanction to one of the most destructive customs that ever cursed the human race, and thus, as it were, consecrate a cup which is filled with the deadliest venom. The havoc thus occasioned among the human family, by the example of moderate drinkers, is not surpassed by any of the records of plague, pestilence, or war.

4. What *numbers of moderate drinkers have fallen.* It is a fact, that there is not a drunkard in the world but has come over from the ranks of moderate drinkers. We believe that the temperance movement in England has not succeeded in reforming drunkards so fast as moderate drinkers have prevailed in making them. And God has often showed us that standing in the church, no sacred office in the temple, is a guarantee of safety. We have seen numbers of the members of churches abandon themselves to strong drink. We know one church from which three clergymen died from drinking, one of whom hung himself; and in the very same locality, four dissenting ministers sunk into oblivion from the same cause. But we need not enlarge. Every locality has its history of drunkenness. Every man, woman and child, are well informed on the subject, no one can plead ignorance, and all are equally aware, that moderation is the school in which these unhappy victims were taught to use the liquors which have effected their ruin.

5. It is hardly necessary here to state, that *the greatest hinderances to the temperance movement, and to the ultimate success of our cause, are the moderate drinkers.* Many of these laugh at our efforts; many treat them with disdain; many labour to break up our societies; and many do the utmost to tempt our converts from the paths of sobriety! We are not unfrequently denounced from the pulpit and the press. A minister of religion, told me, he felt it to be a christian duty to persuade every total abstainer, in his district, to desert our ranks. The opposition we receive from drunkards is feeble and harmless, compared with the efforts of moderate drinkers; and we tell it, not in anger, but in grief, that some of our most zealous and effective opponents are found among the professing christians and ministers of our day. "The Lord lay not this sin to the charge!" One of the most awful signs of the times, is the apathy with

high drunkenness and drunkards are viewed, and the persevering zeal with which total abstinence is assailed or resisted by very many of the religious people of our day. The plague has begun, thousands are falling before our eyes, and yet the Phineas who takes his censer and runs between the living and the dead, is laughed at as a madman, or reviled as a meddling with the comforts of society. It is, therefore, evident that our cause can never prevail until we have aroused the *moderate drinkers*, and induced them to give up the use of these destructive beverages. Let them do this, and then their opposition to our cause will cease, and true temperance will advance with a steady step.

6. Finally, we might dwell on the *waste* and *expense* connected with the use of these liquors, as another of the evils connected with moderate drinking. There is reason to believe that many of the moderation people drink far more than the drunkard. The former drinks regularly and freely, while the latter, not unfrequently, drinks for a short time, and then, for several days, abstains altogether. The moderate drinkers, also, far outnumber the drunkards. Now the destruction of grain and other materials for the production of intoxicating poisons, is the most prodigal waste of the bounties of Providence, of which fallen man has ever been guilty; and yet, in this criminality, the moderate drinkers are far more deeply involved than drunkards, because they are by far the largest purchasers and consumers.

But the waste of the bounties of Divine providence is not all, the money spent in purchasing these beverages is an awful example of our extravagance in pampering a diseased appetite. Here millions are expended, and worse than expended on trifles. That all may abstain is demonstrated from the fact, that we have millions of persons who have done so already. Total abstinence is no longer a theory, but a successful experiment. Among our members, we have individuals of all constitutions, climes, ages, ranks, trades and professions, and yet it agrees with all. We have thus a great fact brought to light, and in this fact a demonstration that all may abstain; and, therefore, that all the money spent on these liquors is a most wanton and prodigal waste of our property. Surely a people like ours, groaning under the weight of taxation, and begging for funds to educate our country and evangelize the world, ought not to expend its wealth in procuring a poison which wages war with our health, our mental powers and moral energies.

We will not here enlarge on this subject any further, we fear we have already trespassed too long on the attention of the Convention; but, alas! the tale of the ills and woes of moderate drinking is as awful as it is endless. Still, however deeply it has struck its roots, or widely it has spread its branches, we must not cease our efforts until we have annihilated it both root and branch. Then, and not till then, will the world become wise, benevolent, virtuous and happy.

ON
THE DUTY OF MOTHERS
TO
TRAIN AND INSTRUCT THEIR CHILDREN IN THE HABITS AND PRINCIPLES OF
TEMPERANCE.

BY CLARA LUCAS BALFOUR.

The general diffusion and permanent success of all moral principles must depend on the amount of conviction produced on the minds of the young. Those, therefore, who train the rising generation, have pre-eminently the means of advancing or retarding the progress of human improvement, and are responsible for the power they possess.

This applies with especial force to woman, in her tender and sacred maternal relationship. The whole human race are under maternal care during those years of infancy and childhood—when the *tastes* are implanted, the *habits* formed, and the *bias* given to the character. It is an unchanging law of human nature, that the lessons learned the earliest are retained the latest. The impressions received in childhood sink deep into the mind, which is *then* plastic as wax to take the impression, and rigid as marble to retain it. Therefore it follows, that *no class have it in their power to be such useful auxiliaries to the temperance reformation as mothers.*

Temperance being a moral principle depending on a personal habit, comes peculiarly within the province of a mother to teach and to enforce. She may easily, by merely obeying natural tastes, train her child in such a daily custom of abstinence from all alcoholic stimulants, that perfect sobriety will be, *from choice*, the constant habit of his maturity. And while training him to the continual practice of strict abstinence from strong-drinks as a mode of diet, she fortifies his mind with moral instruction on the nature and effects of inebriating fluids, the probability amounting as nearly to certainty as anything human can do, that a child so reared will become a strictly sober man, in the most complete sense of the term.

The most casual reflection will convince all persons, therefore, that mothers possess, in a superlative degree, the power to promote the spread of universal temperance. But then, the question involuntarily arises—“*Have British mothers extensively aided in breaking down the domestic and social drinking-customs of the land?*” In reply to this question, truth compels the painful admission, “*that compared with what they might have done to promote habits of temperance, their influence has been very feeble and inadequately exerted.*”

Many reasons for this humiliating fact might be adduced, we content ourselves with citing two of the most obvious.

I. *IGNORANCE of the real properties of strong drink and their effect on the human constitution.*

Medical men are in no small degree chargeable with perpetuating that ignorance among mothers. By recommending strong drinks, and ascribing sanative properties to them, a mother is naturally led to think them beneficial for herself, and, if so, good for her offspring. She gives them, therefore, to promote health—to impart strength to growing childhood, utterly ignorant that she is, in reality, using a deleterious compound, bad in itself, and calculated to impair the health she desires to preserve. Ignorance in reference to physical education is lamentably common.

II. *NEGLECTING to reason on the moral consequences of early physical habits.*

This is a common mistake, particularly in reference to temperance. All estimable and respectable women pique themselves on their using intoxicating drinks sparingly. They think, therefore, that they are temperate, that nothing requires altering in their own practice: hence they regard the intemperate habits of society with apathy, as a matter they may lament indeed, but have no concern in remedying. It is exceedingly difficult to make this class believe that their example is important, *as giving the respectability of their sanction to the drinking-customs of society.* They are more often offended than convinced by the assertion. If mothers could be brought to reason on the *causes* of intemperance, as they reason on the causes of other moral delinquencies, doubtless, they would feel the necessity of changing their own practice. How can a mother be so wanting in ordinary reflection, as to act, in the matter of strong drink, so differently to what she would in reference to any other branch of morals? Drunkenness is as frequent and great, if not a greater, crime as theft or lying. A good mother has very strict opinions on these latter vices, she requires her children scrupulously to abstain from them, she inculcates the most perfect integrity and uprightness; she would treat with scorn any argument about *moderation in stealing or falsehood*; she knows that, in these cases, there is no such thing as a little sin! She checks the evil at once in the beginning, as the only means of ensuring probity in after life.

In the same way, she ought to guard against intemperance, by being watchful over the *beginning of the evil*; for, in this case, equally as in others, if beginnings are unobserved and unchecked, disastrous consequences are sure to result.

There is not a mother in Britain, worthy of the name, but must earnestly desire that her children should grow up strictly temperate. But bewildered by the customs of society, and her false estimate of the properties of strong drink, she takes no method of preventing the *formation of those habits*, which are likely to lead to future intemperance. She invests strong drink with the authority of her sanction, and the higher her character is for intelligence and piety, the more respectable and correct domestic habits appear. By this one fatal mistake, she often neutralizes the effect of her wise training in other branches of morals. She may have guarded the early years of her child from bad associations, from violations of truth and honesty, but by her practice she has brought her child to think strong drink good in itself, made it a treat—a reward—an indulgence, created an esteem for it. And when the youth goes into society, he falls an easy prey to the destroyer, predisposed to be the thoughtless victim of

our nation's CURSE! Then all her other moral lessons are vain, for *the field of iniquity has many paths, and intemperance is the gate to them all!*

How different is the result with the children of the enlightened mother who has made true temperance a prominent principle in her system of education. The habit of perfect sobriety, involves the avoidance of dissipated, or as they are called, *convivial* companions; preserves from expensive indulgences—from waste of time, health, and pecuniary resources; and thus prevents the temptations which so often lead youth from the path of moral rectitude and integrity. Thus in training children to practice and understand temperance as a physical and moral principle, involving the best interests—many other virtues are taught simultaneously. While by teaching general duties, and leaving out temperance, the whole system of moral and intellectual culture is often abortive.

The character of a drunkard is so painful and odious a subject of contemplation, that it is not wonderful mothers should banish the idea, it ever intrudes, that their children can possibly become so degraded. They do not perceive, that implanting false opinions of the nature of strong drink, permitting its use, however moderately, either as a beverage or an occasional indulgence, is the first entrance on the inclined plane of intemperance; and that *first* steps and *last* steps of that fatally precipitous path, are links in the *same* chain of consequences.

The daughters of a family, ought to be as much the subjects of right training, in reference to the pernicious effects of strong drink, as the sons; for while the *latter*, going forth into the world, are more liable to be exposed to temptations to intemperance; the *former*, are likely to suffer most from the collateral effects of this deadly vice. It is an indisputable truth, that *woman* and *childhood* are the innocent victims of the drinking customs of our land, to a degree frightful to contemplate. Witness myriads of wretched heart-broken *wives*, and the *juvenile depravity and destitution*, which forms so lamentable a feature of our social system. Both evils are effects of the same cause.

Mothers who train their daughters with enlightened views of the nature and effects of strong drink, and the moral duty of abstaining from them, are, in effect, providing a means of breaking up the domestic drinking-customs of society. It is women who give the tone to manners—who preside in the social circle, and who regulate the domestic courtesies of life. Whatever practice they consistently agree to discountenance would speedily be banished from the sanctuary of home. Their influence being so great, surely the claims of suffering humanity on the sympathies of all right-thinking women, *demands* that they should not wrap themselves in the mantle of indifference, at a time when "*Because of drunkenness the land mourneth.*" Women acknowledge the duty of striving to promote the interests of religion, education, and general morality. Temperance is intimately interwoven with all these. It is, therefore, the solemn duty to God, their children, society, and themselves, that they see information on the subject of the temperance reformation and aid it in its hallowed object.

The appalling and humiliating subject of *female intemperance*, as one of the frequent consequences of erroneous early training, comes distinctly within the range of the present inquiry. But it is a theme so painful that mothers in shuddering horror reject it from their mind, and strive to

banish it from their recollection as an existing evil. But banishing thought of an evil, does not banish the evil itself. *It exists :—this frightful female intemperance—a plague-spot on the vitals of society!* And it demands investigation and remedy, rather than indifference, loathing and contempt.

It is a truth, that women, as a class, are far more abstemious than men ; the exceptions to this rule, are as rare as they are humiliating. But to counterbalance this, it must be remembered that the consequences of male intemperance are not only more degrading and awful, *but instances of reclamation are more rare.* Women, when drunkards, are inveterate drunkards. With men, intemperance is a social vice ; with women, a solitary one. Men drink frequently from the love of company ; women, from the love of strong drink. The feebler physical system, and more defective education of women, make them less willing to change an evil habit, and less accessible to remonstrance. While in moments of reflection, the sense of utter degradation impels them to the recklessness of despair. Thus, as women are the most severe sufferers from the relative effects of the intemperance of others, so they are the most hopeless victims from personal habits of intemperance ; and it follows, that female education should specially comprehend a knowledge of the evil physical properties and insidious moral effects of the drinks, that, from time immemorial, have been the dangerous symbol of courtesy in our land.

These solemn considerations of the evils to which both sexes are exposed, in acquiring the habit of using alcoholic stimulants, ought to awaken every mother to a due sense of her responsibility. If mothers felt aright, they would perceive that in a question of personal habits, and their moral consequences, they govern the very MAIN-SPRING of the social system. Local societies may be established—general associations formed, and Conventions assemble, but it is HOME INFLUENCES that must give permanence to the labours of the philanthropist, and efficiency to the investigations of the philosopher. The individuals who will soon be the men and women of England, are now on the lap or around the knees of mothers, learning life—acquiring habits from their example, and forming opinions from their precepts. The domestic hearth is the *sacred sanctuary*—the mother's knee the *holy altar*, where the great truths of temperance must be taught, if they are ever ultimately to triumph.

Information on the chemical properties, and the physiological and moral effects of strong drink, has been so widely diffused, that *ignorance now is a disgraceful plea.* Common observation of the hideous vice of drunkenness, ought to arouse the most apathetic to a consideration of its causes. For a mother to be ignorant on any moral and sanitary question, on which she might have obtained information, if she would, is as culpable as it is culpable. The time has now arrived, when no rational person can be innocently ignorant : mothers least of all. Responsibility is laid on them to obtain correct information on the subject of temperance, and to diffuse it to their offspring. A mother's tender, deep, unwearied affection, should lead her to promote the real good of her children, otherwise maternal fondness is but an animal instinct or a sickly sentiment, not an intelligent principle, a healthy emotion.

The assumption is fully warranted by the deductions of reason, and proved by the demonstration of a multitude of facts, in the history of the

temperance reformation, that if mothers would faithfully practice and teach temperance to the young, habits of sobriety would inevitably be formed, that would permanently influence the whole future life.

The most powerful motives of fear and hope appeal to mothers on this subject. There is *drunkenness*, the most appalling evil that can degrade humanity, and the frequent source of unnumbered other evils to be avoided. There is *sobriety*, the most secure moral safeguard against various temptations, to be attained. A perfectly sober offspring will probably be thoughtful, conscientious, industrious and prudent; susceptible of religious impressions — obedient to spiritual convictions — enlightened by moral and mental illumination.

Can mothers then hesitate as to their duty? or be indifferent to it? With so much to avoid on the one hand, and so much to attain on the other! The means, also, are as simple and salutary, as they are direct and efficacious—a small sacrifice of worthless drinks—a change from a pernicious custom of taking and offering these drinks, and the work is done. The effort scarcely deserves being dignified with the name of self-denial for abstemious women have so little to give up; and if, in some cases, the effort be painful—a moment's thought of the *demands of duty*—the good effects *certain to result*, would surely be enough to induce mother to perseverance. If on this important subject, a mother “open her mouth with wisdom, and on her tongue was the law of kindness” there is little doubt, she would not only escape the unspeakable agony of mourning over an intemperate offspring, but she would realize the exceeding great reward, of beholding her children “arise and call her blessed both in time and throughout eternity.

August 5th, 1846.

ON THE
DUTY OF NURSING MOTHERS
TO
ABSTAIN FROM INTOXICATING DRINKS.

By JOHN FOTHERGILL, M.R.C.S

In a sermon preached in the year 1724, by Dr. Chandler, then Bishop of Lichfield and Coventry, and afterwards of Durham, on the seductive nature, injurious tendency, and prevalent excess in the use of intoxicating drinks, there occurs this observation ; "as this abuse runs into a general practice of all ages and both sexes, it will be a fit subject for the consideration of the public, which is by this means diminished in its numbers, even to the degree of being felt ; and deprived of the use of many hands, which grow feeble even before their wasted bodies sink into the grave." The bishop appears remarkably to have anticipated the present times, when the great question is obtaining public consideration, whether the ravages of alcoholic drinks are to be permitted to continue, or, that an effectual remedy shall be applied ? It appears that then as now, they not only produced a depopulating effect, and caused their victims to become a burthen upon the community, but made serious inroads upon the virtue of those who partook of them, especially in the houses where those drinks were sold ; and the bishop was even then aware of the necessity, sooner or later, for such an united and general movement as we have the happiness of witnessing at the present day. He says, "What a general dissolution of manners must ensue amongst the populace, if good people have not an eye to the instrument with which so many make themselves away, and do not labour with the magistrate to remove it out of the reach of the many, and to render it more difficult of access." The evils arising from the use of intoxicating drinks have continued, from the time of this sermon to the present moment, to produce their depopulating and demoralizing effects upon all classes ; they continue to be the bane of the life of the body as well as of the soul, and now, as the bishop suggested, many "good people" have taken the subject into serious consideration, with a view to the application of an effectual remedy. Every other means having been found wholly inadequate, nothing remained but by universal consent to cease from the habitual use of all alcoholic liquors.

But the question immediately suggests itself, Is this practicable ? Are not the drinks necessary to health and strength, and especially to the performance of some particular duties of life ? Are they not so far useful, at least, that the proposed remedy would be attended with consequences worse than the evil which it is the intention to cure ? And in this case, would it

be right for either good people, or magistrates to render them less accessible to the public, or to take other means to discountenance their use? Experiments have been made on a most extensive scale, and for a long series of years, by persons in every imaginable situation in life, and every variety of circumstances, and the result has shown, that they are by no means necessary for the enjoyment of life, nor for the performance of any lawful and laudable undertaking.

The complete success of the temperance cause, however, depends on the universal adoption of its principles, and there are still individuals and classes who are either not convinced of the adaptation of those principles to their own particular circumstances or condition; or, they are not sufficiently impressed with the importance of the object and their own responsibility. It would have been a more agreeable duty to have recommended total abstinence from intoxicating drinks, simply as a means of promoting health; but it must neither be forgotten nor concealed, that the immediate object of the temperance reformation, is the entire suppression of intemperance, a vice from which neither rank, nor age, nor sex is exempt, and in this being the case, the cause itself has a claim to the attention of all. The following extract will lead to the particular object of this paper; it is either from the sermon already quoted, or from a tract published in 1733 entitled *Distilled Spirits, the Bane of Nations*, the author of which says: "The subject is still more tender with regard to the softer and more delicate part of the creation. My mind is wounded, but to think of imputing any share of this depravity to them. But alas! it is too well known to be concealed, and it would be in vain to endeavour to draw a veil upon a vice that is always attended with open effects; and will not long lie hid, wherever it is practised, however secretly the fair practiser of it imbibes the fatal mischief. Yet is the subject too delicate to be insisted upon. I must however just observe, that it is always attended with the most terrible consequences to their posterity as well as to themselves. That most excellent part of the human species, whose principal glory is their affection to their innocent infants, would do well to reflect upon the shockingness of a fault, which entails misery upon their harmless progeny as long as they live, and often cuts asunder the thread of life as soon as it is spun."

This being the fact, and it is as true now as when it was first written, will be admitted that the temperance cause has peculiar claims upon the fair sex. Not only do they suffer most severely from the effects of strong drink, but their influence is powerful to promote the great object in view, or to throw obstacles in the way of success; great responsibility therefore rests upon them, and the subject demands their most serious attention. So long as they continue to believe that the habitual use of fermented or distilled liquors is necessary for the welfare of themselves or their offspring, they give a sanction to principles and practices which are founded in error, and are ruinous in their results.

When the effects of drinking fermented and distilled liquors are contemplated in extreme cases, no one doubts their capability to injure the health, impair the faculties, and destroy the relish for every thing good, and even to endanger the welfare of the immortal soul. It is equally true, although, perhaps, not so obvious to general observation, that the most moderate continued use of these drinks is capable of produc-

injurious effects, differing from excess, perhaps a little, and only a little in degree. Their most cautious habitual use undermines slowly and insidiously the firmest constitution. But their injurious effects are not confined to the living conscious being who takes them voluntarily. They not only exercise a baneful influence upon the infant who draws its sustenance from the maternal bosom, but can even blight the incipient being in its pre-natal existence. The babe unborn is not exempt from the power of alcohol to deteriorate its constitution, and even to extinguish life itself. A single case from Dr. Merriman will show that alcoholic drinks are capable of affecting the unborn babe; and, also, that different kinds of drinks produce their peculiar effects. "The wife of a coachman had born one child healthy, and of moderate size. In her second pregnancy, she became very fond of gin-and-water. She drank it in large quantities, taking no other liquor but tea, and, frequently, she preferred gin-and-water to that. Her child, when born, was small and lank, its voice weak, its face wrinkled and ghastly, and its abdomen collapsed; its skin was mahogany-coloured, and hung in folds all over its body. The child lived in much suffering for about ten days, and then died in convulsions. In her next pregnancy, she could not bear the taste, or even smell of gin; her mind was now directed to porter, and of this she drank three or four pints daily. The child was very large, and still-born." Here we have an instance of the same parent having her first child, before we have any account of her drinking to excess, healthy, and of moderate size; the second, under the excessive use of spirit, shrivelled, and blighted; and the third, under the influence of porter, large, and still-born in consequence. That these were cases of excess is admitted; but remedies so potent cannot be resorted to as habitual beverages without danger.

The use of wine is well known, in wine-producing countries, to be injurious to female health. Most of the ladies of Mont Pellier abstain from it. Those who do not, are subject to an extremely troublesome and debilitating complaint, which, except in inveterate cases, is presently checked by abstinence from wine, and the use of pure water. The same complaint is common amongst all classes of females in this country, where the habitual use of fermented or distilled liquors is probably a much more frequent cause than is generally suspected. Can these beverages, then, promote the health and comfort of the "women of England?" Can they be either necessary or useful in enabling the "mothers of England" to supply their infants with the pure sustenance that nature designed for their support? There does not appear the least good reason for supposing this.

Milk is secreted from the blood. The healthiest blood will yield the most wholesome milk. Whatever conduces to the health of the mother, and keeps up the requisite amount of blood in the system, is suitable as food during nursing. A sufficient quantity of good, wholesome food is required; but fermented liquors are not food—alcohol is not nutriment. The malt liquor, which contains the maximum amount of nutriment, is greatly inferior in this respect to milk, gruel, and other ordinary kinds of food. Besides, alcoholic drinks interfere with the healthy process of digestion; the chyle is imperfectly elaborated, and more or less mixed with alcohol. The blood made from such chyle cannot be pure and complete,

and consequently cannot yield good milk. The state of mind, too, materially affects the secretion of milk, both in regard to quantity and quality, and even a small quantity of alcohol is capable of producing unnatural excitement in the female mind, sufficient to affect the condition of the milk, and, through it, to disturb the healthy functions of the infant; inducing discomfort, disease, and sometimes death.

For the purpose of nursing, with the greatest satisfaction to the mother and advantage to the infant, plain, wholesome, solid food, with water, and sometimes milk for drink, is all that can be necessary. By the total disuse of all stimulating drinks, the appetite and digestive powers of the mother will be sufficient; the infant will be better fed, it will be more tranquil than if strong drinks had been used, and it will escape much pain and wretchedness, which is the lot of children who imbibe much of the former. The system of the mother will be less deteriorated, and even impregnated with alcohol. When the nature and tendency of alcohol are considered, all this must appear reasonable; but from generation to generation, it has for so long a time been customary to take fermented drinks with the intention of increasing the abundance of milk, and supporting the strength of the mother, that comparatively few persons have reflected as to its real necessity, or doubted its propriety. When the moral view of the temperance question had begun to attract attention, it was very evident, that if intoxicating drinks of any kind were necessary during nursing, the principles of the temperance society must be false, and ought not to be urged. Thousands, however, of well-disposed mothers, who saw the necessity for the temperance reformation, and who were convinced that nothing short of entire and universal abstinence could banish intemperance, and all its concomitant evils from the world, had the moral courage to try the experiment of nursing infants without a drop of alcohol, and the result has been most triumphant. They have themselves enjoyed better health, they have suffered less exhaustion, and their children have been well nourished, and have escaped many disorders to which those nursed on the old system had been liable.

The experiment has, from various motives, been tried by mothers who had previously used malt-liquors, and the preference has been given to the nutritious over the stimulant system. One case may suffice to show the difference:—A lady, who was married young, and at twenty-one became the mother of a little boy, had female friends who entertained the common opinion, that without the use of malt liquor, neither mother nor child could prosper. That plan was therefore adopted, and with much care, the delicate creature reached the age of two-and-a-half years, when, under apparently very slight indisposition, he sunk, almost before they were aware of danger. The next child, a little girl, was nursed in the same manner, and was subject to continual derangement of the stomach and bowels. She is still living, but, from her delicacy, a source of great anxiety to her friends. When the third child was born, it was determined, though with considerable apprehension, to make the experiment of nursing on total abstinence principles. The result was every thing that could be wished. No indisposition of any kind attended either mother or infant. The latter is well fed, and rosy as a country child, though reared in one of the largest towns. She was two years old when the report was written, and had gone through the process of teething.

without any indisposition whatever. The mother is blooming and stout, and enjoying better health than she had ever previously experienced. The grandmother of the children abovementioned, furnished the case to the writer, as an illustration of the advantages to be derived from nursing without intoxicating drinks, and hopes that it may encourage others to imitate the example, believing as she does, that it would be followed by the same pleasing results. She acknowledges the entire removal of her former prejudices in favour of the necessity for malt-liquor during nursing, and only regrets that the abstinent plan had not been pursued in the first instance. Many cases of supposed inability to nurse, arise from injudicious management in respect to the mother's diet. She is kept too exclusively, and too long, upon warm slops; instead of light, nutritious, solid food, which ought to be taken from the first, together with pure water, or milk and water for drink. By the plan generally adopted, the digestive powers are weakened, the mother does not recover strength, she complains of sickness and debility, and fears she shall be unable to perform the duty of a nurse. Recourse is then had to stimulating drinks, and animal food is taken, perhaps several times a day. But the stomach is not now in a condition to digest it; it is urged on by wine, malt-liquor, or other stimulants, by the end is not accomplished, all the energies of the system are expended, in the attempt to digest and assimilate a greater amount of food than is either necessary or practicable. The consequence is, that strength is not restored, nursing becomes oppressive, it is imperfectly performed, and both mother and infant suffer.

The temperance cause has great claims upon the co-operation of the fair; in carrying out one of the most important undertakings that has ever engaged the attention of man. They are, in some degree, aware of the sufferings that have been induced by these drinks, they know that nothing but a sort of entire and universal abstinence from them can effectually remedy the evil. But they are scarcely aware how great is their influence, and how much suffering it is in their power to cause or to prevent as they may think and act rightly or otherwise. If they continue to think alcoholic drinks necessary whilst nursing, nothing can prevent the perpetuation of intemperance; for strong drink must be common in every house, and will continue to do what it always has done. But, it may be fearlessly asserted, that it is not at all necessary, but invariably injurious, both to mother and infant. True, it is sanctioned by some medical men, but certainly without any satisfactory reasons. A few specimens will be given from several writers, on the subject of nursing, which, after all, will not place strong drinks amongst the necessary articles of a nurse's diet. Dr. Ryan, after saying that strong drinks, brandy, coffee, spirituous liquors, &c., render the milk thin and watery, proceeds thus:—"It is generally supposed, in this country, that the use of fermented liquors, more especially porter, increases the quantity and improves the quality of milk; hence, women of the middle and lower classes indulge in the use of this beverage. There is no objection to the moderate use of porter or ale, but excess is highly injurious. *A pint in twenty-four hours is sufficient.*" Well, this is moderate enough, if it is to be taken at all, but it is very far short of the usual allowance of those who can procure more. And, after all, what is it to do? It contains no appreciable amount of nutriment, and habitual stimulation is extremely injurious. Dr. Bull, in his *Hints to Mothers*, says, "It is the

custom with many, two or three weeks after their confinement, if the supply of nourishment for the infant is scanty, to partake *largely* of malt-liquor for its increase. Sooner or later this will be found injurious to the constitution of the mother. But how then is this deficiency to be obviated? Let the nurse keep in good health and this point is gained, the milk, both in quantity and quality, will be as *ample* and *good* as can be produced by the individual." This is all true, and yet the Doctor goes on to say, "a pint of good sound ale may be taken daily, and with advantage, *if it agree with the stomach.*" And what is this precious pint of ale to do? According to the doctor's own reasoning, if the patient is in health, the supply of milk will be as ample and good as the individual is capable of producing; and, if she is not in good health, the daily pint of ale will not restore her and is almost certain to *disagree* with the stomach. Like most of the advocates of strong drink, he alludes to former habit; after recommending wholesome, nutritious, animal and vegetable diet, he adds, "with or without wine, according to former habit." Former habit cannot render wine salutary, if the habit was injurious the sooner it is abandoned the better. The habitual use of wine with food is always injurious, and sufficient of itself to interfere with the healthy secretion of milk.

William Campbell, Esq., of Edinburgh, says, "that cordials, except when the nurse is fatigued, or deprived of rest by the infant, ought not to be permitted," it is evident that by cordials, W. Campbell means fermented liquors, for he says, "*when allowable, white wine or porter* are the most eligible." This clearly shews that this eminent lecturer does not approve of a pint of ale, or any other quantity, being taken daily, but occasionally under extraordinary fatigue, and even then, a cup of hot milk would prove far more restorative. W. Campbell, also says, "It can scarcely be credited, that there are practitioners who *insist* on their patients *indulging largely* in porter, negus and punch, to support them under the fatigues of nursing; and if this be the fact, as I can aver, why should we wonder that scrofula, phthisis, and mania, should be such growing evils in society. Many other medical authorities condemn the use of intoxicating drinks as beverages whilst nursing. Dr. Ashwell, speaks of cases, in which weaning ought to be adopted, but is pertinaciously opposed; and instead of weaning, "larger quantities of porter or wine, with animal food, are more improperly resorted to. Still the desired supply is not obtained. The stomach has been already weakened: and as it is scarcely able to bear a diminished diet, fever and indigestion, or only apparent and temporary not real strength must be the consequence of this increased supply, [of stimulants and food.] Together with a continued sparing secretion of milk the symptoms already described are aggravated." Dr. Ashwell relates a case in which the diet and porter had been largely increased, in the vain hope that a larger supply of milk would be furnished. It is in fact a common source of disappointment, and cannot be resorted to with impunity. The subject of taking alcoholic drinks during nursing, is of immense interest and importance. It affects not only the successful performance of the duty itself, as it concerns the health and comfort of the mother and infant, but is intimately connected with the moral question of temperance reformation. "Wine is a mocker," is a maxim as true at the present moment as when it was first written by the wisest of men. And that which is true of wine, is equally applicable to malt-liquors and alcohol.

drinks of every description ; they are all mockers, promising benefits which they fail to confer, and deceiving those who are so unwise as to expect, from their daily use, the renewal or preservation of strength. Continued alcoholic stimulation can never be practised with impunity. So detrimental to female health, during every period of life, is the use of fermented liquors, and so little calculated are they to promote successful nursing, that it is highly probable they are a frequent cause of failure, and that if they were to fall entirely into disuse, fewer instances would occur of supposed necessity for mothers to transfer their tender babes to the cold bosom of a mercenary wet-nurse, who, for gold, has not scrupled to rob her own infant of its inalienable birth-right, leaving it to be fed and tended as it may ; leaving it, perhaps, to perish for want of that maternal attention and appropriate sustenance which it was her primary duty to supply to her own offspring.

On the question of temperance reformation this subject is of no less importance, for it is reasonable to suppose that where fermented drinks are used in the process of nursing, they will not be kept for that purpose alone ; mothers will not drink them without other members of the family partaking, and it has long been observed, that wherever alcoholic liquors of any kind are in general use, instances of intemperance are of frequent occurrence. Such, indeed, are their insidious and fascinating qualities, and their tendency to create an increasing and often uncontrollable appetite, that abuse appears to be almost inseparable from their general employment. This being the case, there is great reason to fear, that so long as the practice of taking them during nursing obtains, in any community, the best directed efforts of temperance societies will be frustrated ; those societies which have for their object, the removal, by simple and efficient means, of one of the most fertile sources, directly or indirectly, of anxiety, privation, sorrow, and suffering which afflict the world, and which fall with peculiar weight upon the fairer portion of creation. To females of every class, of every age, and of every rank, the consideration of this subject is earnestly recommended, as one which intimately concerns, not only their individual health and happiness, but, through their influence, the physical, moral, and even religious condition, of present and succeeding generations.

INTEMPERANCE THE GREAT CAUSE OF CRIME.

By WILLIAM LOGAN, MISSIONARY, ROCHEDALE.

Our object in the present paper is to prove that intemperance is the principal cause of crime in Great Britain and Ireland. We shall proceed at once, to support this proposition not only by the testimony of gentlemen best qualified to give judgment on the subject, but by well authenticated facts ; and, in the outset, we submit the testimony of the following distinguished judges :—the late venerable Sir Matthew Hale thus wrote :—“ The places,” said he, “ in the judicature which I have long held in this kingdom, have given me an opportunity to observe the *original* cause of the crimes and enormities during the last twenty years ; and by that observation, I have found, that if the murders, robberies, riots, adulteries, and other enormities, *were divided into five parts, FOUR of them have been the product of excessive drinking.*

Judge Wightman stated, in his address to the grand jury, at Liverpool in August, 1846, that “ He found from a perusal of the depositions, on an unfailling cause of *four-fifths of these crimes was, as it was in every other calendar*, the BESETTING SIN OF DRUNKENNESS. In almost all cases of personal violence and injury, the scene was a public-house, or beer-shop, and the parties were exasperated and inflamed by intoxication. So long as the habits of the common people were those of intemperance—whenever an opportunity was afforded—so long as they were incapable of recreation or social enjoyment, except that of drinking to excess in a public-house much improvement could hardly be expected. It was, however, earnestly to be hoped, that the efforts which had been made, and *were now making, in the right direction*, by the encouragement of Temperance Societies, and inducing a taste for other enjoyments in the intervals of labour, than the erroneous and degrading one of intoxication, will gradually effect a change in the national character in this most important particular.”

The following is the testimony of the Grand Jury, at the same assizes composed of twenty-one of the most influential gentlemen in Lancashire :—After the Clerk of the Court had read over the indictments, William Entwistle Esq., M.P., the foreman of the jury, read the following presentment :—“ The Grand Jury, having concluded their examination of the cases submitted to them, feel it their imperative duty to place on record their opinion as to the prevalent habit of drunkenness, so forcibly alluded to in the charge delivered to them by Mr. Justice Wightman, as being the cause of at least four-fifths of the offences comprised in this, and almost all other calendars, as well as with regard to the *best and most efficient means that can be adopted towards the extinction of that degrading practice.* After referring to the necessity of education, and the importance of public parks, museums and libraries, for the people ; the report concludes as follows :—“ The Grand Jury are aware that this is not the occasion to enlarge further on these points, however important ; but they earnestly hope that this public expression of the feelings, consequent on their position

will conduce to the public good, by promoting the consideration of these objects."

Baron Alderson, when addressing the grand jury, in 1844, at the York assizes, said,—“Another thing he would advert to was, that a great proportion of the crimes to be brought forward for their consideration, arose from the vice of drunkenness alone; indeed, if they took away from the calendar all those cases with which drunkenness has any connexion, they would make the large calendar a very small one.” One of the judges stated, some time ago, at the circuit-court, in Glasgow, “that more than eighty criminals had been tried and sentenced to punishment, and that, with scarcely a single exception, the *whole* of the crimes had been committed under the influence of intoxicating liquors. From the evidence that has appeared before him as a judge, it seemed that *every evil in Glasgow began and ended in whiskey.*” Judge Erskine declared at the Salisbury assizes, in 1844, when sentencing a *gentleman* to six months’ hard labour, for a crime committed through strong drink, that ninety-nine cases out of every hundred, were from the same cause. Judge Coleridge, likewise stated, at the Oxford assizes, that he never knew a case brought before him, which was not directly or indirectly connected with intoxicating liquors. And Judge Patteson, at the Norwich assizes, said to the grand jury, “If it were not for this drinking, you and I would have nothing to do.” When visiting Newgate prison, London, in May, 1845, Mr. Cope, the governor, stated, that “he believed that *at least one-half* of the prisoners who were brought to Newgate, were in consequence of intemperance.” These are only a few testimonies of many that could easily be adduced, and they are the more important, inasmuch as none of the gentlemen have taken any part in the abstinence movement.

We shall now proceed to furnish a careful selection of facts and statistics on the question, and refer, in the first place, to Mr. H. Miller’s—late superintendent of Glasgow police, and present governor of Glasgow prisons—statement respecting the city of Glasgow. “You see,” says he, in a letter addressed to myself, “that in my various papers and reports regarding the state of crime in this city, that I have attributed to intemperance a great portion of the crime committed in the community, and have yet seen no reason to change my opinion; on the contrary, every day’s experience tends to confirm it.” This communication was written in 1843, and when visiting Glasgow prison, in May, 1846, Mr. Miller was still of the same opinion. With regard to those brought before the Glasgow police court, this gentleman states, that in 1842, there were 8,986 persons, of whom 4,505 were for being drunk and disorderly. In 1843, there were 9,769 individuals brought before the magistrates, of whom 4,364 were charged with rioting and drunkenness. The following returns were furnished me, in March, 1845, by the respective superintendents of Glasgow, Gorbals, Calton and Anderston police establishments, showing the number of persons brought before the magistrates in course of 1844. “In Glasgow,” says Captain Wilson, “there were 10,736 prisoners, of whom 7,775 were males, and 2,961 females; and of these, 2,035 males and 3 females were *drunk on the streets*; 1,596 men and 839 women, were drunk and disorderly,” giving a total of 4,507 cases of intemperance. “In Gorbals, there were,” says Captain Richardson, “5,013 prisoners, of whom 1,076 men and 447 females were drunk and disorderly; 520 men and 266 females were *drunk on the streets*,” giving a total 2,309 drunken

cases. "In Calton, there were 2,082 prisoners, of whom 996 were charged with disorderly conduct or assaults committed when the parties were intoxicated." "Many of the other cases," adds Captain Smart, "were also caused by drunkenness." "In Anderston," says Captain M'Kay, "there were 1,360 prisoners, of whom 449 men, and 102 females were drunk and disorderly; 178 men and 44 women were *drunk on the streets*; 171 men and 85 women were riotous and fighting," thus giving upwards of 100 drunken cases out of the total number, 1,360. By adding together the prisoners who were tried at the Glasgow police-court, with those at the three suburban districts, it gives a grand total of 19,199, of whom 8,841 were charged with being drunk and disorderly, or, which is still more appalling, *drunk on the streets*, that is, *unable to walk*! Now, were the subject left at this point, a very imperfect idea would not only be formed of the actual extent of intemperance in what is termed Glasgow proper but the suburban districts, and other large towns, such as Liverpool, where every prisoner is brought before the authorities, would be, to a certain extent, injured. With regard, then, to Glasgow police-office, we find, not only from previous returns, but after glancing at a police-book where note is kept of the *untried* prisoners, that there were some 6,270 men and 4,277 women dismissed by the Lieutenant, early in the morning, who consequently did not appear before the magistrates, and are not included in the 10,736 tried prisoners. But, in addition to this, we learn from Captain Miller's returns for 1843, that there were upwards of 9,000 prostitutes taken to the office, and liberated early in the morning; and we find from another *private* police-record, that there were above 10,500 females taken to the office, in 1844, who were generally dismissed about seven o'clock, A.M. Now, as we have frequently conversed with, and addressed many of the *untried* men and women referred to, and likewise the unfortunate females, previous to their leaving the lock-ups, we have no hesitation whatever in stating, that 99 out of every hundred were taken into custody, in consequence of intoxicating liquors; so that, instead of talking about 4,507 persons being charged with intemperance at the Glasgow police-establishment, it were more correct to speak of 25,000 and, if the 4,334 drunken cases are added from the adjacent districts, then we have upwards of *twenty-nine thousand* human beings dragged to prison in twelve months, for supporting, "*rather freely*," the respectable drinking customs of the *enlightened* city of Glasgow! Yes, reader, these are painful facts; and will you believe another astounding truth, when it is stated, that out of about 120 ministers of the gospel, in Glasgow, there are only some *half-dozen* who are *practically* opposed to the drinking system, and several of the leading laymen in the bible and missionary societies, and sunday-schools, too, are proprietors of one, two, and even *three*, of the lowest sinks of public-houses and spirit-vaults in the city!

Let us, however, examine the question a little more minutely. Supposing the untried prisoners are lost sight of, and we return to the total number brought before the magistrates, which is 19,199, and subtracting the 8,841 charged with intemperance, there are 10,358 human beings still to dispose of. And what, it may be asked, were they charged with? Looking over several government and local prison reports, it is quite evident that a great majority were charged with "theft," "assault," "attempting to steal," and "embezzlement;" and in order to prove that intemperance is the chief cause of these crimes, we refer, first, to a list

report of the prisons of Glasgow, where an account is given of 3,907 individuals, most of whom were committed for crimes, for which sentence of transportation might be awarded, and respecting these the Rev. George Scott, chaplain, thus writes :—" Though a number of causes are specified, drunkenness is the most prolific source of most of the crimes in Glasgow. Of the many thousands annually imprisoned, I think it would not be possible to find one hundred sober criminals in any one year. Even the youngest learn this ruinous vice, and when they live by stealing, swallow astonishing quantities of whiskey." It may also be stated, in passing, that at our weekly visits on Sabbath, to Glasgow police-office, for about five years, we conversed with considerably more than five thousand noted thieves, many of whom are now in Van Diemen's Land, and when reference was made to what had been the principal cause of leading them into difficulty, the answer, with but few exceptions, was, " Had it not been drink, no person would ever have found me in prison ! " Yes, poor fellows ! and from the unassumed earnestness which generally accompanied the statement, we had no doubt whatever of the truth of the declaration. We find that the accuracy of Mr. Scott's observations is corroborated by the new chaplain, in his report of Glasgow prisons, for 1845. " To the ruinous habit," says he " of drunkenness, may be traced, either directly or indirectly, the offences of at least *three-fourths* of those that come to prison, females as well as males. Of this, I am convinced, even from their own statements, as well as from other circumstances." Mr. J. Smith, governor of Edinburgh prison, in a letter to Dr. Menzies, treasurer of the *Temperance Bazaar*, August, 1844, offers the following important remarks :—" The number of commitments to this prison for drunkenness, disorderly conduct, and assaults caused by drunkenness, during the year ending June last, was 3,325, being an increase over the year, June, 1843, of 126 cases. This number, appallingly great as it truly is, by no means indicates the amount of commitments caused by drunkenness. The number of commitments for *other offences*, during the year ending June last, was 2,385 ; and I do not hesitate to say, that it is my firm belief, that, but for drunkenness and the evil and ruinous consequences which follow in its train, there would not have been *one-fifth part* of the number of commitments during the period. Very many of those committed for drunkenness are heads of families, and not a few are very young, sometimes mere children." The number of persons taken before the magistrates at the police-office in Edinburgh, in 1844, was 11,150, of whom 4,825 were charged with intemperance.

We collected the following information in July, 1844, when visiting prisons in the west and south of Scotland, and the reader will bear in mind, that the majority of the criminals had been committed for *theft*, and several were about to be removed to our penal colonies :—At Greenock, the governor stated, that out of 461 prisoners, for 1843, 297 might be said to have committed their crimes under the influence of drink :—at Kilmarnock, Captain Blane believed he was under the mark, in stating that *four-fifths* of the crime there, was caused by intoxicating liquors :—in Dumfries, the governor was " warranted in stating, that *nineteen out of every twenty* brought before him, were in consequence of drinking ; " and when conversing with *thirty* prisoners out of the total number, (forty-two) *twenty-nine* acknowledged that strong drink had been the cause of their imprisonment ; and the sitting magistrate stated to the clerk of the police-court, that

very morning, that were it not for intemperance, the premises might be shut up altogether :”—at Ayr, the governor had “no hesitation in saying that *thirty-nine* cases out of *forty*, were the fruits of intemperance,—and if you think proper to visit the prisoners, you will find that my statement is pretty correct ;” well, we visited each cell, and conversed with every unfortunate inmate, and out of *seventy-three* prisoners there, no less than *seventy* acknowledged that had it not been for these accursed drinking-customs, they would never have occupied the lonely cell of a prison. Similar statements were made to us when visiting the prisons in Paisley, Stirling, Hamilton, Dumbarton, Airdrie, Kirkcudbright ; and what is true of Scotland, is, to a very great extent, the same in England and Ireland. In London, for example, says Dr. John Campbell, at page 14 of *Jethro*, “the charges of drunkenness, and the various disorders proceeding from it, amounted for a single year to the incredible number of 38,440, being more by 7,321, than one-half of the entire charges brought before the police offices during that period. Of these 38,440 charges of drunkenness and riot, 21,650 were males, and 16,790 were females !” It is also stated, by the Commissioners of the London Police, for 1844, that the total number of prisoners amounted to 62,522. In Manchester, in 1841, the number of persons brought before the magistrates was 13,315, of whom 5,743 were for drunkenness ; in 1844, there were 10,702 cases, of whom 4,156 were for intemperance ; and, in 1845, there were 9,770 taken into custody, of whom 4,188 were charged with being drunk and disorderly ; and this does not include Salford. Captain Whitty, late Head Constable for Liverpool, states, in his excellent report for 1842, that the number of offences committed within the borough, were 16,574, of whom 7,941 were charged with intemperance ; and Mr. Whitty stated, a short time ago, in the *Liverpool Journal*, that the number of persons taken into custody, in 1845, amounted to 16,588, of whom 9,791 were charged with being drunk and disorderly ! In Leeds, in 1844, the number of prisoners were 2,038, of whom 956 were for intemperance ; and, when visiting Glasgow police-office in May, 1846, the clerk turned up the police register, and found that 1,014 persons had been brought before the magistrates in course of the previous *month*, of whom 250 were *drunk on the streets*, and 139 were drunk and disorderly, giving a total of 389 cases of intemperance. These facts have all been fully corroborated by the testimony of the respective governors of Millbank Penitentiary ; Newgate, London ; Wakefield House of Correction ; Manchester New Bailey ; Newgate, and the Female Prison, Dublin ; and, having visited these prisons, and conversed with criminals in each of them, with the exception of Millbank, where it is not allowed, we found that their statements, respecting the *cause of crime*, were quite in keeping with those referred to in Scotland. It must be evident, we think, to every reflective mind, that these facts and observations, clearly establish the proposition that *intemperance is the great cause of crime*.

We might now proceed to take a more practical view of the subject, and then enforce total abstinence as the grand remedy for this fearful amount of crime ; but this is foreign to our present object, and we conclude, in the meantime, by earnestly requesting the thinking portion of the community to adopt, at once, the *old, Bible, simple, and safe* principle of *abstinence from all intoxicating liquors !*

Rochdale, August, 1846.

APPENDIX MISCELLANEOUS.

BIBLE CHRISTIAN CONFERENCE,

Assembled in Session, in King-street Chapel, Devonport, July 31st, 1846.

On the Motion of Mr. JAMES THORNE, seconded by Mr. J. H. PRIOR, it was resolved :—

That we, the ministers and representatives, composing the twenty-ninth annual conference of the people denominated Bible Christians, have heard, with heartfelt satisfaction, of the intention of assembling the loving friends of total abstinence from all intoxicating drinks, at the World's Temperance Convention, to be held in London, August the 4th, and following days. That this Conference, deeply convinced of the injurious and appalling effects resulting from the use of intoxicating drinks, as a common beverage, upon the health, the circumstances, the morals, and the religious welfare of considerable numbers of the community at large ; and being fully persuaded that total abstinence is both an effectual, and a remedy, beg leave to assure the Convention, that although our assembling here prevents any of our number from being present with them, yet we cordially concur in the object sought to be realized by the promoters of the Convention, and shall cheerfully co-operate in temperately carrying out any scriptural and rational plan for diffusing a knowledge of the principles of total abstinence from all intoxicating drinks, as a common beverage.

“ Signed in behalf, and by order of the Conference,

(All the brethren voting in favour thereof except three.)

“ MATTHEW ROBINS, President.

“ WILLIAM REED, Secretary.”

THE METROPOLITAN DRAPERS' TOTAL ABSTINENCE SOCIETY.

To the President and Delegates assembled at the World's Temperance Convention.

GENTLEMEN,

The Metropolitan Drapers' Total Abstinence Society was formed in the month of June, in the present year, by a few young men, living in a large house of business in the City, who were deeply impressed with the importance of introducing the temperance question more fully amongst young men of their own class in London. Appreciating themselves, the benefits which accrue from total abstinence, physically, mentally, and morally, they were anxious, that the thousands already employed in London, together with those who are continually leaving the country for the metropolis, and who, in too many instances, employ their leisure, and seek their happiness in the tavern, the beer-shops, and other dissipations of this great metropolis—at once injuring their reputation, impairing

their health, becoming a curse to society, and enemies to God, they were anxious that these should be made acquainted with the dangerous and delusive character of those too popular amusements and pursuits, and be induced to reflect upon the propriety of abstaining at once, and forever, from the practice of taking intoxicating liquors—a practice which has robbed many a promising young man of all that is good in principle and exalted in character, depriving him, at once, of that which would make him happy and useful in this life, and would prepare him for the life to come.

A society for the London trade is now formed, a committee has been appointed, rules have been drawn out adapted to the peculiar circumstances of trade assistants, cards of membership, and a form of declaration have been prepared, and, indeed, the ground-work has been laid for extensive usefulness.

Knowing that all efforts are vain without Divine aid, and can only be successful as they are succeeded by the Divine blessing, this society would go forth to their work in the spirit of dependence, faith, and prayer. With a consciousness of the claims of their brethren upon their sympathy and effort, and impressed with their responsibility to Him who has said "Occupy till I come," they would enter upon their duty; and, at the same time, would beg the counsel and the aid of the mighty mass of kindred minds and hearts now assembled, above all, praying that the efforts may be blessed by the Great Head of the church, to the salvation and happiness of thousands of the drapery and other trades in London.

Holywood, County Down, Ireland, August 3rd, 1846.

TO THE PRESIDENT OF THE WORLD'S TEMPERANCE CONVENTION.

SIR.—We are instructed by the Holywood Total Abstinence Society, to congratulate the brethren assembled in Convention, in London, and to convey to them the expression of their ardent interest in the temperance cause, and their warmest sympathies with those of all nations and of every sect, who labour for the promotion of so good an object.

Our society was organized nearly five years ago, and increased in the course of two years beyond the expectations of the most sanguine of its founders. Latterly, the cause has somewhat declined; and this decline we regret to say, is not confined to our locality, but has been felt, we believe, in every part of Ulster, where total abstinence has been advocated. We have, however, continued to hold monthly meetings, which have the effect of encouraging those who are connected with us, and of bearing an important periodical testimony by the placards convening the meetings and the speakers who attend, against the drinking-customs, by which so many are enslaved—and, as well indirectly on those who are not with us as directly on those who are pledged members; we believe that our society has throughout exerted a most salutary influence.

Believing that the Convention will be honoured by the presence of wise and good men from all countries—by those who have laboured with signal success in the New England States, and other parts of America; by those who have originated and sustained the cause in the manufacturing dis-

tists of England and Scotland ; and by him, whose name is so intimately and so honourably associated with the great temperance reformation in Ireland—our own Father Mathew. It might seem presumptuous in us to offer any counsel ; but conceiving that any suggestions we might make, would be received as a token of our interest in the objects of the Convention, we take the liberty of recommending that some systematic effort should be made to act on higher circles, than those which have usually been hitherto the sphere of operation for total abstinence societies. The upper and middle classes, who are chiefly instrumental in perpetuating the drinking-customs ; and the legislature whose acts are far from being calculated to diminish intemperance in the nation. The sale of intoxicating drinks on the first day of the week, is a practice universally prevalent in this country, and one from which much evil flows. Perhaps the Convention could devise means, whereby houses for the sale of intoxicating drinks, might be subjected to, at least, the same restrictions as other mercantile establishments.

We are persuaded, that the great obstacle to the more general adoption of total abstinence principles, arises from the fact, that the ministers of religion of every sect, (with hardly one exception) look with indifference on the cause, and neither support it by their example nor their teaching.

The continued advocacy of the cause by means of tracts, and by means of higher literature than it can hitherto boast, would tend, we think, to its advancement ; while popular advocates, visiting the various societies and localities where societies do not exist, at stated periods, would heighten the interest that is already felt, and disseminate information physiological, moral, and statistical on the nature and use of alcohol.

To accomplish extensive good, large funds are needed, and we are instructed to say, that as far as their means will allow, the Holywood Total Abstinence society are willing to cast into the teetotal treasury.

With hearty congratulations to our temperance friends assembled in Convention.

We have the honour to be, Sir,

Your very obedient servants,

ROBERT ORR M'KITTRICK, Surgeon.

President Record. T. T. Society.

CHARLES J. M. ALESLEK, Presbyterian Minister.

Secretary Record. T. T. Society.

LETTER FROM THE VENERABLE ARCHDEACON HENRY JEFFREYS.

Bombay, February 14th, 1846.

MY DEAR SIR,—I have received your printed circular, together with your obliging letter, inviting me to attend the Convention, for the purpose of promoting temperance throughout the world, which is to take place next June ; and will endeavour, if possible, to arrange my private affairs, so as to leave India by the mail steamer of the 1st of May, which will probably

reach Southampton by about the 10th of June.* Whether I shall be able to reach England any sooner by crossing the continent, I cannot say.

I take the utmost interest in the cause, as 28 years' experience in India with the regiments and in the hospitals, has convinced me that nothing the least effectual can be done to arrest intemperance among the British army, or the seamen that frequent this port, or to wipe away the disgrace that is daily brought upon our country and our common christianity before the natives of India, except upon this principle.

I am persuaded, too, from many years of past experience, that God will not bless the cause of missions on this side of India, with any extensive success, till the missionaries of the everlasting gospel take up this position.

Even already, from the melancholy instances of the falls of our native converts, solely through drink, that have come to my knowledge, I am certain—and from the very nature of man I can *prove*—that Hindoos cannot outrage all those principles of “pure temperance,” in which they have been brought up, and wound their “weak conscience” by even TASTING intoxicating drinks, without danger—I should rather say, a certainty—that in a very large proportion of instances, they will become drunkards. And I am certain, that when we have churches of native christians, there will be found a much larger *proportion* of drunkards among them, than among an equal number of Hindoos taken *indiscriminately* from the villages in India; and, consequently, that all the crimes which are the known result of intemperance will abound among them.

On receiving them into the “Christian caste,” if the missionary does not exhort them to continue in the SAME principles of pure temperance which they have been educated from their youth, and set the *same* example in his own person; if he once loosens the cord or puts the stumbling block before their “weak consciences,” by even the SIGHT of intoxicating drinks upon his own table, a flood of intemperance, with all its crimes will come in upon the infant church, and spread over India; and all our missionary efforts will end (on the whole) as a curse, and not a blessing to this country.

Believe me, Dear Sir, yours very sincerely,

HENRY JEFFREYS.
Archdeacon of Bombay

* It will be seen that the above letter was written prior to the alteration of the time of holding the Convention. The Convention were deprived of the pleasure and advantage of his presence.

LIST OF DELEGATES.

Aton, John, . . .	Greenacre's Moor Temperance Society.
Arlson, John, . . .	Lancaster Temperance Society.
Atrew, John, . . .	Scarbro' and Bridlington Temperance Societies.
Andrews, Emerson, . .	Pennsylvania, U.S.
Anson, James, . . .	Dalston Branch Total Abstinence Society.
Arood, G. Washington, .	National Temperance Society.
Artie, Geo. W., . . .	Devizes Temperance Society.
Arnold, G. F., . . .	Aspley-Guise Temperance Society.
Arn, Richard, . . .	Irish Temperance Union.
Alott, G. D., . . .	American Temperance Union.
Authorp, William, . .	Liverpool.
Alkander, G. W., . . .	National Temperance Society.
Atin, Edward, . . .	Uxbridge Temperance Society.
Buton, T. H., . . .	Winchester.
Baer, W. R., . . .	Temperance Provident Institution.
Bas, Edward, . . .	Ipswich Temperance Society.
Barn, William, . . .	New York, U.S.
Boerell, James, . . .	Houghton and Woodhurst.
Bee, T. O., . . .	Wellingborough.
Begs, Thomas, . . .	National Temperance Society.
Biop, Francis, . . .	Exeter.
Bikle, James, . . .	Metropolitan Temperance Association.
Bilekin, R. H., . . .	York Temperance Society.
Buns, Dawson, . . .	{ Enon Chapel Congregational Temperance Society, London.
Brinby, John, . . .	Bath Juvenile Temperance Society.
Bey, George, . . .	Bingham Temperance Society.
Bolton, William, . . .	British Temperance Association.
Biombe, William, . . .	Shipton Temperance Society.
Benett, M. L., . . .	Winterton Temperance Society.
Behar, Lyman, . . .	Cincinnati, U.S.
Beg, Frederic, . . .	Hastings.
Buns, Jabez, . . .	National Temperance Society.
Beumont, Thomas, . .	Bradford.
Burridge, G. F., . . .	Borough-Green, Kent.
Baatt, F. W., . . .	{ Enon Chapel Congregational Temperance Society, London.
Buritt, Elihu, . . .	Worcester County Temperance Society, U.S.
Beson, John, . . .	Newcastle-upon-Tyne Temperance Society.
Bacas, T. P., . . .	ditto ditto
Baett, Richard, . . .	National Temperance Society.
Boly, Samuel, . . .	Gloucester.
Ben, J. H., . . .	Wellingborough.

Clarke, W. S., Jun.,	. . .	Dorking Temperance Society.
Cunliffe, John,	. . .	Bolton Temperance Society.
Crowe, W. S.,	. . .	Gateshead Temperance Society.
Calvert, D. D.,	. . .	Morley Temperance Society.
Cash, W.,	. . .	National Temperance Society.
Clark, James,	. . .	Street Teetotal Society, Glastonbury.
Compton, T.,	. . .	Surrey and Sussex County Association.
Cooper, Thomas,	. . .	Sunderland Total Abstinence Society.
Christy, James,	. . .	Chelmsford Temperance Society.
Catchpool, Thomas	. . .	Essex Temperance Union.
Cook, Edward,	. . .	Colchester Temperance Society.
Christy, M.,	. . .	Kingston Temperance Society.
Collings, W.,	. . .	{ Walworth and Camberwell Total Abstinence Society.
Charlton, G.,	. . .	Newcastle-upon-Tyne Temperance Society.
Charlton, Robert,	. . .	Bristol Total Abstinence Society.
Catton, Samuel,	. . .	Plaistow Total Abstinence Society.
Clarke, Ebenezer,	. . .	Walthamstow and Leyton Temperance Societies.
Caldwell, M.,	. . .	American Temperance Union.
Campbell, J.,	. . .	Tabernacle, City Road, London.
Clapp, H., Jun.,	. . .	{ Boston, U. S., Parent Washington Total Abstinence Society.
Chrimes, Edward,	. . .	Rotherham Temperance Society and Institute.
Copland, Alfred,	. . .	Chelmsford Temperance Society.
Currie, Thomas,	. . .	Dumfries and Maxwelltown Teetotal Society.
Chadwick, Thomas,	. . .	Ealing Temperance Society.
Cramp, Thomas,	. . .	East Grinstead Temperance Society.
Coombs, James,	. . .	Bedford Temperance Society.
Chalmers, James,	. . .	Metropolitan Temperance Association.
Compton, Theodore,	. . .	Temperance Provident Institution.
Chapman, Joseph,	. . .	Frome Teetotal Society.
Crackles, R. D.,	. . .	Mary-le-bone Youths' Temperance Society.
Cragg, Samuel,	. . .	Leyland Temperance Society.
Cassell, John,	. . .	National Temperance Society.
Cox, S. H.,	. . .	Brooklyn, New York, U. S.
Cotterell, H. F.,	. . .	Lyncombe and Widcombe Temperance Association.
Dean, Joseph,	. . .	Morley Temperance Society.
Douglass, Frederic,	. . .	Newcastle-upon-Tyne.
Dodd, Charles,	. . .	Tunbridge Wells Temperance Society.
Dunlop, John,	. . .	Western Scottish Temperance Union.
Doyle, James,	. . .	West Norfolk Temperance Association.
Dyer, J.,	. . .	Northampton Temperance Society.
Draper, J. P.,	. . .	Fitzroy Teetotal Association.
Dexter, George,	. . .	Cole Street Temperance Society.
Docton, William,	. . .	St. Ives, Cornwall.
Davies, David,	. . .	Llanelly Temperance Society.
Edwards, J. P.,	. . .	City of London United Temperance Society.
Eaton, Joseph,	. . .	Bristol Total Abstinence Society.
Elton, Romeo,	. . .	Rhode Island, U. S.

liott, Edward, . . .	Earsdon.
x, R. W., . . .	Exeter Temperance Society.
rrington, B., . . .	Boston Teetotal Society.
rrow, William, . . .	Woburn Temperance Society.
owry, F. C., . . .	Kentucky, U. S.
ster, Joseph, . . .	Sunderland Total Abstinence Society.
ster, Joseph, Jun.,	Sunderland.
bbs, John, . . .	Enniscorthy Total Abstinence Society.
le, Henry, . . .	Malmesbury Temperance Society.
le, Frederick, . . .	South Petherton Temperance Society.
mble, Robert, . . .	Berkhamstead do. do.
ant, Peter, . . .	Wigan Parent Society.
lpin, Charles, . . .	Michigan, U. S.
rrison, Wm. Lloyd,	Boston, U. S.
est, John, . . .	Rotherham Temperance Society and Institute.
indrod, Ralph Barnes,	Isle of Wight.
wthorpe, William,	West Cornwall Temperance Union.
ant, H. M., . . .	St. Vincent, West Indies.
bbons, R. W., . . .	Calne Temperance Society.
rrett, Charles, . . .	Hitchin do. do.
een, J. W., . . .	Metropolitan Temperance Association.
lpin, Charles, . . .	National Temperance Society.
imshaw, William, .	Manchester.
artley, Robert, . . .	{ Southampton Auxiliary to National Temperance Society.
ugh, William, . . .	Huddersfield Temperance Society.
orris, John, . . .	Bristol Total Abstinence Society.
erbert, James, . . .	Braintree.
olland, Henry, . . .	Buckingham Temperance Society.
ughton, James, . . .	Irish Temperance Union.
ood, E. P., . . .	Milford Haven.
askell, Josiah, . . .	Donhead.
omor, Edward, . . .	Halstead Temperance Society.
ll, Newman, . . .	Hull Christian Temperance Society.
le, Joseph, . . .	London Peace Society.
owarth, William, . .	Preston Temperance Society.
orsell, William, . . .	Ramsgate Teetotal Society.
uwkins, James, . . .	Hydateum Temperance Society.
idson, Thomas, . . .	York District Union.
tchinson, Richard,	Montreal, Canada.
mes, Joshua V., . . .	Boston, U. S.
olmes, William, . . .	Alton Temperance Society.
ll, William, . . .	Star of Temperance Hall, London.
owells, Thomas, . . .	Newport, Monmouth.
eyworth, Lawrence,	Liverpool.
opwood, Frederick,	York Temperance Society.
atherly, T. V., . . .	United Military Temperance Society.
eritage, A. W., . . .	{ Winchester Auxiliary to National Temperance Society.

Hall, John,	Leamington Auxiliary to N. T. Society.
Haffenden, Thomas, .	Maidstone Total Abstinence Society.
Home, John J., . . .	Wakefield.
Hicks, Richard, . . .	{ National Temperance Society and Shelton Teetotal Society.
Jones, Charles, . . .	Hanley New Temperance Society.
Johnson, William, .	Thame.
Johnson, David, . . .	Peckham Rye.
Janson, William, Jun.,	National Temperance Society.
Inwards, William, . .	Luton Teetotal Society.
Inwards, Jabez, . . .	Leighton Buzzard Temperance Society.
Jones, Robert,	Manchester Temperance Association.
Jones, Evan,	Monmouth and Glamorgan Temperance Union.
Johnston George, . . .	Edinburgh Temperance Society.
Joynson, George, . . .	Runcorn Temperance Society.
Kirk, Edward N. . . .	Boston, U. S.
Kingham, Henry, . . .	Watford Temperance Society.
Kaye, John,	Huddersfield Temperance Society.
Kershaw, John,	Leeds Temperance Society.
Kenrick, G. S.,	West Bromwich,
Le Bas, Elias,	Jersey.
Lilley, Thomas,	North Shields Total Abstinence Society.
Lomas, G. E.,	Radcliffe and Pilkington Temperance Societies.
Lloyd, Evan,	York Temperance Society.
Lundy, Joseph,	Hanley and Shelton Teetotal Society.
Lee, James,	Duckenfield.
Linton, Alexander, . .	{ Aberdeen and North Scotland Temperance Societies.
Logan, William,	Field House, Messrs. Bright's Works, Rochdale.
Limmer, John,	Ipswich Temperance Society.
Lovell, Chas. H.	National Temperance Society.
Langlands, John, . . .	Dartmouth Total Abstinence Society.
Miatt, Josh. Wm., . . .	North Shields Temperance Society.
Miller, George,	Bedford Temperance Society.
Miles, Edward,	London Peace Society.
Manch, William, Jun.,	Scarbro' New Temperance Society.
Mack, R. A.,	Rouen and Havre Temperance Society.
Metivier, J. T.,	Jersey Total Abstinence Society.
Machin, Thomas, . . .	Cole-street Temperance Society, London.
Marsh, John,	Secretary to the American Temperance Union.
Marsh, Robert,	Dorking.
Mummery, Isaac V., . .	Tunbridge.
Mence, Henry,	Worcester Total Abstinence Society.
McKechnie, John, . . .	Total Abstinence Sons of the Phoenix.
Morgan, Edward, . . .	Hereford Total Abstinence Society.
Mudge, Henry,	East Cornwall Temperance Association.
Miller, George,	Kinross Total Abstinence Society.
Manchester, M.,	Star of Temperance Hall.

Donro, M. M., . . .	Enfield.
Porten, John, . . .	Saffron Walden Temperance Society.
Elvin, W., . . .	Scottish Temperance League.
Mathews, John, . . .	{ Aldborough Temperance Society and Suffolk Union.
Edge, Travers, . . .	Norwich Temperance Society.
Meredith, John, . . .	{ National Temperance Society, and Fair-street Temperance Society, Horsleydown.
MEwen, George, . . .	Perth Temperance Society.
Anton, Thomas, . . .	Hydateum, London.
Mussey, R. D., . . .	Cincinnati (U.S.) American Temperance Union.
Mason, Robert Gray, . . .	Hull Temperance Society.
Myler, Thomas, . . .	{ Winchester Auxiliary to the National Temperance Society.
Newman, Josiah, . . .	Cirencester Total Abstinence Society.
Norway, W. K., . . .	East Cornwall Temperance Association.
Nave, Edward, . . .	Gillingham Temperance Society.
Norton, John, . . .	Lincoln Temperance Society.
Nicholson, W. F., . . .	Whitehaven Total Abstinence Society.
Over, Daniel, . . .	Newcastle-upon-Tyne Temperance Society.
Oley, William, . . .	Hackney Temperance Society.
Ourn, H. S., . . .	Rhode Island.
Paton, W., . . .	New York, U.S.
Pogott, Richard, . . .	West Norfolk Temperance Association.
Poter, Richard, . . .	National Temperance Society.
Pilp, Robert Kemp, . . .	Neath Temperance Society.
Pessley, J. T., . . .	Alleghany City, U.S.
Pawley, W., . . .	Metropolitan Temperance Association.
Pfitt, P. W., . . .	Lancaster Temperance Society.
Persons, Benjamin, . . .	Ebley, Gloucester.
Piching, R. L., . . .	Walthamstow and Leyton Temperance Society.
Pry, Thomas, . . .	Bridgwater Temperance Society.
Pfect, Henry, . . .	Plaistow Total Abstinence Society.
Pne, D. G., . . .	Deptford Total Abstinence Society.
Pasavant, W. A., . . .	United States.
Pn, William, . . .	Rosemary-lane Temperance Society.
Purse, William, . . .	Sticklepath Temperance Society.
Pnroy, S. L., . . .	Maine Temperance Union, U.S.
Pestman, Jonathan, . . .	Newcastle-upon-Tyne Temperance Society.
Pilling, George, . . .	Corsham Temperance Society.
Pto, John, . . .	Chesham Temperance Society.
Pter, James, . . .	Dunstable Temperance Society.
Pce, William G., . . .	Hayle Temperance Society.
Pny, George, . . .	Hitchin Temperance Society.
Pwntree, Joseph, . . .	Pickering and Thornton Temperance Society.
Pbinson, W. W., . . .	Chelsea.
Pilley, John, . . .	Hexham.

Rendall, William,	. . .	Teetotal League.
Radford, J. S.,	. . .	Hull Christian Temperance Society.
Royle, John,	. . .	Stalybridge No. 1, Total Abstinence Society.
Russom, John,	. . .	Bristol Temperance Society.
Robinson, H.,	. . .	{ Good Samaritan Total Abstinence Societ Hackney.
Ross, J. D.,	. . .	Boston, U.S.
Rist, John,	. . .	Colchester Temperance Society.
Rutter, John,	. . .	Shaftesbury Temperance Society.
Reid, Thomas,	. . .	Glasgow Total Abstinence Society.
Randell, James,	. . .	Devizes Temperance Society.
Robinson, Thomas,	. . .	North Shields Total Abstinence Society.
Reid, William,	. . .	Scottish Temperance League.
Spence, Joseph,	. . .	York Temperance Society.
Seddon, Luke,	. . .	Manchester Temperance Association.
Spencer, Thos.,	. . .	Hinton Charterhouse.
Smith, Benjamin,	. . .	{ Brompton Branch Total Abstinence Societ Scarbro'.
Sprang, John,	. . .	Ealing Temperance Society.
Smith, George Charles,	. . .	Royal Queen's Proclamation Temperance Societ
Smith, Thos. Allen,	. . .	London, I.O.R., and L.U.
Straasom, John,	. . .	Uxbridge Temperance Society.
Stovel, Charles,	. . .	National Temperance Society.
Scutt, Thomas Benjamin,	. . .	do. do.
Stracy, Thomas,	. . .	St. Albans Total Abstinence Association.
Smith, W. M.,	. . .	Bow and Bromley Temperance Society.
Smithies, T. B.,	. . .	York Temperance Society.
Sinclair, Peter,	. . .	Edinburgh Temperance Society.
Solly, Henry,	. . .	Shepton Mallett.
Swindlehurst, Thomas,	. . .	Preston Temperance Society.
Schmucker, S. S.,	. . .	American Temperance Union.
Safford, D.,	. . .	Boston, U. S.
Sturge, Joseph,	. . .	Birmingham Temperance Society.
Stubbin James,	. . .	do. do.
Simpson, Edward,	. . .	North Shields.
Smith, Edward,	. . .	Sheffield.
Scott, John,	. . .	Topsham Total Abstinence Society.
Skee, J.,	. . .	South Shields.
Thompson, Francis J.,	. . .	Bridgewater Total Abstinence Society.
Turner, Richard,	. . .	Preston.
Templeton, W. T.,	. . .	Scottish Temperance League.
Thomas, George,	. . .	British Temperance Association.
Thorp, Joseph,	. . .	Halifax Temperance Society.
Thomas, H.,	. . .	Good Samaritan Total Abstinence Society.
Tuson, Henry,	. . .	Ilchester Temperance Society.
Teare, James,	. . .	{ Bath, Bradford Long Pledge, and Penzance Ter perance Societies.
Tisdall, E.,	. . .	{ Kensington and Bayswater True Temperance S ciety.

Tbrahan, R. T., . . .	Boston Teetotal Society.
Trner, W. H., . . .	Banwell.
Wilson, Joseph Reed,	National Temperance Society.
Varnier, Robert, . . .	do. do.
Vlicke, Thomas Wm.	Newcastle-on-Tyne Temperance Society.
Vight, W.,	{ Newcastle-on-Tyne Ladies' Temperance Association.
Vager, Henry, . . .	Western Society, New York, Oneida, County.
Vnite, William, . . .	Spalding.
Vatson, Joshua, Jun.,	Gateshead Temperance Society.
Vhittemore, J., . . .	{ Rushden Society for the Suppression of Intemperance.
Vilkinson, J. R., . . .	Whitehaven Total Abstinence Society.
Vloff, Henry, . . .	Leeds Temperance Society.
Vheeler, Samuel, . . .	Rochester, Strood and Chatham.
Vilson, B.,	
Whitley, Wm. Spink,	Brighouse and Rastrick Temperance Society.
Whitley, Thomas, . . .	do. do.
Whitaker, Thomas, . .	Clitheroe Temperance Society.
Varnier, Robert, . . .	Pershore Temperance Society.
Villis, William, . . .	Luton Teetotal Society.
White, Thos. Irving,	Glasgow Total Abstinence Society.
White, Silvanus, . . .	Metropolitan Drapers' Total Abstinence Society.
Vason, John,	Shepton Mallett Temperance Society.
Wheelock, A.,	New York, U. S.
Williamson, Stewart,	Jersey Total Abstinence Society.
Webber, George, . . .	Maine Temperance Union, U. S.
Vilson, H. R.,	Calcutta.
Webb, Richard D., . .	Irish Temperance Union.
Webb, James H., . . .	do. do.
Wright, H. C.,	United States.
Walker, Geo. C., Jun.,	Doncaster New Temperance Society.
Wilbe, Richard, . . .	Hull Temperance Society.
Willett, Richard, . . .	Huddersfield Temperance Society.

As there has been some difficulty in ascertaining the proper titles of many of the delegates, it has been thought best to give the name and the appointment only.

SUBSCRIPTIONS.

	£	s.	d.		£	s.	d.
J. Sturge, Esq. Birmingham	50	0	0	G. W. Anstie, Esq. Devizes	5	0	0
Joseph Eaton, Esq. Bristol	50	0	0	Alton Society	4	0	0
Edward Smith, Esq. Sheffield	50	0	0	Aberystwyth Society	3	16	0
G.W. Alexander, Esq. London	50	0	0	Edinburgh Society	3	3	0
J. J. Gurney, Esq. Norwich	50	0	0	East Cornwall Association	3	3	0
Edward Thomas, Esq. Bristol	50	0	0	Dorking Society	3	0	0
Friends at Coalbrookdale	40	0	0	Essex Union	3	0	0
George Thomas, Esq. Bristol	30	0	0	Scarborough Society	3	0	0
L. Heyworth, Esq. Liverpool	25	0	0	Jersey Society	3	0	0
J. D. Bassett, Esq. Leighton Buzzard	25	0	0	Monmouth and Glamorgan Temperance Union	3	0	0
A Few Friends at Leeds, per J. Hotham, Esq.	23	0	0	W. C. Walters, Esq. New-castle-upon-Tyne	3	0	0
W. Cash, Esq. London	10	10	0	F. Schwann, Esq. Huddersfield	3	0	0
Per Dr. Lovell, ditto	10	10	0	Mr. W. Melvin, Paisley	3	0	0
New Brunswick Society, U.S.	10	10	0	Exeter Society	2	12	0
John Bell, Esq. ditto	10	10	0	Chelmsford Ladies' Committee	2	10	0
James Charlton, Esq. Bristol	10	0	0	T. Graham, Esq.	2	10	0
Robert Charlton, Esq. ditto	10	0	0	Gillingham Society	2	10	0
Scottish Temperance League	10	0	0	Colchester Society	2	6	0
A. A.	10	0	0	Cole Street Society	2	5	0
Leeds Society	10	0	0	Rev. W. H. Turner, Banwell	2	2	0
G. S. Kenrick, Esq. West Bromwich	10	0	0	Halstead Society	2	2	0
Rev. H. H. Hayes	10	0	0	G. W. Atwood, Esq., London	2	2	0
Mrs. Trevanion	10	0	0	Edward Miles, Esq., ditto	2	2	0
T. Norton, Esq. Jun.	5	5	0	Maidstone Society	2	2	0
T. B. Pease, Esq.	5	5	0	D. Bowly, Esq., Cirencester	2	2	0
T. R. Shafto, Esq.	5	0	0	East Surrey Association	2	2	0
J.S. Buckingham, Esq. London	5	0	0	Temperance Provident Institution	2	2	0
S. Bowly, Esq. Gloucester	5	0	0	Uxbridge Society	2	2	0
S. Fox, Esq. Nottingham	5	0	0	Jonas Priestman, Esq.	2	2	0
C. H. Clarke, Esq. ditto	5	0	0	W. Boulton, Esq., Manchester	2	2	0
R. Barrett, Esq., Croydon	5	0	0	Birmingham Temperance and Anti-Slavery Society	2	2	0
Newcastle-on-Tyne Society	5	0	0	R. Willett, Esq., Huddersfield	2	2	0
Mr. T. B. Smithies, York	5	0	0	George Gill, Esq., Nottingham	2	0	0
Dr. Oxley, Hackney	5	0	0	Hitchin Society	2	0	0
Suffolk Union	5	0	0	Halifax Society	2	0	0
Metropolitan Society	5	0	0	Chelmsford Society	2	0	0
Bridgwater Society	5	0	0	Rotherham Society	2	0	0
S. Bowden, Esq. Bristol	5	0	0	Gateshead Society	2	0	0
S. H. Lury, Esq.	5	0	0	Irish Temperance Union	2	0	0
York Society	5	0	0	Wellingborough Society	2	0	0
W. M. Christy, Esq.	5	0	0	Coalbrookdale Society	2	0	0
Eliza Barclay	5	0	0	James Haughton, Esq. Dublin	2	0	0
A. B.	5	0	0	Mr. G. Baker, Clare	2	0	0
S. A. Jeffreys, Esq.	5	0	0	Messrs. S. & H. Goad	2	0	0
E. Sturge, Esq. Birmingham	5	0	0	Mr. J. Tyler, Reading	2	0	0
R. Peek, Esq.	5	0	0	Mr. T. Cooper, Sunderland	2	0	0
Joseph Williams, Esq.	5	0	0	Whitehaven Society.	2	0	0
R.T. Cadbury, Esq. Birmingham	5	0	0	Lincoln Society	2	0	0
John Cadbury, Esq. ditto	5	0	0				

	£	s.	d.		£	s.	d.
J. Norton, Esq. Lincoln	2	0	0	D. P. Smith, Esq.	1	1	0
Tomas Newman, Esq.	2	0	0	Calne Society	1	1	0
Cardiff Society	1	10	0	Leamington Society	1	1	0
Woburn Society	1	10	0	Dumfries Society	1	1	0
Eccles Society	1	10	0	Dr. Grindrod	1	1	0
Rev. F. Howarth, Bury	1	5	0	Lostwithiel Society	1	1	0
Vainfleet Society	1	5	0	Plymouth Society	1	1	0
Linelly Society	1	1	0	Mr. Robert Morrell	1	1	0
Rev. H. Jeffreys, Bombay	1	1	0	Worcester Society	1	1	0
J. Jeffreys, Esq.	1	1	0	Mr. W. Carter, Leamington	1	1	0
Shaftesbury Society	1	1	0	Mr. Neeve, Gillingham	1	1	0
John Rutter, Esq., Shaftesbury	1	1	0	Ashford Society	1	1	0
Hemgate Society	1	1	0	Wigan Parent Society	1	1	0
Exham Society	1	1	0	Leighton Buzzard	1	1	0
M. J. Meredith	1	1	0	Mr. G. Berry, Bingham	1	1	0
M. F. J. Thompson, Bridgewater	1	1	0	Jabez Inwards	1	1	0
J. Cassell, Esq., London	1	1	0	Mr. John Royle, Stalybridge	1	1	0
J. Stubbin, Esq. Birmingham	1	1	0	Mr. J. Lee, Duckenfield	1	1	0
Eniscorthy Society	1	1	0	Rochester Society	1	1	0
M. Cole, Greenwich	1	1	0	Mr. Benjamin Wilson, Min-			
Ipswich Society	1	1	0	field, near Dewsbury	1	1	0
L. Marsh, Leamington	1	1	0	Mr. C. Swindlehurst, Preston	1	1	0
Northampton Society	1	1	0	G. McEwan, Esq., Perth	1	1	0
North Society	1	1	0	Mr. Willis, Luton	1	1	0
Rev. B. Harvey	1	1	0	Luton Society	1	1	0
Rev. Jabez Burns	1	1	0	Mr. James Herbert, Braintree	1	1	0
Incorn Society	1	1	0	Norwich Society	1	1	0
Hull Society	1	1	0	Retford Society	1	1	0
Holme, Manchester	1	1	0	Fitzroy Temperance Associa-			
Mr. James Buckle	1	1	0	tion	1	1	0
J. Hawkins, Esq.	1	1	0	Mr. Dawson Burns	1	1	0
Belksham Society	1	1	0	St. Alban's Society	1	1	0
Mr. Mastalier	1	1	0	Walthamstow Society	1	1	0
William Cabell, Esq.	1	1	0	Rev. W. Wight, Newcastle	1	1	0
Sunderland Society	1	1	0	Manchester & Salford Society	1	1	0
Mr. George Millar	1	1	0	J. H. Cotterell, Esq., Bath	1	1	0
Gloucester Society	1	1	0	Rev. B. Harvey	1	1	0
Haistow Society	1	1	0	Mr. John Edgar	1	1	0
Mrs. S. Singleton, Preston	1	1	0	Samuel Bult, Esq.	1	1	0
Newport, Monmouth	1	1	0	James Ellis, Esq.	1	1	0
Mr. B. Scutt, Esq.	1	1	0	Mr. J. Horsell	1	1	0
Mr. W. Pearse, Sticklepath	1	1	0	I. O. R. London Unity	1	1	0
Bedborough Society	1	1	0	Rochdale, Fieldhouse Society	1	1	0
Newcastle Ladies' Temperance				Charles Gilpin, Esq.	1	1	0
Society	1	1	0	Hereford Society	1	1	0
Doncaster Society	1	1	0	South Petherton Society	1	1	0
Gaines Society	1	1	0	Milford Haven Society	1	1	0
Blackney Society	1	1	0	Cambridge Society	1	1	0
Bolton Society	1	1	0	F. Frith, Esq.	1	1	0
Robert Knowles, Esq. Bolton	1	1	0	West Norfolk Union	1	1	0
Mr. J. Christy, Chelmsford	1	1	0	Haverfordwest	1	1	0
Rev. R. Ashton, Putney	1	1	0	Lancaster Society	1	1	0
Berdeen Society	1	1	0	Morley Society	1	1	0
Salisbury Society	1	1	0	Hull Christian Temperance			
Greenacres Moor Society,				Society	1	1	0
Oldham	1	1	0	Star of Temperance Hall	1	1	0
Sheffield Society	1	1	0	Watford Society	1	1	0
Seovil Society	1	1	0	Bow and Bromley Society	1	1	0
Barrett, jun.	1	1	0	Metropolitan Drapers' Total			
Non Chapel Congregational				Abstinence Society	1	1	0
Society	1	1	0	Hanley Temperance Society	1	1	0
Werkhamstead Society	1	1	0	Frome Society	1	1	0

	£	s.	d.		£	s.	d.
Rev. Mr. Martin, Saffron				John Petrie	1	0	
Waldon	1	1	0	Collegiate Friend, Manningtree	1	0	
Mr. W. T. Templeton	1	1	0	T. Wild, Sibston	1	0	
H. F. Cotterell, Esq.	1	1	0	St. Vincent Society, West			
James Clark, Street	1	1	0	Indies	1	0	
J. Wason, Shepton Mallett	1	1	0	Mr. Grant	1	0	
Henry Tuson, Ilchester	1	1	0	Mrs. Grant	1	0	
David Johnson, Peckham Rye	1	1	0	P. Whitehead	1	0	
Mr. F. Beck, Hastings	1	1	0	S. Rundell, Liskeard	1	0	
Chesham Society	1	1	0	E. A. Crouch	1	0	
Mr. T. Sprang, Ealing Lane	1	1	0	J. & S. Eliott	1	0	
Ealing	1	1	0	E. & M. Eliott	1	0	
North Shields	1	1	0	Henry Mudge, Esq. Bodmin	1	0	
Thame, Oxfordshire	1	1	0	William Sims, Esq.	1	0	
Lynn, West Norfolk	1	1	0	Josiah Forster	1	0	
Tavistock Society	1	1	0	Teetotal Society, Cecil's Coffee			
Wakefield Society	1	1	0	House	0	10	
Penzance Society	1	1	0	Mr. G. W. Digby, Maldon	0	10	
Marazion Society	1	1	0	W. Pearse, Launceston	0	10	
Hayle Society	1	1	0	Pwelheli Society	0	10	
West Cornwall Union	1	1	0	Alnwick Society	0	10	
Mr. C. T. Dodd	1	1	0	Rev. P. Penson	0	10	
Dunstable Society	1	1	0	S. Wheeler and Son, Rochester	0	10	
Neath Rechabite's Society	1	1	0	Rev. J. Burder	0	10	
Southampton Society	1	1	0	Mr. J. Russom	0	10	
Glasgow Teetotal Society	1	1	0	Ann Rose	0	10	
Bradford Society	1	1	0	Kensington Society	0	10	
Spalding Society	1	1	0	R. Schoefield	0	10	
Mr. J. H. Burton, Winchester	1	1	0	Henry King	0	10	
St. Ives, Cornwall	1	1	0	Mr. Olney	0	10	
Rushden Society	1	1	0	Joseph Mead	0	10	
Gravesend Society	1	1	0	B. H.	0	10	
Kirkaldy Society	1	1	0	Forres Society	0	10	
Bridport Society	1	1	0	A friend	0	10	
Dundee Society	1	1	0	W. A. Powne, Penpillick	0	10	
Mr. Thomas Compton, Sompt-				Mr. Atkinson	0	5	
ing Abbott	1	1	0	Thomas Booth	0	5	
Mr. J. Coombs, Bedford	1	1	0	E. Taylor	0	5	
Mr. George Billing	1	1	0	P. Mackenzie	0	5	
Mr. Benjamin Smith	1	1	0	James Petrie	0	5	
Mr. Richard Pace, London	1	1	0	John Petrie, Jun.	0	5	
Mr. Wood, Scarborough	1	0	0	W. W. Whitley	0	5	
Joseph Spence, Esq., York	1	0	0	A. Stuart	0	5	
Thomas Jeffreys, Melksham	1	0	0	Joseph Petrie	0	5	
Mr. Ward	1	0	0	S. Stott	0	5	
Mr. C. Horne, Clapham	1	0	0	G. Adamson	0	5	
Mr. E. Shackleton, Ballitore	1	0	0	John Elworthy	0	5	
Frome Society	1	0	0	Joseph Jabin	0	5	
Mr. M. Munro, Enfield	1	0	0	Rev. T. Pearce, Roche	0	5	
Enfield Society	1	0	0	Captain F. Rowling	0	5	
W. Wilson, Esq., Torquay	1	0	0	Peterborough Society	0	5	
Dr. Lee	1	0	0	Serjeant Hatherly	0	2	
Wellingborough	1	0	0	R. Whitworth	0	2	
Carlisle Temperance Society	1	0	0	Thomas Jackman	0	2	
Mr. W. Howe	1	0	0	Robert Hooper	0	2	
Inverness Society	1	0	0	J. Roberts	0	2	
Keighley Society	1	0	0	J. Hancke	0	1	
Boston Society	1	0	0	Anonymous, per J. Kershaw	0	1	
James King, Jun.	1	0	0	Mr. Bull	0	1	
G. Ashworth	1	0	0	A few men at British Museum	0	5	