

THE
NEW IMPULSE:
OR
HAWKINS AND REFORM:

A BRIEF HISTORY OF THE
ORIGIN, PROGRESS, AND EFFECTS OF THE PRESENT
ASTONISHING TEMPERANCE MOVEMENT,
AND OF THE
LIFE AND REFORMATION

OF
JOHN H. W. HAWKINS,

THE DISTINGUISHED LEADER.

EMBELLISHED WITH A CORRECT LIKENESS OF SAID HAWKINS.

BY A TEETOTALER.

BOSTON:

PRINTED BY SAMUEL N. DICKINSON, 52 WASHINGTON STREET.

1841.

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John H. W. Hawkins.

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TO THE WASHINGTON TOTAL ABSTINENCE SOCIETIES
THROUGHOUT THE COUNTRY,

who have gloriously distinguished themselves, and done immense service to their country and to mankind, by their resolution, their moral courage, their Christian virtues, — humility, self-denial, zeal, patience, perseverance, — in overcoming the greastest evil in the moral world, the greatest obstacle to the welfare and prosperity of the human race,

THIS BRIEF SKETCH

IS RESPECTFULLY DEDICATED,

BY THEIR HUMBLE SERVANT,

THE AUTHOR.

Entered according to Act of Congress, in the year 1841,

By S. N. DICKINSON,

In the Clerk's Office of the District Court of the District of Massachusetts.

THE NEW IMPULSE.

Nothing in the moral world, since the appearance of our Saviour on earth, has produced such wonder and admiration as the recent conversion of a world of drunkards to men of sober life and conversation, and even to firm, resolute, persevering, successful, temperance reformers—caring all before them—leaving the old reformers, and the world at large, lost in amazement, inquiring, “What do these things mean, and whence have these men their power?” Indeed, the same power, which caused the blind to see, the lame to walk, which cast out devils, and restored the maniac to reason, seems again to have returned to earth. With this belief the reformers themselves are very generally impressed. They are ready to exclaim, “Not unto us, not unto us, O Lord, but to thy name be all the praise.”

The Temperance cause was the earliest and most successful of all the moral enterprises which have distinguished this age and nation. From the commencement it has exceeded the most sanguine expectations of its friends; outstripped all calculation; astonished the old world as well as the new; and been considered an anomaly in the moral world. Under the old system, the friends of Temperance succeeded in making the use of intoxicating liquors as a drink, unpopular; in driving it from the festive board, from

celebrations and gatherings of the people, on most public occasions.

After several years' operation on the moderate-drinking principle, the old reformers, at a Convention held in Albany, N. Y., introduced the *Teetotal* principle—a wonderful improvement upon the old plan, but at that time considered by many so ultra, as to endanger the whole enterprise. The Teetotalers, however, succeeded in carrying it, by a decisive vote, against the strenuous opposition of wine-bibbers and moderate drinkers, who withdrew in disgust, at what they considered so headlong and destructive a course. They now started on a new and solid foundation; bringing into the field an efficient set of operators. The various labors of Sargent, of Pierpont, Perry, Frost, and, more recently, of Jewett, Crosby, and Payson, in this region, have been greatly blessed. They succeeded in shaming many of the moderate drinkers from their cups, and, having prevented the rising generation from the use of alcoholic drinks generally, they supposed they had reached the *ne plus ultra* in the Temperance reform; had accomplished about all that was practicable; unless they could remove the old well-intended but mischievous law of Massachusetts, which sanctioned and made honorable the sale of poisonous liquors, by recommending, or "approbating," retailers and taverners, as "men of sober life and conversation, firmly attached to the constitution and laws of this Commonwealth, and suitably provided for such an employment." This law they did succeed in abolishing, or modifying in such a manner, as to render it comparatively harmless, by a new license law, which prohibited the sale of liquors under *fifteen gallons*. But no sooner was this last law passed, than the whole *Demeritan* corps, who "by this craft get their living,"—the distillers, the lessors and oc-

cupants of taverns and grogeries, the traffickers in alcohol, wholesale and retail, from the importer down to the lowest retailer,—all united in raising the cry of "*Proscription!* *We are deprived of our liberty; the liberty of pursuing our wonted calling; a calling which has been respected from the early settlement of the country, sanctioned by our pious ancestors, solemnized in their halls of legislation, and rendered venerable by time.*"

To these noisy patriots were added the disappointed politician, the small-scale patriot and demagogue, aspirants for seats in the legislature, all loudly complaining of the gross *injustice, oppression, and cruelty* of the act, which had deprived so many of their *liberty and honest living*, and spread such mourning and gloom over the land.

In the mean time, accounts of the former success of the Temperance cause in this country had crossed the Atlantic, and excited the admiration of Europe. The people of England, proverbially slow in adopting any measure of reform, but not doubting the facts respecting the progress of the Temperance reform in this country, were discussing the subject with regard to the expediency of setting on foot a similar enterprise in that country. Few dared hope for any considerable success in John Bull's land of beef-steaks, brandy, and brown stout. But with so brilliant an example before them, as the Temperance success in the United States, they could not despair; and some faint movements were made in various parts of the kingdom, by way of experiment.

Ireland, degraded, impoverished *Ireland*, supposed to be drowned in whisky, and sunk in vice and wretchedness beyond hope of recovery, the last place on earth where a gleam of temperance would be looked for, now waked from her slumbers. With the sons of Erin, it is always a word

and a blow, and the blow comes first. FATHER MATTHEW, with the wide-awake spirit and activity which characterize his countrymen, with PLEDGE in hand, walked forth among his people, and, lo! a multitude, which no man could number, surrounded him wherever he went, not waiting to be reasoned with, but impatient to sign the pledge, till thousands upon thousands had forsaken their bottles forever, and the Emerald Isle had become almost regenerated, before the startling but gladsome news had time to reach this country. Even then, this news was almost as incredible in our ears, as the news of our own reformation had been in theirs. But the arrival of every vessel across the Atlantic confirmed the accounts of former victories, with the cheering addition of new, till the grogeries and rum shops had been deserted and left desolate throughout the land.

At the same time, while these cheering accounts were reaching us from abroad, the Temperance cause at home had been checked by the unhappy excitement which had been raised against the new license law. This law was repealed, and the friends of Temperance were at a loss to know what further to do.

In the mean time, the enemy took courage, the flood-gates of intemperance were let loose; grogeries sprang up at the corners of the streets and roads, which began again to be strewed with fallen victims. The friends of Temperance, who had long been active in the cause, at almost every sacrifice of ease, of interest, and personal popularity, viewed the scene in sorrow and dismay. They had indeed the proud satisfaction of looking back on their past labors, and viewing the great work they had accomplished, so far apparently as human power could go. Their success had been great in preventing the rising generation from the evil habit of drinking spirits, and in rendering the practice

of treating, and drinking strong liquors, in assemblies, in parties, or alone, unpopular; and they had hoped, by removing the old law, to cut off all supplies, and thus save the only remaining class, the drunkards themselves. But in this they had been foiled.

This one important branch of their work, the reclaiming of the drunkards, remained unfinished, a *desideratum* in the work of Temperance, which was looked upon by all, as beyond human power, and altogether desperate. Now and then one of this unhappy class had indeed been saved from the drunkard's grave, and made a sober and useful citizen; but the instances were few, and considered exceptions to the general rule. As a whole, this large class of citizens, many of whom possessed genius, talents, and mental powers, of no ordinary kind, were given over, as past all hope in this world and the world to come. They were a burden to themselves, to their families, their friends, and society. In this state and condition they remained till a little more than one year since.

But God sees not as man sees, and his ways are not as man's ways. "He can of these stones raise up children to Abraham," and of these drunkards, make sober, virtuous men; nay, active, able reformers. And when man seemed to have done his work; when the Temperance reformers were resting from their labors, the time came for the *Almighty* to work, and he has worked like himself. The conversion of drunkards to bold and active Temperance reformers, has seemed almost as much a miracle as that of Saul of Tarsus to Christianity; and their zeal, efforts, and success, have been something of the same kind.

That a host of men, possessing the requisite zeal, resolution, firmness, energy, and perseverance, to render them suitable reformers in the cause of Temperance, should be

found among the most inveterate drunkards, and raised from the dead, as it were, to life and activity, can be accounted for upon no other principle, than the direct interposition of the Almighty, for some great and glorious purpose. And so it is considered the harbinger of some glorious result. Nothing has sent such a thrill of joy through the land; nothing so much astonished the people, and delighted the Christian philanthropist, as this new and powerful impulse. Any thing, therefore, connected with the origin, progress, present state, and future consequences of this revolution, which may tend to throw light on the subject, will gratify a natural and rational curiosity, and add to the stock of useful knowledge.

Among the principal instruments in this honored enterprise is JOHN H. W. HAWKINS, the able and distinguished leader, or "Major-General of the Total Abstinence Army," as he has been sometimes designated by his meritorious comrades. The conspicuous part, which Mr. Hawkins has taken in this enterprise from the commencement, will render it proper and desirable, that a sketch of his life and reformation should be furnished in this place. Indeed, such a sketch may be considered indispensable to a correct knowledge of the subject.

JOHN H. W. HAWKINS was born of respectable parents in Baltimore, September 28, 1797. Of course he is now about 44. His father was a professor of religion; and the son was early instructed in the principles of religion by his parents, and by a clergyman of the Methodist order, with whom he lived several years, before arriving to the age of fourteen, when he made a profession of religion.

After this, he entered as an apprentice at the hatters' business, and served his time out, seven years, with many other boys in the same establishment, all of whom were in

the habit of making a free use of intoxicating liquors. During this time, a love of the taste of liquors, and the habit of indulgence, were becoming fixed and inveterate, while the love of religion was gradually but sensibly declining.

At the age of twenty-one, he left Baltimore for Pittsburg, Pa., and places farther west, where, away from friends and the restraints of religion, he gave loose to his appetites and habits of dissipation for several years, when he returned to Baltimore, married, and worked as a journeyman at his business. Being naturally of a sanguine temperament, although always alive to tender feelings, and retaining an ardent attachment to his family and particular friends, he fell into jovial company, who at the close of their labors were in the daily habit of resorting to the public house, and there indulging in drinking, in mirth and hilarity, till a late hour at night. The love of strong drink, which by frequent indulgence had been increasing for many years, now settled into an inveterate habit, and not unfrequently broke out in excesses, alarming to his family and friends, and injurious to his own health, property, and reputation. These excesses at length became periodical, with intervals of several weeks of sobriety and hard labor, in which he earned enough to support his family and carry him through another siege of intoxication.

In these unfortunate turns, the anxiety of his family for his safety and welfare can only be imagined by those who have been similarly situated. When once he got taste of liquor, after long abstinence, all power of resistance forsook him, and, as is the case with other inebriates, he gave himself up without restraint, till his health and strength for the time being became exhausted with intoxication.

Albany ale, or "cat soup," as it was termed, was a

favorite beverage, to which he was particularly partial. He would sometimes begin with this, when at a public house; call for a pint tumbler, and, while reading a newspaper, drink a little at a time, till it was drained; then, feeling his appetite sharpened for more, would call for a second tumbler, and, without waiting, toss it all down at one drink. By this time, his rage for more became so violent and irresistible, that he has sometimes drunk many quarts in a few hours.

Sometimes he has been brought home at a late hour, in a cold winter night, after the family had retired to bed, and, when unable to walk or stand, thrust into the front entry in a helpless state, in which plight his family have come to his assistance, and treated him with the utmost attention and affection, till his recovery.

Such kindness on the part of a lovely family was calculated to pierce with anguish a heart so susceptible of tenderness as that of Mr. H.; and, when he recovered from such a scene, he would resolve, like many others, never again to touch his lips to the poisonous draught. But, after many trials, he learned how weak and ineffectual such resolutions were, and how utterly unable he was, when throwing himself in the way of temptation, to make any resistance. It was an occasion something like the foregoing, that caused Mr. H., on the 12th day of June, 1840, to resolve anew, that by the help of God he would never again knowingly taste of intoxicating liquor, nor expose himself needlessly to temptation; and, having three days afterward signed the pledge of total abstinence, (with other persons who had done so,) he has been enabled to keep it faithfully to the present time.

In person Mr. Hawkins is a little above the ordinary size, well formed, dignified and commanding, yet affable

and prepossessing in his personal appearance, of a powerful yet melodious voice, and naturally of a strong constitution. He possesses all the powers and qualifications requisite for a successful leader in any great enterprise or revolution — boldness, decision, energy, fortitude, firmness, and perseverance, together with the Christian virtues of self-denial, humility, benevolence, honesty, simplicity, and sincerity — looking to the Almighty for aid and success, and giving to God all the glory.

Such is the leader in this astonishing reform. One of our best popular orators, in a public speech at a late Temperance meeting, said “he had rather have the name of HAWKINS, than any name which adorns the page of history.” In point of real merit, the orator was, perhaps, not far from right; for most of the celebrated men whose fame has caused their names to be enrolled on the page of history, are renowned for their *warlike* deeds; for the blood they have shed; for the lives they have destroyed; for the widows and orphans they have made; for the desolation and misery they have produced. How different is *our* hero! Like his Master, the Prince of Peace, he comes not to destroy life, but to save it. He comes not to make widows and orphans, but to cheer and make happy those who are more desolate. Already thousands delight to speak his name, and dwell with rapture on his labors of love. Other thousands will rise up and call him blessed; and when these labors of love on earth shall have been finished and ended, may he receive the heavenly plaudit, “Well done, good and faithful servant, enter thou into the joys of thy Lord!”

The origin of the new impetus given to the Temperance reform is without any known or assignable motive, and truly marvellous. A small company of men, as before intimated,

had long been in the habit of meeting at a public house, nearly every evening, after their work was over, for the purpose of spending their time and money in drinking and in social and convivial enjoyment, and there staying till a late hour. This habit had been kept up with more or less constancy for many years, when one of the company, WILLIAM K. MITCHELL, — whether from reflecting on the waste of time and money, and the evils of dissipation, is not known, — while at this public house, declared his resolution, that he would never again taste of intoxicating liquors while he lived ; and wrote and signed a *pledge* to that effect. This pledge he immediately presented to his comrades, five or six of whom set their names to the same. They then presented it to all their associates, among whom Hawkins was one, successfully persuading them to sign the pledge, till the number became considerable. This was the origin of this great and glorious enterprise. These pledged men continued to meet together, not at the public house, as formerly, but at the house of Mitchell, till the number became so large that his room would not contain them. They then hired a carpenter's shop, at which they continued their meetings, until a larger and more public place of resort became necessary, strengthening and encouraging each other, and devising ways and means for spreading their principles, instead of wasting their time, as before, in drinking, story-telling, and hilarity. The number who signed the pledge rapidly increased, till the liquor-sellers became alarmed for their trade, and exerted themselves to stay the progress of the movement ; but all in vain. They found their former customers, now the Total Abstinence army, resolute, active, persevering, and successful, determined to give them no quarters.

These reformers were in the habit of bringing forward

their new converts, to tell, in public, their experience — their former miseries, and present enjoyment of health, peace, and contentment, with the peace, comfort, and happiness of their families, accompanied with such details in each particular case as would be interesting to the company. These public meetings, as may readily be supposed, awakened an immense curiosity, and afforded more rational and profitable entertainment, and met with more applause, than any other meetings.

The number of converts soon swelled to several thousand, and the fame of their doings reached the empire city of New York, imparting new life and animation to the Temperance Societies there, who despatched an invitation to the monumental city, like that once sent to a body of Christians, to “come over to Macedonia and help us.” Accordingly, several of their able lecturers, Mitchell, Hawkins, Casey, Pollard, Shaw, left Baltimore for New York, in March last, whose success in the latter city exceeded expectation, and soon reached the number of 2500.

From New York the fame of this new movement reached our “*City of Notions*,” whose inhabitants, never willing to be outdone in works of charity, any more than in those of the arts or of trade, sent an invitation to the Temperance Missionaries to visit Boston for the purpose of setting the same enterprise in motion there. In compliance with this invitation, Messrs. Hawkins and Wright came over to Boston in April last, where they met with a cordial reception, and entered at once upon their duties as missionaries in a cause which they felt to be of vast importance, and which they presented with equal ardor, energy, and success ; soon persuading a large number to sign the pledge and forsake their cups.

On their passage from New York to Boston, the follow-

ing occurrence took place, which will forcibly illustrate the self-denial and self-command of Mr. Hawkins. He was an inveterate tobacco-chewer; and making a free use of this poisonous weed, while conversing with another gentleman, the latter said to him, "Why, Mr. Hawkins, you have one habit of intemperance still left upon you, nearly as bad as rum-drinking." This struck conviction upon the mind of Mr. Hawkins. He threw the quid from his mouth, handed over his twist of tobacco to his friend, for a *keep-sake*, and has touched nothing of the kind from that day to this.

To do justice to these men, or to describe their merits, would hardly be found in the power of language; certainly not in the narrow limits of this work. They formed a Society early in the spring, called the *Washington Total Abstinence Society*, of which Samuel F. Holbrook, a man in the common walks of life, of great energy, formerly a mariner, is the worthy President. Mr. Holbrook is a straight-forward, unassuming, intelligent man, admirably adapted to his office, the duties of which he performs to great acceptance. Mr. Charles Wade, the Auditor and Chairman of the delegating committee, is also an intelligent, faithful, efficient officer. All the other officers, and all the agents and lecturers, who are numerous, active, persevering, and abundantly successful in their labors, in all parts of New England, are worthy of rich pensions for life, but receive little or nothing more than their necessary expenses, together with the plaudits and good wishes of those who have the good fortune to hear them. Their compensation is the delightful reflection, that they have been raised from degradation and moral desolation to the condition of enlightened freemen, have consecrated their lives to the elevation of their unfortunate brethren, and

succeeded beyond expectation in their benevolent work of reforming others.

Marlboro' Chapel, the rendezvous of the reformed inebriates, and the place where they hold their daily and weekly meetings, is admirably fitted, by its central location and other conveniences, for the accommodation of this Society; a lease of which was procured for this purpose, it is understood, by the agency of Deacon Moses Grant, at an expense of several hundred dollars. Other individuals, male and female, of the city of Boston, have contributed in money, clothing, and necessaries, for the relief of the inebriates and the suffering families connected with some of them, in a manner which reflects honor on them and the city at large. The whole community seem to be favorably impressed with the merits of this enterprise, and to be waking up to a sense of their duty.

In New York the work of reformation has been not less extensive and thorough, many instances of which have been truly astonishing; and it is understood that voluntary reformers have traversed all parts of the Empire State, with surprising success.

But the little *original band* of self-reformed inebriates of *Baltimore*, instruments in the hands of God of all this glory, deserve to have their names enrolled in history, as the most extraordinary and successful philanthropists of the age. The name of MITCHELL, the bold, the brave, the virtuous pioneer, especially, should be immortalized. He is by trade a merchant-tailor, intelligent, resolute, energetic, persevering, like Hawkins, Holbrook, and the whole class of modern reformers. He was honored by being elected the first President of the *Washington Total Abstinence Society* of *Baltimore*, and, after serving them ably, faithfully, and acceptably for one year, was unanimously reelected. Mr.

Hawkins, his early companion and fellow-laborer, says he is a man of natural intelligence, resolution, and firmness, an excellent presiding officer, an eloquent lecturer, and popular speaker; upright in his dealings, of gentlemanly deportment, with a life untarnished by a single dishonorable act, except the unfortunate habit, which he was the first to forsake; and that stain he has abundantly washed out by his good deeds since.

The suddenness of this movement—the almost simultaneous rush of the inebriates to the Total Abstinence Pledge, caused some to say, and perhaps many to believe, that it would prove a mere flash in the pan; that soon “the dog would return to his vomit, and the swine that was washed, to her wallowing in the mire.” But four months have already elapsed since these predictions were uttered, and as yet very few have broken their pledge, and no reaction, relaxation, or want of energy or success, has been manifested.

The whole number who have signed the pledge and joined the Washington Total Abstinence Societies in the principal cities and in various parts of the country, is surprisingly great—the exact number cannot be ascertained, but is estimated, in round numbers, by those best acquainted with the facts, to be—

In Baltimore, about	- - - - -	12,000
“ New York,	- - - - -	10,000
“ Boston,	- - - - -	5,000
“ all other places in New England,	-	73,000
“ other Northern States,	- - - -	100,000
		<hr/>
		200,000

A majority of these are supposed to have been hard drinkers, and a large proportion, hardened drunkards—all

reformed by exertions made in consequence of the example of one man! How wonderful! How sublime! It is the prerogative of the Almighty to produce great effects from small causes. When we consider the great number of agents constantly employed, and the unparalleled success which has every where attended them, the probability is, that the whole number exceeds the estimate.

There are several peculiarities in the new temperance system of the Washington Total Abstinence Societies. The most striking feature is *the class of people*, from which the reformers emerged. They were *drunkards self-reformed*.

Another peculiarity is the great importance they attach to a *written pledge*, the indispensable necessity of signing it, and the confidence they have, that each person who signs will keep this pledge with sacred fidelity; and it is almost incredible how very few violate it.

Another, something like the foregoing, is the great caution they enjoin upon the new members, not to expose themselves to danger, but to turn aside and pass away, resolutely determined to “touch not, taste not, handle not,” the intoxicating cup. But the most remarkable feature, the grand secret of success in the new system, is *the treatment exhibited by the reformer* to his poor fallen brother; his *humility in calling himself a drunkard*, in putting himself on a level with this loathsome offender; the kindness and patience he extends to him, in speaking words of consolation and encouragement, in standing by him, watching over him, if in a state of inebriation, till his return to reason and soberness, and in affording him the necessaries for his immediate comfort; in the tender and persuasive language in which he entreats the unhappy and forsaken man to leave the paths of vice and misery, and to

follow that of virtue and happiness, and to look to God for aid, and not to rely upon his own strength to guide and direct him. This course the new reformers take, instead of the censure and harsh treatment formerly practised. In short, the new system is *practical Christianity*—Christianity carried out. It is doing to others as we would have them do to us, in like circumstances. It is the case of the good Samaritan, exemplified in each instance of reformation. Having himself been a drunkard, the reformer is familiar with the whole routine of feelings, temptations, weakness, sufferings, and conduct of his patient, and knows how and when to apply the remedy.

If the patient is in a state of intoxication, the first thing is to take care of him; stand by him, or take him to an inn,—a place of comfort, not of intoxication. If he be hungry, feed him; if naked, clothe him. As his conduct is not, and was not in the first place, the result of perverseness, so much as weakness, inability to withstand temptation, what he needs is *aid* in keeping him out of temptation, in keeping him away from the destroyer, who, knowing the poor man's weakness, would not fail to take advantage of it, and, for a paltry sum, destroy his soul and body, and render his destitute family inexpressibly wretched. If the reformer meets with raillery and repulsive treatment at first, he feels assured he shall find access to the heart of his patient, and be enabled to obtain his pledge, on his return to soberness.

Alas! among all the immense and variegated mass of what, "through vain philosophy, the rudiments of the world, and the tradition of men," passes for Christianity, how little there is of the genuine article! how much to pamper the pride of man, to hide yet feed his unhallowed appetites and passions, and rock his conscience to sleep!

what conformity to the corrupt fashions of the world, the lust of the flesh, the lust of the eye, and the pride of life, even among those who profess to be the sincere followers of Him, who humbled himself and made himself of no reputation, who was no respecter of persons, but sat down with publicans and sinners, for the purpose of saving them! There are, indeed, Christians enough of the modern sort, who are willing to be *called* Christians, so far as it may advance their reputation, aid them in business, and serve, as a mantle of charity, to cover a multitude of sins; who barely preserve the externals of decency; who are ready to say to the suffering poor, Be ye warmed and fed, but do not the things that are needful.

But who will degrade himself in the eyes of the world, or take upon himself the humble office of aiding a filthy drunkard? Not the man who brought him into this condition for a little money; not the man of the world, the rich man, or the fashionable; not the cold-hearted, professing Christian, ostentatious of doing alms to be seen of men, the modern Pharisee; not the priest who passes by on the other side; not the regular business man, who considers it no part of his duty to turn aside for the poor drunkard. *It is he who, having known and felt the same miseries, and having a heart to feel for others' woes, has the self-denial, the magnanimity, the Christian virtue, to put his feelings in operation, and his Christian principle in practice, regardless of a haughty and sneering world. He takes a satisfaction in humbling himself as a little child, and going about doing good, doing the will of his Master, who, he knows, will say to him, "Inasmuch as ye did it unto the least of these [to be] my disciples, ye did it unto me."* The practical Christianity of these humble reformers may well put many of the pastors and churches of our land to the blush for their cold, formal religion, and dead faith.

These resolute, noble-souled reformers have done well to raise themselves from the lowest state of degradation; and they will do still more, if, without funds, friends, or patrons, they support themselves and families. It would be unreasonable and cruel to require them to *furnish means* for carrying on an extensive system of reform, which requires great expense, as well as constant care and persevering labor.

Drinking began with the fashionable, at the top, and worked down to the bottom. This reformation began at the bottom, as Christianity in the first place began, and it must work up through the higher classes of society, till the whole lump be leavened — the whole mass purified. Our National Legislature, our members of Congress, must be made to feel that their constituents are temperance men.

May not an appeal be now made to those who have as yet done nothing, but are able to do much without feeling it?

Christians! patriots! citizens at large! an appeal is now made to you for aid. Shall it be made in vain? You have been made acquainted with the merits of these humble reformers. *They* are willing to do *the drudgery*, if you will provide *the means* for keeping the necessary machinery in motion. Money is indispensable. You have seen with your own eyes, and heard with your own ears, much that has been done by these reformers, for the benefit of man and the glory of God. You have seen men raised from the lowest degradation to an honorable standing, shining as lights in the world. In Boston you have seen the worthy President of this virtuous band (Captain S. F. Holbrook) devoting his time and energies to the cause. You have seen among his company a host of self-denying, public-spirited agents and lecturers, willingly devoting

their lives to the public good, whose families are struggling with poverty, and some of them, perhaps, suffering for food, clothing, and the necessaries of life. Have you no bowels of compassion? no sympathy for these? Will not the *rich man*, who now pays an enormous *pauper tax*, be willing to contribute the amount to these generous reformers which *they* will save *him* by their labors? Will not *those who have* in their families *dissipated and profligate sons* to support, pay something toward that system which will reclaim those sons, and not only prevent their extravagance, but make them respectable and useful citizens? Will not *business men*, and men of the middling interest, do something by way of *employing* those reformed inebriates who are out of business, and at least furnish some cast-off garments for their destitute families? Will not *the patriot* do something for a system, which is doing much toward preserving and perpetuating our republican institutions and liberties? Will not the sympathies of our charitable and benevolent *women* be awakened to help furnish clothing and support for the suffering families of those who are struggling to save themselves, their families, and others like them, from impending ruin? Will not all classes — the whole community — find it for their own advantage to awake, and interest themselves, and take an active part in this great and glorious enterprise?

The prospect of the future success and general prevalence of this wonderful revolution is exceedingly cheering. As "like causes produce like effects," there is no reason to doubt the entire success of this system. Indeed, there is good cause for believing that the exertions of the reformers will be commensurate with the magnitude of the evil; and as the number of reformers increase, the conversions will increase in a geometrical ratio, till the whole

land becomes regenerated. We are now in the beginning of the enterprise. This reform, as before remarked, is believed to be the special work of the Almighty; and "He who has begun a good work, knows how to carry it on to the end." King Alcohol is an *evil spirit*, and his long reign has been eminently destructive; but there is reason to hope that HIS DAY is nearly over; that better days are beginning to dawn upon us.

The effects of this reform upon the community at large, and upon the reformed inebriates and their connections especially, can be more easily imagined than delineated. Its benefits in promoting the welfare of mankind will be great beyond the power of language to describe, in preventing poverty, crime, disease, misery, and death. Intemperance has for many years past been the king of evils. It has been the agent, the instigator of riots, mobs, disturbances of the peace, and mischiefs of all kinds, public and private; of hatred, malice, and ill-will among neighbors; of discord and contention at home, among members of the same family, and of disturbance, noise, and confusion in public. It has been the cause of promoting evil men to high stations, and of many errors in the halls of legislation. Remove the cause, and these evils will cease. Remove intemperance, and the way will be open to promote peace on earth and good-will to men.

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