

# THE SAMARITAN.



No. 6.]

OCTOBER, 1837.

[PRICE ONE PENNY.]

"LOOK not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus. PHIL. II. 4, 5.

RATIONAL amusement, pleasurable relaxation, and thorough enjoyment, are not incompatible with an observance of the strictest rules of temperance. This was fully demonstrated at the TEMPERANCE FESTIVAL, which was held at St. Andrew's Hall, on Monday evening, September 25th. Notice of the meeting had been given for some time previous, by widely circulated hand-bills, and advertisements in the newspapers. Several tea parties had been previously held on a similar scale, and had been productive of universal satisfaction, this circumstance, perhaps, gave additional éclat to the announcement of another festival. The projector and manager of the feast, anxious to give it all the weight and popularity possible, waited upon the Lord Bishop of Norwich, and solicited him to preside on the occasion, to which request his lordship immediately conceded in the most handsome manner. As soon as this circumstance became generally known, together with the fact that a selection of music would be performed, under the direction of the Rev. R. F. Elwin, a great degree of excitement was produced; and the demand for tickets speedily became pressing. In the early part of the previous week, the desire for admission was greater than at a similar period, on any former occasion, but on the day of the festival itself, it was overwhelming. Advanced prices were in many cases offered, and it is computed that scarcely less than six hundred applications, many of which were from persons who had come a considerable distance for the express purpose of attending, were unavoidably refused. This incessant and urgent demand continued without intermission up to the very hour of commencement. Shortly before four o'clock the gates were opened, and from that time until the time of commencement, the people continued to assemble. At about half-past five o'clock, a thousand persons sat down to a comfortable and plentiful repast. The blessing of God having been invoked by the company singing the verse beginning "Be present at our table Lord," accompanied by the organ, and the choir, the waiters who had been stationed at the several tables commenced operations, and in a very few minutes the whole of that vast assembly were seen

"Sitting down in harmless glee,  
Chatting o'er their cups of tea;"

and appeared thoroughly to enjoy themselves and the scene by which they were surrounded. Some friends who had travelled a considerable distance in order to attend, remarked, that they should have considered their trouble amply repaid, had it only been to witness the order, quietude, and dispatch with which the tea itself was conducted. Indeed nothing could have been done in a better style. After the assembly had been so far gratified, the hall was brilliantly illuminated with gas, which, with the number of happy faces, and the beauty of the building itself, conspired to add to the pleasure of the evening. But what consummated the splendour of the scene was the orchestra, on which appeared not less than one hundred and fifty vocalists, accompanied by the noble organ and trombones, under the able direction of the Rev. R. F. Elwin, who kindly offered his services. During the evening, they performed in excellent style, Haydn's "Father we adore thee;" Beethoven's celebrated "Hallelujah to the Father;" Perry's well known chorus "Give, give, the Lord;" Mozart's "Oh heavenly Lord;" and Orlando Gibbon's "Hosannah to the Son of David," with several other hymns and pieces selected for the occasion, in a masterly style. The arrangements in this respect were admirable, and reflected the greatest credit on the conductor, the organist, and the gentlemen of the choir. The choruses being performed during the intervals of the speeches of the several gentlemen who addressed the meeting, produced a very cheering and animating effect.

Very soon after tea was concluded, his lordship, the Bishop, accompanied with several clergymen, entered the hall. Upon his lordship's presenting himself to the company, he was greeted with universal and almost deafening applause from all parts of the hall, which lasted for several minutes. At his warm reception, together with the good feeling pervading the meeting, the musical arrangements, and other proceedings, his lordship appeared highly delighted. Upon the platform appeared, beside his lordship, the Rev. Thomas Clowes, of the New Church, Southtown, near Yarmouth; the Rev. Mr. Steward, rector of Caistor, near Yarmouth; the Rev. R. E. Hankinson, of Earlham; the Rev. Mr. Banks, vicar of Addingham, Yorkshire; the Rev.



Mr. Ormerod, chaplain to his lordship; the Revds. J. Puntis, W. Brock, and T. Scott, of Norwich, dissenting ministers; the Rev. T. Rowland, Wesleyan minister; together with J. Wright, Esq. of Buxton; J. Scott, Esq. of Colney; J. Claydon, Esq. of Bawburgh, and other friends. At a few minutes before seven o'clock, the Bishop took the chair amidst universal cheering—after which had subsided, his lordship delivered the following address:—

"This is indeed a glorious sight;—it is one which nearly touches the heart, and makes it vibrate with the best feelings of our nature. (Cheers.) I see before me an assembly such as is rarely witnessed. Is it congregated for selfish gratification? No. Is it met for worldly objects? I deny it. For what is it assembled? It is met to expose and illustrate one of the greatest curses that ever crept into our native land. (Cheers.) You see before you, my friends, an advocate for temperance societies (cheers,) and had you sought the whole world over, you could not have found a better. (Great applause.) Do I speak this in vanity? Was that expression which just fell from my lips dictated by ambition or by pride? Or did it arise from a false estimate of my own consequence? No, my friends, from none of these causes. It arose purely from a deep sense of my own humility; I say I am the best advocate for temperance societies, because you now see before you one, who for a considerable length of time opposed them, and considered them the vain visionary schemes of men of bewildered imaginations. When I was first told that the temperance society was a company of drunkards met to reform themselves, I smiled at the idea, and said that it was morally impossible—why it might as soon be expected to hear of a company of robbers subscribing together towards the support of a police office. (Much applause.) Yet I did not ridicule; I did not revile—but I paused—I looked seriously into the case—I did not allow myself to become the victim of prejudice, and I trust that in all cases, before my opinion is given, I shall ever be found to look on both sides of the question. Would to God that upon every question that comes before us, people would pause, and think that on both sides of every question there are some points worthy of consideration. (Cheers.) And what was the consequence of my thus looking around me. I soon found that temperance societies swarmed round me like bees. (Cheers.) I had then an opportunity of watching their effects, which I soon saw were visible in the lives and morals of the people. I saw that the temperance society was a fulcrum on which should be laid the mighty lever that should raise the character of the British nation. (Great applause.) Thus I began by doubting—I proceeded with pondering—I ended, and I feel a satisfaction in avowing it, I ended in becoming a convert. (Applause.) The formation of temperance societies is a mira-

cle; and it is a miracle suited to the nature of the times in which we live. This is the year 1837. It was no more than ten brief years ago—and indeed scarcely that time, since the temperance society was first established in America. Had it been established a century ago, it would almost have taken fifty years in travelling from Boston to New York. I come from the north—from the land of railroads; and therefore you cannot expect that I should be much surprised at the rapidity of communication. But the temperance society did not rest in America, the land of its birth—it was of too expansive a nature to be confined in one quarter of the globe, and in little more than three years, they were wafted across the Atlantic, and were transplanted into Ireland. Proceeding further yet, they crossed the Irish Channel, and were arrested in their progress at Liverpool, and in that place the society first set its foot in England. Still unconfined, it passed into Cheshire, the county where I have spent a large portion of my life, and from whence I came to you. I came from the west a stranger, and I find them in the east; I came a stranger to Norwich, and almost my first appearance in public is at a public meeting of the temperance society. (Loud cheers.) Then it has travelled from the west, to us in the east, let us take care that it does not go from us. Let us profit by it, and secure to ourselves all the blessings it can impart to us; and let us not deny it to others, but endeavour to extend its blessed influence to all around. I am ashamed to say it, but alas! England wants the temperance society more than any country on the Continent. (Hear, hear.)

"We are the finest people in the world—at least we should be so if all were temperate—that is, if all were what they ought to be. (Cheers.) Where am I to begin the vast subject of temperance, on which I might expatiate for weeks, and yet the subject not be exhausted? And yet when I reflect how common-place are the facts and arguments by which it is supported, and how obvious to any man of reflection and discernment, it would hardly seem worth the pains of repeating them. But believe me, that common-place as they may appear to be, they are worthy of being established in your memories, and rivetted on your minds. Some ask, *cui bono*, of what good are these societies? Of all arguments that were ever employed the *cui bono* argument has done more mischief than any other. It has checked the progress of science—it has retarded the arts—it has impeded the progress of moral and religious improvement. If a man make a valuable scientific discovery, he is checked and discouraged by the argument, of what use is it? I myself might have waited for an unknown period—I might have been an opponent to the temperance society up to the present moment, and had still been doubting, had I given way to the *cui bono* argument. *Cui bono!* of what use are temperance societies? I reply, follow out its actual effects. Go to the house of the opera-



tive who is addicted to drink. His pockets are empty, his cupboard is ill stored with even the common necessities of life, his character worthless. Let that man become a member of the temperance society, and the pockets which were empty are become full, and his house provided with the comforts of life. Proceed to the Savings' Bank, and you will there find its blessed results in the case of thousands of pounds accumulated by following out its precepts. Of what utility are temperance societies? Go to the house of the reformed drunkard. Look at his partner in life, for the female heart is deeply sensitive, and partakes but too severely of the evils of drunkenness, and ask her the question. She will give you in substance the same answer as I do, but couched in the verbiage of experience, and consequently proceeding from the heart, she will reply that it is a blessed institution, and that it has been sanctioned by the Almighty. What is the use of temperance societies? Enter the hospitals. There you will perceive disease and accidents in all their varied forms—and the great majority of the cases you perceive, bear testimony to its dreadful effects. Go but two miles from this city, to the Lunatic Asylum, you will find the victims of intemperance. Go to the churchyard and read the tombstones, and of those who died in early youth, if the grave could give up her dead, they would tell you that they were the victims of intoxication. But we have enemies, and very serious ones too, in the whole phalanx, rank and file, of the beer-shop keepers. They stand in battle array against us, and would defeat our object. I could give you many anecdotes drawn from actual observation, but one shall suffice. A beer-shop keeper called on a friend who had spent much money but who had joined these societies; 'Friend,' said the beer-shop keeper, 'let me tell you a secret, but be sure you don't tell any body—you have got into bad hands, the temperance society is plotting to get hold of your money and won't leave you a penny in return.' 'Now,' said the temperance member, 'you have given me advice, let me give you some. There was a time when I spent four shillings a week in your house in drink, which I should have spent in food; at another house I spent another four shillings, which ought to have been spent in clothing; that is now in my pocket, and had it not been for the temperance society it would have been in yours. This is the secret of your anger against the societies; go away and do not tell anybody.' (Applause.) Analogous to this subject is the following anecdote—In my own parish I had caused to be pasted up placards, of which this is one, (here the Bishop held up one.) I was passing along the road one day when I met a traveller, apparently in great distress. I entered into conversation with him, when he said 'whoever put up that (pointing to the bill,) is quite right, for had it not been for that great ugly word (drunkard) I should now have had £500. in my pocket.' (Much

cheering.) If in the course of my address I have at all excited a smile when I ought, perhaps, not to have done so, I will endeavour to atone for my misdemeanour by pursuing a different course. I lived about sixteen miles from Manchester. There was a temperance meeting held in a room there, in which six hundred persons were assembled. This room was over some vaults, and so great was the pressure and weight of the persons assembled, that the joists and beams gave away, and the meeting was precipitated into the vaults. I need not describe to you the dreadful scene of the dead, the dying, and the hurt. As soon as I heard of the accident I went over, in order to sound the principles of the temperance supporters under this affliction. I went to the medical gentleman, under whose care those who were injured had been placed, and having received his directions, I proceeded to the house of a female; I went alone; although it was a miserable abode yet the room was clean. In that cottage I found seven or eight children, and the mother on a bed of pain and misery, from her internal bruises, and probably of death, shortly to appear before her Maker to render her last account. She knew not who I was—I introduced myself. I said to her 'you are one of those who suffered in the falling of the room.' 'Yes, I am. I am in a great agony, and believe shortly shall close my life.' 'You and your husband are members of the temperance society?' 'Yes.' 'What is your feeling now with regard to them?' 'My feeling is this,' said this suffering patient, 'were I restored to health, I would go to the meeting, knowing I was to undergo again all the miseries I have and am suffering, for what temperance has done, under God, to me and my family.' Here I thought is a desolate creature before me; the sufferer by a dreadful accident, once the victim of vice and a drunkard; yet here was she softened down to a state of mind all might envy. What a lesson I thought was this to myself, who was possessed of every luxury—who enjoyed health and strength, who on earth wanted nothing, yet when I saw the state of mind this suffering woman exhibited, I said within myself, 'Lord, when I am called hence, may my last end be like this poor sufferer's.' There are some who tell us that temperance societies are not founded on religion. My friends, what I have just related is a whole folio volume in favour of it. When I see it causes that man to read the bible who never opened it before—when I see that man attend his religious duties who never did before—tell me not that in temperance societies there is no religion. But even let us imagine for a moment that there is none—mind, I do not say there is not—are they not preparing the soil for religion? Take two parishes, one to the right and the other to the left; the right is one in which temperance societies exist, and in the other they are drunkards. Ask any clergyman which he would rather go to, the land of promise or the land of vice. In the



land of promise he would see before him the same fruits as the Israelites did, when they beheld the holy land; those fruits he would feel he would have if he waited patiently for them in the parish of temperance societies. I am in an agricultural county, ask the farmer who has some valuable seed, whether he would cast it upon land filled with tares and weeds! The man would be a mad man. Would he not rather clean it first of the thorns and weeds, plough it, and use every proper precaution, and then say, now it is time for me to sow my seed. Then away with such arguments against the temperance society, for they are all like the story of the razors—made for sale and not for use. “I would say one word more, upon rather a delicate point—I mean *tee-totalism*. In my county the mass of the people are tee-totalers, and I have been one myself. (Much applause.) But if we are not of that society ourselves, have we any right to find fault with others, because they are not with us. Why should there be any disagreement with brethren who are walking to the same goal, because they do not go the same road? Why should there be any disagreement because one works with the spade, and the other with the plough? We should have time to decide which is the best. The objects of both are the same, and if they went on in harmony, in friendly feeling, neither in the end would find they need be ashamed of the fruits they have produced. Having said this much, I would leave it to other gentlemen to expatiate more fully on the subject. I thank the gentlemen of the committee, (said his lordship,) for having brought me here. Almost the first question I asked upon my coming into this diocese, was whether there were any temperance societies. I have found one that you may well have cause to be proud of. I will report in the west what I have seen in the east, and I will report it at Manchester, and in my own neighbourhood; and when I do so, I am sure they will envy the situation in which I now stand.” The Bishop sat down amid great applause.

THE REV. GEORGE STEWARD, rector of Caistor, near Yarmouth, in moving the first resolution spoke nearly to the following effect—“My lord, I cannot imagine that any engagements of mine, or any efforts which I have made in this great cause, can have induced the conductor of this large and imposing meeting to intrust to me the resolution I hold in my hand. But whatever may have been his motive in placing me in this prominent and important situation, I can assure your lordship and this vast assembly that I do most cordially agree with the sentiments of the resolution I am called upon to move, which is as follows;

*‘That the efforts of those who are engaged in the temperance reform, are worthy the support and encouragement of a Christian public.’*

It was with this feeling that I joined the old temperance society, and as far as I was able, while I

continued a member, I promoted its objects. But I very soon found that the principles and grasp of that institution by no means reached the case, and remedied the evils committed by intemperance, in a rural population; for their great enemy was not the gin palace or the spirit store, but the jerry shop and the public-house. When the tee-total society first made its appearance in this part of the country, I was solicited to allow a meeting in my school room, and being myself desirous of hearing what could be advanced in favour of a subject which had already excited a powerful interest throughout the land, I cheerfully granted the request, and was immediately convinced of the propriety and utility of the scheme. Of course I then subscribed my name to the society, and for the first time, ranked myself among the army of temperance reformers, who are aiming a decisive and deadly blow at the head of the monster intemperance, and whose sole object is his final and entire destruction, and expulsion from the land.” (Cheers.) The Rev. gentleman spoke further in support of the resolution, but in so low a tone that we could not catch the tenor of his observations, only that they were fully in accordance with the spirit of the resolution. The Rev. gentleman sat down amidst much cheering.

THE REV. THOMAS CLOWES of the new Church, Southtown, Yarmouth, spoke nearly to the following effect, in seconding the resolution.

“My lord, it is impossible for me to come forward at a meeting like the present without a deep feeling of satisfaction at seeing your lordship as chairman on this occasion. It is no small gratification to the friends of the temperance society to find that your lordship does not deem a proper discharge of your high duties as Bishop of this diocese incompatible with becoming the president at a temperance festival. Long may your lordship live to impart new life and vigour and increased activity to the various charitable and praise worthy institutions of this city and diocese.

“In my journey to this place this afternoon, I observed an affecting case of intoxication in a female. The person intoxicated appeared to be in respectable circumstances, but she was so entirely destitute of anything bordering on self government as to be reeling about in the open street the object of ridicule and scorn, a permanent disgrace to her species and to her sex. One of the most revolting scenes that can be witnessed by a religious mind, by a mind not entirely destitute of feeling and principle, is to see a female thus degrading herself, and placing the consummate excellency—the finishing touch of God’s creation, lower than the condition of the brutes that perish.

“Happy am I to perceive that every thing in this assembly this evening tacitly—nay, openly acknowledges their belief of this statement. We are met to be informed—we are met to feel—to feel the condition of our fellow creatures, and not only to



deplore their degraded and wretched condition, but to inquire if no remedy is to be provided. There appears to be only one method of gaining the hearts of this large, and well conducted, and respectable assembly—and that way my Rev. friend Mr. Steward has discovered—by announcing himself a *tee-totaller*. Most deeply convinced I am that tee-totalism, as it is termed, is the only efficient remedy for our country's woe. Not that I would by any means quarrel with another man because he does not see it right to go so far as I do—I give him the right hand of fellowship because our ultimate object is the same—the demolition of the idol alcohol. I view the temperance society as the great wheel which is to turn our country from its present drunken and degraded state, to a far better and happier condition; and I believe that by and by it will have accomplished a mighty revolution in the drinking usages of the land. At present however, we have many clogs to this wheel—many obstacles that retard its course. Respectable persons do not like to join us, and many of them do not appear to approve of our movements, and in some cases, seem to make powerful efforts in order to retard them. Some of our female friends are a clog, by endeavouring to persuade us that their husbands cannot go through their daily occupation without the stimulation of alcoholic beverages—these certainly are a clog to our movements. The moderationists say we go too far, and thus are a clog to the great tee-total wheel; but by and by, it is to be hoped, that the cause will ride triumphant, and temperance overspread the land." The Rev. gentleman sat down amid much cheering.

The Rev. THOMAS ROWLAND, Wesleyan minister, in moving the second resolution spoke as follows:—"My lord, sincerely do I rejoice to meet you on the present interesting occasion, as your lordship's presence in that chair, is to me, an indication that you justly consider it no degradation of your high character and station, but every way consistent with the dignity even of a *mitre*, 'to be ready to every good word and work,' by which you may benefit your country at large, and this city in particular. And are not the zealous promoters of the temperance cause, engaged in a good work? For generations, alas! the ancient Jews and Samaritans had no dealings with each other. But at length, a delightful spot of neutral ground was discovered, where persons of both parties could meet. That spot was Jacob's well. There the cup of peace went round, filled with the pure water drawn from the well. There, our Saviour and the woman of Samaria conversed on sacred themes of eternal moment. There, the disciples of Jesus and the Samaritans assembled, and the best feelings were excited and the best principles were implanted in them, of which they were capable, by him, who 'spoke as never man spake,' and who gave them all 'the water of life.' My lord, have we not in this spacious hall,

something like another Jacob's well? For what less than a well, could have filled again and again, more than a thousand cups, so as to enable us to enjoy the beverage that exhilarates without intoxicating; and which gives such a charm to much of our social intercourse. With heartfelt delight, I hail every useful institution that serves to promote union, and harmony, and Christian charity among the various orders and ranks of our British society, and the ministers and people of the different religious denominations throughout the land. For this reason I love the British and Foreign Bible Society, and the public Infant Schools. For this reason, among others, I love the temperance society with its festival; because here many persons can sit at the same table as friends, and have, with their cups of tea, a 'feast of reason and a flow of soul,' who on certain grounds could not meet at the Lord's table to take the sacred cup of blessing in grateful remembrance of our Saviour's dying love. Though old bigotry may dislike such friendly intercourse, and the old serpent, that divides in order to destroy, may oppose it, yet, through the divine blessing, it may increase and perpetuate brotherly love. My lord, in the course of events there is no churchman but what may need and receive an important service from a dissenter; and there is no dissenter but what may need and receive an important service from a churchman. 'The eye cannot say to the hand I have no need of thee; nor the head to the feet I have no need of you.' Such delightful meetings as the present, however frequent, may not make us all to be of one *creed*; but they may tend to make us of one *heart* and *soul*, knit together by Christian charity. And what is a creed, however orthodox, or a form of religion, however beautiful, without charity; but 'as sounding brass or a tinkling cymbal?' Mr. Rowland concluded amidst warm demonstrations of applause.

Mr. WISEMAN in seconding the second resolution observed, "My lord, the time allotted for this part of our evening's proceedings being nearly expired, I must second the resolution with a few very brief remarks. It is now twelve months since our tee-total society was formed, and the results of our humble toil are such as are calculated to excite the warmest gratitude to almighty God. We have as proofs of our society being owned by the Almighty, nearly thirty reformed drunkards; and many of these reformatations are of such an extraordinary character, as compel us to exclaim 'this is the Lord's doing, and it is marvellous in our eyes.' The first drunkard that signed the pledge, is not only become a sober man, but a devout Christian, and a consistent member of that church over which we rejoice to see your lordship as a diocesan. Your lordship noticed Savings' Banks, we have one man who has paid off all his old drinking scores, clothed respectably himself and his family, and has now two sovereigns in his pocket to meet any sudden emer-



gency." Mr. W. adduced several facts illustrative of the beneficial effects of the cause on the comfort and happiness of those who had by its instrumentality, been drawn from the haunts of drunkenness, and brought to taste the happiness of the *temperance* domestic circle.

After a few minutes had elapsed

Mr Wiseman rose and said "that he had a resolution to propose which he was quite sure would require no speech from him to press it on their attention; he would therefore propose

'That the cordial thanks of this meeting be presented to the Right Reverend the Lord Bishop of Norwich, for his kindness in taking the chair on this occasion, and for his powerful and effective aid to the temperance cause.'

The Rev. R. E. Hankinson of Earlham, in a few observations, expressive of his admiration of the meeting, seconded the resolution.

This resolution was carried by such a shew, a forest of hands, as had, perhaps, scarcely ever been seen at a public meeting in Norwich, accompanied with the most heartfelt demonstrations of applause from all parts of the hall, which continued a considerable time. After the cheering had subsided,

The Bishop again rose and said, "My friends, I thank you sincerely, I do feel a satisfaction I cannot express, but which is deeply graven on my heart. Gentlemen of the committee, I thank you sincerely for being the means of bringing me here. If my presence this evening has in any degree forwarded the objects of the temperance society, I shall experience satisfaction—a satisfaction savouring rather of heaven than of earth—for I feel that by advancing the interests of England, I also promote the glory of God, and the success of the cross of Christ."

His lordship bowed to the audience and retired amidst the most fervent demonstrations of applause. The company then sat down to the supper consisting of beef and coffee, after which was concluded, the party separated highly gratified with their evening's entertainment.

Thus ended this great, important and spirited meeting. To behold the assembly at any period of the evening was truly a lovely sight, one as the Bishop elegantly expressed it "which nearly touches the heart, and makes it vibrate with the best feelings of our nature." It is a mighty and important object which its projector and conductor had in view, to set a bright example of rational and moral, yet cheerful gratification, to an assembly of human beings—such enjoyment as the most spiritually religious mind could partake of, and enter into without alloy. One of the great evils of large assemblies of persons where intoxicating liquors form a part of the entertainment, is, that you may almost certainly calculate on some variations at least from the path of rectitude, and sobriety, that some will disgrace themselves by conduct which cannot fail to

exert a baneful influence on many minds. But in the case of the temperance festival, we see an assembly of upwards of one thousand persons feasted with what may indeed be termed the feast of reason, and the flow of soul, cheered with hilarity of spirit, gratification of taste, and social intercourse on a mighty scale, and all this with the absence of everything which could by any possibility offend the fastidious, and with the absence of that likewise, which by a fair operation of cause and effect could produce a suggestion to the mind, unchaste, unhallowed or impure. Were it in the power of the writer of this paragraph to contrast the results of an assembly of persons, of equal numbers and of the same description of character as were seen at St. Andrew's Hall on September 25th, but who should have been supplied with intoxicating liquors and the beverages usual upon such occasions, instead of "the cups that cheer but not inebriate," were such an assembly to be contrasted with the one that actually met together—it is plain that the total abstinence cause would ride triumphant, and would derive much advantage from the calm consideration of the contrast that would then be presented. It is not too much for the writer of this to say, and for every candid person to allow, that *such a party* would not have met together and spent an equal portion of time in the evening's entertainment, without some of the company disgracing themselves by drunkenness, swearing, quarrelling, obscene conversation, or some breach of moral propriety, had the unrestrained use of strong drink been allowed. Many would have contracted head-aches, thirsty throats, and various impediments to the regular labour of the succeeding day; which impediments are well known to those who are in the habit of indulging themselves in such beverages. Habits would also have been formed, destructive of the regular order and beauty of the domestic circle, and inimical to the peace and happiness of the individual himself. Tastes would have been engendered, which if carried out and indulged, could not in their results fail to draw off the subjects of them from the peaceful and proper routine of the daily pursuits of industry and toil. The succeeding morning's sun would have risen upon many a drowsy dupe of alcoholic stimulant, whose system would be too much benumbed by the stupifying draught to allow him to arise with cheerful glee, and hail the rising morn, and bless his Maker's name. And many would have been compelled to acknowledge to "me belongeth shame and confusion of face," from a consciousness of having on the previous evening strayed from the path of religious consistency. But not so the party on Monday evening. All in that case was gratification without corruption of religious principle—pleasure without anything bordering upon licentiousness—drinking without the possibility of drunkenness—and social intercourse free from irreligious contamination. If those who have it in



their power would only put their shoulder to the wheel, and help forward the temperance cause, in a few years the tastes of the community at large, might be completely changed, and a moral revolution might in this respect be effected, which in its results might be instrumental in carrying blessings of the most exalted nature, down to the latest posterity.

### NEWS FROM THE CONTINENT.

*From the London Temperance Intelligencer.*

MR. EDITOR,—Having spent a few weeks abroad this summer, it occurs to me to make a note or two for your *Intelligencer*, which is, I think, doing you some credit. You may imagine the pleasure with which I learned from a very intelligent protestant peasant of Hillies, near Lisle, that the harvest is invariably gathered in without one drop of intoxicating liquor. Butter milk, mixed sometimes with a little tea, is almost invariably here, as in the fertile Belgium, the harvest beverage of the people. I was much pleased to find the intelligence that prevailed amongst the people on this subject. At Bruxelles, I asked the waiter of the hotel, who described his fatigue at this season as almost insupportable, whether he indulged in the use of stimulants, to enable him to get through his work. He immediately answered, that it would be impossible for him to do it if he used them, for a languor of body so invariably followed the drinking of them, that they were worse than useless; and as for spirits they burned up the body. The school-master, of Valenciennes, told me that the use of them created a false appetite, and on that account they were to be avoided. The third working man informed me that labourers and mechanics, though in the habit of drinking beer at their meals, never took it during labour with the idea of getting strength from it. This last notion seems quite peculiar to the English, and I should consider we were conferring a great benefit upon society if it only were to convince the people of this. On the Rhine, and in Germany, beer and spirits are not generally used. The working classes confine themselves to their wine, at about 1*d.* a bottle, a draught that, notwithstanding its very delicate name, our English workman would most assuredly reject with disdain. The English gentry seem mad for Rhenish wines, and will sometimes give nearly one pound a bottle for the noted Johannisburgh or Hockhunier. I trust it may not be many years, however, before such folly is a matter of history only, as we read of the luxury and extravagance of Roman days, when no delicacies were esteemed but such as cost a fortune to obtain. There are few outward signs of intemperance in Rhenish Germany, though in Holland and Belgium they are more apparent. The general aspect of

society is, however, very superior in this respect to that our drunken country presents; and it is painful to reflect, that favoured as our country is above almost all others, the contrast is so little in its favour. Perhaps I shall be told that this is depending upon other causes; that in no country is there the same appalling extent of pauperism, and in none so few contrivances for the healthful recreation of the people. But, admitting this, I can only see an increased reason for the general adoption of our views by the reflecting and intelligent mechanics of our country, as I can imagine no readier way of their obtaining the blessing of competency, than by their striving to deserve it. We are all slow to perceive that almost all our sufferings are of our own creating, and too proud to stoop to the remedy of humility and faith. May God in his mercy avert that chastisement to us as a nation that the sinfulness of all classes seem ready to call down. Leaving you to make what use you choose of this hasty note,

I am truly your's,

Sept. 20th, 1837.

W. J. J.

P. S. I forgot to mention that the use of sugar-water is becoming very general in France. It would be well if our ladies could be induced to take it, in lieu of the darling glass of sherry or madeira.

### Fruits of Intemperance.

DEATH BY DROWNING AND DRUNKENNESS. John Huson, of Cork street, Dublin, with his brother James Huson, were returning on Thursday evening Sept. 12, from the country, where they had been having a drunken spree, when they took it into their heads to have a dip in the river a short distance above King's Bridge. It was late in the evening, and it is believed that both were under the influence of intoxication. John Huson sunk to rise no more, and in the struggles of death, his brother was unable to render him any assistance.

DEATH IN A GIN PALACE. About a fortnight since, an inquest was held before Mr. Baker, Coroner, on the body of John Hodges, a cabinet maker, who died suddenly at the sign of the Spread Eagle in Whitecross street, London. It appeared from the evidence that between the hours of two and three o'clock on the Sunday afternoon the deceased who had been drinking with some companions, and was leaning against the door, dropped suddenly to the ground, and died almost instantly. He has left a wife and four children. Verdict. Died by the visitation of God.

DEATH BY DRINKING. Michael Roche, a young man, a few weeks since, drank to such an excess of wine which had just been landed at the Custom House, Cork, that in a few hours afterwards he died.



**ANOTHER CASE.** About 9 o'clock on the night of Sept. 14, a lighterman named Walter Henberry in a state of drunkenness, rushed from the cuddy, or cabin of his boat, lying off the Parade in Waterford, and either fell or threw himself into the river and was immediately drowned.

**DEATH FROM INTOXICATION.** Lately on a Sunday morning, Major J. B. Fletcher, of Devonport, a gentleman much addicted to the bottle, came home in a state of intoxication, when after going upstairs to his bed-room, he fell down dead on the floor. On the succeeding Thursday an inquest was held on the body, when the surgeons gave it as their opinion that he had died from the effects of drunkenness, and the jury returned a verdict to that effect.

**INTEMPERANCE AND INSANITY.** Of 286 persons in the Lunatic Asylum in Dublin, 115 are known to have been deprived of their reason by intemperance, and there is reason to believe this was also the case with many others. In four successive years 495 patients were admitted into the Liverpool Lunatic Asylum, and 257 of them are known to have brought on their derangement by excessive drinking, and this was supposed to have been the case with a considerable number beside. In the pauper Lunatic Asylum in Middlesex, the number of patients increased in one year from 825 to nearly 1200; and principally by an increase of intoxicating liquor. "The love of strong drink," says Dr. Pearson, "and the tendency to insanity, are with respect to each other, interchangeable causes."

### Miscellanea.

**GOOD NEWS FROM THE ARMY.** The following extract is from a worthy and able physician, stationed with the regiment at Fort Towson, Choctaw Indians. He says "Jesus has been here indeed. God with us. A tee-total society, has been established, refreshing the wounded with its waters of consolation, and to its praise be it spoken, 'instead of the thorn has come up the myrtle tree.' With exultation I have it to say, *every officer, nearly every lady, more than two thirds of the soldiers, and every laundress, HAVE SIGNED THE PLEDGE!* And all this within the last twelve months. As many are joining at every meeting, I doubt not in a month or two **KING ALCOHOL WILL BE LEFT WITHOUT A SOLDIER HERE!** Nothing that intoxicates is sold here, and instead of the staggering drunken soldier, being led off the guard to his cell, and his profanity grating upon the ear, we find him when off duty, either at the chapel with his song of praise, or else at the reading room, reading temperance journals. *I need scarcely add that we in the medical department have little or nothing to do!"*

*Extract from the Charge to the Grand Jury at the late Chester Assizes, by Baron Gurney.*

**CRIME** would be diminished if that one vice of drunkenness could be suppressed. In a county next adjoining to this, it was my pain to observe, that in one of the blackest calendars I have ever seen, not less than one third of the crimes were to be ascribed to the *direct* effect of intoxication. I would earnestly exhort not only magistrates but parish officers, and all other persons, to assist in repressing this crime. I have had the means of knowing also, that the masters of manufactories may exercise a very wholesome influence indeed in putting it down; and if they will but exercise it with firmness towards those who are under them, I am sure that the vice will be thereby very much diminished. If all who are good and virtuous would exert themselves, by moral and religious persuasion, to prevent people indulging in this dreadful habit, they would do a great deal; but if all other means should be ineffectual, let those who are drunkards read in the eyes of every good and virtuous man the condemnation of his vice, and if he do, there is some reason to hope that he may be reclaimed from the way which inevitably leads to destruction. I have taken leave to make these observations in consequence of the experience I have had of the misery to which the crime of drunkenness leads. It arms the hand with violence, it gives the dishonest man spirits to go through the crime he meditates, it leads very often to a degree of violence which the man who engages in it did not at first contemplate, and it often gives him courage to imbrue his hands in blood.

**THE DRUNKARD'S CLOAK.**—In the time of the Commonwealth, the magistrates of Newcastle upon Tyne punished drunkards by making them carry a tub, called the drunkard's cloak. This tub was worn bottom upwards, there being a hole in the bottom for the head, and two smaller holes in the sides for the hands to pass through; and thus ridiculously attired, the delinquent was made to walk through the streets of the town, for as long a time as the magistrates thought proper to order, according to the grossness of the offence. *Penny Magazine.*

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