

THE TEMPERANCE LUMINARY



"WE AGREE TO ABSTAIN FROM ALL INTOXICATING LIQUORS, AND THAT WE WILL NOT GIVE NOR OFFER THEM TO OTHERS, EXCEPT FOR MEDICINAL OR SACRAMENTAL PURPOSES; AND THAT WE WILL DISCOURTEGE ALL THE CAUSES AND THE PRACTICE OF INTEMPERANCE."—*Teetotal Pledge.*

No. IV.

April, 1837.

ONE PENNY.

Advertisements.

Experience enables us to assert confidently, that twenty thousand addresses, printed separately, and circulated with the most energetic diligence, would not produce the effect of one advertisement."—*New Monthly Magazine.*

SCALE OF CHARGES.

	<i>s.</i>	<i>d.</i>
Five lines, or under	3	6
Every additional line	0	4

Advertisements for the *May* No. must be sent to us before the 24th of *April*.

THE Public Temperance Meeting held at NICHOLSON STREET SCHOOL ROOM, was resumed on Friday evening last, and will continue to be held every FRIDAY EVENING, at SEVEN O'CLOCK. THE SPEAKERS' PLAN will be printed and published immediately; and will be sold by Mr. MORLAND, Bedford street; and Mr. J. COOK, Low-street.

TEMPERANCE HALL.

IT is proposed to erect a TEMPERANCE HALL, in SUNDERLAND, in Shares of £1 each. A number of Persons have become Shareholders, and the names of all who wish to take Shares, will be received at Mr. MORLAND's, Bedford-street; Mr. J. COOK's, Low-street; Mr. JOHN HILLS's, Grocer; or Mr. GEORGE BINNS's, Draper, High-street. Sunderland, 23d March, 1837.

JAMES MORLAND,

IN returning Thanks to his Friends for their liberal Patronage, respectfully intimates that he has entered on the large and commodious School Room, formerly in the occupation of Mr. M'Donald, SUSSEX STREET: and trusts, by continued and assiduous attention, to secure increased Patronage and Support. Sussex Street Academy, Bishopwearmouth, 27th March, 1837.

TO WOOLLEN & LINEN DRAPERS, &c.

WANTED immediately, a respectable young MAN, who thoroughly understands his Business. One who has also a competent knowledge of the Hat Trade, will meet with every Encouragement and a liberal Salary. Apply, if by Letter, Post-paid, to
THOMAS FAIRBRIDGE,
 High-street, Bishopwearmouth.

CHEAP ACCOMMODATION,
 AT COOK'S COFFEE ROOMS AND EATING HOUSE,
 No. 19, LOW STREET,
 (NEARLY OPPOSITE THE FOOT OF BEE-HIVE LANE),
 SUNDERLAND,
Open at Five o'Clock every Morning.

A LARGE Breakfast Cup of EXCELLENT COFFEE, (always ready) for ONE PENNY.

A Basin of HOT SOUP for A PENNY.

Hot and Cold Joints. An Ordinary every day, at 12 o'Clock. Breakfast, Dinner, Tea, or Supper, for Individuals or Parties, on short Notice, and reasonable Terms. Confectionary in all its Branches. A private Room for the payment of Wages. Well-aired Beds.

Persons from the Country, and Sea-faring Men, will find this Establishment unequalled for Economy and Comfort.

ON SALE,

THE TEMPERANCE LUMINARY, *Price One Penny*, and other Publications.

Also, a NEWS AND READING ROOM.

Several daily and weekly Newspapers are taken in, and a LIBRARY is in course of formation. Subscription, 1s. 6d. per quarter.

A PUBLIC MEETING will be held this Evening, Thursday March the 30th, at 8 o'Clock, to choose Officers and Papers.

BONNET WAREHOUSE.

M. A. CAMERON,

12, HIGH STREET, SUNDERLAND,

TAKES Leave to inform her Friends and the Public that she has made considerable improvements on her Premises, for the Sale of Bonnets; and that Mr. T. Swan has visited the

LUTON, DUNSTABLE, & MANCHESTER MARKETS, where he has purchased, for Cash, an immense Stock of every description of Tuscan, Patent, Dunstable, Luton, and Fancy Bonnets, Tuscan and Straw Plait, Prints, Calicos, Moleskins, &c. &c. at extraordinary low prices, owing to the depression of Trade, and very great scarcity of Money, all of which she is determined to offer at such Prices as will insure future Favours.

M. A. C. takes this opportunity of stating, that it is her determination to sell Goods at the smallest possible profit, FOR READY MONEY ONLY.

Original Communications.

To the Editors of the Temperance Luminary.

Sunderland, January 30th, 1837.

Gentlemen,—Perhaps it may be thought presumptuous in one who does not altogether approve of your principles, or rather, who does not act on them, to claim your notice in any degree. My design, however, in addressing you, is not to condemn your principles, nor to impugn your motives, but to advocate the same cause, though in a different manner. Far be it from me to oppose, or even to attempt to neutralise, any plan which has for its avowed end the lessening of human misery, and the promotion of individual and family happiness. Your Monthly Publication professes to have this specific object immediately and strictly in view, and I am confident, to a certain extent, will accomplish it—and can, therefore, in perfect sincerity, bid it God speed.

You have not to be informed, that there are many who hold different sentiments from those advocated in your miscellany, and who are as warm friends of human kind as you can be. I am one of this class. It delights me to see the good your society is doing, both directly and indirectly. There are many who will not sign any abstinence pledge, but who, nevertheless, have derived good from the advocacy of abstinence principles. This is my case, but I am not a solitary instance. In the circle of my acquaintance, not very limited, I can see the leaven of your principle at work. Nor is it at all doubtful but that their operation will progress till their effects are widely spread, and beneficially felt, and permanently fixed.

The evil effects of intemperance, or even moderate drinking, are neither few nor trivial. We have only to look on the face of society to be convinced of these. They are seen in the haggard countenance, the squalid appearance, the diseased bodies of thousands of our population. And were we admitted into the wretched hovels, where the victims of intoxication live, they would appear in the general filthiness of the place, the absence of all comfort, the poverty that prevails, and the want of love and affection among the inmates. But the evils that meet the eye are few and insignificant when compared with those that lie below the surface of observation. Anguish and sorrow are the invariable concomitants of drunkenness. Self-reproach, and self-condemnation, are sure to follow a fit, or season of intoxication. This vice, misnamed social, disqualifies a man for social society. Who ever has seen a company of drunkards has witnessed a society of self-made madmen. Who ever has listened to their noisy conversation, or rather vociferations, must have been reminded of affrighted geese gagging on a pond. He who is devoted to this enervating and debasing crime, has no desire for instructive and pleasing conversation. His very appetites darkening the intellect, and wasting the body, unfit him for acquiring and retaining information. It is a fact, confirmed by years observation, that men addicted to this vice are either in the workshop or in the tavern. They have no relish for the beauties of nature or art, and hence they are seldom seen admiring them. You rarely hear them venturing an opinion regarding moral subjects, or natural objects. The impure jest, the vulgar remark, the double entendre, and the low witticism, form their vocabulary. Even politics, about which boys now prate, are beyond their comprehension.

Among the evils of intemperance those which we have now enumerated are not the worst nor most painful. There are others which more especially claim our notice and sympathy. These arise out of the moral constitution of our nature. Man is an intelligent, and responsible, and immortal being. His Creator has made him fit for contemplating, worshipping, and enjoying him. The Bible is his directory in these matters. There the line of duty which he is to pursue is clearly defined. There his duty to God, to man, and to himself, is accurately prescribed. The non-performance of duty will insult his Maker, and incur his displeasure. And as there is an inseparable connection between present duty and future felicity, the neglect of the former will be followed by the loss of the latter. While, then, these truths cannot be denied, or doubted, it must be obvious that the drunkard incapacitates himself for attending to them. He is a slave to a most degrading vice, the indulgence of which occupies that time

which should be spent in the contemplation of the Deity. His affections, which should rise to God in acts of devotion, are chained to the earth. The time which should be set apart for performing the duties of religion and morality, is consumed in the tavern, and in gratifying a debasing propensity.

By this conduct the drunkard is not only ruined in time, but in eternity. This is the climax of his misery. The favour of God is for ever forfeited. The soul, that might have been blessed, had religion been attended to, is irrecoverably lost. And the consequent misery will be the more painful and aggravated, it being the result of his own folly. Nor will he be able to take comfort from the reflection, "I was ignorant of what awaited my infatuated course." It had been told him—Who can plead ignorance of the effects of intemperance, now that *Luminaries* are everywhere displaying the consequences of this vice? The voice of admonition had been heard, but despised. The remonstrances of conscience had been uttered loudly, but silenced. To every drunkard, whose eye these sentences may meet, I appeal for their truth. Had these admonitions and remonstrances been regarded, and complied with, joy, instead of anguish, would have been his experience. But his doom is sealed. His misery is completed.

These effects of drunkenness I have mourned and deplored. With a sincere heart I have pitied the wretched victims of this vice. I have even gone the length to ask myself, Can I do nothing more than I am doing to meliorate the condition of those of my fellow creatures who are labouring under the influence of the fell demon—intoxication? I have already stated at the commencement of this paper, that I cannot conscientiously sign the abstinence pledge, but that I have derived good from your principles being made known and advocated. I shall maintain my invariable practice, and, perhaps, some may be disposed to follow it, who do not feel themselves at liberty to join your society. I seldom taste any spirit, and I find myself much better. I do not say stronger, but generally more healthful. No opportunity which offers itself for stating this is omitted. There is another advantage resulting from this practice—it is less expensive to ourselves and friends. And surely, when these are the effects which flow from such a practice, it is worth a trial by those who are not, and who do not intend to become, members of your society.

A. B. S.

LETTER FROM A SHIPOWNER.

GENTLEMEN,—Among the almost innumerable evil customs that tarnish the glory of the British nation, none have more fearfully entwined themselves in her vitals:—sapping at once the foundations of her moral and religious excellence—than the apparently unaccountable and anomalous propensity to mingle poison with her drink. Yes; although alcohol (the inebriating principle of all intoxicating liquors) has for centuries been branded by eminent chemists and physiologists as a virulent poison, yet (as if the term of human life were too protracted) millions of our fellow men pertinaciously and madly continue to mingle it with their common beverage, notwithstanding it has in some cases instantly extinguished the flame of life, and in all abbreviated the term of its duration. These momentous facts have at length aroused the attention of philanthropists; who, to give effect and point to their proceedings, have united themselves into a society, pledging themselves not to touch, taste, or handle that which has entailed upon humanity untold miseries. As this evil is upheld by numerous antiquated customs, it is desirable that they should either be demolished altogether, or, at least, so modified as to preclude the danger of disastrous consequences arising out of them. The specific object of this address is to invite the attention of the shipowners and shipbuilders of this port, to a candid consideration of the practice of giving what are termed "allowances," to the carpenters, &c. when a vessel is launched. And as Sunderland is the greatest shipbuilding port in the world, it must be confessed that to effect a reform in the habits of that numerous body of operatives, who minister so largely to our commercial prosperity—the ship-carpenters,—is an object well deserving our special attention. To the ancient practice of bestowing a gratuity on such an occasion I have no objection; but against the way in which it is expended I do most solemnly enter my caveat. The present practice is as follows:—A sum of money

is given by the owner to the builder's foreman, who orders a supper at some tavern, the name of which is generally mentioned by the donor. After the men have dispatched the savoury viands, which are usually highly seasoned with aromatics for the express purpose of exciting thirst, what cash remains, after paying for the supper, is spent in drink, which, however, is hardly enough to tickle their throats, but quite sufficient to awaken in them an intense longing for a further supply, which they gratify,—the most temperate often remaining till a late hour, but the greater part till the poison has deprived them of their reason. The mischief does not from which they ne'er return while an available article is left in end here, for some commence what is called "a ramble," their houses, or on their own, or, shocking to relate, often on their wives' or children's backs. When necessity at length compels them to return to their employment (and I have known them to ramble from one public-house to another, for three or four successive weeks) they are generally unfit to undertake their customary work; their former masters often refuse to employ them; and the result is they have to offer themselves at reduced wages, to be saved from absolute starvation. The following is a case in point:—On Monday, the 9th ult. a party of carpenters, &c. met at a tavern, to celebrate the launching of a new ship, belonging to Mr. —, who, in conformity with the established custom, had given them the usual allowance of money, to be expended in drink. After they had drunk what the landlord judged equivalent to their money, they accused him of cheating them of a part of their drink, and clamoured for more; and, on his refusing to comply, they became riotous, and commenced a furious attack on his chairs and other household furniture, over which they gained a bloodless victory,—though not without the loss of severed legs and broken backs on the part of the vanquished.—The watchman was called in—but they soon put him to flight, and vigorously resumed their work of destruction. He returned with an additional police force, who finally incarcerated them in the cells, where they were left to chaunt the *Pæan* of victory, till Aurora shed her radiant beams to irradiate the path of the champions, as they marched in procession to the Mayor's chamber, honourably attended by several of his Majesty's police, who came to bear witness to the triumphs of the preceding night. The disinterested and deeply injured publican—I suppose out of tender compassion for his unfortunate guests, who, poor fellows! had committed all this mischief during the moments of inebriation, graciously expressed his desire that the affair might be "hushed up," and refused to prefer a charge against them; and they were dismissed on paying the costs, but not without receiving a severe reprimand from his Worship, who appeared to view the case in rather a different aspect from the *charitable, good-hearted* publican. These results are now so common, that a circumstance like the above is only considered as an ordinary occurrence. It is but a very faint picture of the working of the allowance system as at present conducted. The plan I would beg to submit for consideration is the following:—Let the owners of the ship launched provide a supper for the men, where the temptation to drink intoxicating liquors would not exist. It affords me great pleasure to observe that a public-house is established in this borough, which is admirably adapted for such a purpose. I allude to the large and commodious premises lately fitted up by Mr. Cook, opposite the foot of Beehive-lane. If there should be a surplus, after the supper is paid for, I would recommend that the owner, or a suitable person deputed by him, should present to each of the operatives a copy of some useful work. There are some published by the Society for the Diffusion of Christian Knowledge, that would answer exceedingly well for this purpose; as, in addition to their intrinsic excellence, they are to be obtained at a very trifling cost. The name of the donor, and the occasion of the present, might be inscribed on the fly leaf. This would not only be the means of promoting the secular and spiritual interests of the workmen, but, to his own mind, the remembrance of the event, and its associations, would be infinitely more pleasing than the present practice.

I have the honour to be,

A true friend to the working classes,

A SHIPOWNER.

Sunderland, 3rd February, 1837.

A WATER-DRINKER TO UNMARRIED WOMEN.

MY FAIR FRIENDS,—Let me ask if any of you ever travelled by coach with a driver who satisfied his thirst at the punchon, and not at the pump? Was he one of those who whip furiously past every object but a public house? Did he reel and swagger on the box; and did the reins escape from his hands as the horses galloped down-hill? What luxury of travelling! Or have you been on ship-board with a pilot, whose acquaintance with grog so bewildered him that he saw double, or saw not at all? Did the ship miss the port, and strike on the rocks? And had you to be saved by the life-boat? What a treat to be so preserved! But if you have not participated in such like escapes, your drivers and pilots having been good and true water-drinkers, perhaps water-drinking has not invariably characterized the whole of the passengers or crew; and a whole company may have been disquieted by a single member of the strong-drink-loving fraternity. How disgusting his stinking breath, his ribald language, and brutal conduct! Is, then, a vice which cannot be tolerated in travelling by coach, and is insupportable on board of ship, in casual society, to be countenanced and nursed in the nearest associates?—in him who shall appear with you at the altar?—on whose palsied support you shall have to depend during your maternal trials, or when you are on the bed of sickness or of death? No, no! Look upon the world, my fair ones, and you will speedily discover the sources of this vice. You will see that the little stream of moderate drinking, cherished by fashion under the assumed mask of hospitality, becomes the river of intemperance, hurrying, in its course to the gulf of drunkenness, those who ought to be your trust and best protectors! Save them! save them! Do you say, "how are you to save them?" I answer, BY CONSISTENCY. Your dominion over the hearts of the lords of the creation is universally acknowledged and felt. Let it be everywhere proclaimed, that a lover of the bottle has no charms for you. A gin-drinking lover! Whilst the power is yours, prescribe the terms, and let a habit of perfect sobriety be established. Who would be a drunkard's wife? If you would have husbands rational, temperate, and pure, they must become so while they are single. Then lay upon them the injunction of tee-totalism. It will now be like silken bonds;—the time may come when fetters of iron will not restrain them. Behold yonder flower. Its support is broken; and with every wind it is tumbled in the dust! Its fate will be yours, if you become united to a drunkard! Cast your eyes on that steadfast oak. The tempest raves in vain through its branches; its healthy root is undisturbed, and the woodbine that entwines its trunk finds shelter and security. I need not follow the illustration. If you wish for such happiness as this world was intended to afford, you must lend your influence to purify the moral atmosphere. Where it is most polluted, you now find the drunkard. Discard, then, the gin-drinker; trust not the breath fresh from the rum-cask; escape from the false professions that brandy prompts; confide no longer in the amiable seductiveness of the wine-bibber; and assure Mr. Barclaycorn that he would be better without beer.

I am, with every sentiment of confidence and admiration,
A WATER-DRINKER.

EVIL CONSEQUENCES OF PAYING WAGES AT A PUBLIC HOUSE.

Mr. Editor,—I am by trade a mason, and was engaged in the year 1827 to go to Edinburgh and assist in the building of Nelson's monument, on the Calton Hill. I then became acquainted with Jane Ramsay, who lived housemaid with Mrs. Dunlop, in Prince's Street. We were married in the following year, and the work in Edinburgh being finished, I returned home to Newcastle, with a pretty and affectionate wife. There was plenty of work, and good wages, and by the assistance of a little money, which my Jenny had saved, we furnished two rooms with every convenience and comfort suited to our situation in life. Soon after Jenny's recovery from her second confinement, my master's cousin, Mrs. Vampire, having been left a widow, came to the sign of the Tiger, in our neighbourhood, and Mr. Cement, my master, to assist his relation, commenced paying his workmen at her house, telling us at the same time that he did not wish us to spend our earnings

in drink. Saturday, at six o'clock in the afternoon, was the time appointed for the payment of our wages, but Mr. Cement, by necessary business, was sometimes kept away until half-past seven or eight; and as it would have been thought shabby to sit in a public house without having something to drink, a first glass created a craving for a second, and a second for a third, and so on; and in cold nights a glass of gin became necessary, as the ale lay chilly upon the stomach. The landlady was very obliging, and after a few weeks I found it rather difficult to get home before midnight. The happy face that my wife had brought out of the North was now changed to one of melancholy and discontent, and little Andrew no longer leapt for joy at sight of his father. Mrs. Vampire, after contributing to spread poverty, wretchedness, and crime through all the neighbourhood, by the sale of her pernicious liquors, made an assignment, and died of dropsy in the Infirmary.

After her death my master joined the Total Abstinence Society; and I, with several others of his workmen, followed his good example. He now pays us on the Saturday morning, so it is not his fault if any of us wastes his earnings in drink. In the evening when I am playing with the children, and my dear Jenny is busy with her needle or her knitting, she often diverts me by making droll rhymes, which you will not wonder at, when you are informed that her great grandfather was related to Allan Ramsay, the noted song manufacturer. When she was told that I had joined the Total Abstinence Society, she altered an old Scotch song as follows. For the amusement of your readers you may put it into the *Luminary*, and tell them that they must not find fault with it until they can make something better themselves.

But are you sure the news is true?
But is it true you say,
That Johnny's signed the Temp'rance Pledge?—
O happy, happy day!
His wife will be below'd again,
His children fondled now,
His breath not smell of nasty drink,
As late it used to do.

For there's nae luck about the house,
There's nae luck ava;
There's little pleasure in the house,
When our gudeman's awa.

Oft ha'e I watch'd the mirkest hour,
When all was calm and still,
And listen'd to the distant step
That gar'd my bosom thrill;
And when it pass'd and died awa,
All dreary and forlorn,
I wet my sleeping wean wi' tears,
And fear'd the coming morn.

For there's nae luck about the house,
There's nae luck ava;
There's little pleasure in the house,
When our gudeman's awa.

Sweet was his voice, and smooth his tongue,
His breath like cauler air;
His very tread had music in't,
As he came up the stair.
And will he be his self again?
Sae winsome, clean, and neat—
I'm downright dizzy wi' the thought,
In troth I'm like to greet.

For there's nae luck about the house,
There's nae luck ava;
There's little pleasure in the house,
When our gudeman's awa.

I remain your humble servant,
JOHN WALLER.

Newcastle, February 21, 1837.

A VALUABLE HINT.

GENTLEMEN,—I will venture a suggestion for your consideration. I met with some sailors who have lately joined our society, and from their zeal I think it would be well to engage

seamen as agents: of course I do not mean to employ them in the way that Mr. Whittaker, &c. are employed, but merely to call them into service, and let them know that their assistance would be acceptable and appreciated. Call together as many as possible at one time, and direct them how to proceed with their drunken companions; furnish them with arguments, tracts, &c. and expect an account from them at the end of every voyage. Much good might be thus effected, and at least the subject would always be kept before their own minds. Whether you ought to select a few to act as a committee or not I do not know; but this I know, that sailors have opportunities of doing good which no other men have. Engage them in this and the time is not far distant when they will do more—carry the gospel of peace to every land on the face of the globe. May the spirit of wisdom direct you to the best means for gaining the best ends!

I am, Gentlemen, very truly yours,
WILLIAM ANDERSON.

Monkwearmouth, 6th Feb. 1837.

LETTER FROM T. WHITTAKER.

Bradford, February 17th, 1837.

RESPECTED FRIENDS,—I am glad to hear of your continued success in the cause of temperance. I trust that your Northern Light will be distributed throughout the whole realm. The prayer of my heart is that God would inflame your zeal, and make you instrumental in opening the eyes of the people by your valuable publication. I see by your number for February that you have had a convention in Newcastle. I heartily agree with the resolutions of that convention, and am glad to see the spirit you still seem to be in, and I trust that unity and peace will dwell amongst you.

I am still pursuing my course through storms of all sorts. I am as determined as ever to wage war with that dreadful monster—intoxicating liquor. True, I and my fellow-labourers have to contend against appetite, interest, prejudice, custom, and a thousand other strongholds; but, best of all, God is with us!—Since I last wrote I have been in Wales, and travelled fourteen days without seeing a drunken man, and I assure you this is very encouraging to those who labour for the destruction of drunkenness. I have no doubt that tee-totalism will very soon be universal in Wales. It has a good foundation there, and it is not uncommon to see a public house converted into a temperance hotel. Give God the glory! I am now on my way to Lincolnshire, Cambridgeshire, Norfolk, and Suffolk. I had a glorious meeting in this town last night, and a mighty in-gathering; and this very morning I have had the pleasure to complete a family of tee-totalers by receiving all their names, and turning the drink out of doors. The house is now rid of its greatest enemy, and, while I write this letter, I have the pleasure to sit in the midst of a family of tee-totalers, who are rejoicing in their liberty. I am going into new ground, to try if I can sow the seed of tee-totalism, and I have no doubt that the Lord will go with me. I am determined to leave no stone unturned. I am well armed with shot of all sorts, and I have got my tee-total rattle with me; and, if I can't get places to meet in, I will go through the country as Jonah went through Nineveh, and, if I can do nothing else, I can cry, "NO DRUNKARD SHALL INHERIT THE KINGDOM OF GOD!" and I trust the men of England, like the men of Nineveh, from the king upon the throne to the meanest subject in the realm, will abandon the dreadful evil which is likely to bring destruction on our land, and eternal death to thousands of its inhabitants.

Friends in the North! I beseech you to bestir yourselves, and cry to those in the South to take part in the conflict; and may the fire spread East and West so that England may be freed from all the pestiferous fumes, slimes, and contaminations of this damning drink,—this mother of vice,—this parent of crime,—this child of the devil,—this enemy of God. I say, to arms! brother tee-totalers; hoist your colours higher; unsheath your swords; and let us bray the monster till his brains gush out. Onward, then, to the conflict! The enemy is trembling; the props are giving way; all hell is in motion; and the King of Heaven is arraying all his forces. The enemy is in the decayers of the rich; he is harboured in the house of God, and favoured by the

ministers of Christ. But fear not! I am with thee, saith the Lord; no weapon formed against thee shall prosper. Touch not; taste not; handle not; and the victory is sure.

Wishing you success, I remain, yours,

T. WHITTAKER,

Agent of the Preston Society.

Selections.

INTEMPERANCE IN FRANCE.

(From Cooper's Sketches of Switzerland.)

I came to Europe under the impression that there was more drunkenness among us (the Americans) than in any other country, England, perhaps, excepted. A residence of six months in Paris changed my views entirely. You will judge of my surprise when first I saw a platoon of the royal guard, literally a whole platoon, so far as number and the order of their promenade was concerned, staggering drunk, within plain view of their master's palace. From this time I became more observant, and not a day passed that I did not see men, and even women, in the same situation, in the open streets. Usually when the fact was mentioned to Americans, they expressed surprise, declaring that they had never seen such a thing! They were too much amused with other sights to regard this; and then they had come abroad with different notions, and it is easier to float in the current of popular opinion than to stem it. In two or three instances I have taken the unbelievers with me into the streets, where I have never failed to convince them of their mistake in the course of an hour. These experiments, too, were usually made in the better quarter of the town, or near our own residence, where one is much less apt to meet with drunkenness than in the other quarters. On one occasion a party of four of us went out with this object, and we passed thirteen drunken men in the course of one hour. Many of them were so far gone as to be totally unable to walk. I once saw, on the occasion of a festival, three men literally wallowing in the gutter before my window—a degree of beastly degradation I never witnessed in any other country. The usual reply of a Frenchman, when the subject has been introduced, was that the army of occupation introduced the habit into the Capital. But I have spoken of M——, a man whose candour is only equalled by his information. He laughed at this account of the matter, and said, 'that he had known France near sixty years; it is his native country; and he cannot see any difference in this particular in his time.' It is probable that during the wars of Napoleon, when there was so great a demand for men of the lower classes, it was less usual to encounter this vice in the open streets than now, for want of subjects; but by all that I can learn, there never was a time when drunkards did not abound in France. I do assure you that in the course of passing between Paris and London I have been more struck by drunkenness in the streets of the former than in those of the latter. Not long since a whole guard got drunk in the Faubourg St. Germaine, and actually arrested people in the streets, and confined them in the guard-house. The invalids are notorious for staggering back to their quarters, and I presume I have seen a thousand of these worthies, first and last, as happy as if they had all their eyes and arms and legs about them. The official reports show ten thousand cases of *females* arrested for drunkenness in Paris during the last year. I am quite certain drunkenness is not prevented by the fact that wine is within the reach of the mass.

To Correspondents, &c.

All communications must be POST-PAID, and addressed "To the Editors of the Temperance Luminary, Sunderland."

Orders for the *Luminary*, may be sent to Mr. James Morland, Bedford-street, Bishopwearmouth; Messrs. Rewcastle & Shephard, 103, Side, Newcastle; or, Mr. William Thompson, Skinner-gate, Darlington; any of whom will supply Secretaries of Temperance Societies, the Trade, &c. on advantageous terms.

It is not without some difficulty, that we make room for the following extract from a letter that we have received from Mr. James Triggs, of Newcastle:—"I can remember the time when

my wife could not get sufficient food and raiment; but now she lives at ease, and can appear decent; and I, myself, live at the same rate. Once she could not get my wages on a Saturday night; now she gets all except one single penny to get shaved with. Once we had hardly a chair to sit on; now we have a round dozen, a good bed, a clock, and a tee-total watch. I was once disliked, but am now respected. Once I had bad clothes; now I have a new suit for the Sabbath, and good clothes for every working day. I advise every drunkard to go and do likewise.

JAMES TRIGGS.

Newcastle upon Tyne, 24th January, 1837."

The Luminary.

Sunderland, April 1, 1837.

WE have received a letter from Mr. D. J. Watson, of Sheriff Hill, which we would willingly have inserted, but have not space for it, it being much too long. Mr. Watson strongly condemns the use of Alcoholic wine at the celebration of the Lord's Supper. He says:—"It is high time for Christian churches of every denomination to bestir themselves, and put away from the sanctuary of God such polluting drinks, which are only calculated to strengthen a depraved appetite." We cordially agree with him; and a fact which has recently come to our knowledge, puts the matter in a very strong light. A person with whom we are well acquainted, has recently become a member of the Wesleyan Methodist Society. He never, during the whole course of his life, tasted intoxicating drink of any kind until the present year, when he took the sacrament at a Wesleyan chapel, and then and there acquired such a relish for alcoholic drink, that he is now in the daily habit of drinking Port wine. Surely it is high time that the *Cup of Devils* should be banished from the *Lord's Table*.

Intelligence.

ENGLAND.

EDMONDBYERS, MARCH 7.—Gentlemen, I beg to inform you we are still going on here with the Total Abstinence Society; and although we cannot say we are going fast, yet our number is kept up, and additional members are dropping in. We number about one hundred. We have some reformed drunkards: one, a man of property, who has been a notorious drunkard, and frequently intoxicated for a fortnight together, until he was nearly superannuated, but who now bids fair to be a useful member of society. Another, a great drunkard, and an outwardly wicked man, had brought himself and family to poverty and ruin. He is now a sober man, and, what is better, a Christian truly converted to God, and rising daily in respectability. These are some of the fruits of temperance. I could name many more reformed characters here, did space permit.—I am, Gentlemen, yours,

JOHN MURRAY.

HARTLEPOOL, FEB. 24, 1837.—Captain Hudson gave a second lecture to a great congregation on Monday night, and seven signed the pledge. Another great drunkard signed. Please to let us know when you think Mr. Grubb will be here, that we may make it known. We have got some subscribers for the *Luminary*. Be so good as send us some, and let us know how we are to proceed in raising funds for the Society. As we are all ignorant of the work, we stand in need of instruction. Likewise there are some medals wanted, and also the cards of membership.

JAMES LEE, Secretary.

NORTH SHIELDS, MARCH 16TH.—Gentlemen,—After much difficulty a Tee-total Society has at last been established in North Shields, and 50 have already signed the pledge. A public meeting was held on the 3d inst. in the Baptist meeting-house, Stephenson-street, Mr. Matthew Robson, Bull-ring, in the chair. This meeting was splendid, and crowded to excess; and many, not being able to gain admittance, returned home apparently much disappointed. The meeting was addressed by Mr. Thomas Waugh, school-master, and a lecture was delivered by Mr.

Edward Grubb, from Preston. The eager attention with which the audience seemed to listen to the arguments of the speakers, convinced us how happily they were reconciled to the adoption of a measure so long and unreasonably opposed by many in this place. The society's proceedings are entrusted to the management of men who feel determined, under the blessing of the Almighty, to go forward in the cause, heedless of consequences, and willing to bear with patience all the odium and reproach that it is possible for the propagators of immorality and others our enemies to pour out against us. Ours is a good cause, and success must follow! But, Sirs, it does appear clearly to me, that unless the moderate drinkers form a resolution to taste not, to handle not, the accursed thing which makes drunkards, our endeavours cannot be fully promoted—drunkenness will continue to reign, and distilleries and brew-houses will continue to issue forth their liquid fires of misery and death! The longer I contemplate the subject the more I feel influenced by its deep importance and alarmed at the backwardness of professing Christians in giving up an example and a practice which is strengthening and confirming that very kingdom which they are bound, by the exercise of all their strength, both of body and mind, to overturn and annihilate. With great propriety may intoxicating liquors be denominated Satan's powerful weapons for the destruction of the property, the bodies, and the souls of mankind. And those who encourage the murderous traffic by participating therein, unquestionably add to the amount of human wretchedness and woe. We hold weekly meetings, and no stone shall remain unturned in endeavouring to exterminate the monster of intemperance. And I do hope that the period is not far distant when we shall behold talent, combined with influence and wealth, rising up in one glorious blaze to destroy the monster; to dry up the fountain from whence proceeds almost every vice; the cause of mankind's disease and misery in this world, and of their eternal destruction in the world to come.

I am, your very obedient humble servant,

THOMAS WAUGH, Sec. of the Society.

ROPERY-BANK.
STAINDROP AND ITS VICINITY.—Dear Sirs,—I herewith transmit a report of our Society, which, if you think it worth inserting, please to do so in your next *Luminary*. I am sorry I cannot give you a more flattering account of the cause in this locality; but we must look and hope for brighter and better days. I intended, and, indeed, had begun to write previous to the 24th ult., in order to be in time for the February No., but was attacked with the influenza, and rendered incapable of proceeding. On the 9th of December last, the Societies of Staindrop, Barnard Castle, Cotherstone, Gainford, Shildon, Cockfield, and Southside, were united in one general association. The meeting was held at the Staindrop Temperance Hotel; Mr. G. Smurthwaite presided, and was elected treasurer; and a delegate was appointed to represent the association at the Convention, held at Newcastle, in Christmas week. In the evening there was a tea-party and public meeting, at which John Chipchase, Esq., of Cotherstone presided. He opened the proceedings in a speech replete with information and powerful argument. The other speakers were, the Rev. A. Dent, P. M. Minister, from Shildon; Captain Gunter, Mr. James Chipchase, and Mr. W. Bowman, of Cotherstone; and the Rev. J. Kemp, Wesleyan Minister, from Barnard Castle, who delivered a most excellent speech. The Staindrop Society is not in quite such a healthy condition as formerly. This may partly be accounted for from the opposition which the cause has had to sustain from more than one source. But as it appears the climax of that opposition has been attained, it is trusted that, instead of wrecking the noble cause, it will, in due time, have given it such an impetus as will no little mortify those who have occasioned it. After all, the friends at Staindrop have good reason "to thank God and take courage." The success which has attended their labours, more especially in their Auxiliary of Southside, calls both for gratitude and renewed exertions. The first two meetings (which were only recently) held there, and the interval between them, produced 60 members. Tee-totalism has proved a great blessing to the pitmen in those Colliery districts. They now hold regular meetings every fortnight, independent of foreign assistance. They have also established a Tee-total Sick Club, with printed rules, &c. They now number 100. The worst thing which we have now to endure at Staindrop is, the almost universal *indifference* to the subject. We can, yea, we have endured *opposition* of the most

trying description, both as a society and also as individuals; and I am happy to say we are prepared, if needful, to do it again; for instead of proving what our adversaries fancied it would, viz.—a bugbear to frighten us, it will act as a stimulant and impel us forward. We can, and we also have, endured ridicule in all its multiplied forms; but its shafts, like all others, fall harmless at our feet. We challenge all the hostility and persecution which it is possible to exercise, only let us not have that apathy which forbids investigation, restrains free discussion, and, as it were, shuts out all possibility of the universal triumph of our principles. We venture to hold out our cause as the Catholicon for all the evils, and the Panacea for all the maladies resulting from or connected with intemperance. There are a good many who fancy that it is a mere chimera which some soft heads have got hold of, and that it will prove something like "the meteor's blaze, or the lightning's glare," which will soon vanish into eternal oblivion. But the foundation of our Tee-total Temple is laid, and we are fully persuaded that ere long the top-stone will be put on with shouting "grace, grace unto it." Yes, having launched our life-boat of Total Abstinence, we are determined to keep rowing until we have got on board not only every poor ship-wrecked drunkard, but all those who may be unwittingly hastening to the cataract of temporal and eternal ruin. In my next, I trust, I shall be able to give you a brief account of our Association Meeting, which will be held at Barnard Castle, on the 9th of March. I will continue to use every exertion to obtain an extensive circulation for your excellent periodical. I have already succeeded beyond my anticipations. Wishing you success in your arduous undertaking, I remain, yours sincerely,

JOHN GARTH THORNTON.

Staindrop, Feb. 1, 1837.

SUNDERLAND.—Mr. Grubb re-visited Sunderland on the 6th of March, and public meetings were held every night, either in the town or in some of the neighbouring villages, until the 16th. Such was the interest excited, that the largest places which could be obtained were found to be too small for the multitudes who assembled; and the most marked attention was paid by the audiences, who in no instance manifested the slightest symptom of weariness, although the meetings held in the town were most uncomfortably crowded. Mr. Grubb treated the temperance question as one of political economy, and lashed without mercy those bawling pot-house radicals who clamour for liberty and reform over their cups, and to whom no extension of political franchise could be of the slightest service until they acquire sober habits. Mr. Grubb manifested a strong feeling of attachment to the working classes, whose interest he has deeply at heart, and to the promotion of whose welfare he seems to be enthusiastically devoted; though we doubt whether some of his arguments were not too profound and recondite for popular apprehension. We know not which most to admire,—his philosophic mind,—his undaunted and unquenchable zeal as an advocate of temperance,—or the manly independence of his character. He threw down the gauntlet in fine style to the opponents of the temperance reformation, but none of them had the courage to respond to his challenge, although the miserable drivellers are now going up and down, and to and fro, scattering misrepresentations and falsehoods in rank abundance. A slight attempt at hissing was tried by a few cowardly poltroons at Flag-lane Chapel on one of the evenings, but it was instantly overwhelmed by the loud and long-continued applause of the audience; and the manner in which Mr. Grubb noticed this feeble attempt at disturbance, effectually prevented a repetition of it. We would hint to the military officer who acted as fogleman on the occasion, that a temperance meeting, especially when held in a building set apart for religious worship, is not the place for a *lark*; and an attempt to create a disturbance at a public meeting says little for the good sense either of drunkard-makers or their confederates, and speaks volumes against *the traffic*. We need not wonder at the rudeness of an ignorant and uncultivated populace, when persons who aspire to the character of "gentlemen" so far forget themselves!

WEARDALE.

FROSTERLY.—It is about two years since the moderation pledge was introduced here. Several adopted it, and thought

they had done great things. But we are happy to say that we have found a "more excellent way." The light of tee-totalism has risen upon us. We have got a tee-total vessel launched, with 100 persons on board. About 50 of these are youths; and if they adhere to our principles, they will safely cross the sea of intemperance. We have taken up our cross, in lending temperance tracts. We have called upon the publicans, and left them the tract addressed to drunkard makers. They begin to see their craft in danger. Only let light continue to be diffused from the platform and the press, and public opinion must undergo a great change. The existing custom of drinking intoxicating liquors at births, marriages, funerals, &c. must give way. We hope it will, ere long, be proclaimed from east to west, and from north to south, that drunkenness is fallen! is fallen! is fallen, to rise no more! Then no wife will have to weep for the drinking of her husband; then no loving parent will have to exclaim, "Oh my son! my son!" then no pious man will be annoyed with a drunken neighbour; then the church of God will not be disgraced with tipplers; then the gospel of our Lord Jesus Christ will have free course through the earth, till every family shall know the Lord.

JOS. JOPLING, Secretary.

STANHOPE.—In furnishing a report of the rise and progress of our Temperance Society, I may briefly state, that the first temperance meeting held here was on the 21st of December, 1831, when Mr. Johnson, of Durham, delivered an address, and a society was formed on the moderation principle. About a year afterwards Mr. Pollard gave a lecture, in which he introduced the principle of tee-totalism. But the abstinence pledge was not adopted until May, 1835, when, at a meeting addressed by the Rev. George Tindale and others, 30 signed the pledge. Shortly after we were favoured with several visits from Mr. T. K. Greenbank, whose eloquent and powerful appeals were not in vain; for on one of these occasions we had an accession of 58 tee-total members. We have also received valuable assistance from the Rev. Mr. Towler, of Hexham, and the Rev. Mr. Adam, of Newcastle; the latter of whom spent nearly a week in the Dale. On the 6th of August last we had a festival, which excited intense interest. About 500 persons took tea together in the National School, which was tastefully decorated with evergreens, garlands of flowers, &c. &c. After tea, we walked in procession through the town, and returned near to the school-room, where the numerous assembly was addressed in the open air by Mr. Wilcke, of Newcastle, and Mr. Whittaker, agent to the British Association, whose powerful appeals will long be remembered. We hold a public meeting every month; and by the aid which we have received from several ministers and friends in the neighbourhood, a lively interest has been excited and kept up to the present time. We have now 500 *bona fide* tee-total members, exclusive of all delinquents. Some have connected themselves with religious societies since they joined the Temperance Society. There are several reformed drunkards connected with the society, who were once bidding fair for the drunkard's end, and were thought almost irreclaimable. They have seen their folly and danger, and have hitherto, by divine aid, overcome their inveterate habits, and resisted the most powerful temptations. These are "living witnesses," to whom we point those who treat our principles with contempt and ridicule, and they are constrained to acknowledge the benefits which have accrued to individuals, families, and to the community at large. The juvenile members connected with our society have manifested great firmness and attachment to our cause. It is evident that the diffusion of our principles must have a powerful influence on the rising generation. The axe is now laid to the root of the tree; the enemy is traced to his hiding-place; the delusion respecting intoxicating drinks is daily being exposed; and the more closely our principles are investigated, the more clearly will it be seen that they are founded upon a scientific basis, and that "they are supported by every established sanction, human and divine." The prevailing drinking customs of society may be expected to undergo an entire change; and this revolution of the social habits of the community must be considered one of the glorious achievements of the temperance reformation. On reviewing what has already been accomplished, by the blessing of God on our efforts, we may with propriety exclaim, "What hath God wrought!" I may venture to affirm, that in proportion to the population, there is not a place in the United Kingdom where tee-totalism has more

rapidly extended its triumphs than in this neighbourhood. We need not now refer to America, Preston, &c. to show what temperance societies have effected. We have only to look at HOME; and the most sceptical cannot deny that the society has done great good, and that it is calculated to do still more good, were its principles generally acted upon. We feel grateful to Almighty God for what has already been effected. We are still firmly attached to our principles, being convinced that the drunkard needs all the benefit of our example, and that abstinence is altogether consistent with the gospel of Christ. We are determined to continue the combat against intemperance in every form, with redoubled energy, and never to lay down our weapons till the foul monster is finally vanquished and utterly destroyed.

R. BROWN, Secretary.

WESTGATE.—It is about two years since the star of temperance first shone on Westgate, when a lecture was given by the Rev. Benjamin Friar, on moderation in intoxicating drinks. A society was then formed of three members, at which number it stood for a long time; but hearing of the doctrine of tee-totalism, we gave an invitation to the Rev. Geo. Tindale to visit us, that we might hear and judge of its principles for ourselves. He came and gave us a lecture on abstinence from all intoxicating liquors; and the result was, many were convinced, and yielded to the force of truth. The seed was sown, and it is now bringing forth fruit, which is precious in the sight of God and holy men; for we now number 160 tee-totalers. Some of these are reformed drunkards, and members of Christian churches. A little while after the introduction of temperance societies into our village, a remarkable revival of religion broke out in the Primitive Methodist Connexion, and spread almost through the whole circuit; and there is every reason to believe that temperance was one of the moving causes of this revival, and an auxiliary to the gospel; for as soon as ever the young men joined the society they flocked to the house of God, and many of them were truly converted. We have had the moderation pledge to the present time; but it has been truly botheration, and has caused us vexation of spirit—but we have thrown it overboard. Our prospects are good.

GEO. RAE, Secretary.



A TEE-TOTAL LYRIC.

The stream that to God's creatures all
Is ever flowing free:
Though scorned by madding Bacchanal,
My drink for aye shall be!

My crystal cup! it brightly beams,
Undrugged by carking care:
Take hence the boasted bowl that teems
With frenzy and despair.

Oh! who would ask a purer draught
Than Nature's pearly wine,
Of yore, in sinless Eden quaff'd
By man, when most divine?

I'd rather raise in hollowed palms
Such treasure to my lips
Than drain from gold, with all its charms,
The draught the drunkard sips.

The violet in the lonely vale,
The heath on mountain grey,
The cowslip, and the primrose pale—
They drink—I'll drink as they.

Then bear your death-fraught chalice hence,
Bring WATER, fresh and free!
The wine of peace and innocence,
Is aye the wine for me.

Sunderland, March, 1837.

E.

Varieties.

VARIETY is the spice which gives life all its flavour.

CAPTAIN PARRY, in his voyages to the Polar Regions, says, "It is owing to the total absence of intoxicating liquors that the Greenlanders are so little addicted to brawling and fighting, and can bridle their resentments with such stoical firmness." And no doubt the paucity of crime and taxation is entirely owing to the same cause. M. Gaynard and M. Freycinet, who are now on a voyage of scientific discovery to Iceland and Greenland, have recently furnished the Academy of Sciences in Paris with the following, among other interesting facts:—With a population of 50,000, there have been only four murders committed since the year 1786; and since A. D. 1280, or for almost six centuries, the island has not been subjected to the slightest increase of taxation.

REV. J. BARKER'S TESTIMONY.—I have now tried abstinence from all intoxicating drinks between two and three years, and I have found it in no respect an inconvenience or injury, but in many respects advantageous beyond measure. While I used a little ale, wine, and porter, my health was frequently interrupted, and my frame became at last so weak and infirm, that I had great reason to apprehend consumption. My state was very precarious, and every two or three months I could perceive myself considerably worse; and I have no doubt but that, as Dr. Small, of Boston, assured me, without a change in my way of living, in eighteen months, or two years, I must have changed worlds. But from the time I ceased to use wine, ale, and porter, my health has gradually improved. From that period to the present, I have not been hindered by affliction from preaching one sermon, or taking one journey, or performing any duty. I have gradually increased my quantity of labour; and now for sixteen months I have done thrice as much work in public speaking and travelling as I ever did in former years. Every few months I can find my strength increasing, and every one (except a few blind advocates of drink) can perceive a great improvement in my looks. I am every month more convinced of the folly of the drinking custom, and of the tendency of tee-totalism to promote our health and cheerfulness, and to expand, and invigorate, and purify all the powers of the mind.

JOSEPH BARKER.

Chester, Nov. 3, 1836.

ANOTHER MINISTER'S TESTIMONY.—The Rev. Richard Knill, formerly of St. Petersburg, has made the following statement in favour of total abstinence, in an address to young ministers, dated October 31:—"Before I was married I used frequently to take a tumbler of weak spirits and water in the evening, and on Sunday evening I took it a little stronger, in order to compose me to sleep; yet, strange to tell, it had quite the contrary effect. It kept me tossing about restless through the night, and in the morning I was quite unfit for study or for active labours; and I frequently exclaimed, 'This preaching will kill me!' After I had been married a short time, my wife advised me to leave off this tumbler on Sunday night, and I did so, and found myself the better for it. This induced me to leave it off on week nights, and I found myself the better for that also. Still I took a glass or two of wine, especially on Sundays, and we always had a bottle in store in the vestry, to take a drop when I came out of the pulpit, if I needed it. I thought this must be a good thing, for almost every minister and every deacon recommended it. At last, I began to suspect that it was not so useful as was supposed, and I gradually left it off. But when I returned to England, and was engaged in preaching eight or ten, and even fourteen times a week, I found that the large congregations and heated chapels produced great exhaustion; and, in order to recruit my wasted strength, I sometimes took beer, or porter, or wine at supper. Then, in the morning, I had a little headache, or felt nervous, or had a white tongue—yea, so white, that I spoke of it to a kind friend in Yorkshire, and he actually brought me a tongue-scraper, but never advised me to abstain from wine and strong drink. I mentioned this to another friend in Norfolk, who assured me, that my incessant labours kept up such excitement, that I should have a white tongue as long as I lived. But now the secret is come out: I preach oftener than most men, yet sleep well, have no headache, no white tongue, and very little exhaustion. The secret is this—I never drink wine, or spirits, or porter, or beer, or cider, or any other ferment-

ed or intoxicating liquor. The pure water from the spring is my beverage; and I never was so well since I became a preacher. You will see what I mean by all this. Yes, dear brethren, it is that you may do the same, and find the same benefit. Remember, I make no invidious remarks on those who differ from me, but I wish you to consider two things:—First, That nearly all the blemishes which have been found on the characters of ministers for the last fifty years, have arisen, directly or indirectly, from the free use of intoxicating liquors. Secondly, That the strongest man, and the handsomest man, and the most rousing preacher, were all three of them what is technically called *tee-totalers*."

A REPORTER, whom we have had frequent occasion to employ, Mr. J. W. Green, bears the following testimony to the benefits of total abstinence in the *London Temperance Intelligencer*:—"At the anniversary meetings which are held in London, in May and June, I am very busily employed, having to attend sometimes two meetings in one day, and then to spend a considerable portion of the night in preparing my reports for immediate publication; at these periods I uniformly abstain from the use of malt liquors, wines, or spirits. My drink at dinner is water, and at other times coffee. The result has been much comfort during my fatiguing labours of body and mind; while many of my brethren, who drink plentifully of malt liquors, and prepare their reports with a bottle of sherry, or a glass of spirits and water by their side, complain of being *completely fagged*, and are often unable to resume their labours at an early hour in the morning. But, though such has been my practice for years, it did not occur to me that what proved so beneficial under the excessive fatigues of six weeks, would prove equally so in circumstances of comparative leisure, for six months, or throughout the entire year. Last spring, I determined to make the experiment; my success has, I think, been complete; I am better in health, and a little better in pocket. Hence I have inscribed my name in the books of your society, and feel that an obligation is imposed upon me to promote its prosperity to the extent of my humble powers."—*Christian Advocate*.

A DRUNKARD AT HIS WIT'S END.—A drunkard, quite at the far end, was refused any more drink, the landlord not being willing to take his word. He went home and fetched the bible, and offered it for drink. This the landlord refused; upon which the drinking man observed, "if they will neither take my word nor God's word, it is quite time to drop it."

THE FARMER and his man, who drive their pigs to market, and drink a cup or two extraordinary on account of the ready sale they meet with, reduce themselves to a condition far below that of the hogs they sell.—*Rowland Hill*.

WATER-DRINKING.—The effects of water-drinking in a burning climate are well marked in the following account given by Mr. (afterwards Sir J.) M'Gregor, of the march in Egypt of a division of the British Army, sent from Hindostan to aid the main army in opposing the French under Napoleon:—"After crossing the Great Desert in July, 1801, from a difficulty in procuring carriage, no ardent spirit was issued to the troops in Upper Egypt. At this time there was much duty and fatigue, which, for want of followers, was done by the soldiers themselves; the other duties were severe upon them; they were frequently exercised, and were much in the sun; the heat was excessive; in the soldiers' tents, in the middle of the day, the mercury in the thermometer of Fahrenheit stood at from 114 to 118 degrees; but at no time was the Indian army so healthy."

ON WEDNESDAY, March the 15th, an inquest was held at the Dun Cow Inn, Darlington, on view of the body of Mr. Samuel Rowlandson, of Newton, near Barton, farmer, who, it appeared from the evidence of Mr. Ralph Stamper, was proceeding home from Darlington market, on Monday, on horseback, in a state of intoxication, and when about a quarter of a mile from the latter place, he was thrown from his horse. Assistance was immediately procured, and he was conveyed to the Dun Cow Inn, where he lingered till Wednesday morning, when he expired. Verdict, accidental death, with a deodand of 5s. on the horse.—*Sunderland Herald*.

Sunderland:

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THE

TEMPERANCE LUMINARY.

"WE AGREE TO ABSTAIN FROM ALL INTOXICATING LIQUORS, AND THAT WE WILL NOT GIVE NOR OFFER THEM TO OTHERS, EXCEPT FOR MEDICINAL OR SACRAMENTAL PURPOSES; AND THAT WE WILL DISCOURTAGE ALL THE CAUSES AND THE PRACTICE OF INTEMPERANCE."—*Tea-total Pledge.*

No. VI.

June, 1837.

ONE PENNY.

Advertisements.

NEWCASTLE :

TEMPERANCE FESTIVAL, JUNE 22, 1837.

THE TEE-TOTALERS of the NORTHERN TEMPERANCE DISTRICT are hereby invited to attend a Temperance

FESTIVAL AND PROCESSION,

To be held in Newcastle on Race Thursday, June 22, 1837.

ORDER OF PROCESSION.

Time of meeting, $\frac{1}{4}$ past 12 o'Clock—to move at 1 o'Clock.—Places of meeting.—The Newcastle Society and all the Societies north of the Tyne, are intended to meet in Bethesda Chapel, Gateshead.—The Gateshead Society and all the Societies south of the Tyne, are intended to meet in the Wesleyan Chapel, Gateshead.

The Procession to proceed through Gateshead, and having passed through the principal streets of Newcastle, to close with

A PUBLIC MEETING,

To be held on the Parade Ground, in the afternoon.

Mr. CONDER, Agent from Staffordshire, and Mr. POLLARD, of Leeds, are expected to attend.

The members walking in Procession, are expected to wear their Medals, suspended with white Ribbon, and a white Rosette on the left breast of the Coat.

THE TEA PARTY

Will be held in the Music Hall and Salem Chapel School Room.

The members taking Tea in the School Room, will be admitted to the Public Meeting in the Music Hall, by the same Tickets.

Country members may be supplied with Tickets, by Rewcastle and Shephard, Booksellers, Newcastle.

As the Tickets are limited, an early application will be necessary.

N.B.—It is with reluctance the committee announce, that in consequence of the great expence attending the Procession, they are obliged to charge the Tickets for the Tea, eighteen-pence.

J. REWCASTLE, Corresponding Secretary.

JUST PUBLISHED,
PRICE ONE HALF-PENNY,
Fivepence per Dozen, or 3s. per 100,

A TRACT, entitled "A FEW WORDS TO THE MODERATE DRINKER," by a Mechanic, a Member of the Durham Total Abstinence Society. To be had of WM. SHADFORTH, Secretary to the Durham Total Abstinence Society; J. MORLAND, Bedford-street, Bishopwearmouth; REWCASTLE and SHEPHARD, 103, Side, Newcastle; and WM. THOMPSON, Skinnergate, Darlington.

TEMPERANCE HOTEL, CORNER OF BEDFORD-STREET, HIGH-STREET, BISHOPWEARMOUTH.

JAMES MORLAND, Licensed Dealer in Tea, Coffee, &c. embraces this opportunity of returning his best thanks to his Friends who have patronized him since opening the Temperance Coffee House; and informs them, and the Public generally, that he has entered on the Premises recently occupied by Mr. Chipchase, Ale and Porter Merchant, and has fitted up commodious Coffee Rooms, where Tea, Coffee, and Chocolate of superior flavour and quality, can be had at the shortest notice.—J. M. assures his Friends and the Public that no exertion shall be wanting on his part to render his Establishment deserving of their continued and extended support.

Breakfasts, Dinners, and Suppers promptly prepared.

Lemonade, Ginger Beer, and Soda Water, of superior quality, 3d. per Bottle.
Coffee, Tea, and Chocolate, 2d. per Cup.
Ditto, with Bread and Butter, 3d. ditto.

CONFECTIONARY.

Sunday School and Tract Society's Publications; Books of all kinds to order; Stationary, &c. Publisher of the Temperance Luminary, and Agent for all Temperance Publications.

Temperance Medals, and Spoons.

LICENSED TO VEND PATENT MEDICINES;

WELL-AIRED BEDS.

Sunderland, 25th May, 1837.

EXTRAORDINARY BARGAINS, IN WOOLLEN AND LINEN DRAPERY, TUSCAN AND STRAW BONNETS, &c.

FOR READY MONEY,

AT M. A. CAMERON'S,

12, High-street.

COLOURED and Black Gros des Naples, 1s. 6 $\frac{1}{2}$ d. and upwards; rich figured Pompillia, 1s. 7 $\frac{1}{2}$ d.; a Lot of Prints, from 2 $\frac{1}{2}$ d. to 5 $\frac{1}{2}$ d. decided Bargains; rich Chintz ditto, 7d.; London Printed Muslins, fast colours, 4s. 6d. the Dress; Calicoes, from 1 $\frac{1}{2}$ d.; Super Shirting Ditto, 4d. to 6d.; an immense Stock of Filled and Plain Silk Shawls, at astonishingly low Prices.

WOOLLEN CLOTHS, &c.

A cheap Lot of Superfines, 5s. 11d. to 9s. 6d.: Plain and Fancy Kerseymeres, 4s. to 6s. 4d.; Waistcoatings, 1s. and upwards; Checked Moleskins and Railway Canteons, 1s. 2d. to 1s. 8d.

BONNETS.

The immense Stock of Tuscan, Luton, and Fancy Bonnets, having been purchased under peculiar circumstances, will be found, on inspection, **DECIDEDLY CHEAP.**

In addition to the above, M. A. C. respectfully invites attention to her Stock of Irish Linens, Flannels, Muslins, Ribbons of the newest styles, Hosiery, Gloves, &c. &c. which, from the great distress in the manufacturing districts, have been purchased by Mr. Swan, at extraordinary low prices.

FUNERALS FURNISHED.

Sunderland, May 1st, 1837.

Original Communications.

TO THE WORKING CLASSES.

No. II.

The distinguishing feature of the times in which we live is to be traced in the contest going on between the selfishness of sensual gratification, and the onward progress of intellectual and moral power. The once drowsy torpidity of the public mind is now being animated by the chainless energies of increasing intelligence; additional fields of thought are expanding every fibre of the human intellect; the barren wastes of mental uncultivation are being cleared of those noxious weeds, the accumulation of ages; and an enlightened community, the pith of national greatness, is rising in their stead. "Old things are passing away, and all things are becoming new."

You, the working millions, are participating in the general influence of this blaze of renovating light. You are no longer to devote your every hour to physical occupation, and be the mere mechanical instruments for moulding the golden calf of Mammon. Nobler pursuits—higher aspirations, are beginning to pervade your hearts and apportion your time. You see that if the object of human existence be the same, however humble, or however exalted, its sphere, any artificial barrier to the attainment of the legitimate aim of human life is an infringement of every dictate of nature, reason, and Christianity; and you, therefore, view with just abhorrence any obstacle to national happiness, and the existence of any evil stimulates you to assist in its removal. The recognition and practical application of the great principle of co-operation in its most extensive signification, is, indeed, the happy dawning of a holier æra, and the glorious basis of a more exalted humanity. Thanks to your working men's associations, your mechanics' institutes, your political and trades' unions;—thanks to your Detroisiers and Elliotts, your Lovetts and Grubbs, for the propagation of principles and feelings so great and divine! Too long have you entrusted your interests to the protection of others; too long have you spurned and neglected your "higher vocations," for meaner engagements and vicious enjoyments. Why is this? Because you have nothing at stake? Because you are producers of wealth instead of distributors? Because poverty is your portion? These are no pleas at all. "A man's a man for a' that." You still retain the form and the feelings of men—you still have a consecrated home to protect—you still are candidates for future happiness. Nay, poverty is a powerful motive for extending the range of your duties and your benevolence, and grappling with the monster vice; for, in a well-regulated society, there should be neither indigence nor affluence. You are poor, and therefore you must no longer remain in senseless inactivity. Common sense and religion cry aloud for a display of philanthropic enthusiasm and intrepid magnanimity. "To him that knoweth to do good, and doeth it not, to him it is a sin." Working men! maintain, in spite of circumstances, the truth, the justice, the benevolence of this declaration; never mind the temporary disadvantage accruing from a change of habits, feelings, or associates; "honesty's the best policy" yet. Let not the operations of prejudice damp your attachment to virtuous principles. Remember that moral worth, however unfavourably situated, will shed its lustre, and will be revered. Let us, then, put our shoulders to the wheel, and try to improve, though our efforts be fruitless. Professing to be Christians, renounce your friendship with vice, and carefully and eagerly practise your professions. In the history of the past you may read a lesson for the future, that

"Who would be free themselves must strike the blow!"

Let us strive to leave the world, then, better than we found it—let us join in the struggle for happier homes and a freer existence. Various are the means employed to attain this end. One may be handling the pruning knife of political reformation; another may be warring with the gigantic evils of intoxication; still they are the foes of oppression, wherever it lurks, and whatever may be its name. Let us then side with virtue or with vice. Show your colours and act with decision. Are temperance societies deserving of your support? They are established with a view to ameliorate your condition, and promote your welfare. To accomplish this they have rejected all favouritism in framing their pledge; intoxication, in whatever form, is equally and impartially denounced. And, in assailing the strongholds of alcohol,

they present a substitute for taverns and dramshops, by the formation of liberal reading-rooms, in connection with cheap coffee-houses. And, thirdly, the remedy they suggest is so infallibly sure, and so simple, that, viewing the subject impartially, an organized body could not have stronger claims to the support of working men. And let me ask you what evil existing in society has been productive of so much poverty, crime, disease, and misery, as the practice of taking intoxicating drinks? Has it not robbed you of your means of support—your comfort—your happiness—your homes?—destroyed the vigour of blooming youth?—hastened the decrepitude of age?—burst the heart of natural affection, and destroyed the drunkard with the pangs of remorse, and the chilling grasp of despair? Is it not the radical cause of all our pauperism; of four-fifths of our criminal offences; of irreligion; of political corruption; and almost every evil that stains the characters of Englishmen? Why, then, do you indulge in the practice? Because intoxicating liquors are strengthening? There is nothing in them to constitute strength. Chemical science has exposed the delusion; they merely create a factitious animation in the physical system, without administering real strength; they stimulate without nourishing; and necessarily produce ultimate debility and premature decay. Why, then, do you take them? Because you like them? If you love your neighbours as yourselves; if you value an upright, unbending integrity; if you prefer comfort to misery, and peace to discord; how can you like a glass of intoxication, or patronize the guilty traffic by indulging in the unmanly, unchristian practice, when it has blasted the happiness of millions, and death-bound millions more?

A tee-total sawyer, on being asked to aid in the erection of a malt-kiln the other day, exclaimed, "No! I would rather want, and beg, and die, than be necessary to the support of customs and habits that have brought such misery on the people of my country." Follow his example! You retain the means of restoring the blessings of abstinence to the enslaved drunkard. You have the power of destroying for ever those curses,—the dram shops and taverns. And how? By uniting in a firm and tee-total band, to touch not, taste not, the unclean thing. Disregard the glittering splendour of the gin palace, or the "clap-trap" sign-board of the publican. Consider them as promoters of immorality and vice. Avoid them as you would a pestilence.—Refuse to drink; you will then never wish for it; you will restore plenty to your families and homes instead of giving your wages to the landlord, and receiving worse than nothing in return; you will be better clothed, better housed, and better men; your children will receive the fostering aid of a liberal education, instead of living in ignorance, and, consequently, in danger and vice. Refuse to drink! you will then save your country millions of money per annum, and illumine every heart with the sunshine of a brighter day; you will then strike at the root of the evil,—the remedy will be irresistible, the triumph will be complete.

Yours truly,

GEORGE BINNS.

Sunderland, April 10, 1837.

DRUNKENNESS AND IMPIETY.

Drunkenness is a fearful and tremendous evil. There is no vice with which it is not associated—there is no crime to the perpetration of which it has not led—and the deeds of darkness to which it has given birth are beyond computation. It not unfrequently inspires men with the dispositions of fiends, and ministers courage, if not strength, for the most revolting practices; while it makes the silly and incautious the willing dupes of designing individuals, or the wretched victims of the most tragic events. Not only deeds of cruelty, but of impiety, have originated in it. The profane hand, nerved by its influence, has been stretched forth, and touched the ark of God. Things most sacred have been polluted by its foul breath. Customs, dear to the hearts, and most venerated by the associations, of christians, have been desecrated by its unholy intermeddling. The God of heaven has been insulted by its wayward follies, while the holy and the good have stood trembling and aghast, like the inhabitants of Malta, when the viper from the fire fastened on the hand of Paul, expecting the vengeance of heaven to fall on them.

The following occurrence, which is not a creation of the brain, but a transaction of real life, originated in intoxication. The relator had it from a godly man, now, and then, living a short distance from the spot where it happened. It is one of those scenes, the description of which makes the purple current of life stagnate—leads us to imagine we are carried to another planet—and associated with another race of mortals. By it the impiety and deceitfulness of the human heart are awfully and strikingly portrayed; and that heart especially, when demonized by wine and stupefied by the intoxicating draught.

In the west of Scotland there is a large manufacturing town, celebrated more for the production of the ornamental than the useful parts of female attire. The inhabitants of this place are as remarkable for their religious habits and general intelligence, as for their skill and ingenuity. Between churchman and dissenter there is not so marked a distinction as in this place—there is a oneness in the mode of worship, and a greater equality among the ministers of religion. In consequence of having the same views of the ordinances of grace, and the same mode of administering them, there is an outward co-operation of the clergy in regulating the seasons for observing fast and thanksgiving days—the hours of public worship on the Lord's day—and the occasions for commemorating the new testament sacramental feast, to which, south of the Tweed, we are entire strangers. Perhaps it is not known to many of your readers, that, in celebrating the ordinance of our Lord's supper, there are days of fasting or preparation before and one of thanksgiving after. Hence, if you visit a town in Scotland on any of these days, you will find a complete cessation from business—calmness and tranquillity reigning—outward decorum appearing—and the churches and meeting houses nearly as well filled as on the day of rest.

These remarks are necessary to introduce the narrative of a fact which must fill every pious mind with horror. It happened on one of these preparation days—on Saturday before the dispensation of our Lord's supper. All business on that day was suspended. The shops were closed, and the warehouses emptied of their bustling population. There were a number of travellers in the town, citizens of the world, who are not, generally speaking, very remarkable for their piety. Mr. — was a resident manufacturer, and as notorious for his drinking propensity as for his indifference to religion. Knowing the day to be consecrated to religious purposes, and all business suspended, he invited a few of these mercantile men to dine with him. His invitation was cheerfully complied with. The number was twelve, and the majority Scotchmen. There were four Englishmen, and one American. The house in which they assembled was directly opposite to one of the parish churches, and within a stone cast of another. It was in the spring of the year, towards the end of April. For the honour of the female sex, I have to state, the gentleman in whose house they met was a bachelor. None of the fair portion of the creation were present. The presence of polite and religious ladies will always tell on society—it will secure not only general decorum, but prevent any indecency in speech or conduct. The dinner ended, you may now in imagination picture to yourselves the after scene. A table groaning under a load of wine decanters and bottles of spirit; from it incense ascending "to the prince of the power of the air;" and around it these worshippers of Bacchus, swilling themselves with narcotic mixtures. The din and merriment increase as the afternoon rolls on, and reason becomes obscure. At last the light of common sense extinguished, and reflection gone, they were prepared to utter or perform whatever may be suggested by their depraved nature. Their language was no longer dictated by reason; the dread of future consequences ceased to restrain their actions; and religion, which commonly receives homage from the vicious and bad, was outraged by them, instead of commanding their reverence. They were embodiments of evil, or incarnate fallen spirits.

At the moment when all the fury of the demon intoxication was roused up, and bellowed fearfully within them, the church-going bells began to ring. The hallowed sound, which admonished the godly to repair to the sanctuary, and recalled the thought of bygone pleasures, awakened in them the hellish design of mimicking the most solemn ordinance of religion. One of their number—an arch-fiend among demons—called for silence, and the loud laugh ceased. Standing up, and supported by the table, with an air of assumed gravity, he proposed the observance of the sacra-

mental rite. All murmured their acquiescence. The wine was poured first, by audacious hands, into a jug which was emptied for this purpose. Large glasses were used, instead of cups, for the distribution of the wine. Bread was called for, and put on a plate. A few shillings were made to serve as tokens, which are, in Scotland, given to the communicants before they proceed to the table of the Lord. Two were appointed to distribute the bread and wine among the others; and one of this infernal band, with an oath, declared himself qualified to act as minister on the occasion. These preliminaries adjusted, horrible to relate, they proceeded, according to the manner of the church of Scotland, to dispense the ordinance of our Lord's supper. An address, in which the language of scripture, and the phraseology used at such times, were introduced, was delivered by one of their number, standing at the head of the table, to those who were seated at it. The bread and wine, in due course were distributed among them; and the mimic scene was closed by an harangue, parodying the word of God, and, in wickedness, surpassing even the darings of fallen spirits. This oration finished, the restrained silence was broken, and, rising up simultaneously, the whole company, by one burst of noisy laughter, and of approbation of their own folly, filled up the measure of their iniquity, and sealed their earthly doom. In this manner terminated, for the time, one of the most revolting scenes perhaps ever exhibited.

On these debauched and blaspheming mockers the shades of night fell. Besotted and insensible, they separated from one another, and each sought his own dwelling. The night passed away, and the morning dawned. The day of rest was ushered in, and many would rejoice when it was said to them, "go ye up to the house of God." These would hail the coming of the Lord's day with joyous hearts, and with pleasing anticipations. Those mockers of religion—those lovers of strong drink—awakening from their wine, would curse the light, and reproach themselves. The following morning, which saw the refreshed mechanic and the bustling warehouseman repairing to their weekly toil, heard the rumour of what had been done on Saturday. The report reached the ear of the civic authorities. Search was made, but—as if conscious of guilt, and dreading the indignant frown of a religious public, and apprehensive of final consequences—they had fled. The inquisition was unsuccessful. This debauch, and the irreligion to which it led, formed the theme of conversation for many months. Not a voice was heard to palliate their conduct. All were loud in their condemnation; and not a few ventured to prophecy that the vengeance of an incensed Deity would overtake them before they crossed "the bourne from whence no traveller returns." The crime was strange and uncommon; and the feeling which it excited was strong and unusual. Perhaps no event, since the burning of two witches and one warlock, ever produced such a sensation in that town. Drunkenness! what hast thou not led man to do! Who is able to compute the amount of misery which thou hast produced! Who can reckon the follies which have sprung from thee!

These men, though the hand of civic justice did not arrest them, were overtaken by the visible vengeance of heaven. One of them, many years after the event, returned to —, and lived despised, and died accursed: he fell down in a state of agony in the public street, and expired immediately. Another of them went to America, and lived in poverty, and dropped down dead in the Market Place, without any previous symptoms of approaching dissolution. *All of them suffered violent deaths; not one of them died in his bed.* In thus visiting them, the displeasure of the Almighty was displayed against their crime. Here, as in a glass, the drunkard may see the consequence of his prevailing sin—the light in which it is viewed by heaven—and the manner in which, not unfrequently, the judge of all the earth punishes him for those impieties, which his intoxication may have led him to commit. Violent deaths, among the victims of this vice, are not, by any means, rare. They are of daily occurrence, and should produce fear in those who are the slaves of it.

Drunkenness led to this impiety. It has given birth to other crimes of a kindred nature. Let not the drunkard, who may deign to read the above recorded fact, for the truth of which I can refer to many individuals, say, I am in no danger of acting in this manner. So would the impious persons alluded to have said. Had such a thing been proposed to them in their sober moments, they would have strongly condemned the proposal, and said,

"How can we do this great wickedness, and sin against God?" But it was suggested when their minds were inflamed with wine; and it was instantly approved of and carried into execution. Of drunkenness it may, with propriety, be said, what Pope has declared of vice in general—

"It is a monster of so frightful mien,
As, to be hated, needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."

Sunderland, May 9th, 1837.

A. B. S.

THERE WAS JOY IN HELL.

A FRAGMENT.

But I cannot enumerate all the evils of intemperance. Would to God that these were all! O, could I drag together all that has been sacrificed at the shrine of the demon of intemperance!—the blasted peace—the ruined hopes—the broken hearts—the damned souls—and give them all a tangible form, methinks they would form a mountain that would fill the whole earth, and reach far above the clouds. And all this to the demon of intemperance! A demon! do you say? Yes, my friends, a demon. Bacchus has too long been deified—too long been regarded as a god—too long [had divine honours paid to him. But he is a demon, and has his origin in the bottomless pit. Look down in imagination to yon fiery gulph, and contemplate for a moment the scene spread out before you—terrific darkness!—horrid shapes!—dreadful groans, that make the visitant recoil!—a roof of fire!—a lake of liquid flame!—a deep—But, hark! what do I hear?—a sound of wings!—nearer—nearer—ah! what a terrific—what a bloated form! 'Tis the demon of intemperance, just arrived from our world. Pride is on his brow, triumph in his looks. Myriads of fallen angels rise to do him homage. He hastens on, and stands before the infernal throne. Satan rose up as he approached. All hell stood round, when Satan from his throne began—"Welcome thou mightiest in evil! Well hast thou earned thy honours as a prince of hell. Once I stood first in guile and artifice; but thy invention will do more to fill these shades than all that the united powers in Pandemonium yet have tried. But we would hear from thy own mouth the story of thy success." Intemperance now began—"Great King, and ye my peers, the bait has taken well. Man is now nearly as bad as we. Man has rebelled against the King of Heaven—his promises and threatenings are both despised. Gin-palaces and Jerry-shops are raised in every street; and in those temples I alone am worshipped. No guardian angel enters there. The atmosphere is far too gross for heaven-born spirits to breathe. 'Tis little better than our own. And could you hear the wretches, when they have swallowed down a cup or two of poison, how they rave, and mouth the heavens—the younger devils might go there to learn blasphemy. I feared at first that I should not find agents to carry on my trade; but Mammon soon removed my doubts, and found among his devotees a class of men or devils half-prepared, who, I believe, would scruple not, nor shudder to retail these liquid flames, if they could sell them. The world is all our own. Man has despised the crystal stream of heaven, and drinks the cup that hell has given." I have brought ten thousand of my victims with me, and thousands more are on their way. Some of these are dreaming yet, and will not wake until they plunge amid these burning waves. We need not trouble ourselves much more about the world. Our work goes on apace; and all the caverns of the deep, though bottomless, will yet be filled!" Intemperance ceased; and never was there such a shout since Adam fell. The whole infernal crew forgot their torments for a time, and leaped for joy, and raised a yell of loud acclaim and triumph, which echoed back as if ten thousand bellowing thunders had at once burst from their prison. Old Chaos trembled as if his reign was at an end. The noise reached to the battlements of heaven, and reverberated round our earth almost loud enough to wake a drunkard from his slumbers. But, ah, it only almost awoke him. The drunkard slumbers still!

W. N.'s QUERY ANSWERED.

In reply to the question in the *Luminary*, as to the cause of the fat, rosy, and apparently healthy condition of publicans, their

wives, &c. I would remark, that this state does not always depend on the mode of living, so much as upon a constitutional tendency to become stout. Neither, in the case of innkeepers, does it invariably arise from excessive use of intoxicating liquors, since some of them are, in this respect, more wary than their customers. Medical authors are agreed, that excessive accumulation of fat depends on a life of ease, indolence, indulgence in sleep, and in eating and drinking; and there is perhaps no class of persons in whose situation these causes so generally combine as in that of publicans. Well knowing that their numerous customers are busily engaged in providing for them, they have little anxiety. Whilst their domestics are harrassed, with running and standing, from morning till night, (in some establishments not being allowed to sit down, even whilst they snatch the hasty meal) their health becomes disordered, their legs swollen, and they are prematurely worn out; whilst the publicans themselves have little to do but sit still, and receive the fruits of other men's labours. They live on the fat of the land; and, like the stalled ox, take no more exercise than conduces, rather than otherwise, to increase of bulk. Need we wonder, then, that they should be fat and fair? But all is not gold that glitters. This rosy, apparently healthy condition is a state bordering upon disease. It depends upon a dangerous fulness of the blood-vessels; and the deposition of fat, which has aptly been compared to a dropsy of animal oil, instead of water, is a kind of safety-valve, by which the overloaded vessels relieve themselves, and by which the individual is for some time saved from the impending apoplexy or the dropsy of water. There are two ways in which increase of animal bulk may take place,—either by a redundant supply of nutriment to the system, or by diminished waste. We have seen that innkeepers are exposed to both these causes; and it is principally in the latter way that intoxicating liquors contribute to this increase. Fermented drinks, especially those purporting to be malt liquors, produce a state of mental and bodily inactivity; and, in common with other intoxicating drinks, they paralyse the absorbent vessels, and render torpid many of the salutary secretions; thus diminishing the waste, whilst supply is going on, and accumulated bulk is the necessary consequence.

Let those who still admire the beautiful, plump, rosy, apparently healthy condition of publicans, hear what has been said by a late eminent author:—"Innkeepers, almost invariably addicted to drinking, are generally unhealthy. Often bulky and plethoric, they have the appearance which ignorant persons mistake for health, but which is known to the medical eye as the foundation of disease. Sometimes gastric disorder induces affections of the brain; but more frequently abdominal congestion, with diseases of the liver and stomach, are first established, and apoplexy or dropsy closes the scene." Alcohol makes no distinction between the buyer and seller. The publican falls a victim as well as his dupes to the influence of the maddening drink, and it is equally their interest to abandon it for ever.

Mr. Editor,—Several causes concur to produce that jolly, fat, and rubicund appearance in landlords and landladies to which your correspondent alludes.

The occupiers of public houses must have, either by nature, or as the result of habit, a most apathetic state of mind, or they could not possibly follow a calling which produces so much misery.

They lead indolent lives, having seldom any occasion or desire to exert their vigour of body, excepting now and then, just as it were by way of exercise, they turn out of doors two or three obstreperous customers, who may have made too free a use of good John Barleycorn's best liquor.

They do not drink, though it is believed that they eat abundantly, and of the best of the good things, too. It is not matter of surprise, then, that they should grow fat, when they enjoy every means of doing so, viz. a feeding disposition, an indolent life, and a groaning table. Now, lest any one upon reading this account of the matter, should be tempted to covet their easy lives and luxurious fare, the reader is assured, upon high medical testimony, that they have only the appearance of health. Sir Astley Cooper states that they are vital all over; and surgeons generally manifest extreme reluctance to bleed them, lest they should sink under the operation.

I. O. U.

LETTER FROM LEEDS.

I am very much rejoiced to hear of your success. Grubb appears to have infused new life and zeal amongst you. I hope you will keep up the excitement. Your motto must be that which enabled Napoleon to plant his eagle on the summit of the Alps, "Onward!" till the white banner of temperance shall float in triumph upon the highest ramparts of the enemy. "Many shall run to and fro, and knowledge shall increase." It is increasing: light and love, on errands of mercy to men, are going forth, dispensing their blessings, and scattering, like mists before the rising sun, the darkness which for ages has enveloped us; and even now the morning of a brighter and a happier day has broken upon our world.

"Onward! till o'er the gladden'd earth,
The kindling impulse shall go forth,—
And 'till where'er the bane is spread,
In every realm that mortals tread,
Our beacon light shall sweetly smile,
'Till in the farthest ocean isle,
In every barque that dares the wave,
Each shore old Neptune's billows lave,
Fair Temperance shall sit enthron'd,
Her queenly presence felt and own'd,
'Till drink is changed and man is free,
Still Onward let your watchword be."

Yours in haste, very truly, JOSEPH ANDREW.



BOROUGH OF SUNDERLAND
SHIPPING COMPANY.

Shares £10 each, paid by monthly instalments of £1.

PROVISIONAL COMMITTEE.

Messrs. Edward Kewin, Baker; John Clark, Draper; William Anderson, Teacher; James Eden, Ship Chandler; W. H. Garmack, Grocer; Edward Bowmaker, Miller.

At a Meeting of the Subscribers, held this evening, at James Morland's Coffee-house, Bedford-street.

Resolved—That the Committee meet here every Monday evening, from 7 to 8 o'clock, to receive the signatures of subscribers, and for the transaction of other business.

That the first instalment of one pound a share be paid to the Committee on Monday evening, the 22nd instant, at 7 o'clock.

That the cash be deposited in Sir Wm. Chaytor, Bart. and Co.'s bank, in the name of the Committee, until the capital increases to the amount required, and the Company deems it prudent to make a purchase.

W. J. SMITH, Secretary.

May 17, 1837.

TEMPERANCE
TEA AND COFFEE HOUSE,
9, DUKE-STREET, BETWEEN THE NEW QUAY
AND BULL-RING,
NORTH SHIELDS.

LYDIA PLUNTON

MOST respectfully begs leave to acquaint her Friends and the Public, that she has opened the above Premises; and assures them that nothing shall be wanting on her part, in endeavouring to promote the better accommodation and comfort of those who may be pleased to favour her with their patronage. Newspapers, &c.

To Correspondents, &c.

All communications must be *Post Paid*, and addressed "To the Editor of the Temperance Luminary, Sunderland."

It would have afforded us much pleasure, to have inserted the admirable speech delivered by Mr. Harle, at the anniversary of the Durham Tee-total Society, had it been of manageable length. We might give a sketch of it, but are not willing to mutilate it, and we could not abridge without injuring it. We shall, however, regret exceedingly if the speech be lost to the world; and we trust that Mr. H. may be prevailed upon to publish it. It deserves to be widely circulated, being calculated to be extensively useful.

The learned and ingenious "attempt to vindicate Noah from the charge of drunkenness" is respectfully declined.

Mr. James Morland, Bedford-street, Bishopwearmouth; Messrs. Newcastle and Shephard, 103, Side, Newcastle-upon-Tyne; and Mr. Wm. Thompson, Skinnergate, Darlington; are the wholesale agents for the *Luminary*; and will supply Secretaries of Temperance Societies, the trade, &c., on advantageous terms.

The Luminary.
Sunderland, June 1, 1837.

THE Lords of the Treasury have, as we anticipated, refused to permit the duty on the publications which the American Temperance Society proposed to send over to this country for gratuitous distribution; and the benevolent intentions of our transatlantic brethren, are, consequently, frustrated by the injurious operation of the prohibitory tax on books printed abroad. The stupid system of exclusion by which the policy of the British government is guided, is fraught with mischief to every class of the community; and its absurdity and folly are becoming more apparent every day. A tax on bread is levied to deprive us of the advantage of foreign grain; and a tax on knowledge is imposed to prevent us from receiving information from abroad.

We are not surprised that our application has been rejected. We cannot expect the higher orders to patronize a society which has proclaimed a war of extermination against all their favourite Bacchanalian pleasures. As Commissioners of the public revenue, it was not probable that their lordships would relinquish their claim to the import duty on the publications in question; and as gentlemen of great landed possessions, they do not regard the Temperance Reformation with a favourable eye. A vast quantity of grain is destroyed by brewers and distillers, and by this means, the price is enhanced; and the landholders are making constant efforts to obtain a repeal of the tax on malt, in order that a still larger quantity of grain may be destroyed in the manufacture of a liquor that makes those who partake of it drunk and mad. The government of the country is composed of men who are identified with the landed interest, and they have proclaimed their determination to "stand by their order." They think it is to their advantage, and to the advantage of the class to which they belong, that brewers and distillers should be encouraged to destroy as much grain as possible; and it is in vain to urge considerations connected with the morals and happiness of the community against the sordid demands of self interest and avarice. So long as our laws are made by such men as these, we have no reasonable ground to expect that any efficient legislative enactment will be passed for the suppression of intemperance. "A Bill for the better regulation of all places at which intoxicating drinks are sold," can never "diminish the crime and misery of which they are the fruitful source." We deny that public houses admit of being regulated. We should as soon think of regulating public brothels. Indeed, after having licensed one man to make, and another to sell, intoxicating liquors, it is monstrous to punish either him who sells or him who drinks them. Total Abstinence from the drunkard's drink, is the only way by which drunkenness and its long train of attendant evils can be abolished; and it is our decided conviction, that it is by moral means only, that this desirable result can be accomplished. Total Abstinence Societies have already done much, and we believe they will eventually be the means of putting a final end to one of the most debasing vices to which mankind is addicted.

THE principle on which Total Abstinence Societies are founded, is often matter of querulous complaint amongst the croakers against the Temperance Reformation. They are constrained to admit the extent and magnitude of the evil; the prevalence of intemperance, and its direful results, being apparent to the most careless observer of what is passing around him. But while they concede all this, they insidiously attempt to persuade us that the course we ought to pursue is not to make a direct attack on drunkenness, but to content ourselves with assailing vice in general; and by no means to call upon men to give up drinking, but to exercise so much moral controul over themselves as to stop at a certain point; it being, say they, not the use, but the abuse, that is to be deprecated; and they quote 1 Tim. i. 4, "Every creature of God is good," &c. in justification of their drinking habits. To all this, we reply, that so far as the inculcation of the general principles of morality, and the denunciation and condemnation of vice in the gross, is concerned, that is already done by others; our labours in this particular branch of morality, can in no way impede or interfere with theirs, but must contribute materially to lighten their labour, and promote their success, as well as have the effect of stirring them up to increased exertion; for they are exceedingly anxious to shew that their plan is better than ours; and though they may be influenced by a spirit of envy and strife, still we shall rejoice if good be done.

But the principle of making a combined effort for the accomplishment of a given purpose, has been acted upon with success in many instances, of which some of those who clamour most loudly against Temperance Societies, have had ample experience. We have Anti-Slavery Societies; Societies for the better observance of the Sabbath; and Societies for bringing about a reform in the civil and religious institutions of the country; why, then, should such determined opposition be offered to a Society, whose object is to effect a great moral reform, of which there is, confessedly, urgent need? To what do our opponents object? Temperance is an important branch of Christian morality; and if it be, as it unquestionably is, much neglected, is it not imperative on us to make a united effort to arouse those around us to a sense of their duty? The astonishing success which has crowned the labours of Bible, Missionary, and other Societies, having a definite object in view, and a prescribed course of action, affords us abundant encouragement to persevere in our onward course. The Temperance Society is founded on the same principle on which all the societies to which we have referred are founded, that of making a combined effort to effect a given object; in this instance to check, and, if possible, eradicate a vice which has spread itself over the entire surface of society; infected the whole body politic; and, like Pandora's box, is the source whence every kind of evil and mischief springs. This society, like those to which we have alluded, was, in its origin, obscure and insignificant, and in its progress, has resembled the little rill that issues from the mountain side, and which, having united with other brooks, glides over many a plain, and meanders through many a valley, receiving in its course numberless tributary streams, until it becomes a mighty river, and rolls on in resistless majesty across a vast continent, fertilizing the countries through which it passes. The seed which has been sown, (though it was "like a grain of mustard seed") has sprung up, and is becoming a tree, whose top shall reach unto heaven, and its branches to the ends of the earth. Its fruit will be the fruit of righteousness, and its leaves will be for the healing of the nations.

If even the friends of temperance were, apparently, labouring at present in vain, still we would say to each of them, "Cast thy bread upon the waters, for thou shalt find it after many days." "They that sow in tears, shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." But our labour is not in vain—we have already received the first-fruits of a glorious harvest. Drunkards have been reclaimed on every hand; moderate drinkers have been stopped in the dangerous path down which they were descending; and many thousands have been prevented from crossing the threshold of an intemperate career. We have every possible encouragement to persevere in the course on which we have set out. Our society is established on a firm and sure foundation; it is based on the rock of truth; a rock on which the rain may indeed descend, and the winds of heaven blow around it; the tempest may roar, and the storm may rage, and

the waves may roll, and dash themselves in fury against it; but it will stand unshaken amid the war of elements, like a rock of adamant immovable and impenetrable.

In this position, we bid defiance to the fiercest assaults of open and avowed enemies, and laugh to scorn the syren song of those who would allure us to the quicksands of moderation, where we see thousands perishing. We invite all to take refuge in our strong tower—our impregnable fortress; we caution them not to trust themselves on the treacherous stream of moderation, however smoothly it may glide along, and however beautifully it may wind its serpentine course. It is slowly, but surely, acquiring increased velocity, and gradually drawing nearer to the rapids, where multitudes may be seen desperately struggling—but struggling in vain—against the impetuous torrent which is hurrying them headlong to the cataract over which they will, in a moment, be dashed into irremediable ruin, in the gulf beneath. Who, then, will trifle and tamper with destruction? Who will madly stand on the brink of a precipice? Who will sport with fire-brands, arrows, and death? If not, then shun the intoxicating cup, for, though like the forbidden fruit of the tree which grew in the midst of Eden, it may delight the eye and allure the sense, yet there is death in it—and "at the last it biteth like a serpent, and stingeth like an adder;" for it contains the germ of every disease that can afflict the body, and of every vice that can deform the mind.

Intelligence.

ENGLAND.

BIRTLEY IRON WORKS, Feb. 14.—LETTER TO MR. T. WILCKE, NEWCASTLE.—MY DEAR SIR,—I have been informed that you have heard some unpleasant remarks respecting our treatment of our workmen. I therefore take the first opportunity to satisfy your mind on the subject; which you are also perfectly at liberty to make use of for the interest of tee-totalism. We have been in the habit of giving our workmen allowance in ale for certain pieces of work; but, since I became a tee-totaller, instead of giving those of our workmen, who work at the blast furnaces, allowance in ale, we give each man, on the pay night, his certain proportion of money, which our men like much better, although they in the first instance complained. I expect to see the day when all our workmen will become tee-totalers; and when that time arrives, which I hope is not far distant, even then the Birtley Iron Co. whose agent I have the honour to be, will continue to give their men sufficient allowance—not in ale, but in money, equivalent to what the ale would be to each man. Should these remarks not be satisfactory, I shall be happy to answer any questions you may have occasion to propose.

I am, dear Sir, yours respectfully, JOHN THOMPSON.

MORPETH, April 4th.—LETTER TO MR. T. WILCKE, NEWCASTLE.—ESTEEMED SIR,—It is extremely gratifying to me to state, that the result of your lecture has been such as far surpassed our most sanguine hopes. Since that day—just one week—our members have nearly doubled! A spirit of inquiry has gone forth amongst the working classes, which, I have no doubt, will terminate in numbers of them joining our standard. Those who have united are a staunch band; and the combined efforts of all their enemies will not shake their convictions. The finger of scorn may be pointed at them; the shafts of ridicule may be launched against them; and never ceasing, 'foul-mouthed' salunmy, may be abroad, with her thousand tongues; but they will all glance harmlessly off the shield of temperance. So long as we remain in our tee-total life-boat, we are secure; and that man who leaps overboard to misery and to death, will be a madman. The publicans are 'all alive' now, and sincere in their enmity—Yesterday morning, a person sent to a brewer's for yeast. "Tell your mistress," said the brewer to the messenger, "that we have plenty of yeast, but she won't get any here or anywhere in the town! A tee-totaller, indeed!" Tales have been stirring, too, of the most of us having broken our pledge; but only one such case has occurred. 'Tis in petty acts like these, that they show their hostility. But I believe something more decided is fermenting amongst the brewers. However, with the approving smile of him, who searches the inmost recesses of the human breast, who holds "the waters in the hollow of his hand," and "weighs the

hills in a balance." we shall triumph! With feelings of sincere esteem, I am, Sir, yours truly,
 JAMES WATSON.

MORPETH, April 26th.—SIR,—It gives me great pleasure to inform you of the formation, state, and prospects of our society. In the beginning of February last, Mr. Grubb visited Morpeth, and addressed a numerous assemblage in the Town Hall. This was merely a preparatory visit, and he came again about 4 weeks after, and lectured in the Town Hall, which was crowded to excess. On the first occasion, he met with considerable, but futile opposition, from interested parties, which, however, he soon silenced: on the latter, (although the brewers and publicans boastingly affirmed they had chosen their man to meet Mr. G.) he met with no opposition. By his indefatigable zeal, and untiring exertions, Mr. G. succeeded in forming a Total Abstinence Society, with very fair prospects. On Easter Tuesday, we had Mr. Wilcke from Newcastle, who delivered an address, the most affecting that I ever remember to have heard. So touchingly and feelingly did he display the awful results of intemperance, from real life, that every bosom responded to his appeal, and the tear of sympathy glistened in the eye of many an one there. Mr. Wilcke's address has not been without a very sensible effect. Since then, our society has increased above one-half. At present, our numbers are 131. Our prospects are bright and cheering, and we anticipate a great increase after the public meeting intended to be held about Whitsun week.
 J. W.

NEWCASTLE-UPON-TYNE, May 4th.—DEAR SIR,—As we are sometimes sneeringly asked by worldlings, and have often to hear the grave inquiry of Christians, "What are you doing?" I submit for your consideration the following account of our first members' meeting, which has been drawn up by our respected treasurer, Mr. Isaac Richardson, as I consider it to be the best practical and demonstrative answer that can possibly be given to such an important and necessary question. And, if approved by you, perhaps its appearance in the *Luminary* may be of service to the cause. It is intended to hold the meeting quarterly, though many of the members wish to have one every month. Hoping that your useful publication may rise in importance amongst all classes, and receive a more extensive circulation everywhere, I remain, dear Sir, yours very truly,
 GEORGE HORNSBY.

NEWCASTLE-UPON-TYNE.—A members' meeting was held in the Groat-market, on Wednesday evening, April 26th, on the plan of meetings which are common in some religious societies, in which any one present is at liberty to relate his personal experience: they are generally known by the name of fellowship meetings or love-feasts. The speaker appointed to open the meeting, stated that he had been in business for himself in a small way, and thought himself under the necessity of drinking with his customers. Having acquired a fondness for intoxicating drink, he gave too much way to it, neglected his business, and eventually failed, in 80 or 100l. debt. Upon this, he resolved to get rid of this dangerous habit, and in order to effect this, he changed his mode of business, left off drinking, and has since been enabled to pay off between 50 and 60 pounds of his debts. The next person who spoke, said that he went to work at a factory, and began to drink at the age of 15; was a drunkard by the time he was 18; and in consequence of his drunken conduct, his master was obliged to send him to the house of correction, where he was put to the tread mill before he was 19 years old. Getting no better, his master gave him his indentures before he was out of his time; on which he travelled about the country, and suffered great distress, and finally came to this town. He still continued his drunken habits till last September, when he signed our pledge. At the expiration of the first fortnight, he took the whole of his wages home to his wife, when she was so delighted, that she said, to use her own words, that if he would continue to do this regularly, she would not call the king her cousin! Formerly, every new year's day, he would get quite drunk, sometimes before one o'clock in the morning. This year, he spent that day in a very different manner, in the best way which he conceived it could be spent, for he went three times to chapel. Whilst a drunkard, he never attended any place of worship: he now goes regularly, every Sabbath day, and thinks before long, he will join himself to a Christian church. After he had sat down, he rose again to remark, that by his habits of dissipation, he had contracted a complaint which returned periodically every spring, and which his doctor told him he would never get clear of as long as he continued drinking. This

spring, he has had no return of it, which he has no doubt is the result of his change of life. No. 3, had once kept a public-house, and having thus been the means of doing so much mischief, he now felt it his duty to do all he could to repair the evil he had done, and which he now saw to be productive of so much wickedness and misery. He has succeeded in persuading several persons to join the society. No. 4, was brought up by religious parents, under whose roof family worship was regularly performed. His father unhappily went into the trade, and what was the consequence? Why, the family altar was neglected; his father and brother became drunkards; and looking at the wreck of this once religious family, he could almost adopt the language of Job's servants, who returned after the destruction of his property and children, saying, "I alone am left to tell it;" and this he ascribed, through grace, to a mother's prayers, which had many times been forcibly recalled to his remembrance as he sat in the public-house, and even been the means of preserving him in the paths of virtue. No. 5, was a great drunkard, would be drunk all the fore part of the week, and seldom went to work before Thursday.—Would sit in the public-house on the Sabbath-day, till he was dragged out by the churchwardens. He signed last Oct. He now goes to work at 6 o'clock on Monday morning, and feels much stronger than when in the habitual use of that *strengthening* liquor. He now goes regularly to church, and is a joined member, and feels determined that he will never be seen again in his former degraded condition. No. 6, was brought up in a town, where nearly every person drank spirits. He was bound apprentice when he was 13. The men drank spirit in the shop, and as he was fond of it, he soon became a great drunkard, and spent all the money he could command. In 1830, the Temperance Society was introduced into the town. He gladly joined it among the first, and thought it would prove an effectual barrier against the monster. He argued strenuously in its favour, and might be called an enthusiast. About half a year after, there was a tap-room established in the town, where strong porter was sold at 4d. per quart. As the pledge he had signed, did not include malt liquor, he was persuaded to go and get a little. Being a young man, he was ensnared by the jokes and enticing company which he found there. He went more and more frequently, and although he never broke his pledge against spirits, he again became a drunkard, and was obliged to leave the place. Advancing in life, he determined to try to do differently, and by changing his residence, through grace, he was enabled to reform, but still drank malt liquor in moderation. A few months ago, he left it off altogether, and shortly after signed the tee-total pledge, and expects to experience great benefit. Indeed, he feels unspeakable advantages already, having an easy conscience, which he never had before.—No. 7, had a natural distaste for strong drink, and consequently continued to be a sober man for several years after the expiration of his apprenticeship; and it was not till he changed his employer, and had to take part in drinking the footing, which the custom of the trade required on his entrance upon a new situation, that he acquired the taste for these drinks. After this, he continued to take them, and soon became a hard drinker. He would be drunk both Saturday night and Sunday night, but did not neglect his work. An acquaintance persuaded him, through curiosity, to attend the meeting at the Garth Heads, when Thos. Whittaker was here. He was convinced by him, and has never drunk a pint since, and can now do his work with much greater ease than formerly. Once he would go to chapel, and immediately on coming out, would go to the public-house; but now he sees the inconsistency of such conduct; he attends chapel regularly 3 times every Sabbath-day, and enjoys great peace of mind; he finds that it has done his family great good. Besides the above, four or five more of our members said a few words in favour of our principles, as elucidated by their own experience; and after a most interesting evening, the meeting separated, under the renewed feeling of the fearful consequences of tampering with these dangerous liquors, as contrasted with the safe and happy results of total abstinence from them.

I. RICHARDSON.

NORTH SHIELDS, May 15th.—SIR,—The cause of tee-totalism is still progressing in this place. To God alone, we would ascribe all the praise! We can now boast of 100 members; and, notwithstanding we have had many difficulties to surmount, and numerous prejudices to contend with, these have in a great measure subsided; and I do anticipate that the inhabitants of North

Shields, ere long, will be able to compete with the neighbouring towns and villages, in point of strict sobriety. A public meeting was held on the 18th of April, in the Primitive Methodist chapel, Union-street; Mr. Robert Robson, Norfolk-street, in the chair. This meeting, which was crowded to excess, was addressed by the Rev. Mr. Adam, and Mr. Rewcastle, from Newcastle; and by Thomas Waugh, a boy of 11 years of age. Whilst Mr. Rewcastle was showing the pernicious and destructive effects of fermented liquors upon the human system, an individual, who we have since learned, is a local preacher of the Methodist New Connexion, babbled out, apparently in a state of much agitation, "Wine cheereth the heart of God and man." This made considerable excitement in the meeting, amidst which, Mr. Rewcastle continued his speech, without manifesting the least discomposure. He said, that the cause in which we were engaged being a good one, he did not at all dread opposition—on the contrary, for the sake of information, he rather desired to court it. The Rev. Mr. Adam was present—who, he was sure, was quite able and prepared to explain the passage of scripture made use of by our opponent.—Mr. Adam being called upon to address the meeting, stood up, and as a man of God—courageous and bold in every good work—having the promotion of God's glory and the well-being of his fellow-creatures sincerely at heart—in a mild and composed deportment—invited his opponent down to the pew—and said that he should be glad to hear him for 20 minutes. This generous invitation not being complied with, the rev. gentleman explained the passage in question, amid great applause, and to general satisfaction. Thomas Waugh, jun. the boy already alluded to, next addressed the meeting with much feeling, and evidently made a deep impression. In compliance with the request of a few friends from Hartley, six of our committee held a meeting, in that place, on the 22d. ult. Mr. John Hedley, of Holywell Colliery, presided. A Tee-total society is now established in Hartley, and we recommend our friends at Blyth, who are much nearer than we are, to lend their assistance, in endeavouring to promote the good cause of Tee-totalism in that quarter. But sir, it is astonishing, and awfully alarming, to find opposition coming from a source we should little have dreamed of, and which surely does not augur well of the sincerity of their professed attachment to the cause of their holy master,—I mean professors of religion. In order to plead something like a palliation, for taking their little drops of that accursed liquor which leads to human destitution, hellish actions, and everlasting woe—they have had recourse to the adoption of the most miserable expedients. They say that intoxicating liquors have been sent by the Almighty as a blessing to mankind. But really I am at a loss to perceive from what source they have derived such wonderful information. The article distilled or brewed, indeed, being good and wholesome food, and if used as such, as it ought to be, and then only, will it prove a blessing to mankind; but to convert good and wholesome food into poison, is a sin against the providence of God. I cannot, indeed, perceive to what good end, intoxicating liquors have been invented. This I know, that much mischief has been created—much human blood spilt—many children have been rendered fatherless—many sober and industrious wives wretched and miserable—and many men and women brought to an untimely and disgraceful end, by their baneful influence. With every sincere wish for success in your praise-worthy and arduous undertaking,

I remain yours most respectfully THOMAS WAUGH.

SOUTHSIDE, April 15.—Perhaps few places in the county of Durham can boast of such success in the great temperance cause as this. Out of a population of upwards of 800, we number more than 150 members, who are acting upon the tee-total principle; and this, too, in the short time of five months; having first been introduced by some kind friends from Staindrop, in the latter end of November last. Considering the scattered situation of the inhabitants, and, consequently, their limited opportunities of social intercourse with each other, the cause of tee-totalism has made astonishing progress here. Instead of drunkenness, and all its evil effects, on our pay-nights, (which are every fortnight) we hold meetings regularly on that night, to advocate the principle of total abstinence from all that can intoxicate. We experienced opposition from a new source, last Sunday evening. A Wesleyan local preacher, from Cockfield, in the course of his remarks, had the temerity to recommend the moderate use of intoxicating drink, in the hearing of some reformed drunkards, (a fact he well knew.)

He said, "God had provided such things for the use of man, and it was man's fault if he abused them." THOMAS DAWSON, Sec.

N.B.—The local preacher alluded to, is a dealer in British Wines.—T. D.

SUNDERLAND.—On Whit-Monday a public meeting was held in the open air at Hetton, when a numerous assembly was addressed by Messrs. Cook, Morland, Binns, and Wells, from Sunderland, and 23 persons signed the tee-total pledge. On Tuesday a considerable number of the members of the Sunderland society walked in procession. They set out from the Tabernacle at half-past one o'clock, and proceeded up the back lane to the head of the town, and thence down the High-street to the Town Moor.—Although it had not been publicly announced that there would be a procession, an intense interest was excited in the public mind, and thousands assembled to witness the imposing spectacle. The tee-total pledge was inscribed on one banner, and the temperance coat of arms, beautifully painted, on another; and on the rest were appropriate mottos. A public meeting was held on the moor, where several thousands of persons were addressed by Mr. Grubb, from Preston; Messrs. Wilcke and Hornsby, of Newcastle; and Messrs. Binns, Turner, Kent, &c. This was the first tee-total field meeting ever held in Sunderland, and a powerful impression was made. At the close of the meeting, the procession returned to the Tabernacle, where between 500 and 600 persons sat down to tea. After tea, the Worshipful the Mayor was called on to preside. He was received, as usual, with rapturous applause, and delivered an excellent tee-total speech. He was followed by Messrs. Hornsby and Wilcke, of Newcastle: after which Mr. Binns recited "The Song of the Water-drinker" with great effect. Mr. Grubb was then called on, and was received with a burst of acclamation that visibly affected him. He addressed the meeting for upwards of an hour in a most eloquent and masterly speech. Another public meeting was held on the Moor on Wednesday evening, and in the Baptist Chapel, Monkwearmouth, on Thursday evening. On Friday and Saturday Mr. Grubb visited North and South Shields, and Winton on Monday. On Wednesday evening, another public meeting was held on Sunderland Moor, and Mr. Grubb, with Messrs. Jas. Williams and N. Smirke, addressed an assembly of some thousands, who listened with marked attention. On Thursday evening, a meeting was held in the Tabernacle, after which a party of 54 individuals, assembled at Mr. Morland's, where an elegant entertainment was provided in honour of Mr. Grubb. After supper, "the feast of reason, and the flow of soul," was freely indulged in; and several hours were spent in rational and intellectual social enjoyment.

Poetry.

STANZAS.

The sprightly lark, that soaring high,
Fills with sweet sounds the azure sky;
The songsters gay that throng the grove,
Commencing strains of joy and love;
Nor ever ceasing all day long
To pour the wild, ecstatic song;
Of Nature's bounty take their fill,
And sip refreshment from the rill.

Th' untiring beasts, whose useful toil
Prepares the fructifying soil;
And those more fierce, that darkly prowl
Through tangled woods, with savage growl;
Strong limbs and mighty hearts have they,
Yet Nature's simple laws obey:
She gives them life-sustaining food,
And purest draught from crystal flood.

Through all her wide domains below
She bids the limpid wave to flow;
But man, in his inventive pride,
The simple cordial has denied;
And mix'd himself a cup of pain,
The fatal draught that fires his brain,
Pollutes his blood, corrupts his heart,
And dims the bright immortal part.

Sunderland:

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