

# THE TEMPERANCE ADVOCATE,

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VOL. 1.

*"Let Temperance be thy companion, so shall health sit on thy brow."*

## ARCHITECTURE.

TEMPERANCE is highly favorable to embellishment: it not only yields the affluence necessary for works of utility and beauty, but it also gives the refinement requisite to the appreciation of buildings of magnificence and taste. The hundreds of thousands of pounds squandered in intoxicating drinks may be advantageously husbanded to adorn the cottage of the humble, and to erect the mansion of the rich. It is important to cultivate refinement in this respect: for the money thus expended instead, of being lost to the community, becomes substantial wealth. Piles of noble buildings become the solid capital of a kingdom; and sometimes, in the decay of empire, remain the only riches of a nation. The relics of antiquity tend to maintain a taste once flourishing and nervous, while the erection of temples and colleges and splendid private residences, mould the mind of a rising country. Architecture and temperance thus exert a reciprocal influence on each other; and we cannot do otherwise than hail with satisfaction the appearance of many splendid edifices in Sydney and different parts of the country. The buildings now in progress allure the steady artisan to a lowly imitation of the elegance and comfort he may behold, while the industry of a temperate community lays the foundation for a continued embellishment of the metropolis and provincial towns. No one can contemplate the buildings now in progress or lately completed, without interest. Woolloomoolloo affords evidence of the enterprise of our colonists; and without particularizing every villa, we may notice especially the residence of Mr. M'Leay; this mansion, when completed, will vie, in external elegance and interior decoration, with many a lordly structure

in the British Isles. The viceregal palace is entitled to the admiration of the public: it will long form a prominent and costly feature in the landscape of the harbour and Domain. The residence of Mr. Burdekin, in Macquarie-street has already attracted the notice of the inhabitants through the Sydney Press: it is a striking specimen of the aristocracy of wealth. Mr. Cooper's buildings in George-street, but for the gin-shop-flourish at the top, would be a fair architectural ornament; and even with this blemish, are not to be despised. The row of private houses erected by Mr. Lyons, in Liverpool-street, stands out conspicuously, and bids fair, if nothing should mar its beauty, to be a good specimen of colonial sumptuousness. Three churches, including the Anglican cathedral, also add to our architectural wealth. St. Lawrence is a pretty English structure, and is most admirably situated; the cathedral looks well upon paper, and gives promise in the stage at which it has arrived. Its true character can only be developed on completion. Besides these, the Wesleyan Centenary chapel, Dr. Ross's chapel, and the Jews' synagogue, are all, we believe, contracted for, and will increase the charms which already attract the eye of the stranger. But of all the buildings now in progress, we think Mr. Hume's design for Mr. Smith's houses at the corner of Market-street, bears the palm. There is a taste and elegance exhibited here, which encourages the hope that Sydney will be a town as eminent for the chasteness and magnificence of its buildings, as it is for the enterprise of its inhabitants. One more building ought to be added, in which the influence of temperance on taste ought to be brought out,—a Temperance Hall. There is no chamber large enough to hold the members of the Temperance Societies. It is long to wait for the new School of Arts, or the Exchange Rooms. It will be well if, in a few months, the friends of Temperance apply themselves seriously to this work. The spot we would select is the hill side on which the old Gaol stands.

This would be a triumphant position for a memorial of our conquest over crime. And another important object might be combined with it,—the establishment of a fish market, by running an arched rustic basement at twenty feet high from George-street to the hill side, with groined arches in the area, a good and noble level would be obtained for the Temperance Hall. The market, being on a slope beneath, might always be kept clean and cool, and no offensive affluvia would arise to annoy the meetings above. The new Hall ought to transcend the new Court House, in massiveness and elegant detail, and be a monument of the moral power and public spirit of the age. As to jails and court houses, we hope to see them deserted and lone. In a population larger than that of Sydney, where there is not a dram shop, the jail is about to be let, because there is no occasion to use it for its original purpose. The gaol at Woolloomoolloo is a fine building: we hope that some day philanthropy may turn it to better account. We have seen greater changes than these; a new Irish ballad sings—

The Judges travel through the land  
Like newly-married ladies,  
A snow-white glove on either hand—  
A sinecure their trade is,  
Since Father Mathew's special orders  
Expell'd the liquor from our borders.

And we may also notice an alteration in a district of London over which good men have mourned with a feeling akin to despair: Shoreditch, in which the Royal Standard Theatre has been transformed into a Temperance Hall. The following account is given in the British and Foreign Temperance Intelligencer:—

*Opening of the Royal Standard Temperance Hall, Shoreditch.*

One of those conversions which cannot fail to afford delight to the philanthropist—to the moralist—and especially to the advocate of true Temperance—has recently taken place in that part of the metropolis, the most densely populated, where Satan has long "held his seat;" where gin-palaces and beer-houses have multiplied—and where Intemperance, and all its concomitant evils, Vice, Crime, and Misery, have for years held their revels, spite of the most spirited exertions of the religious and benevolent: a district to relieve the constantly returning distress of which thousands, and hundreds of thousands sterling, have been lavished, and on behalf of which appeals have again and again been made to the hearts and the pockets of the kind and the rich, in all parts of the metropolis, and in all parts of the kingdom. We refer to the conversion of "The Royal Standard Theatre," situated in Shoreditch, into a Temperance Hall. This

building, which will hold upwards of eight hundred people, stands in the midst of a population which, to say the least, as much needs the exertion of Temperance advocates as any district in the kingdom. It is so situated as to command the crowded population of Shoreditch, Hoxton, Bernall Green, and Spitalfields; and if Providence be pleased to bless the efforts which are now about to be made, it is a field in which the labourers may confidently hope soon to reap an abundant harvest.

While mansions and churches are arising, it is high time for the Temperance men to show they have taste, spirit, and heart, by raising an edifice in which the victories we anticipate may be celebrated, and which, at the same time, shall be an architectural embellishment to the metropolis. Taste shall aid Temperance, and Temperance uphold Taste, until, in this crowning work of usefulness and art, they establish for themselves an imperishable shrine.

### THE FIFTH LECTURE

Will be delivered by the Rev. Dr. Ross, this Evening (Wednesday), September 15, at the Mechanics' School of Arts, at half-past seven o'clock precisely.

Subject—THE INFLUENCE OF INTEMPERANCE ON CRIME.

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(To be continued.)

### ORIGINAL CORRESPONDENCE.

#### THE FIRST AUSTRALIAN NOVEL.

To the Editor of the Temperance Advocate.

SIR,—The ice is broken: two volumes called "A Love-Story, by a Bushman," have made their appearance at Evans's.—I have not seen the work; for weeks, perhaps months, may elapse, before it will reach my haunt in the wilderness; extracts in the papers show that the thing is not despicable.

You know, sir, that poets and moralists have delighted to dwell on that pensive subject, "the last." I will now reverse the picture, and contemplate "the first."

Fifty years is a short time for a literature, and that is the age of New South Wales. How long had Greece been colonized before Homer and Hesiod wrote? How long, in England, before the Druids made the "bush" in Britain resound with their recitations? How long, in Wales, before Cadwallader and Llewellyn, and Griffith, tuned their harps to the adventures and loves of the ancient Britons? How long, before Ossian's poetry made vocal the dales and mountains of Caledonia?—we know not. But a contemplative spirit of their day might have indulged in elevated hopes of the future.

A first book on imaginative topics!—a plunging into the ideal world, from the rude, rough realities of money and money-making, is a treasure. Who is to unveil the future, and shew us the long train passing before us, successors of this one book. We confidently predict that commercial greatness awaits this country. Shall we fear that no intellectual treasures will be discovered here? Has the human mind been exhausted? That was the cry when Shakspeare arose, and after laying bare humanity, raised other worlds and beings of his own. Shall we profanely say that no new track is left for genius? For my own part, I believe that the genius of man is inexhaustible. If it be so, then there may be new Homers, Pindars, Lucans, Shakspeares, Miltons, not only in beauty and grandeur but in originality; that fresh fields remain to be traversed, bright with amaranthine flowers. If this be possible, then this colony, vast in extent, with an unequalled situation, and yet in its infancy, may be the place of their birth. Here, with the thousand isles of the Pacific, and their mythology, India, China and Persia, and Africa, with its undiscovered interior, there is surely verge enough for genius to expatiate in. Master-minds will arise, and like Columbus with the egg, prove the easiness and obviousness of that which now seems impossible.

But granting that the grand features of the human mind are known—that nothing remains to be developed in imagination or intellect but modifications of what has been before, still we would be thankful for that. Fielding had written his inimitable novel, and the world were content to gaze at it with despairing wonder. But Scott

arose and made a literature, and wrote novels whose splendour in the aggregate (although not one of his tales is equal to "Tom Jones") outshone those of his predecessor. And Dickens has opened a vein quite distinct from those who went before, which for originality seems to bid fair to equal Scott's. The experience of the last hundred years should teach us to be cautious in publishing our dogmas as to the limits of the imaginative world.

America is pointed at as barren of genius. With strong minds, cultivated by industrious application, and with strong ambition to boot, there are no poets, novelists, or writers in the realm of fiction standing in bold relief. Cooper, Bryant, Irving, and Channing, are the only ones asserting their claims. While Jonathan Edwards stands alone and unapproachable in metaphysical science. This we grant. But even this fact does not destroy our hypothesis. For America is a new country, and like Australia, is in the whirl of money-getting. There is no time for the voluptuous dreaming peculiar to those frequenters in such intangible and cloud-like realms as novel-writing and poetry. It may be long before either country produce an imperishable work; yet, that both countries will produce such, the experience of ages warrants us to believe.

With what feelings, then, should this first adventurer—this Æneas—this eagle, trying its hardly-fledged wings—this novelist, giving us the result of his imaginings in the bush, be regarded in his first work! How must he picture those to come in his wake! their aspirations, hopes, successes; the gorgeousness of their day-dreams!—their creations; and the rapture in which they will revel, as they survey the pictures they will have fixed in imperishable colors. What will be the amount of their exquisite feelings, which a stranger cannot intermeddle with? Think of one genius, and another, and another, and then follow the myriads of readers: the sordid mind made ethereal—the sensual mind made intellectual—the drooping, cheered; and the infinity of soothed feelings, pleasurable excitements, and delicious sensibilities, beaming forth in every family, house, hut, bosom, in this magnificent country hereafter.

For I deem this species of mental exercise of the very best kind. It lifts us from the clod; it tells us of the immortality of mind; it calls forth emotions allied to the religious; it leads us to become spectators of the invisible; it reveals the capabilities of the soul, and teaches us to despise the system which with all our powers, faculties and affections, consigns us to the grave in an eternal sleep: it softens, humanizes, spiritualizes our souls, and makes us survey with complacency that noble, august, last work of God—a man.

A STRANGER.

Kangaroo-Lodge, near Mundoonec, Aug. 30.

THE TREADMILL.—There are at present 142 persons on the treadmill in Sydney, including nineteen of the military—ten of whom belong to the 28th, and nine to the 80th regiment.

## LECTURE IV.

SUBSTANCE OF A LECTURE ON THE  
ECONOMY OF TEMPERANCE.

DELIVERED BY THE REV. J. FULLERTON,  
In the Mechanics' School of Arts, Sept. 8th, 1841.

LADIES AND GENTLEMEN,—The evils which have arisen from the indiscriminating use of intoxicating liquors, have been of such number and magnitude, that they must have attracted the attention of all classes of the community. They have not only been perceived, but felt by all, rich and poor, high and low, have been affected by them. Where is there an individual who has not some acquaintance, friend, or relative, who has become the victim of Intemperance? Even the drunkard, who has been enslaved by habit, is constrained to acknowledge the evils of intemperance. He feels, in his own person, the effects of violating the law of the Creator. Debility, sickness, and disease are ever and anon proclaiming in his ears that the intemperate will not escape the judgment of God. It is to be regretted, however, that men continue to act as if they were insensible of the consequences of their conduct. After all that has been suffered from intemperance, and all that has been said to enlighten men on the subject, it still prevails to an alarming extent. It stalks through the land, spreading misery, disease, and death among all classes. To arrest its progress, and awaken men to a due sense of the evils which are produced by the indiscriminate use of intoxicating drink, the Committee of the Temperance Society have appointed several gentlemen to deliver a course of lectures on the evils of Intemperance. In consequence of this appointment, several important subjects have been powerfully illustrated by those who have preceded me; and it is my desire to direct your attention on the present occasion to some of the economical advantages which would accrue from the entire disuse of intoxicating liquors.

The enormous sum which is annually expended in England and Scotland on ardent spirits would be sufficient, if wisely disposed of, to remove all the destitution which now prevails in those countries. Ireland enjoys a salubrious climate, and a rich and fertile soil; and its inhabitants have in all ages been distinguished for intelligence and ability. We are told by Dr. Moshier, that in the eighth century the Hibernians were distinguished by the culture of the sciences beyond all other European nations. They travelled through the most distant countries with a view to improve and communicate their knowledge. In France, Germany, and Italy, they taught with the highest reputation and applause; and in all ages Ireland has produced many eminent and illustrious names. But its fine climate, its fertile soil, and the eminently intellectual character of its people, have not, it is well known, been sufficient to protect its inhabitants from destitution and misery. A large portion of the Irish people are in wretchedness and poverty. I do not stop to enquire into the cause of this. It may arise from absenteeism and other causes; but whatever may be its origin I am convinced that were the Total Abstinence principle to be universally acted on in Ireland, the Irish would soon become as remarkable for their comfort and industry, as they now are for sagacity and open heartedness. The sum that is now devoted to the purposes of intemperance in

that country, would be more than sufficient to remove all its destitution, and free its inhabitants from their present privations.

The advantages which Temperance would produce in this colony must be apparent to all. All are complaining of want of labourers. Our population is too small, and we are too far scattered over this great territory to be able to effect those important improvements which the rapid advancement of the colony makes necessary. The farmers, graziers, and merchants, are all crying out for labourers. The want of labourers prevents the agriculturist from cultivating the ground, compels the grazier to sell his sheep and cattle, and yet the Governor, Sir George Gipps, lately declared it to be his conviction, "that not less than one quarter, perhaps even one third of the productive energy of the country is neutralised or annihilated by the use of ardent spirits." All wealth is derived from labour, how destructive then must it be to the progressive improvement of this colony to have "one-quarter or one third" of its productive energy annihilated annually. The loss to the community is in this case much greater than it would be were all temperate, and were one fourth or one third of the labouring classes removed from the colony, their removal, (if all were temperate) would leave us the same amount of labour that we now have, and it would free us from the expense of supporting the intemperate during their drunkenness, and from all the evils which are entailed upon society by their example and influence.

The mere loss of labour is but a small part of the injury which their drunkenness produces. The example of drunkards corrupts the rising generation, and infects, in too many instances, their offspring with a love of indolence and dissipation, as they spend in taverns and gin-shops the time which should be devoted to the government and education of their families, they degrade themselves, by their own conduct, from the rank to which they have been raised by the Creator; and as the existence of a degraded class of men in a community is always found to exercise a baneful influence on the feelings of its members, so they become not a blessing but a curse to their families and country. The frequent exhibition of human nature in a degraded state, may, in rare instances, have a salutary effect on minds of a superior order, and peculiar temperament, but the history of mankind shows that it generally, and almost universally tends to demoralise and contaminate. For this reason, if we have not recourse to some grand and effectual remedy to stop the progress of intemperance, the evil will be constantly on the increase; and instead of one quarter or one third of the effective energy of the colony being annihilated, as at present our loss may in a short period amount to one half or two thirds.

But you will be enabled to perceive more clearly the advantages of temperance in an economical point of view, by directing your attention to the amount which is annually expended in this colony for intoxicating drinks. The liquors which we have imported during the past year were valued at £338,480; and the revenue received by the Government during the same period, from the spirit traffic, amounted to £159,507. All that was imported may not have been used. We have been told that a quantity of rum has been lately sent from this port to Bristol. It is probable, therefore, that our consumption during the year did not equal the amount imported, and produced in the colony. But if to the sum of the first cost and revenue we add the profits of the merchant and the publican, we will not, I believe, exceed the truth if we suppose that five hundred thousand pounds, or

half a million sterling, was last year expended on intoxicating liquors, by the inhabitants of this colony. This great sum has not only become unproductive—it has been lost! Had it been laid out on furniture and dress, it would have tended to increase the comfort and preserve the health of the community. Had it been employed to purchase implements of trade, it would have increased our wealth and productive energy; but it has been lavishly squandered on an intoxicating poison, which can only entail misery and disease on those who use it.

All that we have expended on intoxicating liquors has been contributed voluntarily; and from what we have stated, it is evident that the free-will offerings which our colonists have presented on the altar of intemperance have not been small or valueless—they amount annually to *half a million!* How many improvements might be effected by this sum? How much good might have been done with it? and how much more wise and beneficial would have been our conduct, had this money been employed for other purposes? Had it been used for the purposes of education, it would have supported sixteen hundred and sixty-six teachers, allowing each teacher a salary of £800 per annum. This, however, would be a much larger number than could possibly be required. One half the sum would be more than sufficient to provide well qualified teachers for all classes of the community;—and, were even one-fifth of what is now expended on spirituous liquors to be wisely employed in educating the children of the poor and working classes, it would, under the Divine blessing, enable the rising generation to grow up a virtuous and an enlightened people. The people have the whole matter in their own hands. There is no law to compel them to be intemperate. The Government does not require them—the Government does not wish them to consume their property and bring their families to destitution, by continuing to drink intoxicating spirits. We are all freemen and we act as free agents. If we wish to reform society by putting an end to drunkenness, we have the power if we be unanimous. The money which the inhabitants of this colony give for intoxicating liquors may, if they wish, be employed in educating the people; or in improving the colony by making and repairing roads, erecting bridges, and constructing dams and reservoirs. But it is to be regretted that we are not unanimous. Many are favorable to the continuance of the wine and spirit traffic, because they are the slaves of intemperance, and wish not to give up the enjoyments of the drunkard; many are favorable, because they and their friends are engaged in the trade, and they consider it profitable to their worldly interests; and many more are favorable because the traffic is recognised by civil governments. What, then, should be done by those who are convinced of the evils which arise from this traffic? Should they fold their arms and look on in indifference, when they see the evils of intemperance increasing around them?—Should they not continue to agitate until the public and the Government are brought to see the propriety of repealing those legislative enactments which authorise the retailing of ardent spirits? Public opinion would bear with much greater force against the practice of retailing spirituous liquors if dram-shops were left unlicensed and unregulated. The payment of a premium for a legislative sanction affords a plausible excuse to those who are in the trade. But when the public mind shall be fully enlightened, it will be acknowledged that the safety of the community requires every dram-shop to be considered as a nuisance.

Great benefit might result from the entire disuse of intoxicating liquors, though the money which is now expended on them should not be devoted to any scheme of general and public utility. In this colony, temperance will enable all who enjoy health and strength to become, in a short time, wealthy and independent. With very few exceptions, there ought to be no poor in this land. There are in this country three Benevolent Societies: one of these is at Windsor, another at Parramatta, and the third at Sydney. Of these, that of Sydney is by far the most important. In its asylum there are generally more

than three hundred inmates, and nine-tenths of these have been reduced to poverty by intemperance; and it is to the same cause that we may ascribe almost all the destitution and wretchedness in the colony. We are in a country where there is great demand for labourers, and in which every man who is able and willing to work may, in a few years, better his circumstances. The working classes require only to be temperate, prudent, and industrious, and they will, in a short time, become affluent, and enjoy the high satisfaction of raising themselves to a higher degree of usefulness and comparative independence.—By permitting the money which is now spent on intoxicating liquors, to accumulate, those who are now employed will, in a few years, be able to employ others, and they and their families will become respectable and influential. If this course were to be adopted generally, the causes which produce three-fourth of our crime would be removed, and we would soon become sober and contented.

I might now refer to the happy influence which temperance has on our domestic enjoyments; but it will not be necessary for me to dwell long on this part of the subject. This has been practically illustrated by the life of many of the members of the Total Abstinence Society. Not a few of them are reformed drunkards, and they can best describe how expensive and unprofitable their former mode of life was. They now experience the advantages of temperance. With them the father of a family no longer consumes his wages by expending it on a liquid poison, which converted himself into an irrational creature, and left his wife and children to endure poverty and wretchedness. The money which they at one time expended on intoxicating drink is now employed to support and educate their families, and peace and happiness prevail where misery and destitution were wont to reign, while they enjoy the satisfaction of seeing their children growing up in health and happiness, which is one of the greatest earthly pleasures that a parent can have.

There is another important advantage which might arise from temperance: if it prevailed, there would be no necessity for poor laws or public charities. The history of these, I believe, demonstrates that their influence has been injurious to the cause of morality, in every country in which they have prevailed. Poor laws and public charities may have been established by men of the most enlightened and benevolent minds, yet I am fully convinced that wherever they exist, they have a natural tendency to lower the moral tone of society. They will always have the same effect as holding out a premium to intemperance and sloth, so long as there are many depraved and sensual creatures in the community who are mean enough to refuse to work, because they know they can subsist at the expense of the public. The Benevolent societies in this colony do much good. They relieve many who are destitute; and they are, perhaps, indispensable, owing to the peculiar character of our population; but I know that nine in ten of those who are now supported by these institutions, might have amply provided for themselves, had they not expended in dissipation and drunkenness that which ought to have been preserved for their maintenance in the decline of life. In Ireland, poor laws may be at present necessary. For many years past millions of money have been annually exported out of that country by agents of absentee-landlords, who drain the country of its capital without making any return. In consequence of this, there is no employment for a large portion of its superabundant population, who must exist in a state of destitution, or be provided for by the Government, by means of a legal assessment. But where wages are high as they are in this country, and work easily obtained, it will always be, in my opinion, injurious to morality to encourage people to expect assistance from public charities. They ought rather to be taught to support themselves. When those who are necessarily and unavoidably poor become helpless, their richer relatives should support and maintain them; and those who have neither friends who are willing to assist them, nor the means of making provision for themselves, ought to be supported by the church. If men were

taught that they must support themselves in old age, or be dependent on the voluntary contributions of those who had witnessed their conduct through life, it would promote economy and industry; but the knowledge that they will be provided for at the expense of the state, will encourage indolence and increase dissipation.

In considering the subject of Temperance in an economical view, there is another advantage of great importance, which would be likely to arise from its universal prevalence. If all become temperate, there will be no aristocracy. There is a kind of aristocracy to which there can be no objection. I refer to the aristocracy of mind, and the aristocracy of virtue. Mankind will always pay a voluntary homage to those who are distinguished by excellency of moral character, and such as have become eminent for genius and learning. The aristocracy which appears to me objectionable, is that which divides the community into castes and invests one man with a peculiar rank and extraordinary privileges, because he is descended from a particular family or tribe, and degrades another on account of his birth without any regard to personal merit. This kind of aristocracy or hereditary chieftainship has prevailed pretty generally in Europe for several centuries past, and wherever it has existed, it has been highly injurious to the best interests of the community. It impedes the progress of improvement, and alienates the feelings of the rich from the poor—rendering the former indolent and proud, and the latter envious and discontented. There is, happily, no privileged class or caste amongst us. The poorest man may rise to the highest office or honour. We are all subjects of the same Government, and entitled to the same civil privileges. If then we prize our freedom and desire to enjoy those privileges long, let us abstain from the use of intoxicating liquors. An aristocracy of wealth, which is the most intolerable of all, may arise in any country. The pride of family is bad, but the pride of money is much worse; and intemperance, by impoverishing the multitude, must have a direct tendency to aggrandize the rich. It will exalt a few, but degrade the community. The drunkard will sacrifice all to gratify his appetite. He will give up health, comfort and property for his favourite beverage. He may foresee the destitution to which he is approaching—he may be sensible of the misery which his conduct will entail on himself and those who depend on him; but such is the power of his pernicious habit, that nothing can induce him to save himself by abandoning for ever the poisonous draught. Habitual drunkards have, for this reason, been very properly classed with idiots and lunatics. The conduct of the latter is quite as rational as that of the former; and as idiots and lunatics are usually confined in asylums when they become troublesome in their deportment and injurious to society, so, in my opinion, ought we to deal with drunkards. They ought not to be permitted to consume their property, or contaminate others by their example. They might with propriety be confined in work-houses, and be compelled to labour till they could give security to the public that they were restored to their right mind, and would, in future, act as rational beings. This is the light in which the conduct of habitual drunkards is viewed by some of the legal Courts in America. They brand drunkenness as a crime on account of which a man should be excluded from society. In the "Permanent Temperance Documents," we are told, that Chancellor Walworth decided that "No debt contracted by an idiot, lunatic, or drunkard, can be paid out of his estate." This shows us that at least a considerable portion of the American community consider drunkards to be unfit to act as members of civilised society. If all countries would view them in the same light, and treat them in all respects as madmen, it would afford a useful lesson to the public, which would be likely to prevent many from wasting their substance on a liquid poison, and thereby entailing poverty and affliction on their innocent offspring. Had this course been generally adopted, how many families might have been saved from destitution, and how much human suffering might have been prevented.

I have now directed your attention briefly to

Some of the great national and public advantages which might be expected to arise from the entire disuse of intoxicating liquors—I have referred to the domestic comfort, individual wealth, and general independence which would result from it; and I have also pointed out the influence which it would have in superseding the necessity of poor laws and public charities, and in checking the rise of an aristocracy of wealth. It may now be improper to glance at some of the principal arguments which have been frequently urged by political economists against the cause of the Temperance reformation. Some men approve of the production and sale of intoxicating liquors, because they consider the spirit traffic beneficial to society. This proceeds, however, from their viewing the subject only in one light. If they contemplated it in its various branches, they would be convinced that their policy was "penny wise and pound foolish;" for if the public revenue be increased by it, the public burdens are increased to a much greater amount; and if a few are enriched, the multitude are reduced to poverty. The revenue which was received in this colony from the spirit trade during the past year, was £153,507. This is the amount of the advantage which it conferred on the public. But on account of this it ought to be remembered, that we have been obliged to expend during the past year, fully £100,000 for the support of police, and gaols, and Benevolent Asylums; and to this may be added three fourths of the expenses of our Courts of Justice, and the entire loss of "one quarter or perhaps one third of the productive energy of the colony." If we thus fairly balance the account, and compare our losses with what is gained, it will clearly appear that the spirit traffic has been, and continues to be ruinous to the colony. It has consumed its wealth, and obstructed its improvement. But it has not only been ruinous to the colony, it has been highly injurious also to those who are engaged in it. Publicans and spirit merchants too often become drunkards; and I have seldom known the Divine blessing attend those who were engaged in their employment. I believe, that of this subject the experience of most men will correspond with the evidence of Judge Platt, who declared "It is a lamentable fact, that upon a careful estimate it is found, that of the tavern-keepers and retailers of ardent spirits in the State of New York, during the last forty years, more than two thirds have become drunkards, and reduced their families to poverty and wretchedness." "Still," he adds, "that class of men oppose Temperance Societies with blind infatuation."

Another class of advocates argue in favour of the spirit traffic, because it gives employment to a great number of labourers. But however this argument may be urged in densely peopled countries in which there is a superabundant population, without any adequate means of giving them employment, it will not, I am sure, be insisted on in this, where all are crying out for more labourers. It ought not, indeed, to be urged in any country. Labour is of no value unless it is employed for beneficial purposes: the labour which is employed in the spirit traffic is not employed on an object which is calculated to increase the wealth, and promote the happiness of mankind: but on one which produces nothing but poverty, disease, and death; and for this reason, the fact that the spirit trade employs a great number of labourers, is a strong argument why it should not be continued. Should labour be expended on what is worse than valueless, when it is greatly required for benevolent and beneficial ends? As this country is at present circumstanced, we can not only consume all the spirits and wines produced in the colony, but in addition to this, we import large quantities from other countries.

There is another class of economists who would wish the spirit traffic to be continued from the belief that it increases the price of grain, and enables the farmer to obtain a better price for his corn and wheat than he could otherwise do. But this representation is altogether erroneous. The advantages it supposes are not real, but chimerical. If the spirit trade were suppressed, the money which is now given for intoxicating liquors would go to the farmer for bread-stuff, and