

THE TEE TALLER,

AND GENERAL NEWSPAPER.

It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.—Rom. c. 14, v. 21.

Terms of Subscription:—Four Shillings per Quarter, payable in advance.—Five Shillings if left to the end of the Quarter.

SYDNEY, WEDNESDAY, FEBRUARY 15, 1843.

{ VOL. 11.—NO. 58.

REPORT OF THE COMMITTEE OF THE HOUSE OF COMMONS ON DRUNKENNESS.

On the 3d of June, 1834, the Hon. J. S. Buckingham, M.P. for the town of Sheffield, moved, in his place in the House of Commons, the appointment of a Select Committee, "to enquire into the extent, causes, and consequences of the great increase of habitual drunkenness among the labouring classes, and to devise legislative measures to prevent the further spread of so great a national evil."

When the honorable gentleman gave notice of his motion, it excited considerable laughter. Many of the Members were surprised that such a subject was considered by any person worthy a parliamentary enquiry, and that the appointment of a committee to enquire into the evils of drunkenness was unnecessary, as every one knew that it was a great evil but they considered it one beneath the notice of the Imperial Parliament.

Mr. Buckingham introduced the motion by a long and able speech, but so trivial was the subject considered, that at the commencement of his speech it was with great difficulty he could obtain a hearing, but as he proceeded to point out the numerous evils caused by intemperance, the attention of the House was gained, and they listened with astonishment to his statements. Although the appointment of the Committee was opposed by Lord Althorp, on the part of Government, and by several other members, on a division it was carried by 64 against 47, the announcement of the majority was received with loud cheers.

The following Committee was appointed;—
 Mr. Buckingham. Mr. Alderman Wood
 Lord Viscount Althorp Mr. Sergeant Lefroy
 Sir Robert Bateson Mr. Ewing
 Mr. Sinclair Lord Viscount Sandon
 Colonel Williams Mr. Mark Philips
 Mr. Alexander Baring Sir Charles Burrell
 Sir George Strickland Mr. Andrew Johnston
 Mr. Emerson Tennant Mr. John Fenton
 Sir Robert Peel Mr. Hall Dare
 Mr. Howard Mr. Briscoe
 Mr. Brotherton Mr. Pease
 Mr. Plumtre Mr. Marsland
 Mr. Halford Mr. Lister
 Admiral Fleming Mr. Baines
 Mr. Gaskell Mr. Cayley
 Sir Edward Knatchbull Mr. Shawe
 Mr. Finn Mr. Lester
 Mr. Lloyd Mr. John Maxwell
 Mr. Hawes Sir Andrew Agnew

Of this committee, Mr. Buckingham was appointed Chairman, from his enquiries he was already aware who were likely to afford him the most ample information on the subject, while his own acquaintance with it enabled him to ask such questions as were best calculated to gain the required intelligence. The witnesses examined were many of them of the highest respectability, Officers holding high commands in the military and naval service, and other gentlemen at the head of their respective professions, wherever their was any probability of information being obtained, enquiries were made. The result was the accumulation of a vast quantity of useful and important information, and the preparation of a report considered by those who are judges, as one of the best ever presented to the House. The gratitude of those who feel interested in this subject, is due to Mr. Buckingham, for his exertions in procuring this Committee, and for his labours in preparing the report. We propose presenting our readers in future numbers, extracts from the evidence arrayed under proper heads, together with the most important portions of the report.

A few extracts from Mr. Buckingham's speech in introducing the motion, may be appropriately given, as an introduction to the Report itself.

"The second document to which I beg to draw the special attention of the House, is one of the most appalling, perhaps, that the history of Intemperance has ever produced. It is a report of the number of men, women, and children, who entered within a given time, 14 of the principal gin-shops in London, and its suburbs;—of which there are two in Whitechapel; 3 at Mile End; 1 in East Smithfield;

1 in the Borough; 1 in Old Street; 2 in Holborn; 1 in Bloomsbury; and 3 in Westminster. From these tabular statements I make only the following selections:—At the principal gin-shop in Holborn, there entered on the Monday, 2880 men, 1855 women, and 289 children, making a total of 5024 human beings in one single day; and in the whole week 16,988 persons had visited this single house. At the principal gin-shop in Whitechapel, this had even been exceeded; for there had entered at this house on the Monday, no less than 3149 men, 2186 women, and 686 children, making a total of 6021 in a single day; and in the course of the week, the numbers amounted to 17,603. The grand total for one week only in the 14 houses selected, the names of which I have myself inspected, amount to no less a number than 269,438, divided in the following proportions—namely, 142,453 men, 108,593 women, and 18,391 children—the women and children united, nearly equaling the men; and often surpassing them in the grossness and depravity of their demeanour! Alas! Sir, is it England of which we are speaking—the land of the lovely and the brave—the seat of the sciences and the arts—the school of morality and religion; or are those attributes of excellence ascribed to us in mockery, in order to heighten our sense of sorrow and of shame? Yes! in a country second to none in wealth—in intelligence—in power—and I will add, too, in general purity of conduct and character—there yet remains this deadly plague-spot, which I call upon the members of this House to assist, to the utmost of their abilities, in endeavouring to wipe away. If this almost inconceivable amount of degradation is produced by 14 houses only in this metropolis, what must be the mass of vice and immorality engendered by the thousands of other houses of the same class, though of inferior magnitude, which rear their decorated fronts in every street and avenue, whichever way we turn, though, like the whitened sepulchres of old, they are, without, all gorgeousness and splendour—within, all rottenness and death; and if the waste, disease, and crime, produced by intoxication in London alone be thus enormous, what must be the aggregate amount of each in all the other towns and districts of England? The sum is so fearful that I shrink appalled from its bare contemplation.

Another cause of the increase of intemperance may, perhaps, be found in the sanction given to the sale of spirits by a Government license, which took away from the traffic the disrepute which would, no doubt, otherwise have attached to it, if not so authorised. The Government deriving a large revenue from this source, again looked favourably even on the excesses which itself had in some measure created; and the large sums which flowed annually into the Exchequer, by the increased consumption of ardent spirits, made them encourage rather than repress the disposition in the people to swell the Treasury through this productive channel.

To meet the increased demand engendered by this increased dissipation, new houses of entertainment sprung up in every direction, in the shape of wine-vaults and gin-shops, in the large seaports and manufacturing districts. The Government, too, instead of checking the evil, added only fresh fuel to the already too rapidly devouring flame; and the reduction of the duty on ardent spirits on the one hand, and the increased facilities given to the sale of beer on the other, spread a flood of desolation over the whole surface of the country, which, departing from the mighty heart of the metropolis, was circulated in all the arteries and veins to the utmost extremities of the frame; and has been thence rolled back again in a torrent of such wide-spreading devastation, that it has scarcely left a single spot un inundated by its overwhelming waves.

Let us seriously ask ourselves what have been the effects of all this? Alas! Sir, the answer is indeed a melancholy one. Deterioration of the public health to such a degree, that our hospitals and asylums are filled with the victims of intemperance—increased pauperism in every parish, so that the poor rates bid fair to exceed the rental of the land—des-

truction of public morals, by the brutalization of the old, and the prostitution of the young; the extinction of all honest pride of independence in the men, and the annihilation of all sense of decency in the women; the neglect of wives by their husbands, of children by their parents; and the breaking in sunder all those soft and endearing ties which heretofore were recognised as sacred among the humblest classes in society. These are but the outlines of this great chart of misery and degradation which Drunkenness has traced out for our survey. The details are too full of sickening horror to be painted by any pen, or uttered by any tongue; they must be seen to be credited, and witnessed before they can be felt in all their force.

It requires one bushel of grain to make two gallons of spirits; so that, taking the legally-distilled spirits made at home at 27 millions of gallons, and the illegally distilled spirits at half that quantity; and in Scotland and Ireland it is much more; these 40 millions of distilled spirits would consume 20 millions of bushels of grain in a year. Hear, then, is not merely a waste and destruction of that very food of which the labouring classes of England have not enough, and which they are demanding to be admitted from foreign countries, duty free; but it is a conversion of one of the best gifts of Providence, a wholesome and nutritious article of sustenance, into a fiery flood of disease, of crime, and of physical and mental destruction. We hang by the hands of the common executioner the ignorant rick-burner, who destroys the hay or straw laid up for the winter food of cattle; while we encourage and enrich the distiller and vendor of that far more destructive fire, which consumes 20 millions of bushels of the best food of man, which spreads its exterminating lava over the whole surface of society, which kills the body, which destroys the soul, and leaves no one redeeming or even palliating tracts behind it.

DOMESTIC INTELLIGENCE.

YOUTH'S TOTAL ABSTINENCE ASSOCIATION.

A Public Meeting of the Youths' Society will be held in the School of Arts, on Wednesday next, the 22nd inst.; the Band of the Australian Society will be in attendance; the Chair will be taken at half-past seven.

CITY COUNCIL.

Alderman Owen moved that the 'Sydney Morning Herald,' the 'Australian,' the 'Australasian Chronicle,' and the 'Colonial Observer,' should be taken in, filed, and bound, to be preserved as references for the members of the Council.

This was about to be put, when Mr. Neale started an amendment, that the 'Teetotaller' should be taken with the others.

It was next proposed that all the papers in the colony should be taken.

Mr. John Jones thought, that the 'Satirist' and the 'Sun' ought to be taken as well as the 'Teetotaller.'

It was at length carried that the five first-mentioned papers be taken; that is Alderman Owen's original motion, and Mr. Neale's amendment, were approved.—*Herald.*

INQUESTS.—VERDICT OF WILFUL MURDER.

—On Thursday last, an inquest, summoned by the coroner to view the body of a man named John Carpenter, and to return a verdict as to the causes of his death, returned a verdict of wilful murder against a man named John Condron, and he was committed for trial on the coroner's warrant. It appeared that on the 26th ult. the prisoner and deceased were quarrelling in Taverner's public-house, when the prisoner inflicted a wound with a knife on the deceased, which ultimately led to his death.

ACCIDENTAL DEATH.—An inquest was held on the body of a bullock-driver, named Smith, on Saturday; it appeared that he had been drinking freely, and shortly afterwards passing the turnpike-gate with his team, had fallen off the pole on which he was riding, and the dray had passed over him. The verdict was of course "Accidental Death."

COFFEE HOUSE AT PARRAMATTA.—It will be seen by reference to our advertising columns, that another Coffee House has been lately opened, making the fourth in the good town of Parramatta. We trust that our friends who visit Parramatta will give the person who has opened this house their countenance in his undertaking. The house is well situated: there will be found ample accommodation for man and beast.

HOBART TOWN.—The cause here progresses slowly but we trust surely. The meetings advertised for members and friends, have been greatly disturbed by a number of lads who are neither, but who show their want of breeding by making various noises to prevent the speakers being heard. They are chiefly clerks, either in solicitors' or public offices, and one flowery chap makes himself pretty busy, along with a brother rib.

"GIN SHOPS.—Perhaps the gin shops in and near Drury-lane, St. Giles', Covent Garden and Clare Market, are the handsomest in London, and there is more filth and squalid misery, near those great thoroughfares than in any part of this mighty city. There is one at that classical spot near the brewery at the bottom of Tottenham Court Road, best known to the initiated as the "Rookery." The filthy and miserable appearance of this part of London, can hardly be imagined by those who have not witnessed it. Wretched houses, with broken windows, patched with rags and paper, every room let out to a different family, and, in many instances, to two, or even three; fruit and "sweet stuff" dealers in the cellars, barbers and red herring vendors in the front parlours, cobblers in the back. A bird fancier in the first floor, families in the second, starvation in the attics, Irishmen in the passage, a "musician" in the front kitchen, and a charwoman and five hungry children in the back one. A gutter before the house, a drain behind them; clothes drying at the windows, slops emptying from the same; girls of 14 and 15, with matted hair, walking about barefooted, in old great coats, almost their only covering; boys of all ages, in coats of all sizes, and no coats at all; men and women in every variety of scanty and dirty apparel, lounging about, scolding, drinking, smoking, squabbling, fighting, and swearing. You turn the corner; what a change! All is light and brilliancy. The hum of many voices issues from that splendid gin shop which forms the commencement of the two streets, opposite, and the gay building, with the fantastically ornamented parapet, the illuminated clock, the plate-glass windows surrounded by stucco rosettes, and its profusion of gas lights in highly gilt burners, is perfectly dazzling when contrasted with the darkness and dirt we have just left. The interior is even gayer than the exterior. A bar of French-polished mahogany, elegantly carved, extends the whole width of the place, and their are two side rows of great casks, painted green and gold, enclosed within a light brass rail, and bearing such inscriptions as "Old Tom," "Young Tom," "Sampson." Beyond the bar is a lofty and spacious saloon, full of the same enticing vessels, with a gallery running round it equally well formed! On the counter in addition to the usual spirit apparatus, are two or three little baskets of cakes and biscuits, which are carefully secured at the top with wicker-work, to prevent their contents being unlawfully made use of. Behind it are two showily dressed damsels with large necklaces, dispensing the spirits and compounds. Well disposed gentlemen and charitable ladies would turn aside with disgust from a description of the drunken and besotted men, and wretched broken down miserable woman, who form no inconsiderable portion of the frequenters of these haunts; forgetting in the pleasantness of their own high rectitude the poverty of the one and temptations of the other."

BRITISH AND FOREIGN SOCIETY FOR THE SUPPRESSION OF INTemperance.—The annual meeting of the above society was held at Exeter Hall—Earl Stanhope in the Chair. On the platform were a great number of gentlemen, amongst whom were the Bishop of Norwich, J. S. Buckingham, Esq., Dr. Oxley, Rev. C. Stowel, and several delegates from America, &c. The report, which was very lengthy, was read by Mr. Green, the secretary; it stated that the society had greatly increased in numbers during the past year, both in the metropolis and the country. A number of excellent speeches in behalf of the society were delivered by the Bishop of Norwich, Mr. Buckingham, and other gentlemen, one of whom, named Peck, narrated the following interesting incident: "In the month of June, 1837, a woman named Wright, a very dissolute character, whilst drinking at the bar of a gin shop in Drury Lane, offered to sell her child, (a little boy,) about two years old, which she then held in her arms, for a quart of gin. A man named Myers, who is a waterman, then and now residing in Feather's-court, Drury Lane, took the wretched mother at her word, paid for the gin, and received the child from her arms. Since that period up to the present time, Myers, who is a very industrious man, although he has at times experienced great privations, has wholly maintained the child, to whom he is greatly attached; he has had the child christened in the names of its mother and himself. Since the day the purchase and exchange were made, the unnatural mother had never expressed any solicitude about it, and had latterly been lost sight of altogether." Mr. Peck stated, that he had made efforts to get the boy into the Blue Coat School, but without success. The thanks of the meeting were voted to the noble chairman, and it separated.

POETRY.

TEMPERANCE.

NATIONAL ANTHEM.

Friends to the Temp'rance cause,
Who to its happy laws,
Faithful have been.
Let us with fervour bless,
And with warm hearts express
Thanks to our Patroness,
Victoria the Queen!

Still may our faithful band
'Gainst our opposers stand
Firm and serene.

Brothers and sisters, we
Shall in true harmony
And with pure loyalty,
Follow our Queen!

Plenty and peace shall reign,
When waved o'er hill and plain
Our Flag is seen.

Australia shall then rejoice
In this her wholesome choice,
And bless with heart and voice,
Our Temp'rance Queen!

TEMPERANCE NARRATIVES (CONTINUED.)

He continued, however, to visit frequently the city missionary's meetings, for he had a peculiar respect for these, as but for them he might not have returned so soon, if indeed at all, to the fold of God. What an encouragement this for city missionaries! Although their labours are arduous, they are not lost, and their reward is unspeakably glorious. "Brethren, if any of you do err from the truth, and one convert him let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." (James v. 19 and 20.)

We must make another and a parting reference to the wife of the subject of our narrative; for her history is so closely associated with his, that an account of the one necessarily involves some notice of the other. He had gone again and again to induce her to return to him, and become a teetotalter; but she would not consent to this proposal. On one occasion, she told him he might say no more to her, for she was determined not to give up her drinking, and she would get whisky as long as she breathed, independently of him. He left her with a sad heart, resolved not to return. But she was the mother of his child, and his bowels yearned over his infant son; this was all that survived of his three children. He was not the only person who regarded the neglect and improper conduct of the mother as the cause of the death of the other two, and his sole desire now was, to get from her care his only surviving child. Without her consent, however this object could not be gained. This induced him to visit her again; and, when she would not be persuaded to part with the child, he purchased clothes for it, and left it with her mother. A few days afterward, he received notice that the clothes were pawned for drink, by the unnatural mother, and the infant had been seen naked. He immediately resolved to carry off the child by some means, and provide a nurse for it, when the mother might not know where to find it. Accordingly, he went to his wife's lodgings, but neither mother nor child were there; and, when he went in search of them, no one could tell him anything of them.

*"Luguet at amissam : nescit vitane fruatur,
An si apud manes : sed quam non invenit usquam
Esse putat nusquam; atque animo pejora veretur."*

After an unsuccessful search, he concluded that she had cast herself with her child, into the river that separates the city from the adjoining suburbs. Fatigued with travelling, and overwhelmed with grief, he went into a public house, and attempted to remove his sorrow, by the application of the drunkard's balm. This happened on Saturday, and he had a visit from the city missionary, to whom we have previously referred, on the following Monday, for he was unable to attend the meeting on the intervening Sabbath. Almost the first inquiry, was, why he was absent from the meeting on the previous evening. He immediately replied, that he was not in a proper state of mind for profiting by the exercises of the meeting, and he related the whole affair in the most affecting manner, for he felt conscious that he was speaking to one who was capable of sympathy for him. Never can we forget his melting looks as he told us of his sad compunction of soul on Sabbath morning, when he reflected on what he had done. The very aspect of his countenance would have spoken, with peculiar eloquence and force, to those who venture, to trifle with their pledge, or to those who manifest a reckless indifference amid repeated acts of intemperance. The reflection on the violation of his pledge gave peculiar poignancy to his grief for the fate of a spouse whom he once loved, and a child on whom his fondest affections were placed. The missionary presented to him a striking view of the miserable source of comfort to which he had betaken himself, and endeavoured to impress his mind with a sense of his perilous situation, as peculiarly exposed to the danger of a relapse into his former indulgence. We visited him daily for a week, but he returned not to inebriety, and at the end of the week, he received notice of his child. Its mother was confined in Bride-well for theft, and he was allowed to take home his child. He got a nurse for it, who took it with her on a visit to the Highlands, and it soon became strong and healthy, and we thought it had recovered from the effects of its mother's treatment. Our readers will naturally inquire, what has now become of the mother? We reply, that she remained sober after her sixty days confinement, but afterwards relapsed into intemperance. We have not seen her for several months past, but, at the time we write this, we understand she has been abstinent from spirituous liquors for some time.

We have no additional circumstance of interest to relate regarding T. M., in so far as his temperance history is concerned. He had now bid a final farewell to intemperance, and during the remainder of his life we believe he was never chargeable, in a single instance, with this vice. But another bereavement awaited him. He had observed with deep interest the gradually improving appearance of his child, and his hopes revived for the safety of his only son. But disease visited him, and after a lingering illness, death, with unrelenting hand, carried off this object of dearest affection. From this time T. M. never seemed cheerful. His health began to decline, and occasionally, he was a day or two from his employment; after a few weeks he was altogether unfit for work, and though

he walked about for a little, his weakness rapidly increased, and, sooner than any of us expected, he was summoned to appear before his judge. The missionary referred to above visited him frequently during his illness, exhorted him to prepare for his approaching change, and united with him in imploring the mercy of God through the Redeemer's merits. Thus terminated the life of one who entered on his course with high hopes,—who was an excellent tradesman, and esteemed by his employers,—who was a loving son, a kind husband, a fond parent, an agreeable companion, and an obliging friend,—and whose saddest miseries in this life were all traceable to the vice of intemperance. But he repented and sought forgiveness for his offences against Heaven ere the terrors of death alarmed him; and he died we trust in the faith and hope of the gospel.

Reader! Mark the source of danger to all in these perilous times, when the social drinking customs wrap themselves around the very frame-work of society. Avoid their serpentine grasp, if you wish security from the poison of their sting. Ponder well the following reflections suggested by the preceding narrative:—

1. The enticements of our cities are peculiarly dangerous to unruly youths who have been educated among our rural population. Let parents and teachers of youth note this.

2. The counsel of those who have had more experience of the world than ourselves, ought not to be despised. T. M. neglected this, and he reaped the bitter fruits of this neglect.

3. Early marriages ought to be deprecated. In Wurtemberg "it is illegal for any young man to marry before he is twenty-five, or any young woman before she is eighteen." T. M. was only about twenty-four when he died, and he had been married six years.

4. Intemperate parents entail much of their vice and concomitant misery on their offspring. The three children referred to in the narrative lived not to be chargeable with vice, but they were miserable whilst they lived. Combe, in his work on the Constitution of Man, says,—“A friend told me that in his youth he lived in a country in which the gentlemen were much addicted to hard drinking; and that he, too frequently took part in their revels. Several of his sons born at that time, although subsequently educated in a very different moral atmosphere, turned out strongly addicted to inebriety, whereas, the children born after he had removed to a large town and formed more correct habits, were not the victims of this propensity.”

5. In entire abstinence alone is the drunkard safe. Contrast the condition of T. M. after adopting the abstinence scheme with that of his wife, who refused to adopt it.

6. As prevention is better than cure, let the young avoid the drinking customs, and let the aged and sober throw the weight of their influence into the scale of abstinence.

ORIGINAL CORRESPONDENCE.

To the Editor of the Teetotalter.

Sydney, 6th February, 1843.

SIR,—There are thousands who most willingly acknowledge that intemperance is a great evil, and that it should be avoided and discountenanced, but are nevertheless decidedly opposed to the principle of total abstinence, and will not hesitate to produce in support of their opinion the example of the most self-denying Being who ever left an example to the world.

It is recorded of the Redeemer of men, that on the occasion of a marriage celebration, he so far approved of moderate drinking that he changed the simple beverage provided by nature's God for nature's use into wine, and commanded those in attendance to bear a measure of it to the Governor of the feast. As long as this example can be quoted, the moderate-drinking Christian will maintain that moderate drinking is justifiable.

It is lamentably true, that in the days of our Lord his enemies accused him of being "a gluttonous man and a wine bibber, a friend of publicans and sinners." Yes, his bitter and implacable enemies accused him thus wrongfully.

It is conceded by teetotalters, that the most moderate use of wine was not prohibited in the days of old, except to some particular persons; but, at the same time, it is maintained that in consequence of the fearful prevalence of modern custom, what was once allowable is now forbidden; what was once a blessing is now a curse.

It is very evident from the tenor of the objections made by the moderate party against entire abstinence, that this opposition results from very erroneous or superficial views of duty. Those persons want to find some express command to warrant their renouncing the habit, and no indirect prohibition will satisfy them. Now here they do not evince that sagacity which they would show in other cases of great emergency.

A master of a ship, ere he proceeds on his voyage, receives from his owners a full code of instructions as to how he is to proceed and act for them during the voyage; and accordingly he takes the responsible charge of a valuable ship and a still more valuable cargo, and sails from port towards the place of destination. But after some weeks or months of prosperous sailing, the heavens blacken and all the appearances of a coming storm are seen, and immediately the good ship and all that she contains are in imminent danger, and only one resource is left for her preservation and that of those on board her, which is, to lighten the former by throwing overboard her costly cargo. But the captain discovers that amongst all the items of instructions given him, not a word is said in justification of such a procedure. Notwithstanding, his common sense will suggest that he will render all parties concerned a greater benefit by this means, than by any other in his power, and therefore hesitates not to lighten the ship by throwing into the foaming deep every cumbersome article of merchandise on board, no matter how costly. Nay, he would be culpable if he did not do so; and, if he lost the ship and was so fortunate as to escape the perils of the deep, he would not be justified by the owners, though he had acted up to the very letter of their commands.

Now, it does not require much ingenuity to discover from this simple illustration a powerful argument in favour of total abstinence principles in these perilous times. It may be clearly seen, that though there may be no express injunction given in the great Directory of human conduct to refuse any creature which God hath given; yet the duty of every one under present circumstances is to indulge not even in the choicest luxury, when that luxury becomes pernicious. There is nothing more obvious than that a rational and ac-

countable being is in these latter days bound in duty to protest against the demoralizing habit which we oppose; and that protest cannot be sufficient unless supported by an example which accords with our principle. For though it may have been lawful to drink a little wine for the sake of the stomach, it is now expedient to touch not, taste not, handle not, for the sake of the people.

The plague is in it, and the infection will be communicated as well from the small quantity seldom taken, as from the overflowing bowl drunk daily to the bottom.

Notwithstanding all the hostility which the cause meets with from the moderate drinker, he will admit that some example is necessary to counteract the prevalence of immoderate drinking, and will readily offer his own as sufficient—but is it sufficient? We will ask any one who is acquainted with the habits of men, who know any thing of the strength of custom,—Did you ever know the example of mere moderation in this particular to be of sufficient weight to check the progress of individual intemperance?

Take a single family, one of whose members is given to exceed the bounds of temperance, whilst the other members only accompany him so far as moderation ends. Now, is it at all likely that if they wish to reclaim their brother they will succeed in their efforts to do so, so long as they countenance him thus far? And do you suppose that affectionate solicitude for him would not induce them to take a more effectual step to his recovery than their wonted habit of moderation? Would not common sense, not to speak of fraternal feeling, instantly decide, away with the practice, root and branch, or our brother will be ruined.

And if the Christian will acknowledge, as indeed he must, that all men are his brethren, he will act towards all as he would towards his brother;—will be as willing to sacrifice a luxury for the general good as for an individual friend.—Ah! it is true that those who do not perceive in those days the expedience of thoroughly discountenancing the custom of using intoxicating drinks have not acquainted themselves with the deplorable tragedies which have been acted and still are acting in scenes of intemperance on the stake of life:—the prostituted character of both sexes; the weeping wife, and starving family; the heart broken widow;—the prodigal son; the condemned criminal, and the frantic madman;—the almost universal tide of human misery which is still flowing and deluging our moral world,—these are but outlines of the dark painting; the perfect picture of intemperance, how dismal!

Again, it is an error to suppose that religion and total abstinence are not perfectly in accordance with each other; they are quite compatible: to assert that they are at variance is unjust—total abstinence is the dictate of religion—it was religion that moved the first projectors of the scheme; it is the same that nerves the arms of its supporters now; and it will be the same which will ultimately consummate it.—Religion is not superceded by the principle which we defend, (this is the stream and that is its source,) indeed we cannot give those credit for sincerity who declares the contrary.

It is indispensable that a broad principle of total abstinence exist preparatory to the universal spread of religious truth; like an Hydraulic machine it must drain the inundated land ere the seed of divine truth be effectually sown. It is true the mere practice and enforcing of total abstinence will not make men become religious—neither will the preaching of the gospel, but both are means by which men may become such.

In conclusion, it is cruel for any one to oppose in the least degree the happy progress of total abstinence—and we are persuaded that if the joy which flows into thousands of hearts secured to them by this means were fully known, there would be fewer than there are at present to raise their voices against our Society—and no candid man will judge from the conduct of a few of the good or bad effects of it, but will rather take a broad and general view of the whole, and then come to a just decision.—We lament that there are some who do not honor the profession which they make, notwithstanding we rejoice that their are hundreds who do.

I am, Sir,
Your obedient servant,
A PLAIN TEETOTALLER.

WASTE OF GRAIN AND DESECRATION OF THE SABBATH IN MANUFACTURING INTOXICATING LIQUORS.

(From the South India Temperance Union.)

THE largest and most respectable teetotal meeting which we have ever had in Glasgow, was held in the City Hall on the evening of the 28th April last—to protest against the great destruction of grain in the manufacturing of intoxicating liquors, and the open and extensive desecration of the Sabbath in making, selling, and drinking them. The Rev. Dr. Bates occupied the chair, and addresses, on the subject under consideration, were delivered by Messrs. Maclean, Anderson, Ferguson, R. Reid, Rev. Dr. Ritchie of Edinburgh, and Rev. Mr. Enraght, all of which were listened to throughout with the greatest attention by the vast assemblage, (from two to three thousand persons were present,) who cordially responded to the rousing appeals of the different speakers, and warmly applauded their sentiments.

It was stated that there are about sixty millions of bushels of good grain literally destroyed, every year, in the United Kingdom, in making intoxicating liquors—articles that are neither useful nor necessary to persons in health, if they be even indispensable as a medicine, which many physicians now deny.

The quantity of grain annually used in the United Kingdom is stated in 'Tait's Magazine,' (as quoted from the 'Examiner' newspaper, which will not be accused of partiality to teetotalism) to be the enormous quantity of 61 millions, 508 thousand, 568 bushels!—a quantity sufficient to maintain, from one end of the year to the other, 7 millions, 688 thousand, 571 individuals, (about three times the entire population of Scotland, or nearly the whole po-

pulation of Ireland,) allowing each person to consume eight bushels, which political economists calculate as being sufficient to maintain a man for one year.

A great noise is made by politicians about our dependence on foreign countries for supplies of food, but they never say a word regarding the enormous quantity of good wholesome grain which we every year worse than waste in the manufacture of intoxicating liquors. If this grain were used for food, as the Giver of it intended, we would be rendered quite independent of foreign supplies, and raise ourselves more grain than our present population could use. Sir R. Peel stated, in his speech on introducing his lately-adopted Corn-law Bill, that the quantity of grain imported from foreign countries and the colonies was, in 1840, 2,020,000 quarters, or 16 millions, 160 thousand bushels, which is little more than one-fourth of the quantity used in brewing and distillation. Thus it plainly appears, that if no grain were destroyed, in the United Kingdom, in making intoxicating liquors, no supplies would be required from abroad; and, besides, in ordinary years, we would have a surplus of more than 45 millions of bushels; an amount of grain which, if it were thrown into the food market, would immediately reduce the price of bread, and that, possibly, to as great an extent as if the Corn Laws were entirely abolished.

In the town of Paisley, the destitution of whose unfortunate artisans has excited to the sympathies, and called forth the liberality of persons far and near; there is a large distillery just now in active operation, which destroys every week more than 2,400 bushels of grain, and there are several breweries besides, in the same town, where large quantities of grain are also converted into pernicious beverages. There are at present upwards of 10,000 persons, young and old, in Paisley, depending on charity for subsistence, (alas! that we should have such a melancholy fact to state,) to each of whom the price of grain destroyed at the above mentioned distillery, and the duty paid on it when converted into malt, would afford an allowance of 1s. 7d. weekly—a larger sum per week than many respectable operatives in that town have had to subsist upon for several months past. If all the grain at present wasted in Paisley alone, in making intoxicating liquors, were employed to "feed the hungry," the poor in the town would have abundance without receiving any foreign aid whatever. Can it be right thus to waste and abuse the gifts of our bountiful Creator? Oh, what hollow patriots, what cold-hearted Christians are those who, for gain, or selfish gratification, support a system which takes the bread from our famishing people, and converts it into a burning poison, alike destructive of their bodies and their souls! Well may we protest against the reckless waste!—well may we dread the judgements of Heaven on such flagrant iniquity!

Nor is this the whole of the waste caused by the manufacture of intoxicating liquors. A large portion of our best land is employed in raising hops for the brewers. From a recent return to the House of Commons, we learn, that, in the year 1840, there were, in England and Wales, 44,805 acres devoted to the cultivation of this weed! What an amount of wheat might have been raised on this vast extent of land! [869,100 bushels at least.]

"If these statements be true," says the Rev. Richard Knill, "and who can dispute them?—then it ought to awaken the patriotism and the religion of the British public to raise their hands and their voices against the destruction of corn, and morals, and life, and souls."

From first to last, the making, selling, and using of intoxicating liquors is the cause of an amount of Sabbath profanation, which throws all other causes together completely into the shade; and yet, in all the anti-desecration sermons and speeches which have lately been delivered, this form of the evil has been entirely overlooked, and we have had many repetitions of the old fable of "straining at a gnat and swallowing a camel."

The total number of persons, in the United Kingdom, licensed as "brewers and victuallers" to sell beer to be drunk on the premises, and to sell beer not to be drunk on the premises, &c., from 5th January, 1841, to the 5th January 1842, amounted to 90,449; of whom 2,627 were brewers, and 87,822 were victuallers. If to the above we add distillers, maltsters, and spirit dealers, the number of persons engaged (as masters) in this body-and-soul-destroying trade will be frightfully large—not fewer than 150,000, of whom 140,000 are licensed to sell, and nearly all of them carry on their traffic on the Sabbath as on other days."

The writer extends his calculations and comes to the astounding conclusion "that the making, selling, and drinking of intoxicating liquors in the United Kingdom is the direct

cause of t
five thous
the Lord!
We wo
would ma
the raises
much a so
Lamb, an
roll into t
filled up
the poor
they so
knowing
been scat
tempers,
will temper
of the sa
spotted pe
preponder
drink the
reader, w
cated in t
dash you
your emb
of total
the Lord's
REPORT
OF T
It wou
tance of t
Mr. Chad
Commissi
to make t
them to t
The re
local rep
commiss
qualified
The o
enquiry i
the rate
mortality
quate ren
the scave
penier, th
master,
proven
improve
necessary
those wh
should be
It is
here w
consequ
of mind
residence
their pov
tions ar
many ca
of small
Savag
some of
individu
fifth and
izens of
Edinburg
the centr
Tranant
a collier
which th
fifth, mi
Fever is
people a.
Bad d
want of
especially
common
district.
towns an
ated, are
small por
found in
vicinity o
pletely m
had mean
crowding
cause of
The r
gestions
of clean
good pla
water for
the sewe
the appli
cost of co
in a fluid
times as
and remo
usual ext
of cart
of the s
examinin
and salu
that, the
removal
partage
whole at