

THE TEETOTALLER,

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.

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MR. HUSTLER'S MEETING IN THE SCHOOL OF ARTS.

We did not intend to notice this or any meeting connected with the elections, but as the supposed connection of the Australian Total Abstinence Society with the meeting did not exist, we think it our duty to state the facts of the case, and leave it to an impartial public to judge whether the society has "degenerated into a political club."

When Mr. Hustler and his friends were canvassing the City they found that many members of the Total Abstinence Society refused to attend the meetings in the various wards, because they were held in public houses. It was then proposed (as we have been informed) to make it known that Mr. Hustler, on an evening specified, would address any number of persons who might then assemble, and in his address state his political opinions, he would likewise answer any questions which might be proposed. The place where the meeting was to have been held, was a store used as an Auction Mart. Unable to obtain this building, the meeting was postponed, and subsequently held in the School of Arts. This meeting took place on Tuesday evening the 14th instant. The persons assembled round the table were not those who are usually seated in that part of the house on the nights when the meetings of the Total Abstinence Society are held there. Mr. Hustler stated his opinions on various questions connected with politics, after which several questions were asked him by the persons present, which he answered. Mr. Garrett on taking the chair, told the audience that he was unexpectedly called upon to occupy that position, they must remember that although many of them were Teetotalers they were not assembled as Total Abstainers, but as members of the body politic.

When Mr. Currey asked Mr. Hustler whether if a petition was prepared to the Legislative Council, praying that they would enact a law to prevent the manufacture and sale of Ardent Spirits in the Colony, he would present it and support its prayer? The question was met by many friends of Mr. Hustler, with strong signs of disapprobation, a circumstance which proves that it was not a meeting of the Australian Total Abstinence Society.

Another report states that it was a meeting of the Rechabite order; this we must likewise deny, for although there were several members of that order present, they, as a body, had nothing to do with the meeting.

We cannot see that because two or three hundred members of the Total Abstinence Society attended a political meeting, at which their presence was requested, that therefore the society has degenerated into a political club. We believe that the same courtesy would be shewn to any other candidate for the representation of the City, who would act as Mr. Hustler has done.

Any attempt to make the Australian Total Abstinence Society sectarian in religion, or subservient to the purposes of any political party would, we are convinced, be most firmly resisted by the members.

The end the society proposes is, the destruction of intemperance, and the removal of its evils from the community. Its members are not to be diverted from the attainment of their object, in order to advance the interests of any political party.

It is well known that Total Abstinence Societies have been the means of effecting a great amount of good. The fact of Total Abstinence and Temperance Societies having made so much progress in this colony would be considered a most favourable omen by many persons in England, who would emigrate to this Colony if they were convinced that their persons and property would be protected. It has therefore excited the surprise of many persons, that so little notice is taken of them by the press.

We make these remarks in consequence of the readiness with which the 'Colonial Observer' reprinted the very incorrect report of the meeting which appeared in the 'Australasian Chronicle.' It does not appear in very good taste, that a journal belonging to, and under the control of a minister of religion, should act towards the Total Abstinence Society

in the manner which the 'Colonial Observer' has done.

Our friends may feel assured that the Australian Total Abstinence Society has not, neither is it probable that it will, degenerate into a political club.

AUSTRALIAN TOTAL ABSTINENCE SOCIETY. THE usual meeting of this society was held on Thursday evening, in the School of Arts. John Neale, Esq., the President, in the chair.

The Chairman opened the business of the meeting by calling their attention to the facts stated in the 'Teetotaler,' of the previous day; the statement of the number of persons, especially the children, who entered fourteen gin-shops in one week, was most surprising. Being a native of the Colony, he had never seen such scenes as those described by Mr. Buckingham, and he was astonished to hear that such things are done in England. He was glad to find that the Youths' Society was increasing so rapidly. He would recommend the principle of total abstinence for the adoption of all men. He had himself known many persons who were unable to keep resolutions which they made of drinking only a small quantity of liquor daily, who had found no difficulty in keeping the pledge of total abstinence.

Mr. Millward described in an interesting manner, the benefits he had experienced from the adoption of the principle of total abstinence. He advised those who belonged to the society never to be ashamed of their principles—much good might be effected by an open avowal of them, as he had experienced in several instances which he related.

Mr. W. C. Currey read some extracts from English papers, shewing the progress which the principles of total abstinence is making in Ireland, also in the United States.

Mr. W. Harrison was surprised to hear the Secretary say, that he considered intemperance to be increasing in the city of Sydney. If they considered the number of signatures received by themselves and by the other societies in Sydney, they must conclude, that total abstinence was spreading very rapidly. He was sorry to see by the speech of the Governor, in Council, that smuggling and illicit distillation was on the increase. If he might be allowed to make a suggestion to His Excellency, he would recommend that the Inspectors of distilleries, Custom House Officers, Policemen, and all whose business it was to prevent smuggling, should be themselves teetotalers—they would not then be likely to mistake a puncheon of spirits for a cask of beef, nor make other mistakes which were now made. Again, if we look at the Insolvent list, we find that many of the persons who figure on that list are brought into that Court through the influence of intoxicating drinks. He thought that the total abstinence pledge suited to all classes, especially the working man.

Mr. Devlin, would beg leave to say, that a case proving that teetotalism did not unfit men for severe exertion was proved by a boat race of the previous day; of the crew of the winning boat, four were teetotalers; two of them were members of the society he formed at Brisbane Water.

Mr. Henry Moreton, described the benefits he had experienced by joining the total abstinence society. He related an instance of the folly which men will commit when under the influence of liquor: the case referred to was that of a settler, who was staying at a public-house near his residence. The settler brought ninety-six bullocks down the country, which he sold in Sydney; during the time he remained in Sydney, (only seven days) he spent in that public house £107, and was obliged to return to his station without many things which were absolutely necessary for the use of his people.

At the conclusion of the meeting sixteen pledges were obtained.

YOUTHS' TOTAL ABSTINENCE SOCIETY. THE usual meeting of this society, was held in Rehoboth Chapel, Pitt-street, on Wednesday evening, the 15th instant. Mr. William Harrison (President of the Society,) in the chair.

The Chairman said, he was truly pleased to announce to the society that teetotalism was progressing in all parts of the habitable globe,

where its noble and philanthropic doctrines were proclaimed. Nothing short of teetotalism will ever effect a change in the moral condition of the people of this country; some persons spoke of moderate drinking; such language is only suited for the drunkard, who would, under such a cloak, cover his faults. He warned every man to beware of such advice, to look on it as if it came from his greatest enemy, and to come forward and join this flourishing society.

Mr. Collins had heard so much of the injurious effects of leaving off drink at once, that he was induced through motives of curiosity, to ascertain in how far such assertions were borne out by facts, and he therefore became a teetotaler. He has been one for the last eight months, and he could assure the meeting he never felt the slightest inconvenience from leaving off drink, so far from it that he enjoyed this moment unimpaired good health. He therefore would advise all persons who had not already joined, to come forward and do so, and not to listen to the ridiculous assertions of those moderators, as they were a very dangerous class of drinkers, and if possible, to be avoided and shunned more than the drunkard.

Mr. Easterbrook corroborated the statements put forward by the last speaker. He had been a teetotaler for the last fourteen months, and he was only sorry he had not been so fourteen months, or even years before that. He was glad to see the young men of Sydney making so creditable a move in the advancement of the cause; and he hoped that they would be joined by all those young men who had not as yet been satisfied of the truth "That the only safe road through life is, that pointed out by teetotalism."

Mr. Jacobs agreed in all that had been put forth in support of teetotalism, by the two last speakers. He was never so thoroughly convinced of its advantages, as on the occasion of his coming here from Port Phillip, by steam, in company with three friends, all of whom, except himself, indulged most liberally in drink; each morning of their journey, beheld his companions, the victims of a drunkard's sickness; while he in good health, who was adhering to teetotal principles was able to rise early, and admire the rising sun as it sent forth its morning rays, or the varied appearances of the waves as they glided by in quick succession. In truth, after a journey of many days, he was the only one among the party, who could afford any information as to the voyage just concluded. He hoped therefore, these youths would persevere in their good undertaking. It was a most deserving and meritorious one, and he would once for all tell them, that, though it may be slow, victory on their side was certain.

The meeting was subsequently addressed by Messrs. Howard, Thompson, Leake and McKeag, and Masters Williams and Palser; after which the meeting adjourned.

ST. PATRICK'S TOTAL ABSTINENCE SOCIETY.

The usual weekly meeting of this society took place on Monday evening, in the school-room of the Old Court House, which was tastefully decorated with flags, banners, and emblems of that society, ornamented with wreaths and native shrubs. The band of the society, which is usually in attendance to increase the animation of the meeting, was absent on that evening. The room was crowded, as usual, with persons of the humbler classes. At about half-past seven o'clock the Rev. Mr. Farrelly, and the Rev. Mr. M'Encroe, Priests of the Roman Catholic Church, entered the room amid loud plaudits. Upon ascending the platform, and taking the chair, the Rev. Mr. Farrelly opened the business of the meeting with an amusing prelude which produced repeated peals of laughter.

The Rev. Mr. Farrelly then left the chair, and the Rev. Mr. M'Encroe addressed the meeting at considerable length, and with great fervour and ability, on the advantages of adhering to the principles and promoting the interests of Total Abstinence, not only in a moral and physical but in a political point of view. He stated that he had just returned from a tour through some of the country districts, and there he was surprised to find the numbers and zeal in the Total Abstinence Cause which distinguished all the meetings he had held. At Parramatta, where he administered "a bowl of temperance" to the ladies of the Factory, who he was happy to say, received it with much thankfulness, and apparent gratification.—At Patrick's Plains, where the meeting he had convened was numerously attended by persons from all the surrounding districts.—At Mait-

land he also found the cause was progressing rapidly, and the inestimable blessings which must ever be the inevitable result was the gratifying consequence—namely a decrease of crime, wretchedness, and misery, and a proportionate increase of comfort, ease, and prosperity. He said it was much to be deplored that the persons connected with the Press of the colony, who were the oracles of the People, allowed the cause of Total Abstinence to work its way without their advocacy; and if any member of the Press were present, he called upon him, and all connected with it to make known through the medium of the Press the benefits, and advantages flowing from an adherence to the principles of the society. In a political point of view they were bound to do so. A great deal had been said lately about the badness of the times; the want of labour to cultivate the soil, consequent on the secession of immigration: parties had prayed for duties on imported goods, in order to give a fair chance of earning a livelihood—all of which would cease to be felt or complained of, if by stopping the importation of that liquid poison, Rum, the enormous sum it costs the colony annually were saved and applied to immigration purposes and to the promotion of the cause of Total Abstinence, for it was an indisputable fact, that one teetotaler was worth, in the labour market, two drunkards. On his way down from the Hunter, he was conversing with Dr. Mitchell, whom he met on the road, who assured him the use of intoxicating liquors enervated mind and body, relaxed the nerves, and rendered those who were in the habit of indulging in it incapable of doing half the work that a man could do who totally abstained from their pernicious use: therefore it was as plain a calculation, as that two and two made four, that if one teetotaler was equal in bodily labour to two other men, that 30,000 teetotalers were equal to 60,000 ordinary men, and this would save the expense of their importation and support, and remove all the commercial and agricultural distress that at present prevails, besides advancing the happiness and prosperity of themselves and the colony generally. The Rev. gentleman concluded with an earnest exhortation to all present to come forward and sign the pledge, and to aid, in promoting the interests of so good and righteous a cause, by every means in their power.

At the conclusion of the Rev. gentleman's address, of which the above is a mere outline, a passage was cleared through the crowd, and numbers of persons of all ages, sexes, and conditions pressed eagerly forward to the table to sign the pledge, after which the meeting separated.

PRESENTATION OF A BIBLE TO MR. JAMES POWELL.

On Wednesday afternoon, a deputation consisting of Mr. W. Harrison, and Mr. G. Brereton, the Vice-Presidents, and Mr. W. Lilly, one of the Auditors of the Sydney Total Abstinence Benefit Society, presented to Mr. James Powell, on behalf of the society, a bible, with the following address.

RESPECTED SIR—In accordance with a resolution of the "Sydney Total Abstinence Benefit Society," which was unanimously passed at a General Meeting, the pleasing duty devolves upon us, as its Committee, of communicating to you the best thanks of all its members, for the truly valuable present of an Iron Chest, which you have so generously presented to it, for the safe keeping of its records. We beg also to assure you that we entertain a high sense of the obligations under which we feel you have laid us, by this distinguished mark of the estimate which you form of the Total Abstinence cause, and of the Benefit Society established on this principle; and farther, to solicit, in behalf of the society, that you would accept of the accompanying Bible as a testimony of its lasting esteem and regard. May its Divinely-inspired and all-important truths form the matter of your faith; its all-authoritative and benevolent precepts ever guide your practice; its exceeding great and precious promises be abundantly realized by you during the remaining days and years of your life; and the everlasting blessings of its Great Salvation be for ever enjoyed by you in Heaven, when life itself shall have come to an end.

With these expressions of cordial esteem and regard we beg, on behalf of the Sydney Total Abstinence Benefit Society, to subscribe ourselves, dear sir, Your much obliged friends and well-wishers.

[Signatures of the Committee.]

(REPLY.)

TO THE COMMITTEE AND MEMBERS OF THE SYDNEY TOTAL ABSTINENCE BENEFIT SOCIETY.

GENTLEMEN—Accept my most sincere thanks for your handsome present, which is rendered the more valuable from your expressions of esteem and regard, and although not a pledged member of your body, I am and have been for some years a practical Teetotaler, and cannot but express my conviction of the many benefits which will accrue to the human race from your persevering efforts, efforts by which the drunkard is reclaimed from the path of misery and degradation, and placed beyond the reach of Poverty and ruin, setting to his family a good example, and bringing them up to be sober and virtuous members of society, and walking in the fear of God, within whose sacred volume are sanctioned and inculcated the principles advocated by you.

Believe me, Gentlemen, I shall at all times be found ready and willing to assist you in your endeavours to the utmost of my power. And in conclusion, beg you will accept my fervent and heartfelt wishes for the success and prosperity of your society.

I remain, Gentlemen,
Your sincere friend,
JAMES POWELL.

POETRY.

TEMPERANCE MELODIES.

ARRANGED TO POPULAR AIRS.

No. II.

Air—"The Soldier's Tear."

I saw him in the days of happiness and youth,
When all around of gladness beamed, and innocence
and truth;

The Star of Hope appeared to shine so bright and clear,
I deemed not then joy's rosy smile, should yield to
sorrow's tear.

I saw him once again, 'twas on his wedding day,
And cheerfully the morning's sun, glanced on the
proud array;

His Bride was young and fair, her plighted vows
sincere,
And trembled in her azure eye affection's balmy tear.

Another year is flown—but he—no more the same,
The brand of sin is on his brow, he bears the drunkard's
name;

Within his dreary home, a prey to anxious fear,
The mourning wife bewails her fate, and sheds afflic-
tion's tear.

But lo! amid the gloom, one bright'ning ray yet shines,
The pledge of Total Abstinence is proffered, and he
signs!

And now to grace restored—returning joys appear,
He kneels to bless the Temperance cause, and wipes
a grateful tear.

No. III.

THE TEMPERANCE GARLAND.

Air—"The Campbells' are coming."

The vot'ries of Bacchus with vine leaves are crowned,
As they sing to his praise where the goblets abound;
But a garland I'll weave, far more lovely to see,
From the blossoms that hang on the Temperance Tree.

There Domestic felicity opens to our view,
With Friendship and Love ever faithful and true;
Worth, Honour, and Virtue, their graces display,
In Rainbow-like hues o'er the Temperance way.

Then thus may Sobriety's garland be wove,
In Unity, Happiness, Purity, Love;
And long may the Shamrock, Rose, Thistle combined,
Be found in the chaplet, by Temperance twined.

The ancients proclaimed Truth laid hid in a well,
And her aid we invoke by our Temperance spell;
To preside at our board, o'er our councils and laws,
And shed her bright beams on the Abstinence cause.

While others then, cling to the juice of the vine,
The pure crystal stream from Truth's fountain be
mine;

And the wreath that I claim, fairest, dearest to me,
Shall be culled from the evergreen Temperance Tree.

Then long may Sobriety's Garland be wove,
In Unity, Happiness, Purity, Love;
And long may the Shamrock, Rose, Thistle combined,
Be found in the chaplet by Temperance twined.

Sydney, Feb. 8th, 1843.

EXTRACTS FROM THE SPEECHES DELIVERED AT THE RECHABITE FESTIVAL, HELD AT EDINBURGH, AN ACCOUNT OF WHICH APPEARED IN OUR LAST NUMBER.

The Lord Provost rose and said, that he regretted extremely that his engagements forced him to tear himself away from this most agreeable meeting. His friends beside him, and himself, owed the Rechabite Committee their best thanks for the opportunity afforded them of witnessing such an interesting spectacle—as well as for their hospitality and attention. He must say that he had derived from it the most cordial pleasure, especially when he viewed their present appearance in connexion with the object they had in view—the suppression of one of the greatest evils under which the country labours. He need not again allude particularly to the evils of intemperance; they had already been described, as seen in individuals, in families, and the degrading and pitiful expedients to which drunkards would resort, in order to obtain their ruinous indulgence. Nor were these evils confined to working men, or to any class; in fact, the whole empire groaned beneath them. For the remedy of this and other moral evils, they must look to the ministers of religion, to the operation of Christian principle, the grand foundation of public and private virtue; but he hailed the supporters of the temperance movement as brethren, labouring in the same cause, and looking forward to the same great end. He looked upon their aid as most important; for many who are deaf to the warnings and calls of religion, would lend a listening ear to the friend who sought to win them from a vice of which they had so bitterly felt the evils. He was well aware of the blessings which abstinence societies had conferred on the intemperate. He had seen amongst his own dependents, men rescued by its instrumentality, who were to all appearance on the high road to temporal and eternal ruin. But whilst he hailed abstinence as thus pregnant with advantages, the institution whose anniversary they were now met to celebrate, claimed a higher mead of praise; inasmuch as, besides implying the abstinence principles, it administered to the physical, and he might say, in some sense, to the spiritual wants of its members. He might call it a sort of moral freemasonry; at home and abroad, wherever its members went, there was held out to them the hand of a brother—the kindness of a brother supplied their wants, and the watchfulness of a brother guarded their interests. He rejoiced to hear of the rapid prosperity of so excellent an institution. He must own that he had not been so well acquainted with it as he could have wished, or as he ought; but the meeting might believe that this arose from nothing else than the pressure of many avocations, which prevented him from concentrating his attention upon any one: from what he did know of it, however, he could not conceive any institution better calculated to advance the best interests of society. He rejoiced in the numbers who had already joined their Tents; and he could not but believe that, under the influence of such an institution, and other favouring influences, a new and brighter era was beginning to dawn upon this suffering country. In again returning thanks for their hospitality, and for the manner in which the vote of thanks to him and his friends had been received, he would never cease to cherish an interest in their prosperity and extension. (His Lordship then retired amid the long and continued applause of the assembly.)

The Rev. Dr. Ritchie said, he had listened with much pleasure to his English friends; he came there a plain Scotchman, as his tongue could tell—he had fought the battle of abstinence on the banks of the Tyne, though some how or other his tongue did not catch the English accent. He had stood on the side of total abstinence when it had few friends, and then men prophesied that it would not be a long liver; he could say that he had seen it born, the man was not born that would see it die. It was born with a good constitution; in fact, he would say, it had about it the elements of terrestrial immortality. He had been attached to the cause when it had little of popularity about it, and he had already seen the little one become great, and it would advance till the despised became a great nation. No, he should not say a great nation, for it would embrace all nations; already it embraced men of every clime and of every hue—the red Indian and the black African—and, wherever it did extend, there it carried peace and prosperity. He pitied the ignorance of the enemies of such a system—he pitied good men sincere in their opposition, but ignorant in that which they oppose. In their opposition there was nothing but inconsistency. He had no right to condescend to reply to arguments of ignorance, and now indeed the *onus* of proof lay with their opponents. No man had now a right to ask him why he was a teetotaler—he (Dr. Ritchie) would ask that man why he was not? After a thorough discussion of the subject, and the experience of ten years, the principles of abstinence stood supported by "demonstration strong as proof from holy writ." The Rev. Doctor, after described the ravages of intemperance, remarked, that moderation was not a sufficient protection, and that no character or station was secure against them. Human society, as now constituted, was moving in a spiral; and he who followed its course in the drinking usages, would go round and round, but he was still approaching nearer to the centre, where was placed degraded drunkenness. Intellect was no exception—the foul fiend had seized as its victims the brightest ornaments of the most refined circles. Such persons had the pledge been pressed upon them, would have pointed to a degraded drunkard and have said, "Go to him." No, he (Dr. Ritchie) would say, "I'll begin with you; you are not so far gone; and, if I cannot succeed with you, I can have little hope of success with one who is enslaved and enchained." Intemperance was the enemy of whatever was useful or graceful in the world. It was the enemy of education. He knew well the value of education; every thing he had or valued, he owed to it; and on this ground alone, had he no other, he would exert himself in this cause; for he knew that the children of a drunken people could never be educated. Without it, too, the benefits of education could not be enjoyed. If they thought educated men could not become drunkards, he would ask where did drunkards come from? They were not born drunk; no, they were dragged down indiscriminately from every rank and condition. The fairest of the fair, the brightest lights of intellect, and the ornaments of the most refined circles, had come down, and been cast out to herd with the vile and the debased. He had seen a lady in an English workhouse who had been the associate of the lady the lord-lieutenant of an English county. She had become a drunkard, and was paid for in the workhouse by her father, on condition that she should only be allowed the fare, wear the clothing, and in all respects be subject to the condition of a common pauper. He held the respectable moderate drinker responsible for the evils of intemperance; and, if they affected an interest in the remedy of the evils, he would say to them, "If you will answer for the sober part of the community, I will answer for the drunken that the evil will soon be at an end." Something had been said about the indifference of the clergy to the cause; he would say to those who complained of it, "If you will answer for the pew, I will answer for the pulpit." The evil originates in the pew; ministers are what their people make them; and what right have the people to complain when they themselves choose ministers who conform to the drinking usages—and elders who engage in the traffic of intoxicating liquor? Men whom he would class amongst the moral Burkes and Hares of society—their shops he called Burke's dens, and he warned young men and women that they never enter them. Intemperance was the enemy of every good and benevolent institution, the arch-enemy of Christianity itself; it opposes the best interests of humanity, and sacrifices the economical as well as the moral and spiritual interests of men. With what consistency can they speak against the Corn laws, who encourage a greater waste of the staff-of-life than these laws excluded—or against the poor laws, who encourage the great source of all pauperism? If the labouring classes were all Rechabites, there would be neither poor-law nor poor's house; every man would be the keeper of his own poor. It is to intemperance we owe the continuance of war—look how our armies and navies are recruited! Were there a sober and enlightened population, the kings of the earth must needs beat their swords into ploughshares. The diffusion of such principles is the only means by which the fearful collision of the upper and lower classes, which is now impending, can be avoided. The reverend doctor here gave a graphic description of the gathering up of the positively and negatively electrified clouds, preparatory to a thunder storm. "In the upper and lower classes," he said, "we have such a preparation, and nothing but our principles can draw off the threatening outbreak."

ORIGINAL CORRESPONDENCE.

To the Editor of the Teetotaler.

Sydney, February 13, 1843.

SIR,—I beg leave through the medium of your columns, to call the attention of the authorities to the proceedings of a publican in the street in which I reside, viz.:—Cumberland Street: last Sunday week I saw twenty-five persons come out of that house in ten minutes; one of these was the policeman on duty. At the time the policeman was in the house there were several persons in it drinking. He walked out with a lighted cigar in his mouth, and stood with his back to the door, most conveniently placed so as not to see the people continually coming and going. I am sure that I do not exceed the truth when I say, that hundreds of persons are drinking in that public-house every

Sabbath day. I think, sir, that these things ought not to be allowed, the citizens of Sydney pay an enormous sum for the police establishment, and it is right that such doings should be put a stop to.

The law expressly states, that any publican breaking the provisions of the Licensing Act by selling on Sunday, shall forfeit his recognizances, and the Magistrates can not grant him a license for two years. Is this law obeyed by the Magistrates? If not, why not? I have always understood that Magistrates are to enforce the laws, that they have no discretionary power, but must act according to the strict letter of the law. I wish that some of your readers would inform me, through your columns, how many recognizances have been estreated for any given period, say the last two years, for breaches of the Licensing Act?

A TEETOTALLER.

[We know that the person alluded to is an old offender; twelve months last Licensing day, a resident of the City placed in the hands of Captain Innes, a petition addressed to the Magistrates, in which he offered to prove the guilt of the party referred to, by incontrovertible evidence: No notice was taken of this petition, the publican's license was granted as usual. Another person counted, a few Sunday's ago, the persons who entered a public-house in Market Street, they amounted to upwards of three hundred and fifty, besides those who entered it at legal hours. When the policeman went into this house to get his glass, there were not less than twenty persons in it. Why these things are allowed, how parties who break the laws by which they are tolerated, obtain licenses, we cannot state, without subjecting ourselves to a prosecution for libel, which we do not intend to do. That there is something wrong is quite evident, one case which we will mention will illustrate this: £600 worth of smuggled gin was seized on the premises of four publicans—of course we expected that this action would have prevented the parties from obtaining a license—it was not so however, whether all of them obtained a license we do not know, we are confident that one of them did. The only remedy we can suggest is, that the power of granting the licenses for the City of Sydney should be placed in the hands of one man, who should be paid for the performance of this duty, and who could be held responsible for its proper performance. The present system is unsatisfactory to the parties who apply for Licenses. One gets his license at the present time (so it is said), because he deals with a certain merchant to whom his custom is a matter of importance; another because he buys his land in imaginary township's; to one house a license is granted because it is the property of a gentleman with considerable influence, and he gets more rent for it than he can procure in any other way; while the license for another is refused because it is situated in too genteel a neighbourhood, and would be a nuisance to the gentry who live near—vide the refusal to grant a license for a house situated near the Battery point, for which two applications have been made to the Magistrates assembled in Petty Sessions. All this is true, but these things ought not to be. We trust that the additions made to the Magistracy lately will improve the proceedings of the Licensing Sessions, and that this year the number of Licenses for the City of Sydney will be reduced one half.—Ed.]

EXTRACT

From a speech of Mr. Buckingham's, delivered in the House of Commons, in 1834.

As a matter of public economy, (the lowest and narrowest light in which it can be viewed,) let a calculation be made of the national cost of all this evil, and it will be seen, that if the revenue derived from it were ten times its present amount, it would be far out-balanced by the tremendous loss which it inflicts on the nation. It is estimated, on carefully collected data, that no less than 50 millions sterling is expended in a single year, in England, Scotland, and Ireland, in spirits, wine, beer, and other intoxicating and fermented drinks; not a single drop of which is necessary, either for the health or strength of man, but every glass of which is, in its degree, absolutely prejudicial to the consumer. Here, then, is 50 millions of capital wasted—a sum equal to the revenue of the whole kingdom, as much thrown away as if it were sunk in the depths of the Atlantic. Nay, worse than that; for then it would be merely lost, and no more; but, from its being expended in intoxicating drinks, it gives rise to a long train of expenses besides. Of these the hospitals and lunatic asylums may be put down at two millions; the county jails and town prisons, river hulks and convict transports, with all the machinery of police and criminal jurisdiction, whether military or civil, (for both are used,) may be

reckoned at five millions more; and the absolute destruction of property, in the burning of houses and their contents, the shipwreck of vessels, and the spoiling and rendering useless goods of various kinds, destroyed by neglect, may be estimated as at least three millions more. Let us add to this, the immense loss of time and productive labour, which will equal the sixty millions already enumerated. In a calculation that was made of the loss of wages, and consequently of productive labour worth those wages in amount, sustained by the members of the Trades Unions when they devoted a single day only to a procession through London, it was estimated that the loss in wages by the whole number of those who either formed part of that procession or lost their day by the suspension of business in all the parts through which they passed, and the absence from their homes of those who accompanied it, was, at the least, £50,000. Now, from the great prevalence of the habit of congregating to drink in parties on the Sunday, the Monday, and sometimes even on the Tuesday in each week, it may be safely calculated that there is one such day as this lost in every town in the kingdom every week in the year. Supposing London alone, then, with its 1,500,000 inhabitants, to lose £50,000, by the very partial suspension of its trade and productive labour in one week, 52 such weekly losses would exceed two millions and a half per annum; and reckoning London as one-twentieth part of the whole kingdom, this would be 45 millions for the whole. It may be therefore asserted, without fear of contradiction, that the aggregate expenses entailed, and losses sustained, by the pernicious habit of drinking, exceed 100 millions annually; that in a mere pecuniary and economical sense, it is the greatest blight that ever cursed our country; and like the cankerworm, it is eating out its very vitals. Hear.

A SCENE AT BALMAIN.

At a meeting of Mr. James Macarthur's friends held at the 'Captain Cook' Hotel, on Thursday evening, a Mr. Norton, (not Mr. James Norton the Solicitor, we presume,) said, colonial Distillation might also be encouraged, instead of importing spirits from other places, and by this means a market would be created within the colony itself, for the grain which it produced, while the people at large would be aided in obtaining a plentiful and cheap supply of that necessary article—pure milk, by the application of the grain which remained after distillation, to the feeding of cows.

Mr. H. Macdermott, replied.—An allusion had been made (by Mr. Norton,) to the creation of a supply of milk by the encouragement of distillation; but for his own part, he could see little prospect of such a result, either in the supply of milk itself, or of the milk of human kindness, flowing from Cooper's distillery, or from the gin there manufactured.

Considering that Mr. Macdermott is a wine and spirit Merchant, his reply is very good. If Mr. Norton, or any other person holding the same opinions, will show how the increase of colonial distillation would create a market for our grain, while the ports are open duty free to South American wheat, and North American flour, the public would feel much obliged to him. The only effect which would be produced by encouraging colonial distillation, would be that instead of spirits being imported, corn must be introduced, from which to manufacture them, unless we grow more corn than is sufficient for our own consumption. The only saving to the colony would be the labour employed in their manufacture, which is very little. If simultaneously with an increase of Colonial distillation, a high protecting duty was placed on Foreign grain, then the price of grain, might be raised to a remunerative, and with a little effort on the part of the monopolizing merchants of Sydney, it might be raised even to a famine price—a result which would be very satisfactory at the present time to the sheep farmer, and the kwooring men, who are walking the streets of Sydney unemployed, and who can scarcely raise sufficient money to purchase a loaf of bread, even at the present price.

TEMPERANCE.—There can be no doubt that the teetotal societies are not only rapidly on the increase, but that their operations have effected much good to the social state, when we find at Sydney such men as Mr. Hosking, the Mayor, the Councillors Egan and Macdermott, Captain O'Connell, (son of the General Commander of the Forces), and Messrs. Coveney, Nichols, Somerset, and others of equal influential station, standing forward openly and publicly to advocate the association, it cannot but be admitted that it has gained much ground.—*Murray's Review*.

DEATH OF GRACE DARLING.—Grace Darling the heroine of the Longstone lighthouse, we lament to say, died on Thursday last, at Bamburgh, at the early age of 25. Her memory will long survive in the hearts of her countrymen.—*Gateshead Observer*.